

THE THIRD ORDER

WITHIN the last few years the Third Order of Saint Dominic has almost doubled its membership. Flourishing chapters exist in the churches of the province, and their activities are ever seeking a wider scope. After a retreat given during the past year to the Chapter at Saint Dominic's Church, Washington, D. C., seventy made application for admission. In Newark there is a chapter of over three hundred. The chapter in New York has been for a long time a source of great edification to the faithful in general. It holds regular meetings every third Sunday of the month, and the Tertiaries attending wear their habits. It elects its own prior, procurator and other superiors, and expends itself in doing those many hidden works of charity, which Saint Catherine and Saint Rose were wont to perform. When a member dies the brethren see that the deceased is shrouded in the Dominican habit, since it is the privilege of Tertiaries to be laid to rest in that garb of innocence. Nor are the dead ever forgotten. For the chapter not only repairs to the home of the one departed to recite the Office of the Dead but at every meeting says suffrages for the repose of the deceased brethren. It may be well to note here that the Third Order is for men as well as for women. Happy the home where both mother and father are members, for that is truly a Christian home in which the parents are so devoted to religion. In Philadelphia the chapter is held regularly in the Convent of the Dominican Sisters. The members gather there from all parts of the city and are very faithful in their attendance.

These few facts taken almost at random, but yet so illustrative of its prosperity, show that the Third Order of Saint Dominic is an institution well fitted to our own age. For the success of any institution may be measured by the influence it exerts on the times in which it exists, by its power to understand the spirit of its age, and by its ability to offer, through its very constitution, the necessary means for removing the evils or promoting the virtues of its day. A successful institution must be alive to the needs of its generation and by skillful approval and correction in one instance, or by helpful example in another; by inculcating principles of right living into the minds and hearts of its adherents, finally lead them to that which is nearest and dearest to the heart of all men, that true and lasting happiness which consists in union with God in heaven.

During the past seven hundred years the Third Order of Saint Dominic has proven itself a success, just because its holy founder was farsighted enough to provide it with a set of Rules and Constitutions which enabled it to cope with all the serious problems of religious and social life in the world, and to provide the necessary means for bettering the conditions in which it might find itself placed.

We are not dealing now with the past. That has its history with pages replete with many golden-lettered deeds of mercy and kindness performed by illustrious and saintly members of the Third Order. We are concerned more with the present and the future, that period in the



The Third Order of Penance of Saint Dominic



Certificate of Reception and Profession

Be it known that _____
received the Holy Habit of The Third Order
of Penance of Saint Dominic from the hands
of The Reverend _____ on
the _____ day of _____ 19____ taking for
name in Religion _____

And be it further known that said
_____ made Profes-
sion to The Reverend _____
on the _____ day of _____ 19____

In testimony whereof
witness my hand



lives, both of men and institutions, which holds out great promises. And here again, just as in the past, success and glory await the Third Order; glory, perhaps, greater than any as yet achieved.

Foremost among the many present-day needs, which the Third Order supplies, is the practice of religion in the home, the cradle of future citizenship both for the Church and for the State. While so many men living in the world relegate their religious worship to the occasional Sunday church-going, the Tertiary takes his religion more to heart and makes the practice of it something vital for every day of the week. He knows that the counsels of the Gospel in reference to the religious state are not intended for all men. But he also realizes that the Gospel does not exclude from a participation in the blessings of the monastic state those whose love of God moves them to make a generous sacrifice of themselves—not indeed as complete a sacrifice as is called for by the cloister, yet enough to provide a safe and easy means for attaining the perfection and happiness of the saints, while leading, at the same time, their lives in the world.

This means is provided by the Third Order which was instituted, not as an outlet for unusual or over-wrought piety, but to meet the actual conditions and wants of life; to supply remedies for existing evils and, above all, to offer religion in its noblest form to all who desire to accept it. By their profession, the members of the Third Order take upon themselves the duty and pleasure of obeying a certain rule. They realize that the yoke of the Lord is indeed sweet and that true liberty consists in being subject to that Lord Who is most benign in His dealings with them. Thus they present a marked contrast to the worldliness and lack of reverence for authority, both spiritual and temporal, which is so prevalent in the world to-day.

To the true and zealous member of the Third Order, his room is a cell and his home a monastery. By thus bringing religion with its elevating influences into close contact with the family circle, all the members thereof are greatly benefited. Life for the whole family assumes a new aspect and it becomes in truth a faithful representation of that model family of Nazareth. But by far the most important result of this life lies in this that the Tertiary is able to prove satisfactorily that religion may be combined with the ordinary labors in the world, not only without any detriment to them, but on the contrary, with a positive elevating influence in every sphere of his life.

The man living in the world to-day is constantly in contact with scandal and scandal-givers in high places and in low. The spirit of the world, as it has ever been in the past, is actively concerned in gaining devotees for its shrines. Led on by vanity and pleasure, many men are throwing themselves into this whirl of events with little thought of the danger they are encountering or of the loose example they may be giving to others. Here again is where the Tertiary shows that he is alive to the dangers before him, and also that he is armed with the necessary means to overcome them. With the principles of his religion woven into his very essence from being so closely united with them and from having practiced them so faithfully, his every action becomes permeated with the influence of his religion, and he radiates in all directions his good example. His light shines before men, leading the way

they are to follow—the way which leads through penance and suffering to the peace and glory of heaven.

Not indeed like the Pharisees of Christ's time, who feigned sanctity in order to gain the admiration of the people and to be considered as the lights of the nation, but in all humility and sincerity, the Tertiary shows forth, for the edification of the people of God, those gifts and graces with which God has endowed him, and which he has perfected by a life led under the further influence of His grace in the Third Order.

The zealous Tertiary is not satisfied only in the sanctification of self through the fervent practice of religion both in the home circle and abroad, but he further desires to extend the influence and blessings of religion to his fellow men. Like the Good Samaritan he goes about



Espousal of Saint Catherine of Siena—Sodoma

doing good wherever and whenever an opportunity presents itself. Seeing so much selfishness and false philanthropy in the actions of men about him, he feels called up, through the proper administration of the spiritual and corporal works of mercy, to teach all that this life is not the real end of our existence, but that it is a mere prelude to the life to come. By his charity he proves that his religion and his membership in the Third Order have filled his heart with sentiments of love and sympathy and that he is equally quick and willing to put these sentiments into practice.

Thus the true and really zealous Tertiary, the man to whom religion and its principles have become more than mere words or writings, is continually going about doing good, either by deed or by example. We find him in the homes of the sick and the poor, sympathizing with the one and offering assistance to the other; we find him helping the down-trodden and out-cast to gain a new hold on life, doing all

that he can to make life brighter and more cheerful for all; we find him also teaching the ignorant and providing for the fatherless; and all this he does as a man of the world, living his life in the world, surrounded by the many dangers and distractions to which the world is heir. Truly a wonderful and blessed career! And the primal cause of these charitable activities lies in the fact that his membership in the Third Order gives him a true appreciation of those words of Our Saviour: "Amen, I say to you, as long as you did it to one of these My least brethren, you did it to Me." All men are brothers to the Tertiary.

It is clear, then, that the Third Order bases its claims to success mainly on this fact of its ability to meet the needs of the times, through its popularization of religion and the religious life. And, the great good this influence has effected in the past gives one the right to feel that it must continue throughout the future, leading men and women of all classes and conditions, nearer and nearer their final goal, leading them thither, bound by the sweet chains of Christ's service.

—**Brother Benedict, O. P.**

The new Third Order diploma is the work of Father John J. Sullivan, O. P., the well-known designer of the official Holy Name seal. It is done in colors on a background of light gray and is trimmed with gilt. The central picture represents Saint Dominic with hands extended in benediction over a brother and a sister of the Third Order, thus showing that the Order is intended for both men and women. The medallions at the corners are of Saint Catherine of Siena, Saint Rose of Lima, Blessed Louis of Montfort and Blessed John Massias. The first three mentioned were members of the Third Order, while Saint Rose and Blessed John were Americans. The whole diploma shows great refinement of art, delicacy of color, and skilful execution. It is a worthy tribute to the Order and a fitting adornment for a Christian home.

Copies of the diploma may be obtained by addressing: Dominican House of Studies, 487 Michigan Avenue, Washington, D. C. Local directors will fill in the registration on the blank lines.

MASTER RAYMOND'S NOVICE

I

COME in!" Father Raymond turned as the door opened. Brother Gerald stood smiling in the doorway.

"You sent for me, Father," he asked, in a voice softened with innocent surprise.

Beholding him thus, one would have sworn it was his first summons to the novice-master's room. To Father Raymond the scene and words were anything but new.

"Yes," said the latter, and repeated his invitation of a moment previous. "Be seated," he said; "I shall speak with you when I have finished this letter."

It was an old trick of Father Raymond's to keep those he sent for sitting near enough to touch him, if they wished, scarce daring to