

Dominicana

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OUR MASTER GENERAL.

Twelve years ago last month representatives from the Dominican Provinces throughout the world met in the ancient convent of Saint Mary's at Viterbo, Italy, to elect the seventy-sixth successor to their Holy Founder. Their choice fell upon one who had labored long and faithfully for the honor of the Order and the glory of God. Though of feeble health and advanced years they had every hope that he was still capable of great achievements, and therefore Father Hyacinth Maria Cormier became Master General of the Order of Preachers.

Henry Cormier was born at Orleans, France, on the feast of Our Lady's Immaculate Conception, 1832. In early youth he began preparations for a priestly career and in May, 1856, after Rome had granted a dispensation on account of his youth, he was elevated to the sacerdotal dignity. The young levite however, yearned to renounce completely for love of God the little that he still retained. Accordingly he sought admission among the Preaching Brothers and, on the feast of Saints Peter and Paul of the same year, received the habit of the Order in the Convent of Saint Dominic at Flavigny. But Brother Hyacinth, as he was henceforth known to his Brethren, waited long before making his profession. He had suffered much from hemorrhages.

Father Jandel, the General of the Order, decided that if thirty days should elapse between these attacks he might be admitted to the vows. The longest period between them was only twenty nine days. To Father Jandel this was sufficient proof of divine favor and with the permission of Pius the Ninth, Brother Hyacinth made solemn profession of the religious life on the twenty third of May, 1858. Père Cormier's first appointment was as sub-novice master. Six times he was called to rule convents of the Order, and in 1865 he was appointed first Prior Provincial of the restored Province of Toulouse. In this office he was retained by his Brethren for thirteen years. Cardinal Fruhwirth, while Master General, called him to Rome to be one of his "socii" or consultors, and three years later, in 1896, raised him to the office of Procurator General. It was this duty which engaged him when on May the twenty-first, nineteen hundred and four, his Brethren elected him to the supreme government of the Order.

The new Master General was a man of delicate health, yet of frugal habits. Given much to prayer, his devotion has found expression in a number of prayers in honor of the Most Holy Name and of Our Blessed Lady, which have been enriched with indulgences by the Holy

See. In days of sickness when other men would have thought only of relief and comfort he found it possible to think of things spiritual. These times have been fruitful of devotional works. His best known work is his "General or Fundamental Retreat," a volume rich in profound principles of the religious life. "Instructions for Novices" and a scholarly "Life of Blessed Raymond of Capua" are among the thirty-six works which came from his pen. One of his devotional works, under the title "Saints and Saintly Dominicans" has been translated into English and was published by a Father of Saint Joseph's Province. His letters to the different Provinces and to the whole Order are masterpieces of spiritual counsel.

His efforts brought to realization the scheme of studies which was called for by the Chapter of Viterbo and which Pius the Tenth readily approved. His is the glory of the magnificent International College of the Order at Rome. In 1908 the corner-stone was laid and three years later the Angelico welcomed its first students. Under his encouragement the chant of the Order is being revised according to the original works of the celebrated General Humbert who adopted for the Order the traditional Gregorian chant in use at Metz in the thirteenth century. During the thirteen years that have passed the Order

has beheld desolate Provinces flourishing again and new names added to the ancient list. Here in America alone two have been erected, that of Saint Dominic in Canada (1911), and of the Most Holy Name of Jesus on the Pacific Coast (1913), while the Province of Saint Antoninus in South America has been restored to its ancient rank.

America, and especially the Province of Saint Joseph, is greatly in debt to him for his kindly interest. Twice he has made plans to visit his American Brethren and twice age and infirmities have prevented him. When he sought a Prior for the newly established College of the Angelico he bestowed that honor on a son of Saint Joseph's Province whom he had already chosen as socius for the English speaking branches of the Order. This man was Father Gabriel Horn, O. P., S. T. M.

The learning and sanctity of their Master General were not to be the secrets of the Brethren. Pope Pius the Tenth, ever his friend, sought him out to fill important posts on the Roman Congregations and so he took his place among the Consultors to the Holy Office [and the Sacred Congregation of the Propaganda. The same saintly Pontiff engaged him as a worthy representative of the Holy See in the visitation of the monastic institutions of Rome.

True son of a kindly father he

has ever been a gentle guardian over the interests of the devoted daughters of Saint Dominic. Like our Holy Founder he has always had for them words of encouragement and kindly counsel, and his visits to the good Sisters have been so many happy occasions of spiritual conferences.

After his election, as is the custom, he went to the Sovereign Pontiff to seek his approval. In his address to the Holy Father he spoke of Pius' resolve "to re-

store all things in Christ;" so, he said, "It is our hope to re-establish all in Saint Dominic." All too briefly and incompletely have we dealt with his achievements. Now as he returns at the eventide of life into the quiet of his cloister home to await the Divine Master's bidding to the peace of the celestial cloister, Dominicans may feel assurance that their saintly brother's hope has in great measure seen its fulfilment.—*Celestine Daly, O. P.*

THE OLIVE BRANCH.

Of all devotions in honor of Mary, that of the Rosary is most dear to the Catholic heart. Through Dominic, the Heavenly Queen has given us a Book, the pages of which, one never tires perusing. All its messages are of hope and love. Every class and condition of life can draw from it inspiration for happier, holier living. It is a Book to be loved and treasured, a truly beautiful work, replete with sweet consolation and uplifting thought. Simple and dignified is its make-up—a Psalter of Angelic Salutations interspersed with the Pater and Doxology; but its decades represent the profoundest truths of Catholic dogma. To the unlettered it is a compendium of Theology; the scholar finds it a veritable Summa. By its use, through the Mother, we are led to the Son, Who teaches us even

here, that the trials and pains of this life are for us as "the kiss of the Crucifix," at the Chaplet's close—drawing us nearer to God.

The Church has manifested its esteem for the Rosary, especially in times of danger. She realizes, with St. John Chrysostom, that there is nothing more powerful in the world than a man who prays. What then, is the prayer of a whole people—the beads? Examples of the efficacy of this devotion are frequent in Ecclesiastical History.

The Blessed Dominic introduced the Rosary at a time resembling our own, in its hostility to everything Christian. It was the weapon handed to him by Heaven's Queen to triumph in the fray: and the victory was not long in coming. The impious and blasphemous sect of the Albigenses, an offsprung of Mani-