



Very Reverend Raymund Meagher, O. P., S. T. Lr., Provincial

OUR PROVINCE

NINETEEN fifteen! How significant that mere symbol of time for every Dominican! To some people it may mean but the completion of another syllable of recorded time. Still for most men and for many great nations of the world, it has been a history-making year. For a neighboring country it means a year of disgraceful anarchy and savagery, which has written the saddest and bloodiest pages of this western world's history. European annals will recall nineteen fifteen as epoch-making. For throughout that year was waged the fiercest and most destructive warfare in the memory of man; a war which spelt bloody deluge, drained resources of opulent kingdoms and republics and brought misery and suffering to millions. To our United States, a nation treasuring peace above martial glory, it means a year blessed with a blissful tranquillity and an abounding prosperity.



**Very Rev. Charles F. Christmas, O. P.,
Prior of St. Rose Convent, Springfield, Ky.**

But for Dominicans it means something more than the passing of twelve months; it means more than a period embittered by sorrow or brightened by joy. Nineteen fifteen means the happy closing of the seventh hundred cycle of the existence of the Order of Friars Preachers. And truly, what a wonderful existence it has been. Its history is one of splendid glory. The story of our founder, our saints, our miraculous spread, our ideals—all thrill the soul with a holy enthusiasm because

of the awe-inspiring and admirable spectacle it presents. Such was the past. But what of the present? Do the Dominicans of the United States, standing at the seventh century mark, present such a striking picture as their saintly predecessors? Are we of to-day adhering to those noble ideals and sacred traditions, the precious heritages of seven centuries? Let us see.



**Very Rev. John A. Hinch, O. P., P. G.,
Prior of St. Joseph's Convent, Somerset, Ohio**

THE MISSIONS

A review of the accomplishments in every field of activity in St. Joseph's Province tells us that nineteen fifteen was the brightest, busiest and best year since its foundation, over a hundred years ago.

'Twas in 1804 that the seed was planted in humble and adverse circumstances. The growth midst many trials was slow. It stands to-day a mighty yew tree. The pioneers of St. Joseph's Province were men after the mind and heart of St. Dominic. They worked unceasingly in the fields "white already to harvest." Their boundless zeal, tireless energies, innumerable and untold hardships,

their unsurpassed sacrifices and perseverance in the vineyard of the Lord has shed a brilliant lustre on the annals of missionary history in the United States. Truly did they exemplify the apostolic spirit of the Order in an eminent degree.

And the story of their worthy successors in the ministry is no less great. The Fathers of half a century ago were in a wider sense the real propagators of Dominican ideals and activities. They carried the same fiery zeal and apostolic spirit into every phase of Dominican life. They gave the Order its definite organization in this country. We of to-day

are heirs to the fruits which are the reward of the numberless struggles and sacrifices of those dauntless missionaries, heroic priests and true Dominicans. A few of them are with us to-day. May they be ever



**Very Rev. Timothy L. Crowley, O. P.,
Prior of St. Louis Bertrand's Convent, Louisville, Ky.**

loved and revered, and may we ever keep green the memory of their sturdy past.

In the mission field to-day we find the same youthful vigor, high hopes and pristine zeal that characterized their saintly forerunners. Working in a field which in the beginning embraced but a comparatively small portion of the land and now extends throughout the

greater part of the country, we find them, men imbued with the same noble ideals, steeled in the fortitude and spirit of their Holy Father, preaching everywhere Jesus Christ and Him crucified. Seeking the "sheep that are lost of the house of Israel" and also the other sheep not yet of the fold, and their finds have been great. Preaching the Sermon on the Mount in the large parishes of crowded communities and in those isolated towns, country villages and hamlets, they have won for Christ

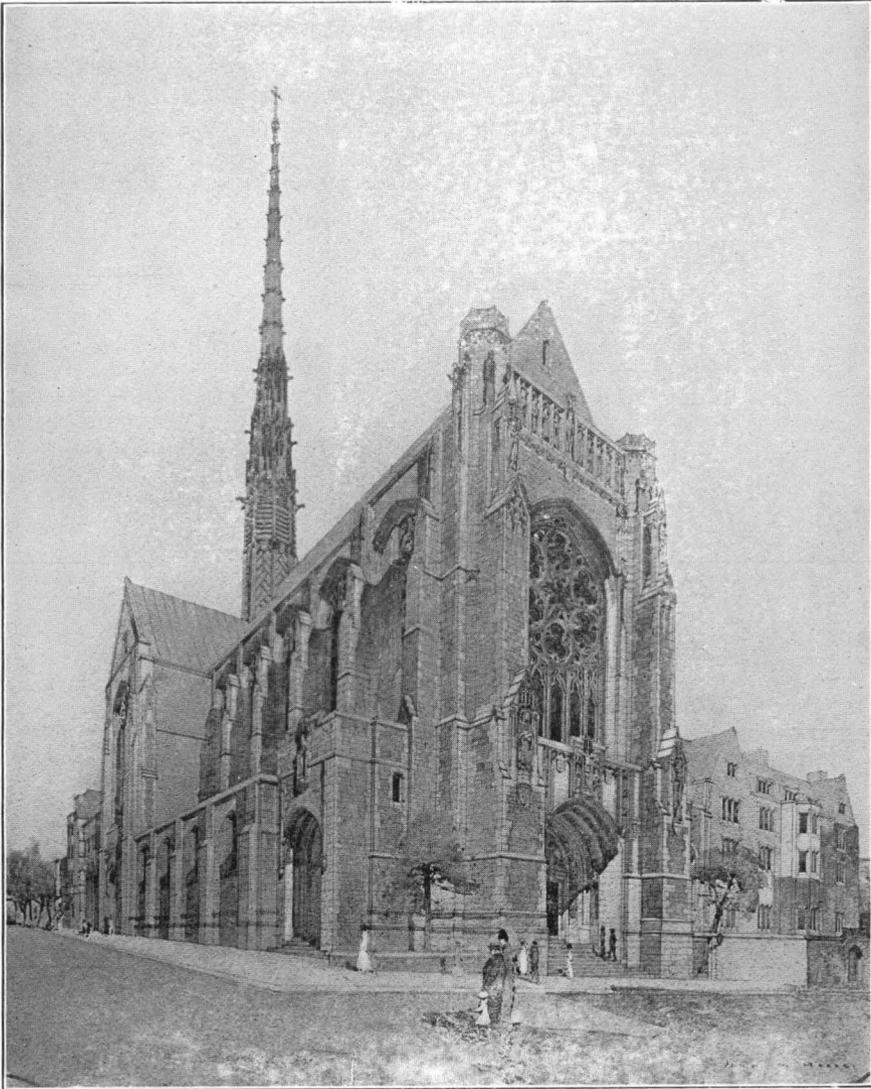


**Very Rev. Edward G. Fitzgerald, O. P., S. T. L.,
Prior of St. Vincent Ferrer's Convent, N. Y. City**

thousands upon thousands of sinners and opened the way to the "Truth and the Life" to countless others. They go among all classes, the rich and poor, the learned and ignorant. They preach before the select city audiences of the highest culture and refinement, and to those in the rough steel mill, mining, and large manufacturing centres. The business and professional man, the artisan, the hard working mill employee, the sturdy miner, the struggling farmer, yes, and those following the thousand and one avocations of life, are the objects of their tender solicitude. Throughout the whole country,

from Cape Cod to the Rocky Mountains; from the Canadian snows to tropical Mexico; the Dominican of to-day is seen fulfilling, as the friar of old, Christ's command to His Apostles, "Go and preach." They are men who spent long years of preparation for this sacred office. And they are but putting into practice the fundamental principle of Dominican life, "aliis tradere contemplata." "To this end are ordained his prolonged and profound studies, daily meditations, choral exercises and general religious formation."

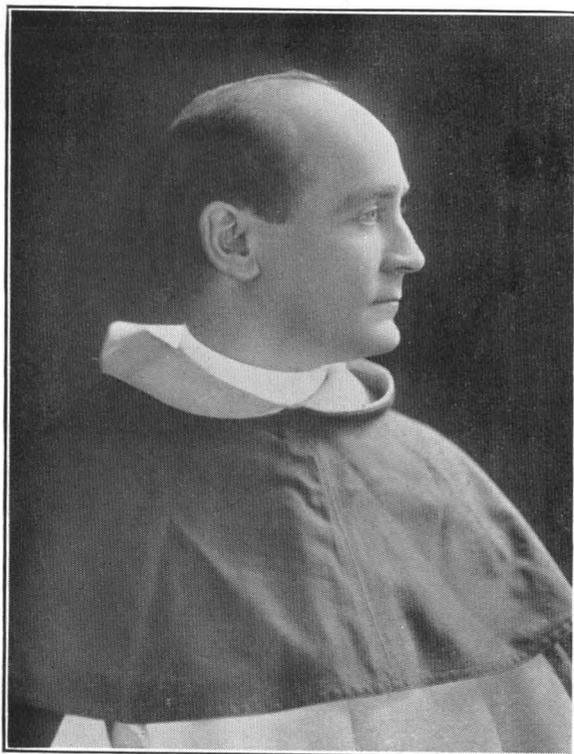
The report of the past year's work is a splendid testimony of their loyalty to every Dominican ideal and tradition. The work accomplished



New Church of St. Vincent Ferrer, New York City

Bertram Grosvenor Goodhue, Architect

by the three mission bands is an inspiration. The bands have headquarters at the central points of the mission fields. The Eastern band at Saint Vincent Ferrer's Convent, New York City; the Western band



**Very Rev. George I. Conlan, O. P.,
Prior of St. Dominic's Convent, Washington, D. C.**

at Holy Rosary Convent, Minneapolis, Minn., and the Southern band at Saint Louis Bertrand's Convent, Louisville, Ky. The Superiors of the bands are Rev. J. H. Healy, O. P., in the East; Rev. C. M. Thuente, O. P., in the West, and Rev. M. J. Ripple, O. P., in the South.

Numbered among the missionaries of these bands are an ex-Prior Provincial, a Master in Sacred Theology, which is the highest scholastic distinction that the Order can grant; several Lectors in Theology; others who have held the respon-

sible executive position of prior and some upon whom has been conferred the title of Preacher General. This latter title can only be attained by one after long years of successful mission work. As mission work was dearest to St. Dominic's heart, he sent his ablest followers to preach the Word of God. His Order has ever been guided by its Holy Founder in this most important activity. And Saint Joseph's Province has steadfastly clung to the same, always choosing from the best of its sons to labor on the missions. These three bands are engaged from September until June on regular mission work, and during the summer months they give retreats to nuns, and diocesan and religious priests.

From the fall of 1914 to June, 1915, the Eastern band preached to over two hundred thousand of the faithful in twenty dioceses of the East. More than two hundred thousand approached the sacred tribunal of penance and almost five hundred thousand partook of the "Bread of Life." The Fathers of this band have record of at least four hundred and forty-five converts to Catholicism. According to Dominican custom these were entrusted to the care of their pastors for instruction,

until their formal reception into the Church. Over seven thousand new members were enrolled under the banner of the Holy Name. Hundreds of others were prepared for the reception of the sacraments of penance, confirmation and Holy Eucharist. This Eastern band has been accorded the privilege of giving the mission this year in the Cathedrals of Burlington, Vt., Hartford, Conn., Baltimore, Md., and in the new Buffalo Cathedral. The band has also the unique distinction and signal honor of receiving invitations from the Augustinians and Oblate Fathers to preach missions in their parishes. Without a doubt the largest mission in the United States last year was that under Dominican auspices at the Augustinian Church in Lawrence, Mass. There were twenty-seven thousand five hundred Communions at this, which was a two-week mission.

The work of the Western band, while not reaching the totals of their confreres in the East, is none the less worthy of the heartiest commendation. The missionaries of this band are frequently called to labor in small villages and sparsely settled communities of the great Northwest where unusual self-sacrifice, unstinted devotion and tireless zeal are absolutely necessary. This band preached forty-one one-week and twelve two-week missions, six tridua, eighteen retreats and six Forty-Hour devotion services. At these fifty-four thousand seven hundred and sixty-seven approached the representatives of Christ in the confessional, one hundred and seventy-five thousand six hundred and fifty-two received their Eucharistic Lord, which speaks eloquently for the spirituality of the people among whom they labored.



**Very Rev. John A. Sheil, O. P.,
Prior of Holy Rosary Convent, Minneapolis, Minn.**

While the Southern band has worked under conditions more varied and adverse than are met in the East and West, the success of its labors has not been less great. Theirs, perhaps, is the most extensive territory with a rather small Catholic populace. Many of their missions are in mill and mining centers; in cotton and wheat belt communities, and in river, mountain and prairie towns. As in the West, indefatigable zeal, unlimited devotion and a genuine apostolic spirit are essential while un-

wonted hardships must be undergone.

The attendance at the missions of this band exceeded seventy-five thousand. The number of confessions totaled sixty-four thousand five hundred while one hundred and twenty-five thousand frequented Communion. The Fathers left under instruction one hundred and twenty converts to the faith. The number of new members received into the Holy Name Society was little short of three thousand.

Mgr. Duggan, rector of the Hartford Cathedral and editor of the "Catholic Transcript," under date of Nov.



Very Rev. M. A. Waldron, O. P., S. T. M.,
Prior of Immaculate Conception Convent,
Washington, D. C.

4, 1915, writes as follows concerning the mission then in progress: "The Dominican Fathers' mission at St. Joseph's Cathedral **is breaking all mission records in this city.** From the opening the attendance has been so great that overflow meetings have had to be provided for. With the upper part of the Cathedral taxed to its seating capacity, over five hundred women have been following the exercises held in the lower chapel. The discourses and instructions are remarkable for their clearness and directness. The eloquence of the missionaries is not more notable than their understanding of the soul in its struggles with trials



THE FATHERS OF THE INTERMEDIARY CHAPTER OF ST. JOSEPH'S PROVINCE, OCTOBER, 1915

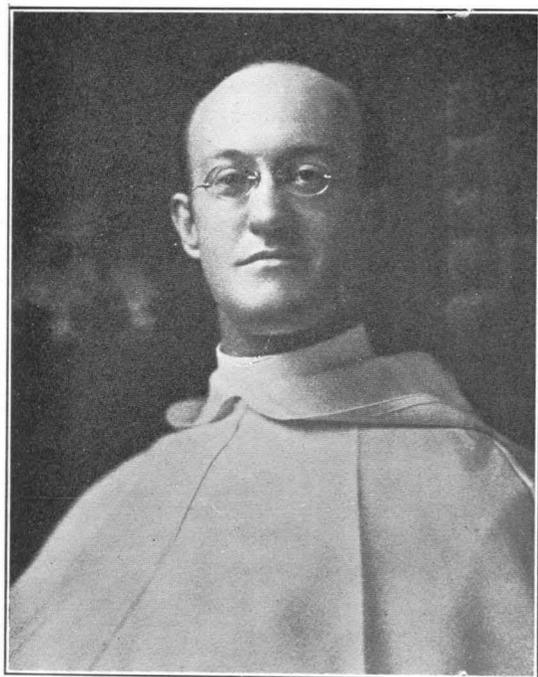
Back row, left to right—V. Rev. J. A. Sheil, O. P.; V. Rev. J. A. Hinch, O.P.,P.G.; V. Rev. J. R. Heffernan, O.P.; V. Rev. T. L. Crowley, O.P.; V. Rev. E. G. Fitzgerald, O. P., S. T. L.; V. Rev. G. I. Conlan, O. P. Front row—V. Rev. M. L. Heagen, O. P., S. T. L. (ex-Prov.); V. Rev. M. A. Waldron, O. P., S. T. M.; V. Rev. J. R. Meagher, O. P., S. T. L. (Provincial); V. Rev. V. F. O'Daniel, O. P., S. T. M.; V. Rev. C. F.

and difficulties. The people appreciate the paternal tone running throughout their sermons. It is not surprising that they should be very enthusiastic in their commendation of the preachers." What Dr. Duggan said has been reechoed by hundreds of pastors throughout the country wherever our missionaries have labored.

The statistics enumerated are but a few that might be given in recounting the labors of the missionaries of our Province. But from these some idea may be had of the great work that the Dominican Fathers are accomplishing throughout the country.

THE PASTORS' MEETING

Last January all the pastors of the Province convened at Saint Joseph's Convent, Somerset, Ohio. The Very Rev. Provincial presided.



**Very Rev. J. R. Heffernan, O. P.,
Prior of St. Antoninus Convent, Newark, N. J.**

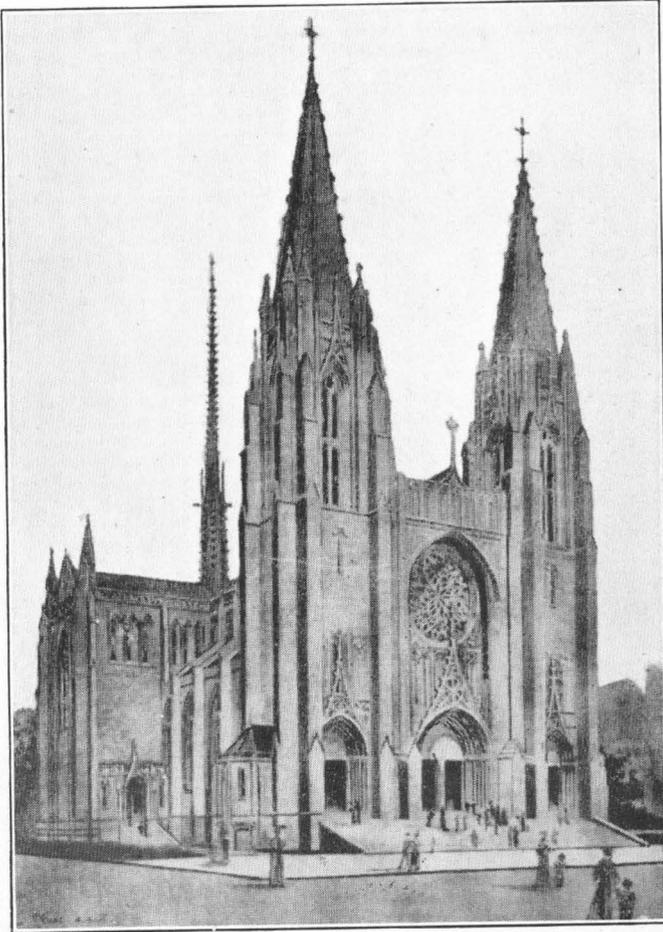
The meeting lasted three days, sessions being held on January 26, 27, and 28. The purpose of the meeting was to discuss the various activities and works in parish life. The successes of the past have been most pleasing and gratifying. But not wishing to rest on the glory of the past, they devised plans and methods for the accomplishment of greater good during this year. They desire to make their flocks even better Christians, stauncher soldiers of Jesus Christ, more sterling children of the Church, so that Dominican parishes may be veritable

bulwarks of Christian life and that the Fathers might be of greater assistance to their Bishops in his care of souls. They sought to unify their methods, that in the future they may bring a more bountiful and blessed fruitfulness.

THE PARISHES

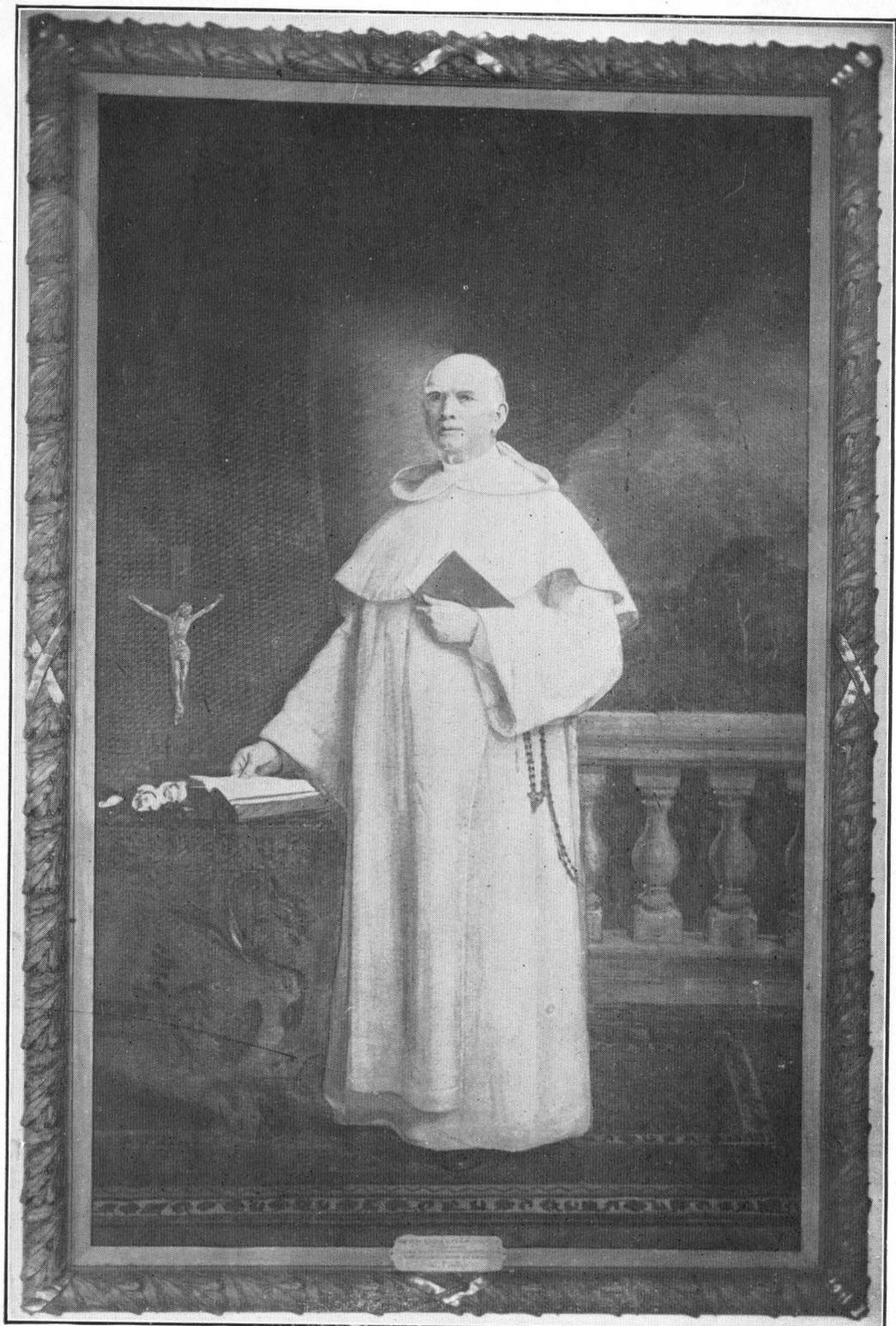
Saint Dominic's mission was to save souls. And in its fulfillment he utilized every legitimate means within his power. His zeal for souls, though he dreamed of a world-wide apostolate, led him to take up the

duties of parish priest in an isolated hamlet. His followers were imbued with the same spirit. It won the attention of many Pontiffs, and history tells us that these same Pontiffs gave signal proofs of their affection and good will toward these men of God who so quickly responded to every appeal and demand made upon them. History has repeated itself in our Province. The friar of to-day narrows not his field of labor to the mission work, professor's chair, or classroom. For,

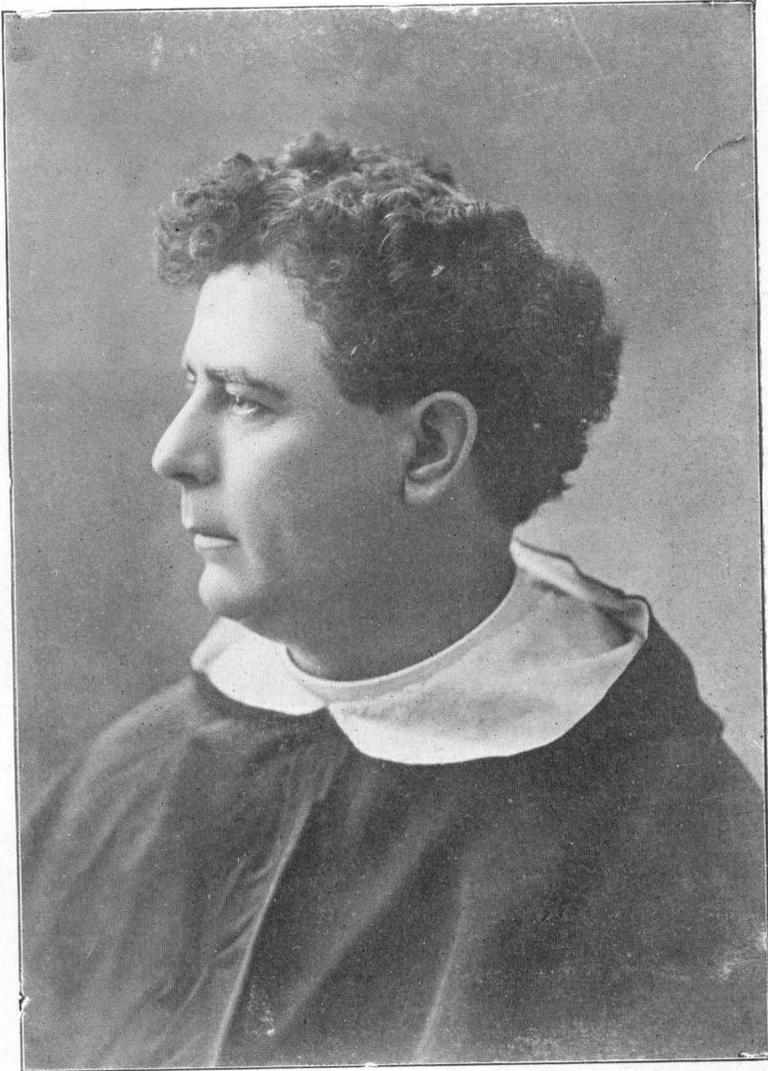


The New St. Antoninus Church, Newark, N. J.

with the same readiness of the friars of old, they have answered the appeals and invitations of the representatives of Christ's Vicars in their diocesan works. Throughout the country they have been asked to assume the charge of parishes, and willingly did they answer the call. While parish work is not an essential of the Dominican vocation, the



Friar Preacher refuses no opportunity to unfold to the people Christ and the great truths He enunciated. In so doing they also have won the admiration of eminent prelates and the love and devotedness of

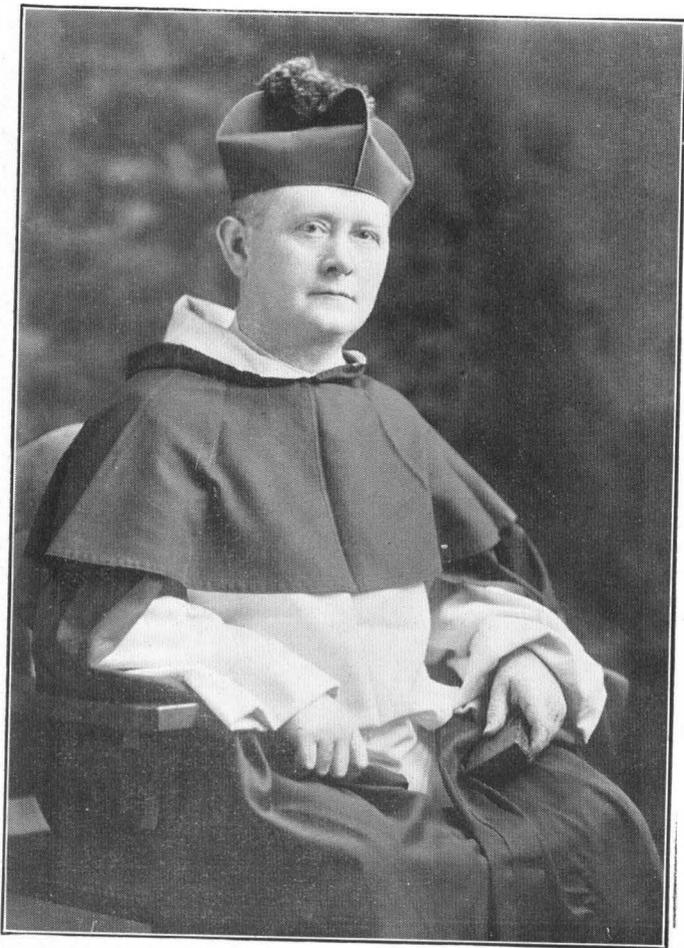


**Very Rev. L. F. Kearney, O. P., S. T. M., Ex-Provincial,
Pastor of St. Thomas Church, Zanesville, Ohio**

their flocks, and pastors, too, for the Dominicans realize that the basic principle of success in parish work is loyalty to one's own parish. This

they earnestly strive to maintain in their own districts, and this they seek to hinder in no way in neighboring parishes.

It is fitting, then, that one of the least known but by no means least important activities of the Dominicans in America be considered. The courage, zeal and energy with which the friars entered upon this field of work is forcibly marked in the successes of their parochial ministra-



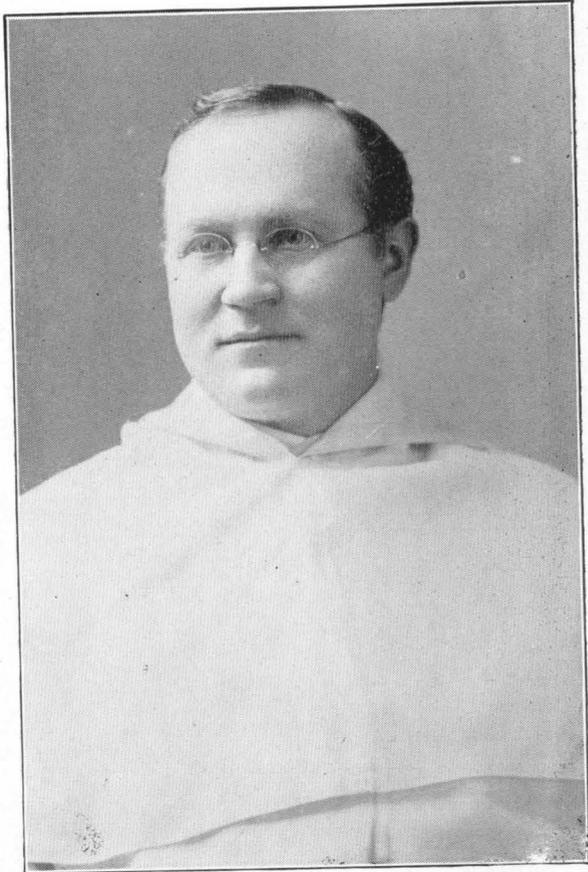
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Very Rev. D. J. Kennedy, O. P., S. T. M.,
Dean of Faculty of Theology, Catholic University of America.
Regent of Studies, House of Studies, Washington, D. C.

tions. Dominican parishes, young and old, have proved themselves strong in faith, in their loyalty to their Bishops and allegiance to the Holy See. Practical Catholicity is the universal characteristic of Dominican parishioners. Their great interest in parish schools, their

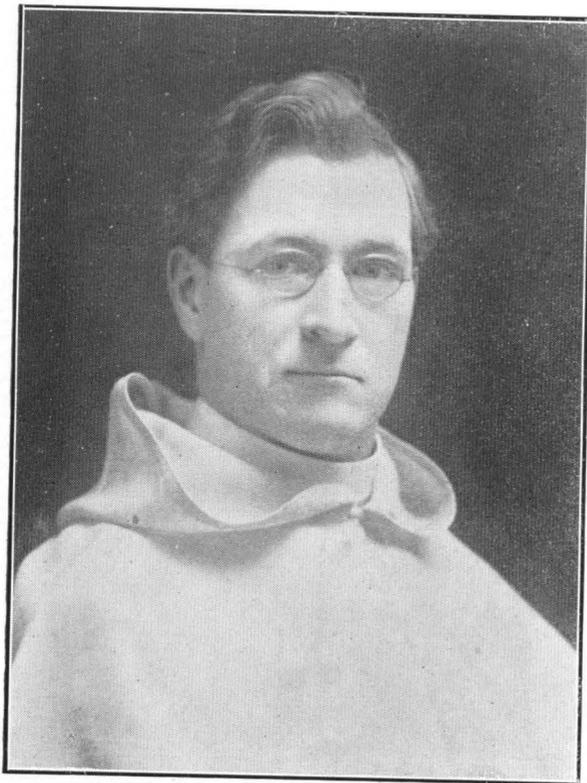
faithfulness to religious duties, their deep and tender devotion to Jesus in the Most Blessed Sacrament, their great love of Our Blessed Mother and her Most Holy Rosary, their fidelity to the Church and loyalty to their pastors give us the fullest expression of it. The strongest centers of the Holy Name Societies are in Dominican parishes. The various societies and confraternities akin to parish activities are in a most flourishing condition. The members, in all parishes, are earnest and disinterested helpers, greatly aiding the priests in the performance of their parochial functions.

The most practical manifestation of their Catholicity is in their churches, monuments raised to the faith and lasting memorials both of sincere appreciation of the efforts of the Dominican Fathers and of love of God. The churches of Dominican parishes are among the most beautiful in their several dioceses. Within the past few years the Fathers were invited to take charge of two newly created parishes in Providence, R. I., and Houston, Texas, and of a long established parish in Philadelphia, Pa., in need of rebuilding. In the two former places Father B. F. Logan, O. P., and Father R. A. LaPlante, O. P., are the respective pastors,



**Very Rev. V. F. O'Daniel, O. P., S. T. M.,
Historiographer of the Province**

to whom the charge of the parishes was entrusted by our Provincial. They immediately formulated plans for the erection of suitable houses of worship. In that short time buildings have been raised, which, while bespeaking the simplicity of their beginning, are worthy demonstrations



**Rev. John H. Healy, O. P.,
Head of the Eastern Mission Band**

of the wholesome generosity of their new flocks. In the Philadelphia parish, under the direction of the present pastor, Rev. J. A. Heenan, O. P., a large sum of money has been spent in beautifying and improving the church, while the parochial life has been completely reorganized. During the last year new foundations were made at Sherman Park, N. Y., and Pleasantville, N. Y. The Rev. C. C. McGonagle, O. P., is now superior of the place first named, while the Rev. E. A. Wilson, O. P., is pas-

tor of the Church of the Holy Innocents at Pleasantville.

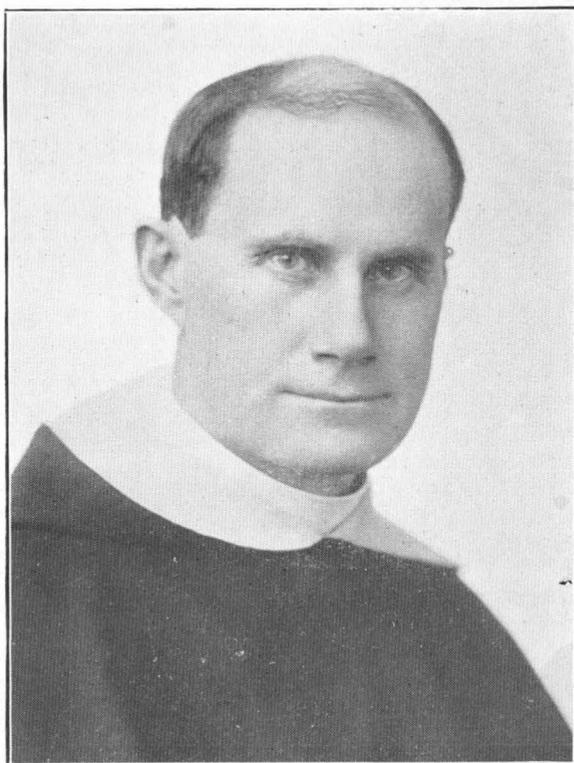
While the progress of the new parishes has been rapid and even unparalleled, some of the older foundations have found it necessary to build because of the steady increase in their numbers and the general inadequacy of their old structures. The parishioners of Holy Name Church, Kansas City, ably led by Rev. J. D. Fowler, O. P., are now building a stately and dignified church, which bids fair to be one of the most magnificent in the West.

The parish of Saint Antoninus, one of the largest in the diocese of Newark, N. J., and one of the most important Dominican foundations in the country, is soon to be graced by one of the purest types of ecclesiastical architecture in the United States. The basement of the church is completed and is used for services. It is now a beautiful testimonial to the untiring zeal of the Very Rev. J. R. Heffernan, O. P., and it will, when finished, be a brilliant ornament to that city and worthy of an Order whose glory in its architects, sculptors and painters is immortal.

And now another noble manifestation of genuine Catholicity, true love of God and unswerving loyalty to the Dominican Fathers is being

shown by the members of Saint Vincent Ferrer's parish, New York City. They are building a new citadel, a beautiful and more fitting temple for their Eucharistic King, a lasting monument to the faith. It is to be a pure model of Gothic architecture, the elegance and majesty of which has won from both secular and religious press unstinted praise. For nearly half a hundred years have they worshipped and communed with their God in the old church, whose history is replete with cherished memories. Their heritage it is to be members of the first permanent Dominican foundation in the East. And with the establishment of Saint Vincent Ferrer's parish there was opened a new, more brilliant and inspiring page in the history of the Order in the United States.

The Order of Preachers gave to New York City its first and second Bishops. They were Bishop Luke Concanen, O. P., and Bishop John Connelly, O. P. Before them other zealous Dominicans had ministered to the faithful of that diocese at different intervals and in various parishes. But it was late in 1866 that the Fathers secured permission to make a permanent foundation in the city. The Very Rev. George Wilson, O. P., was chosen first pastor. After most successfully canvassing the city for money to start in their new field, the present site on Lexington Avenue was selected. A temporary frame chapel was erected immediately to serve the needs of the people. The first Mass was celebrated there on September 8, 1867. The congregation, however, growing rapidly, exceeded before long the capacity of the little building. On November 10, 1868, the corner stone of a new and larger church was laid by His Grace Archbishop McCloskey. Since that hour, Saint Vincent Ferrer's parish has marked time with the steady and marvelous growth of the Metropolitan



**Rev. C. M. Thuente, O. P.,
Head of the Western Mission Band**



**Rev. M. J. Ripple, O. P.,
Head of the Southern Mission Band**

Fitzgerald, O. P., S. T. L., pushed the movement onward, and his efforts have been rewarded munificently. The support of the parishioners throughout the campaign for funds was in every sense indicative of their loyal faith and deep-hearted devotion to religion. Parishioners, one and all, rallied to the aid of their pastor, and the results of the labors and sacrifices will be an edifice which it is acknowledged throughout the country will be one of the most beautiful of the nation's innumerable houses of worship.

The building is to be fireproof throughout. The exterior trimming will be of Indiana limestone with the ashlar wall surfaces of Plymouth seam-faced granite. This durable stone, beautiful in its pale, yellowish tone, has not been used hitherto in New York City. The interior finish will be yellow Ohio stone for the structural parts and Guastavino acoustic tile for the vaults and plain surfaces. The flooring will be of irregular slate paving stones. The new Saint Vincent Ferrer's Church is to be cruciform with a total length of 198 feet, 7 inches. The width of the transepts, 107 feet; the aisles 26 feet. The church is to be towerless, but from the intersection of the nave and transept roofs will rise

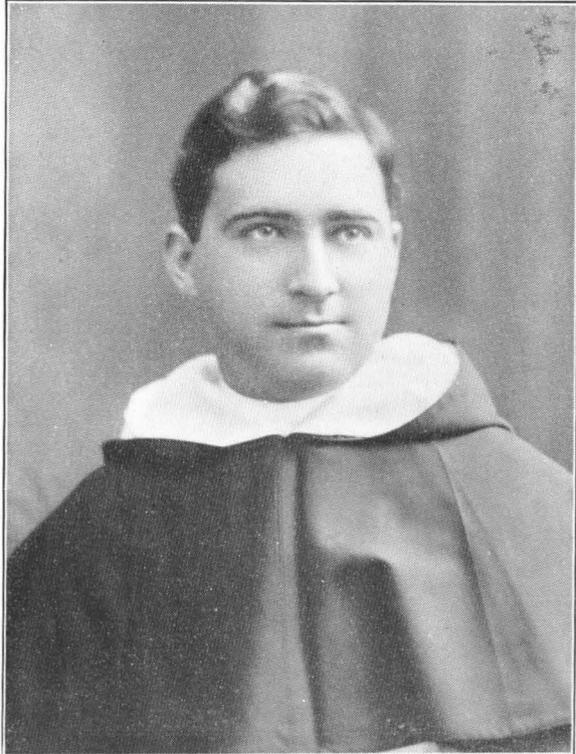
City. The enrollment of parishioners swelled annually, and it was seen long ago that a new church was a pressing necessity. Indeed, it became an absolute need. In 1906, when the Very Rev. J. R. Meagher, O. P., S. T. L., now Prior Provincial, became pastor, becoming conversant with the situation, initiated at once a movement to raise funds for building a new church. Father Meagher collected \$100,000 for that purpose. Obedience, however, called him to other duties. His successor, the Very Rev. E. G.

a great spire 18 feet in diameter, where it leaves the ridge, and piercing the air to a height of 165 feet. This fleche will be the highest in the world. Aimes Cathedral, France, with a fleche of 154 feet, claims now to be the highest.

The church is to be built according to the purest Dominican traditions. The design everywhere manifests the ancient ritual and history of the Order. It is to be Gothic in style, but with touches of English, French, and even modern architecture. The great clearstory windows are to portray the principal mysteries of the life of Our Lord, the Blessed Virgin, the history of Saint Dominic and his sainted sons and daughters. The edifice will seat fifteen hundred, with a choir for seventy-two. The lower church will have a seating capacity of twelve hundred. A community chapel for the Fathers will adjoin the choir on the south and shall contain seventeen stalls. Here it is that the Divine Office will be chanted. There are to be four chapels dedicated respectively to Our Lady, Saint Joseph, Saint Patrick, and to the Holy Name. The massiveness of the church will allow the confessionals to be recessed within the walls.

DOMINICAN CONFRATERNITIES

While parish work, as has been said, is not essential to the Dominican vocation, the Friars Preachers have always been deeply interested and actively engaged in what is to-day in the United States the vivifying principle of parish life. For one of the strongest weapons in the hands of the priest and people against that great triple alliance of the ages—the world, the flesh and the devil—is to be found in the various religious societies and confraternities. They play a most



Rev. Walter G. Scanlon, O. P.,
Pastor of St. Peter's Church, Memphis, Tenn.



**Rev. James Aldridge, O. P., S. T. L., J. C. D.,
Pastor of St. Mary's Church, New Haven, Conn.**

prominent part in practically all parish activity. The Rosary, the Holy Name and Blessed Sacrament Confraternities, distinctively Dominican foundations, claim an existence almost as old as the Order itself. And the history of their propagation by the Order is a brilliant one. Zealously did the Order labor, by the spread of these devotions, to kindle in the hearts of men a true and lasting love of God and thereby preserve intact that priceless gift of heaven, faith. Wonderful success has been accorded the Do-

minicans in the United States in spreading the various confraternities. Indeed, in this country the success of the different societies has been so great as to surpass the triumphs of ages past.*

Thousands of branches of the Rosary Confraternity have been established throughout the land. Some concept of its enormous membership may be had from the fact that on the register of Saint Vincent Ferrer's Convent, New York City, alone, there are enrolled the names of eight hundred thousand Rosarians. The popularity of this confraternity is due in some measure to its flexibility. It is not necessarily a parish organization. Its scope is as broad as the Rosary itself and can be accommodated to the requirements of any condition. To further this great devotion the Rosary Magazine and monthly Rosary Bulletin are issued, both of which publications have come during the past year to an unprecedented success.

The Holy Name Society has in the past six years been blessed with a growth unheard of in confraternity history. In that time new

*For the Blessed Sacrament and other Confraternities, see the article on Dominican Devotions.

societies have been erected to the number of twenty-five hundred, including those established in many colleges, high schools, penal and other institutions. In each diocese there has also been erected what is known as the diocesan union. The union is the central influence that stimulates and controls the activities of the various parish branches. The activity of the society is not confined by parish boundaries. The union, by combining the separate branches, obtains concerted action in Holy Name matters. In this way more excellent and lasting results are produced and a more powerful influence is exerted in forwarding the good work. The influence of these unions assembled in national convention extends to between one and two million men. Thus can be easily realized the important part the union claims in Holy Name work as the guiding and directing force in the society's work.

In this short span of time, the society has become universally recognized as an invaluable and most potent factor in the religious and moral life not only of the Church but also of the nation. This fact is appreciated by many Protestant clergymen and the secular press, manifested publicly in their sincere praises and respect for the movement.

This is evidenced especially in the annual demonstrations of the society held throughout the country. These demonstrations are not ostentatious displays of the society's strength. They are mighty professions of faith.

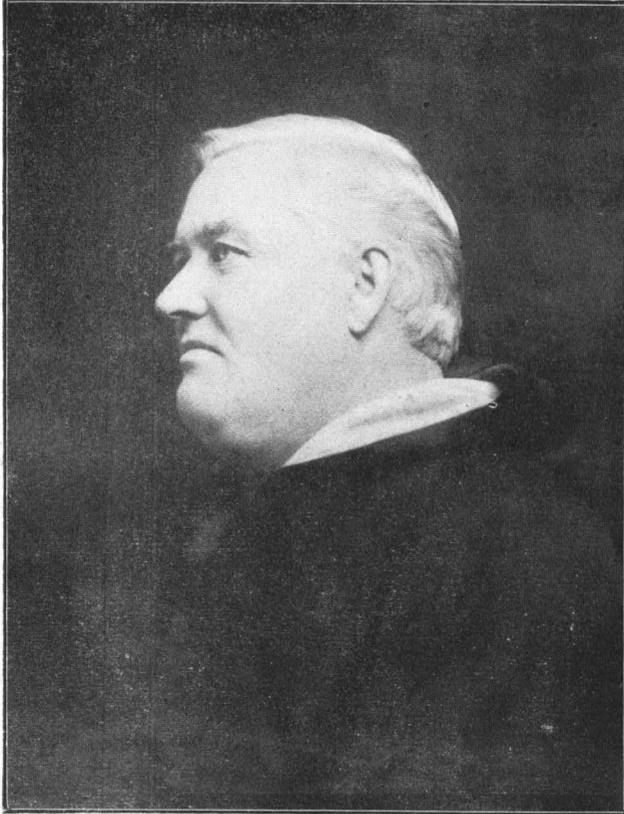
The Junior Holy Name Society is increasing rapidly and soon bids fair to rival the senior branch in numbers and influence. The importance of this movement is shown by the fact that many prominent and far-seeing churchmen have urged its immediate establishment in every parish of the country. The



**Rev. Thomas S. McGovern, O. P.,
Pastor of St. Patrick's Church, Columbus, Ohio.**

aim of the Junior Society is to mould the character of Catholic youths so that they will grow up to be true Christian gentlemen, practical Catholics, loyal sons of the Church and ideal citizens of the state.

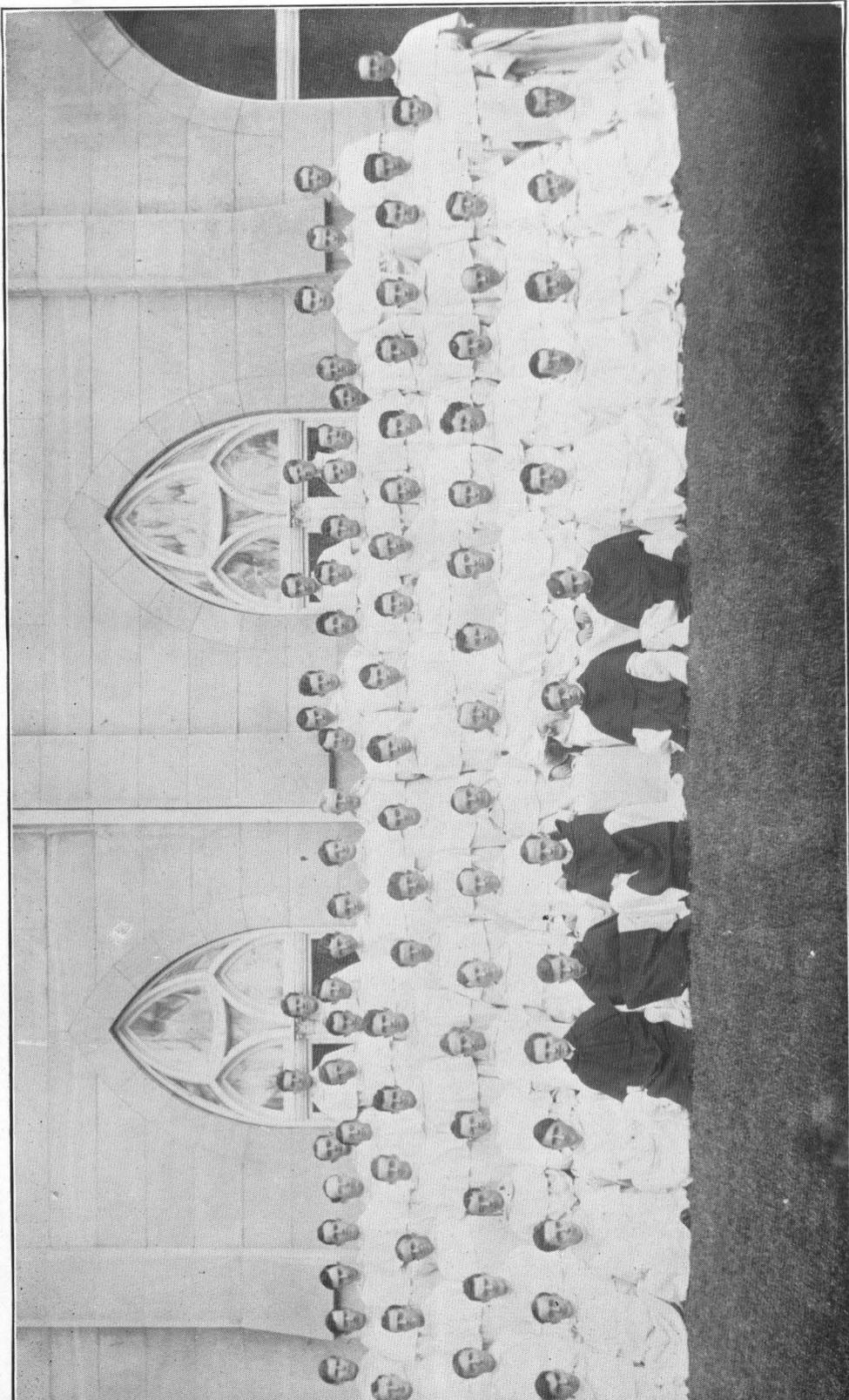
To carry on the propagation of the society along national lines, in 1909 the Bureau of the Holy Name was established in New York City. The Bureau has been the most prominent factor in the spreading of the devotion. Moreover, it has ordered the society in its government, answered the difficulties of members, and preserved the true religious



**Rev. Francis L. Kelly, O. P.,
Catholic Chaplain of the Ohio Penitentiary**

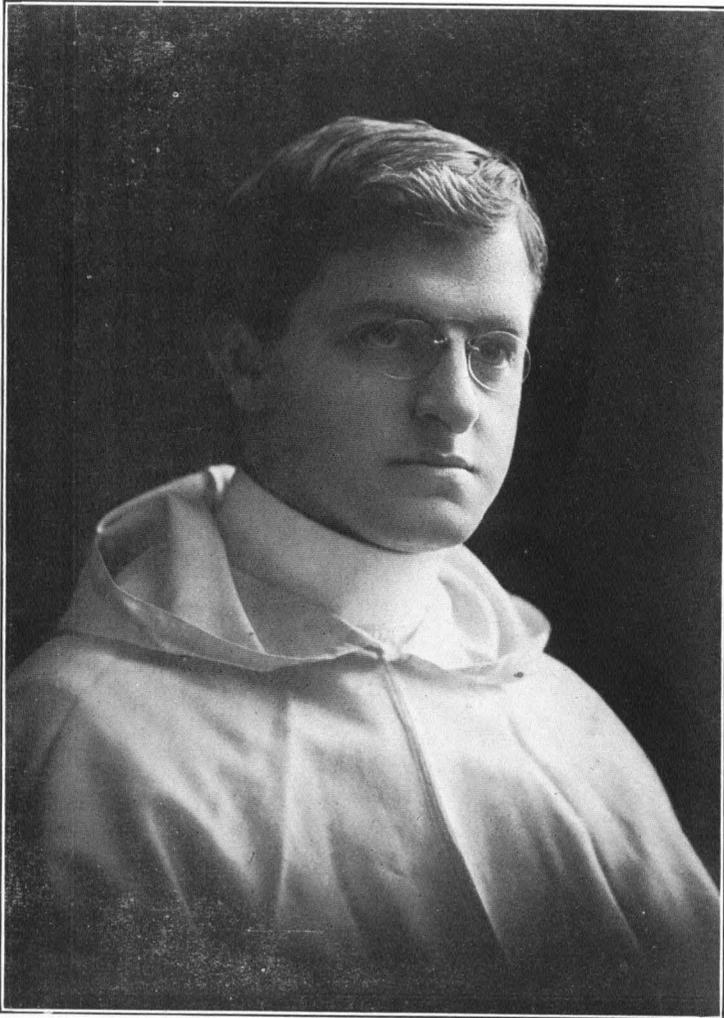
character of the organization. The publication of the Bureau, "The Holy Name Journal," has also proved a valuable, and now indispensable, asset in carrying on Holy Name work.

No mention of the Holy Name Society would be complete were the work of the saintly apostle of the Holy Name in America, Father Charles H. McKenna, O. P., P. G., omitted. For nearly half a century this valiant priest of the Eternal God has labored untiringly to preach the Holy Name of Jesus. The universal esteem and love of priests and



Community of the House of Studies, Washington, D. C.

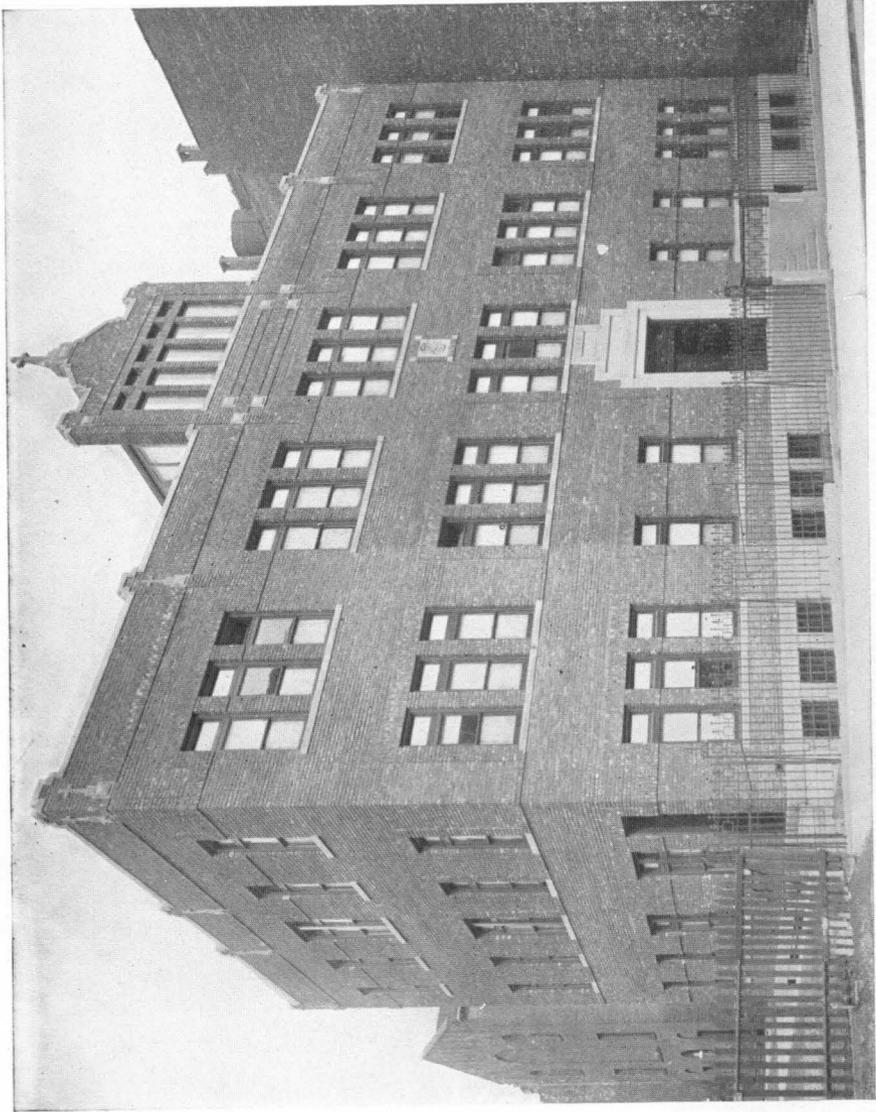
Holy Name men, and the evident blessing of Almighty God that has prospered Father McKenna's toils, are proof of the pleasure of Divine Providence. May God keep him with his men of the Holy Name for many years to come!



**Rev. John T. McNicholas, O. P., S. T. L.,
Pastor of Church of St. Catherine, New York City.
Head of Holy Name Bureau.**

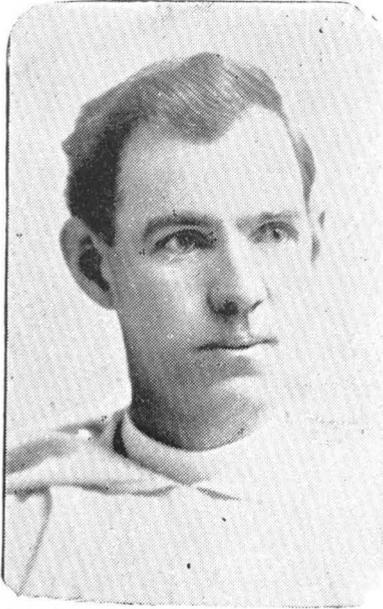
THE COLLEGE

To accomplish the ideal of Saint Dominic we find, throughout the history of the Order, the friars preaching the Word of God in many



St. Catherine of Sienna Rectory, New York City

ways. And in pursuance of this broad policy, never did they deviate one iota from the spirit or laws transmitted by St. Dominic. Naturally, the apostolic character always preponderated. But we have to-day the hal-
lowed and glorious temples of architects; the inspiring works of



**Rev. R. J. Meaney, O. P.,
Pastor of Holy Trinity Church,
Somerset, Ohio**

sculptors "into which they all but breathed the breath of life"; the storied windows, canvasses and frescoes of eminent painters, beautiful carvings in wood and castings in brass and works in mosaic, all productions of Dominican friar artists, which, surviving the ravaging hand of time, preach the Gospel of Christ, nobly and effectively, even as the most renowned pulpit orators or missionaries.

And that the truth might be firmly established in countries evangelized, we find the friar establishing that most powerful aid in such an endeavor, the college. The oldest college under the flag of the United States is the Dominican College of St. Thomas in Manila. Early in the history of St. Joseph's Province three colleges were instituted for secular students with the same purpose as the friars of old. The first was in Springfield, Ky., the second in Sinsinawa, Wis., and the third in Somerset, O. So, the founding of

Aquinas College did not mean the entrance of the Fathers into a new field, but that they were in our time but broadening their scope of activity. The reason for its existence is none other than that which called into existence the colleges of the past. The youth of to-day are the backbone of the community to-morrow. And the community's future depends in a great measure on the training and education of these youths. By blending the education of the heart and mind, the Dominican Fathers, according to solid Catholic principles, strive to mould the characters and form the ideals that may fit them for the highest civic and social duties that call forth what is best in the citizen.

For a Catholic youth loyal to his God and Church cannot but be an ideal citizen. If true Catholic principles are enshrined in his heart he will possess the courage and strength of character that powerfully contributes to the well-being of the community, state and nation.

Aquinas College is ten years old. Established at the invitation of Rt. Rev. J. J. Hartley, Bishop of Columbus, it has been blessed with a growth that is unparalleled in the history of educational institutions. Its beginning was modest but encouraging. The first registration day

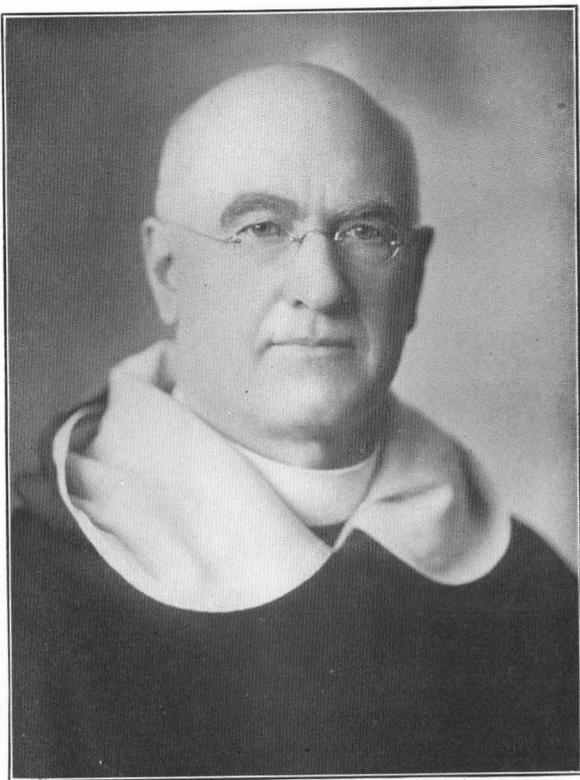
brought forty-seven youths to the first president of the college, Rev. J. R. Volz, O. P., S. T. Lr. The president and his two assistants measured up to the Dominican ideal, for they bravely met the storms that were necessarily to be weathered in such an undertaking. Great praise is due them.

To-day the college possesses an imposing collegiate structure, fitted for the carrying on of the college, classical and business courses. It also affords commodious quarters for the Fathers and a dormitory for boarding students. The number of the latter has increased, so that it has been found necessary to lease an extra dwelling nearby.

Last January the State Board of Education, after a rigorous and thorough examination, placed its seal of approval on the course of studies, the equipment, the scholarship of the professors, the teaching methods and the general efficiency of the college as an educational institution. This approval wins the admittance of its high school graduates to all State universities without examination.

Ten years is less than a day in the history of Aquinas College. In that time it

has experienced the struggles and embarrassments that all such institutions must undergo. They are being met with patience and fortitude. It has won the support of the clergy and the people and the loyalty of a splendid student body. Everything augurs well for the future. May the blessings of the past be augmented and may the protection of its holy patron, the Angelic Doctor, be ever with it, to obtain the guidance and protection of Divine Providence throughout all times.



**Rev. P. B. Doyle, O. P.,
Pastor of St. Dominic's Church, Denver, Colo.**

HOUSE OF STUDIES

In the training of the youngest sons of Saint Dominic who are destined to devote themselves to preaching in all its varied forms and to continue the work thus far so nobly advanced, the Fathers entrusted with the destinies of the Province have been guided by a tradition which dates back to the very birth of the Order. One of the first acts of St. Dominic after the formation of his little band of apostles was to take it to the lecture hall of Alexander Stavensby. For, to



**Rev. J. D. Fowler, O. P.,
Pastor of Holy Name Church, Kansas City, Mo.**

reach the ideal proposed by St. Dominic since they were to become teachers of truth, they must fit themselves for the holy office and first become learners. They were to be, above all, apostles. They were to be ever ready defenders and true expounders of the faith, before the learned, the ignorant, the non-believer and heathen.

From that time Dominicans throughout the centuries past have been intimately associated with the great universities. The history of the friar in university life is one full of glory. Paris, Bologna, Sala-

manca, and other great institutions of learning were the scenes of many a victory. Dominicans attended universities to taste of the wisdom that would aid them in the work of the apostolate. Learning was not cultivated as an end in itself, but because of its great value in preaching the Word of God. Study, as the constitutions of the Order says, is "of supreme importance as being the means by which the Order reaches the end it has in view; preaching, namely, and the salvation of souls. Without study we should be prepared for neither one nor the other."

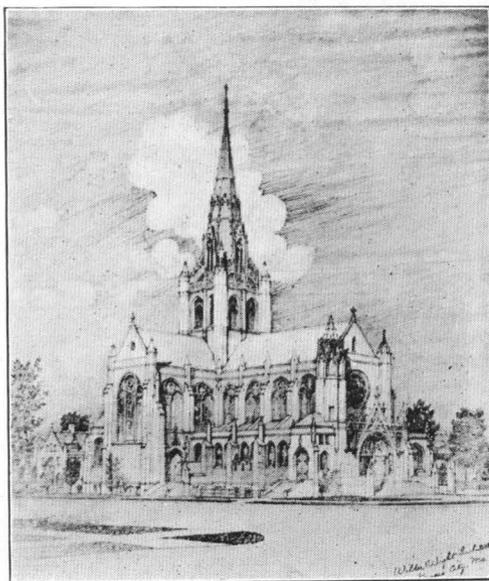
So, in accordance with that time honored tradition, ten years ago the Studium Generale of the Province was established in Washington. For almost a century the House of Studies was stationed at Saint Joseph's Convent, Somerset, Ohio. In time, however, more suitable quarters and better facilities were necessary. And the present location was selected, to meet the needs, due in a large measure to the presence of the Catholic University of America, of which at the present time the Very Rev. Daniel J. Kennedy, O. P., S. T. M., Regent of Studies, is the Dean of the School of Sacred Sciences.

To-day the young Dominicans, like their forerunners at Paris and Bologna, besides following their course in theology and philosophy and the other ecclesiastical studies, take advantage

of the opportunities offered them and pursue such studies at the University as will aid them in their work in the ministry.

Here, too, the Very Rev. V. F. O'Daniel, O. P., S. T. M., is giving his time to the laborious but all important task of compiling a history of Saint Joseph's Province in America.

In the short space of ten years the community has had a rapid growth. The number of novices in the community that first took possession of the House of Studies was thirty. To-day the beautiful and imposing College of the Immaculate Conception houses sixty-eight novices, eight student priests, twelve professors, and seven lay-brothers. Every available room is occupied. The community is by far the largest of those grouped about the University.



**New Church of the Holy Name,
Kansas City, Mo.**



**Rev. Albert Casey, O. P., S. T. L.,
President of Aquinas College, Columbus, Ohio.**

The building is in every way a remarkable tribute to the foresight and courage of the Very Rev. L. F. Kearney, O. P., S. T. M., who as Prior Provincial brought to a successful issue an urgent need. And it stands a monument to the many devoted and self-sacrificing benefactors who made it possible.

For the community at the House of Studies the past year has been an unusually eventful one. Many distinguished representatives of the hierarchy visited the college. The representative of the Master Gen-



**Rev. Bernard F. Logan, O. P.,
Pastor of St. Raymond's Church, Providence, R. I.**

eral made the canonical visitation early in the year. In June a large number of the novices were ordained to sacred orders. Six novices were recipients of degrees at the Catholic University. The opening of classes found several changes in the faculty. On Rosary Sunday eleven novices made their solemn profession. And on the Saturday within the octave of Rosary Sunday, the meeting of the Capitular Fathers of the Province was held.

The prelates who visited the college were: His Excellency Most Rev. John Bonzano, Apostolic Delegate; His Eminence Cardinal O'Connell; Most Rev. Henry Moeller, Archbishop of Cincinnati; Rt. Rev. M. G. Vuylsteke, Vicar Apostolic of Curacao; Rt. Rev. Thomas J. Shahan, D. D., Rector of the Catholic University; Bishop Harkins of Providence, and Very Rev. Louis Theissing, O. P., Visitor General for

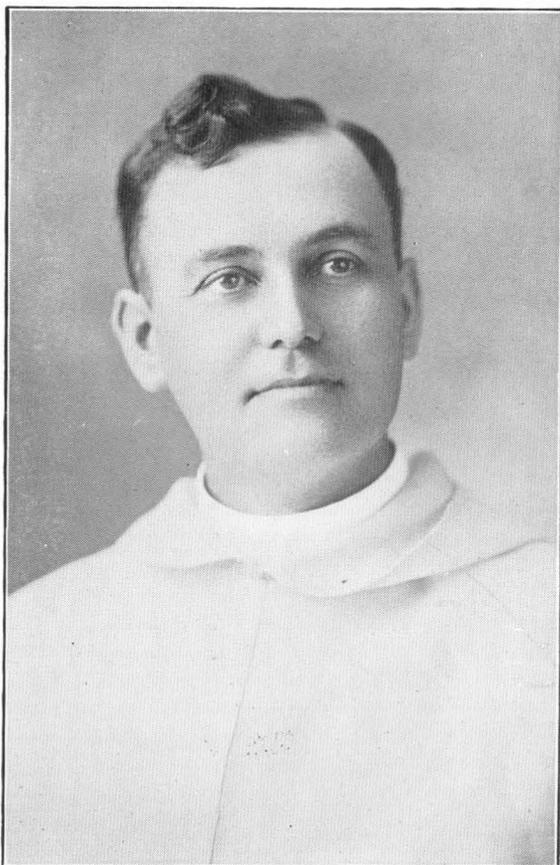


**Rev. J. A. Heenan, O. P.,
Pastor of Church of the Holy Name, Philadelphia, Pa.**

the Province. His Eminence Cardinal O'Connell made an informal visit during the Catholic University's silver jubilee celebration in April. Archbishop Moeller was the guest of the community for the week of the same celebration. Bishop Shahan was tendered a dinner and reception in honor of his appointment to the episcopal dignity. His Lordship Bishop Vuylsteke remained with us a week in the early part of December, 1914. The Bishop was in this country soliciting funds for his

needy diocese. On December 8th, the patron feast of the College, that of the Immaculate Conception, the Bishop sang Pontifical High Mass in the community chapel.

His Excellency, the Apostolic Delegate, has been with us on several occasions. On the feast of St. Thomas Aquinas, Sunday, March 7th, he pontificated at solemn Compline service. In June he ordained the



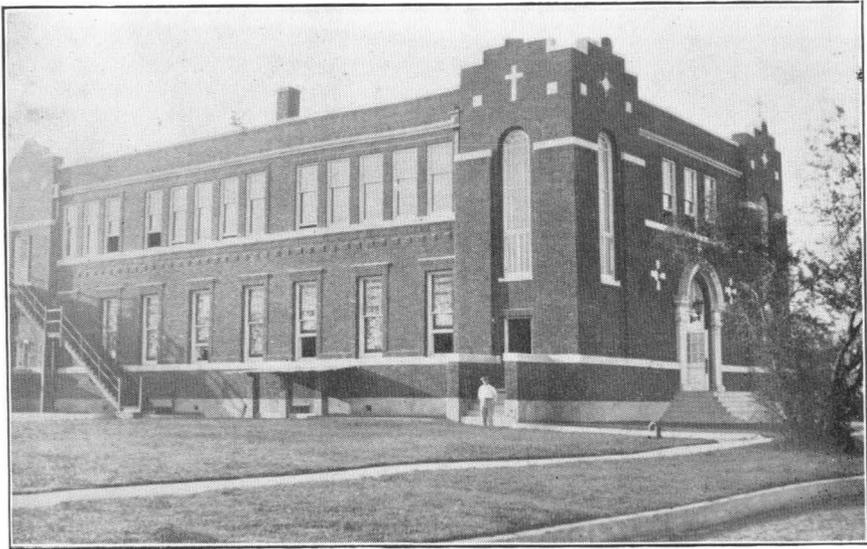
**Rev. R. A. LaPlante, O. P.,
Pastor of Holy Rosary Church, Houston, Texas.**

novices receiving Orders. On June 21st he ordained to minor Orders and subdiaconate Brothers E. J. Cummings, C. M. Mulvey, J. G. Cummins, A. H. Chandler and L. L. Farrell. The next day the following were ordained deacons: D. P. Coughlin, W. A. Sullivan, H. H. Welsh, E. A. Hughes, J. R. Caien, F. A. Fox, T. J. Treacy, F. A. Howley, W. A. Marchant, E. J. O'Toole, F. D. Newman. On the same day the following

were ordained priests: Rev. J. A. O'Brien, Q. F. Beckley, H. L. Martin, D. M. Galliher, C. G. Moore and L. U. Cull.

On Rosary Sunday His Excellency was again the celebrant at solemn Compline, after which ten Brothers pronounced in his presence their solemn vows. They were Brothers F. B. Gorman, T. J. Welsh, E. B. Farley, V. R. Walker, T. F. Conlon, L. P. Johanssen, P. L. Thornton, E. J. Donovan, J. A. McKeon and E. C. McDonnell.

Father Theissling, O. P., the Visitator General deputed by the Master General to carry on in his name the canonical visitation, brought to his office an eminent capability. With directness, accuracy and business like precision he carried on his work, and lasting fruit is



Church of the Holy Rosary, Houston, Texas

hoped for, as the result of his enactments. One result of the visitation was the affiliation of four members of the French Province. They were the following Americans: Fr. J. W. Owens, O. P., S. T. L., J. H. Foster, O. P., S. T. L., F. C. Marchant, O. P., and Brother W. A. Marchant, O. P. Four French Fathers are under the jurisdiction of the Province.

On June 14th Rev. Frs. Q. F. Beckley, H. L. Martin, D. M. Galliher, C. G. Moore and Brother Ambrose Howley, were awarded the degree of Bachelor in Canon Law at the Catholic University. On the same day Rev. H. I. Smith, O. P., S. T. L., received the degree of Doctor of Philosophy. Dr. Smith's dissertation, presented to the Faculty of Philosophy of the Catholic University in partial fulfillment of the require-



**Rev. E. A. Wilson, O. P.,
Pastor of Holy Innocents Church, Pleasantville, N. Y.**



Holy Innocents Church, Pleasantville, N. Y.

ments for the Degree of Doctor of Philosophy, was entitled the "Classification of Desires in Saint Thomas and in Modern Sociology." A distinguished Thomist, and celebrated professor of Philosophy and Church History, commenting on the dissertation, says:

"The special purpose of the author limited the scope and contents of this work. The aim of the dissertation is to explain the classification of desires as sources of human action, found in the writings of Saint Thomas Aquinas, and to draw a comparison between the classification of the Angelic Doctor and those of Ward and Small, two representatives



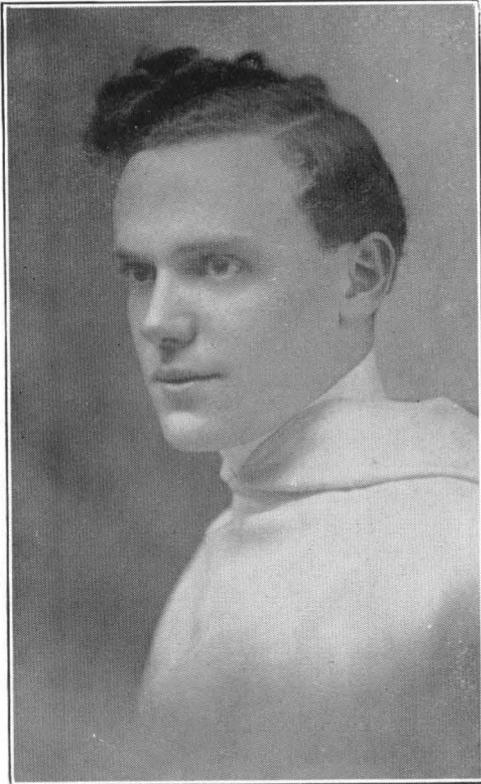
**Rev. C. C. McGonagle, O. P.,
Pastor of the Dominican Church, Hawthorne, N. Y.**

of modern sociology. Fr. Smith divides his dissertation into four chapters. He devotes two of these to the subjective and objective classification of desires as found in the writings of Saint Thomas. In the third chapter a comparison is instituted between the subjective classification of desires in Saint Thomas and Ward; while in the fourth the author compares the objective classification of desires in Saint Thomas with that of Small. Father Smith's treatment of his subject is well done and deserves much praise, showing as it does, a vast amount of research

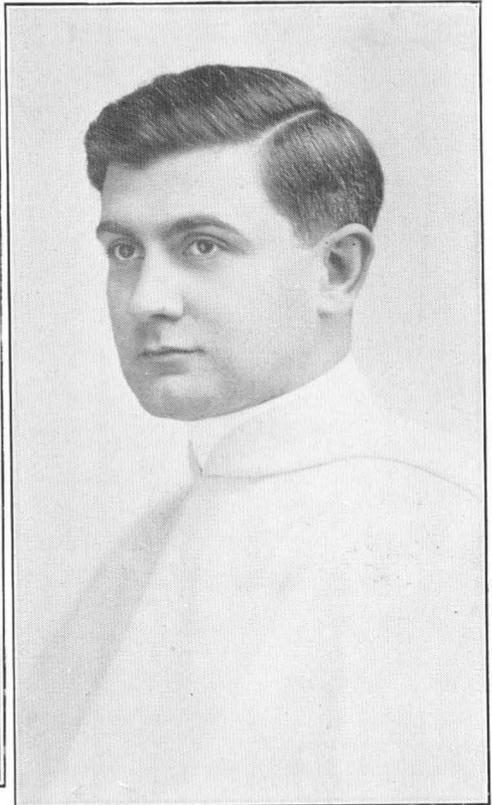


THE FACULTY OF AQUINAS COLLEGE, COLUMBUS, OHIO.

Front row—Rev. J. R. Dooley, O. P.; Rev. P. P. Heasley, O. P.; Rev. D. A. Casey, O. P., S. T. L., President; Rev. J. L. Pastorelli, O. P.; Rev. J. S. Wilburn, O. P. Second row—Rev. M. S. Welsh, O. P., S. T. L.; Rev. G. R. Carpentier, O. P.; Rev. C. Condeyre, O. P.; Rev. J. B. Hughes, O. P., S. T. L. Top row—Rev. T. S. Weiland, O. P.; Rev. J. C. Brady, O. P.; Rev. J. A. Jordan, O. P.



Rev. H. I. Smith, O. P., S. T. L., Ph. D.
National Director of the Third Order

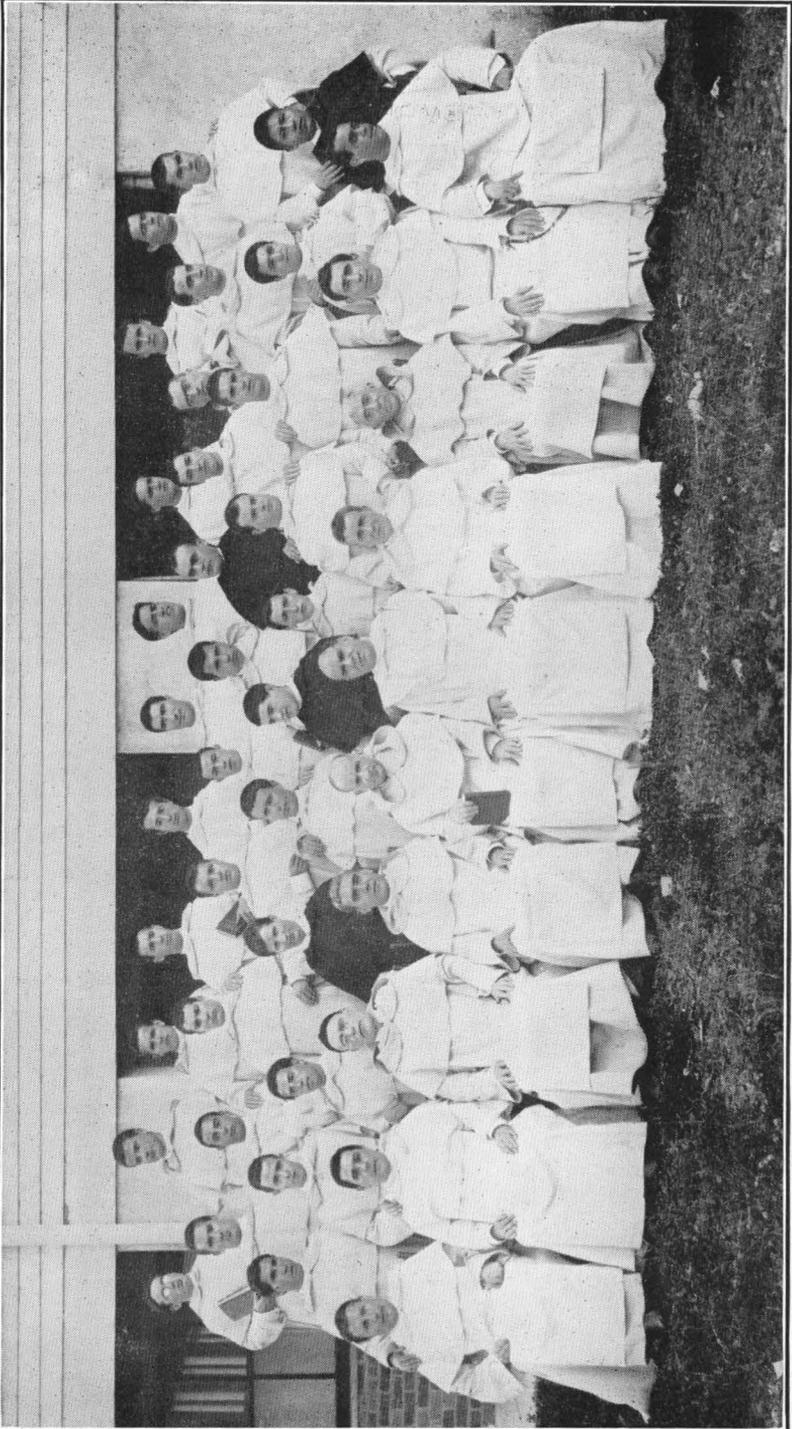


Rev. T. M. Schwertner, O. P., S. T. L.,
Editor of Rosary Magazine

and hard study. One thing only is to be regretted, and that is the brevity of the work. A dissertation of this kind could be handled much better were it more extensively treated. However, this was a circumstance over which the author had no control, and laboring under such a handicap, the more credit is due Father Smith for the clever manner of exposing his thesis."

The following changes in the faculty must be noted: Rev. Charles J. Callan, O. P., S. T. Lr., Professor of Scripture, and Rev. John A. McHugh, O. P., S. T. Lr., Professor of Dogmatic Theology, were transferred to Sherman Park, N. Y., to head the teaching staff at the Foreign Missionary Seminary at Ossining, N. Y. Rev. Thomas A'K. Reilly, O. P., S. T. Lr., S. L., Professor of Sacred Scripture, was transferred to Saint Raymond's Church, Providence, R. I. Rev. T. S. McDermott, S. T. Lr., was appointed Professor of Philosophy and Church History; Revs. J. W. Owens, O. P., S. T. Lr., and J. H. Foster, O. P., S. T. Lr., formerly of Lyons Province, were appointed to the professorships of Dogmatic Theology and Scripture, respectively.

—**Brother Edward, O. P.**



Dominican Community, Rosaryville, La. (Devoted Wholly to the Foreign Missions).