

THE DOMINICANS OF TO-DAY

THE Dominican Order, historians tell us, was a grand old institution and did a wonderful amount of good, but like other medieval organizations its days of usefulness are over and at the present time it is but a stumbling-block to the wheels of progress, a poor decayed society glorying in the past.

Part of this statement is true. The Dominican Order does glory in the past and not without good reason, for what organization nourished during seven centuries with the sweat and blood of confessors, virgins and martyrs and bearing on its calendar the names of fourteen saints and hundreds of blessed would not be proud and happy to recount the past? To say, however, that its days of usefulness are over is another proposition and one which we not only positively refuse to admit, but which we intend to prove libelous by quoting a few modern examples.

In the first place when St. Dominic drew up the Constitutions of the Order his gaze was directed far beyond his own age, for no one realized better than he, what truth there is in those words of the pagan author, "Times change and we change with them." Accordingly he gave to the Rule an elasticity which rendered it adaptable to all times and all peoples, so that the Friar Preacher of the twentieth century would be just as useful as his brother who preached and labored when the Order was in its infancy.

How well the Holy Founder's plan succeeded the history of seven hundred years has proved, and although we are now far removed from those picturesque medieval days when the Jacobins of France and the Black Friars of England shed glory on the Dominican name, still their successors are preaching and teaching with as much success and zeal as their forefathers did when Paris, Bologna and Oxford were the intellectual centers of the civilized world. "Oaks and monks," says Lacordaire, "are immortal."

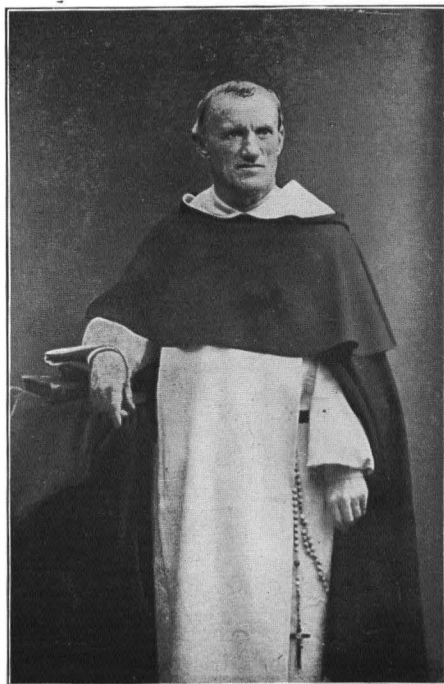
But to come more directly to the task at hand, we cannot do better than commence by stating that the present Supreme Pontiff, Benedict XV, himself a member of the same family which venerates among its own, Blessed Anthony della Chiesa of our Order, has ever considered the Friars Preachers as constituting one of the most active and successful religious organizations in the Church. So sincere, indeed, is his love for the Order, that while yet Archbishop of Bologna, the city where repose the venerated remains of Saint Dominic, he publicly received at the Holy Patriarch's tomb the white scapular of the Third Order. Upon his accession to the papal throne, about a year and a half ago, he declined to appoint a Cardinal-Protector for the Order, choosing rather to assume personally the protectorate of the sons and daughters of St. Dominic. Finally, like his venerable predecessor Pius X, he cherishes the greatest esteem and affection for our saintly Master General, the Most Rev. Hyacinth Maria Cormier.

This venerable religious, who entered the Order shortly after his ordination as a secular priest in 1856, has ever been one of the most zeal-

ous and devoted workers in the Dominican vineyard; for after holding many minor positions in the Order he finally reorganized the French Province of Toulouse, acting as its Prior Provincial for thirteen consecutive years. Called to Rome in 1893 as socius or companion to the Father General, he so well displayed his business abilities that after a short time the important position of Procurator General was entrusted to him. In 1904 when the Capitular Fathers assembled at Viterbo, Italy, to elect a Master General, their choice fell upon Pere Cormier, in whom every one recognized those qualities which would render him a fitting successor of St. Dominic. That they were not mistaken these dozen years have proved, for the venerable priest, although well advanced in years and continually hampered by ill health, has not only distinguished himself as a capable superior, but above all has given us the example of a truly saintly life.

Father Cormier's predecessor, the Most Reverend Andrew Frühwirth, was not permitted, upon his retirement from office, to enjoy once again the peace and quiet of his cloistered Austrian home, for his ability as a diplomat having come to the knowledge of higher superiors, was soon called into use. Accordingly the Most Reverend Father was consecrated titular Archbishop of Heraclia on October 31, 1907, and immediately sent as Papal Nuncio to the court of Bavaria. His labors in this delicate position have always been crowned with the greatest success, and the esteem in which he is held by the Prince Regent was manifested in 1913 when the latter decorated him with the Grand Cross of the Order of the Crown.

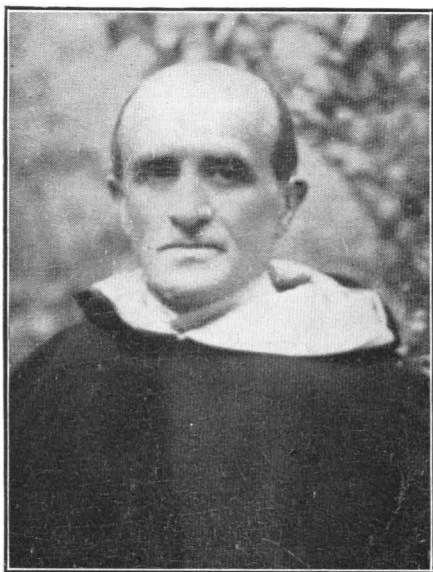
Another celebrated son of the Austrian Province is the Very Rev. Thomas Esser, a religious whose peculiar duties at the Papal Court have created for him a score of acquaintances extending over almost every part of the Catholic world. Father Esser labored successfully for a number of years as a secular priest in his own land, and it was only after forming an intimate acquaintance with Archbishop, then Father Frühwirth, that he decided to become a Dominican. Accordingly he repaired to the Austrian novitiate of the Order at Gratz for the usual



**His Eminence Cardinal Frühwirth
(Created Cardinal December 6, 1915)**

year of probation, emerging from thence to accept a professorial chair at Fribourg University. Later on his activities were transferred to Maynooth College in Ireland, where he became justly celebrated for his profound theological learning. It cannot be said, however, that Father Esser's sphere of usefulness is limited to the lecture hall, for his rare diplomatic ability coupled with a remarkable knowledge of modern languages led to his appointment by the late Pope Leo XIII as secretary of the Congregation of the Index, and it is in this position that the Reverend Father has earned that reputation which has made him so prominent in many lands.

Mgr. Boggiani is an Italian Dominican of more than ordinary prominence, having been at one time Apostolic Delegate to the Republic of



**Very Rev. Alberto Lepidi, O.P., S.T.M.,
Master of the Sacred Palace**

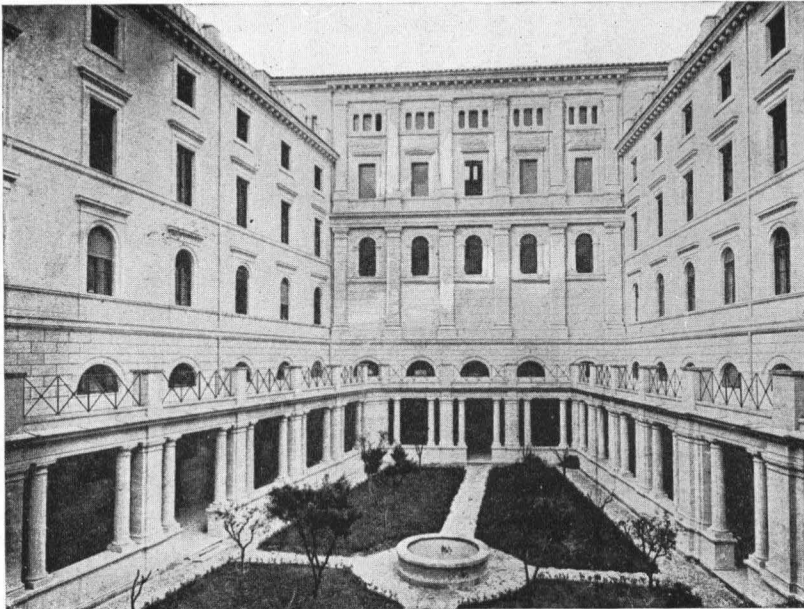
Mexico. In his own land he is known as a prelate whose zeal and fearlessness in the cause of truth have often led him into serious difficulties with the enemies of the Church, for the good Bishop bears to this day a scar on his forehead which he received during one of these anti-religious riots in the south of Italy, where he was often sent by the late Pius X as an inspector of the diocesan seminaries. He was also secretary of the conclave which elected Benedict XV Pope.

Still another Friar Preacher whose prominence in Roman ecclesiastical affairs has extended his name and fame far beyond the confines of his own Order is the Very Rev. Albert Lepidi. This erudite Italian priest, who is not only regarded as one of the great-

est Thomistic students of the present day, but who has also compiled many learned treatises on philosophical and scientific subjects, holds at the present time the office of Master of the Sacred Palace. This important post, which since the days of Saint Dominic has been entrusted to the Friars Preachers, has often been in the hands of very illustrious men, not the least famous of whom was the late Father Henry Denifle, justly celebrated as one of the greatest intellectual luminaries of the last century. Now, it is a significant fact that Father Lepidi, who succeeded to the post after Denifle's death in 1905, has acquitted himself of his difficult task with a success equal to that of his renowned predecessor, so that to-day the name Alberto Lepidi is almost as universally known as was

that of Enrico Denifle. Moreover, although occupying as he does one of the most important positions in the Papal household, Father Albert lives with that quiet simplicity that is characteristic of the true Dominican. His apartments in the Vatican Palace, we are told, are as poor and simple as the cell of the simplest lay-brother.

Three other Dominicans of the Eternal City whose connections have brought their names into prominence are Fathers Desqueyroux, Horn and Hugon. The first of these, the Very Rev. Henry Maria Desqueyroux, is a member of the Lyonese Province and has long been prominently connected with the affairs of his Order, for besides holding the trustworthy position of Procurator General, he has won the reputation of being a real religious, zealous for true Dominican observance, and on



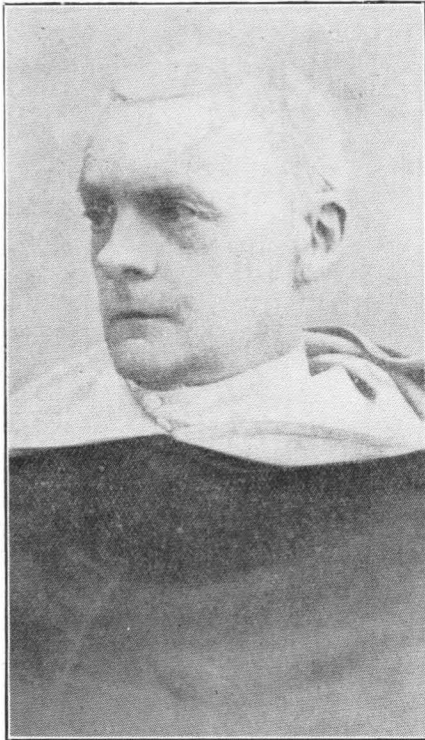
Cloister of the Angelico, Rome

this account has several times been entrusted with the visitations of various provinces of the Order. It was in this capacity he came to America a few years ago. During the past year the Very Rev. Father celebrated the golden jubilee of his religious profession.

Father Gabriel Horn is a member of the American Province of Saint Joseph, and was born in Brooklyn, N. Y. He entered the Dominican Order at old St. Rose Convent near Springfield, Ky., pronouncing his vows there on January 15, 1895. Having been sent to Europe to pursue his theological studies the remarkable talents of the young religious soon attracted the attention of Father Andrew Frühwirth, then Master General, so that scarcely had he completed his studies and been admitted to the degree of Lector of Sacred Theology than he was placed

on the Commission intrusted with the monumental work of editing the Leonine Edition of the works of Saint Thomas. When the Collegio Angelico was opened by Father Cormier, in 1910, it was the American priest who became its first Prior. Since that time Father Gabriel has resided in this house and is at present Companion to the Father General. Some time ago he was honored with the titles of Master of Sacred Theology and Titular Provincial of Lithuania.

The last named in this trio can by no means be considered the least, for in all Dominican Houses of Study as well as in many seminaries the



V. Rev. Albert M. Weiss, O. P., S. T. M.

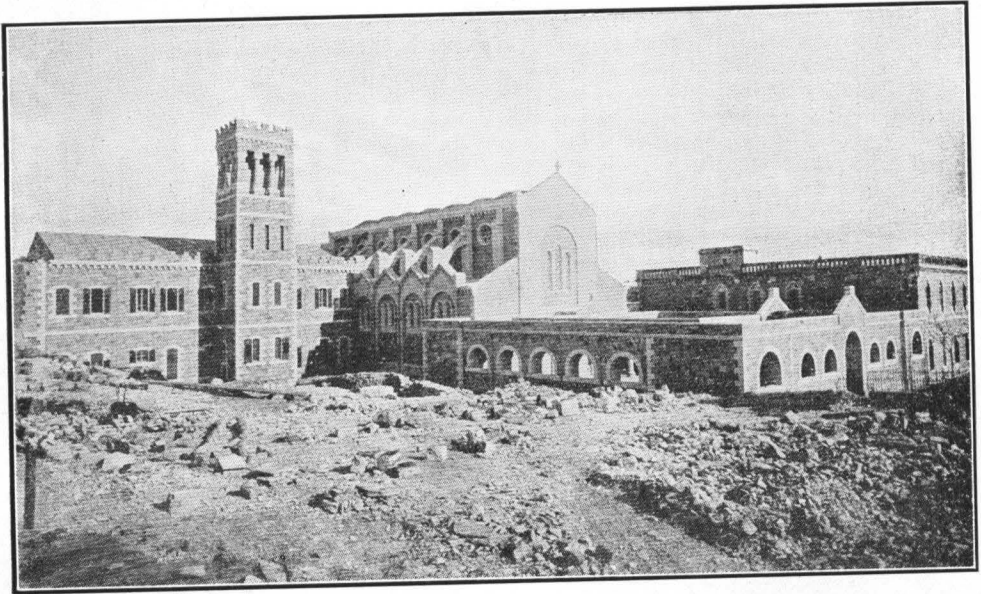
name of Father Edward Hugon is written in large characters. The reason for this prominence may be ascribed to the fact that the learned Father has given many contributions to the philosophical and scientific world, not the least of which is his complete text-book of philosophy in seven volumes. This work, in use all over the Catholic world, has not only been an invaluable aid to the students of the Dominican Order, but in this modern day, when so many superficial philosophical systems abound, forms a concise, straightforward exposition of the sound principles of scholasticism.

While speaking of the intellectual work of the Order, we must not neglect to mention two Dominican friars who are among the faculty of Fribourg University and whose fame as professors has rendered their names familiar in the university life of two continents.

Father Albert Maria Weiss was born at Indersdorf, Bavaria, on April 22, 1844, and at nine years of age studied in Munich under the Benedictine Fathers. In 1861 he entered Munich University following a course in historical, oriental and theological studies. From thence he betook himself to the seminary at Freising where on July 27, 1867, he was ordained priest. Four years later he became a professor of theology at the same institution which position he retained till his entry into the Dominican Order at Gratz, in Austria, five years later. In 1878 Father Weiss, now a full fledged Dominican, began a series of Lenten

sermons at Munich, which in course of time resulted in his great work entitled "Apologie des Christentums." Twenty-five years ago, in company with two other Dominican Fathers, Berthier and Kennedy, he went to the newly opened University of Fribourg, and since that time has devoted most of his attention to professorial duties in the Swiss University. On the death of the celebrated Father Denifle, O. P., the task of completing the monumental work on Luther and Lutheranism devolved upon Father Albert, who not only acquitted himself of the task by the publication of the second volume, but also prepared another work entitled "Lutherpsychologie" and the "Lebens und Gewissensfragen der Gegenwart."

Father Weiss' equally celebrated confrere, Father Mandonnet, who has also been connected with Fribourg University for many years, en-



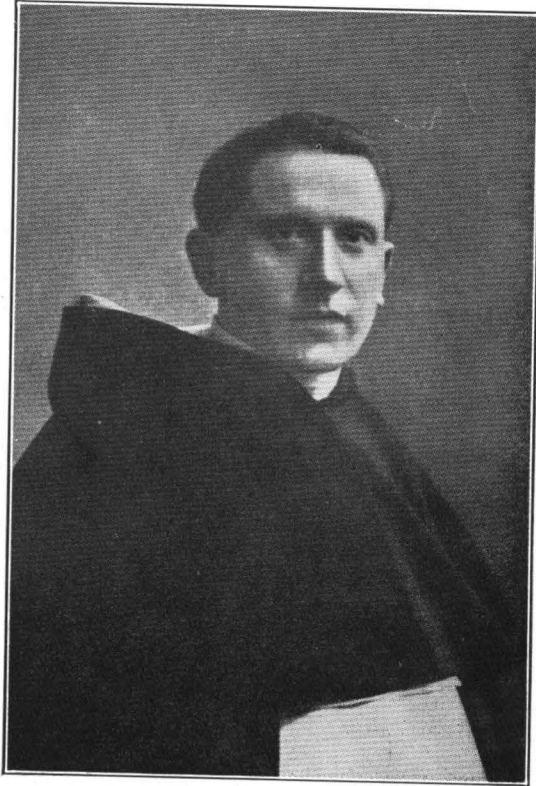
St. Stephen's Biblical School, Jerusalem

joys a popularity which has spread far beyond the student body, so that the intellectually elite of that learned center are proud and happy to call him their friend. True to his Dominican ideals, Pere Mandonnet has ever devoted himself to preaching, and his annual sermon at Fribourg Cathedral is eagerly looked forward to by the whole city. Over and above all this the great professor has produced many learned works, among which his "Sigere de Brabant" is probably the most celebrated, and was crowned a few years ago by the French Academy. In these two volumes Father Mandonnet has not only treated in a thorough manner the works of this celebrated Latin Averroist, but has also given us a detailed description of the teaching and personality of the Sigere himself. The entire work is of the greatest importance to those stu-

dents, who are interested in the history of this corrupt Aristotelian philosophy of the Middle Ages, for the difficult subject is treated in a manner worthy of one who may well be considered as the greatest living authority on the intellectual renaissance of the thirteenth century.

Father Mandonnet's own Order regards him as an historian of no small merit, for among his many smaller publications we frequently come across Dominican historical brochures, one of which "Dominicans and the Discovery of America" is at the present time being done into English.

A few words may not be inopportune here regarding the Biblical School in Jerusalem. Before the war it had a brilliant galaxy of professors, among whom were Pere Lagrange, Consultor of the Biblical Commission; Pere Jansen, Orientalist; Pere Vincent, Pales-tinographer; Pere Dhorme, Assyriologist; Pere Abel, Egyptologist. The war, however, has interrupted the work of the school, and St. Stephen's Con-vent is now being used as a barracks. Father Donmeth, an Arabian, and two lay-brothers have remained there to guard it. All the other Fathers, with the ex-ception of Pere La-grange and Pere Gen-ier, are doing hospital service in the French army. Pere Abel has been wounded but not seriously. Pere La-grange is doing active work preaching.



Very Rev. Ceslaus Rutten, O. P.

We could go on mentioning other branches of sacred learning and many other eminent Dominicans, but since time and space prohibit their individual treatment, we must content ourselves with the mere statement that the Order of Preachers in the twentieth century is not to be found wanting in affairs intellectual. In many a lecture hall the white habit is to be seen, and numerous are the learned volumes from Dominican pens. This activity is not confined to Europe alone, for in our own Catholic University at Washington, D. C., the Very Reverend

D. J. Kennedy holds the chair of Sacramental Theology; while in the far off islands of the Pacific it is the Sons of Saint Dominic who successfully maintain the great and thriving University of Saint Thomas at Manila.

Here we might mention that since the foundation of the Foreign Missionary Seminary at Ossining, N. Y., the Dominican Fathers of the Province of St. Joseph have in a peculiar way given their whole-hearted support to this great and deserving work, and the apostolic spirit, ever a chief trait of the Order, is manifested to-day in the presence of Maryknoll of two professors wearing the habit of the Friars Preachers.

This introduces us to the fact that the Dominicans are not only scholars and teachers but essentially Friars Preachers. The great pulpit of Christendom, that of Notre Dame in Paris, has been held for many years by the Dominican, Pere Janvier. What memories that pulpit recalls of Lacordaire, of Monsabre, of Ollivier, of Etourneau! Monsabre had preached there for twenty years. His great work was "The Exposition of Catholic Dogma." When these conferences were completed an invitation was extended him to expound the Moral Theology, but he considered his age too far advanced, being already sixty-five, and his strength insufficient for such an extensive subject. This great task has fallen upon his friend and disciple, Pere Janvier, who has been very successful in accomplishing it. For although not exceptionally strong of body, yet Pere Janvier's power of mind quite captivates his audience, while his articulative qualities make the conferences heard throughout the cathedral.

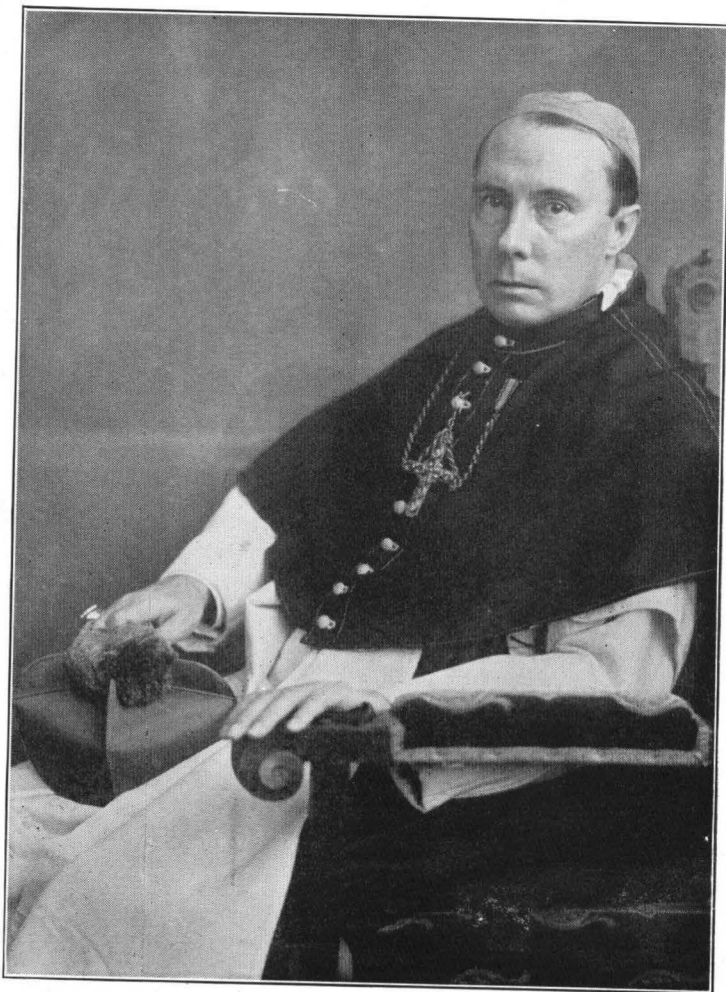
France, however, is not the only country where Dominicans grace prominent pulpits. Germany still remembers its Father Krotz, and Ireland listens to the voices of worthy successors of Father Tom Burke. In England Dominican traditions are being well upheld. Father McNabb, so widely known among Americans, has been delivering numerous lectures for the relief of the Belgian sufferers. Results have proved most successful. What the Fathers in the Province of the United States are doing as regards preaching subsequent pages will show, but it may be well to speak now of the apostolic work which our brethren are carrying on in foreign missions to far countries.

To relate in detail these labors would be a task too long to undertake, so that our readers will have to be content with the mere mention of one or two of the more important foreign mission stations which are now engaging the attention and energy of Dominican Apostles.

To begin with the Order of Preachers for nearly three centuries has been actively engaged in mission work in China, and to-day the Province of Fukien, covering some 41,000 square miles and containing a population of nearly 30,000,000, is divided into two great ecclesiastical provinces, both under the spiritual direction of Dominican Bishops. The first of these good prelates, the Rt. Rev. Isidore Clementi, has about 5,000 souls in his charge, 185 churches or chapels and about 23 priests. His companion, Rt. Rev. Francis Aguirre, numbers his flock at 49,160, with 54 priests and 160 churches.

In Tonkin, also, the Fathers of the Order minister to the spiritual needs of the Christians, the 55,00 Catholics of Eastern Tonkin being cared for by the Rt. Rev. Bishop Arellano, O. P.

Central Tonkin whose Catholics number about 225,000 and are remarkable for their zeal and piety, have over 600 very becoming church



The Right Rev. M. G. Vuylsteke, O. P., Bishop of Curacao

edifices, while the native and European clergy to the number of 114 are presided over by Rt. Rev. Peter Munagorri, O. P.

Finally it is the Dominican Bishop Velasco who has charge of the vast Northern section of this territory, and his clergy composed of some 46 priests minister to a flock of 33,000.

Not long ago another Vicariate was erected at Lang Sou, the Very Reverend Bertrand Cothonay, one time Superior of the Dominican House at Hawthorne, New York, becoming its first Prefect Apostolic.

Add to these perilous and poverty stricken missions, those successfully carried on by the Irish Province in Trinidad and by the English Friars at Grenada, not forgetting at the same time the famine swept Island of Curacao in the Dutch West Indies which is under the direction of the Rt. Reverend Gregory Vuylsteke and other members of the



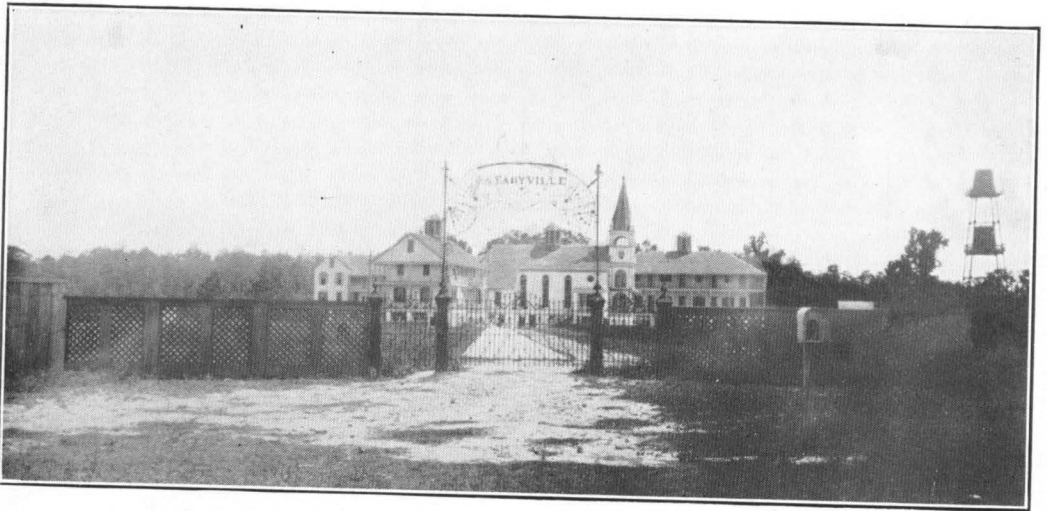
**Very Rev. Fr. Shapcote, O. P., S. T. M.,
Editor of the English Translation of The Summa**

Holland Province, and we can only come to the fair conclusion that the Order has still a long way to travel before it will cease to carry on the meritorious work of evangelizing the heathen.

Nor have the activities of the Order been entirely confined to intellectual work and the maintenance of foreign missions, for although the Friar of St. Dominic is primarily a preacher and teacher, other works of charity are certainly not without his sphere; for since he has pledged himself to labor for the salvation of souls, any sort of work tending

towards this end finds a prominent place in the daily activities of the true Dominican.

This being the case, it is not at all to be wondered at that one of the most prominent workers in what we are pleased to call in modern day terminology "social service" should be a Friar Preacher; for what student given to considering the great social problem of the workingmen has not heard of the Very Reverend Ceslaus Rutten, O. P., "Little White Father of the Belgian Workman." This zealous priest who before the present war was carrying on such a meritorious work in the Belgian Capital, first directed his attention to the needs of the Brussels lace workers. This movement, attended with the greatest success, led him to extend the work to all classes of laborers, so that to-day many a poor child of toil looks upon the good religious, not only as a spiritual Father, but also as a friend contributing much towards his tem-



Dominican Foreign Mission College, Rosaryville, Ponchatoula, La.

poral welfare. Before the present conflict broke out, in the days when Brussels was one of the busiest, gayest capitals of Europe, Father Rutten carried on his great work among the laboring classes, and so successful were the results obtained, that the Government officials gave it their whole-hearted support.

On our own continent, in South America, work of a similar kind is being extensively carried on by the Friars Preachers, so that we find the Brazilian members of the Order maintaining an extensive, well organized and eminently successful campaign for the physical and moral uplift of the native children, especially those in the neglected country districts. Not long ago this work, so badly needed, was commended by the Government authorities who publicly thanked the Fathers for the great good they have accomplished.

Ecuador also has felt the helping hand of the Order, and the famous Anti-Alcohol League established by the Dominicans in 1911 has con-

tributed in a marvelous degree towards bettering conditions among the natives.

The limited space which a magazine publication offers us is entirely inadequate for the proper treatment of a subject which might well fill volumes. Although we have mentioned some works of the Order, nevertheless there are many more which have to be passed over in silence. For example, we have said nothing about the large number of the Friars who are laboring in the mission fields of Europe and America, men whose labors so often carried on in a quiet unpretentious manner will never be fully appreciated; for although it is true that Dominicans like a Pere Janvier hold spell bound by their eloquence the learned audiences of Notre Dame in Paris, it is equally certain that many of the brethren are occupying the humble pulpits of poor country churches, perhaps far out on the prairie lands of North America.

Secondly, we have made no mention of the Fathers of the English Province, whose prolific pens have been the means of spreading far and wide a wealth of sound Catholic literature, and who are even engaged at the present time on the English translation of that greatest of theological works, the Summa of Saint Thomas.

Finally, it is a significant fact, and one which argues very strongly for the present thesis that out of nearly five thousand Dominican religious a large number have been taken from their cloisters in order that their talents may be employed in the episcopacy. These men, without exception, have ever proved true to the trust imposed upon them and have clearly displayed to the world that the simple Dominican Friar can, when duty requires it, take up the arduous work of a pastor of the flock of Christ.

Considering these facts we believe our readers will agree with us in saying that the Order of Preachers on this its seven hundredth anniversary has not outlived its days of usefulness, but on the contrary has gained new vigor with the years; so that the three-branched tree planted so long ago by the saintly Apostle of the Albigenses is even yet disseminating its fruit over the entire field of the Catholic Church. Again we say with Lacordaire, "oaks and monks are immortal."

—**Brother Humbert, O. P.**

THE ROSARY OF THE YEARS

Three score and ten the decades of the years,
 Thy children after thee, their chaplets well do weave,
 Unbroken chain retracing to that hour,
 When from Her hands such treasure did receive.

Mary's Rosary—how like thy offspring's life,
 Begun in joys, through sorrow's heavy hours;
 To pass as Christ's, and Mary's and thy strife
 To promised glories that this day are ours.

—**Brother Sadoc, O. P.**