

Among the writings of the early Fathers there are many texts in support of this great prerogative of Mary. Saint Augustine, in his commentary on the Book of Genesis, says: "As the devil was the head from whence original sin proceeded, that head Mary crushed, because no sin entered the soul of the Virgin and therefore she was free from all stain." And again he says: "In Thee, O Lord, there is no stain and Thy Mother is without spot." Saint Ephrem, when speaking of Mary, likens her to the first Eve: "The one the cause of our death, the other the cause of our life." He also writes: "The Virgin Mary was not defiled by any blemish of sin."

It is true that in the Western Church between the twelfth and four-

teenth centuries many illustrious theologians hesitated in giving Mary this great privilege; but their hesitancy can be easily explained in view of the conditions of the times and their strict conception of the universality of original sin. Indeed, it was not then so clearly seen how Mary, although falling under the law, was through the passion and death of the Redeemer, preserved free from the stain of original sin. But with the removal of this difficulty of the universality of original sin, by the learned Franciscan, Duns Scotus, and with the ever increasing demands of the people, giving evidence of the indwelling of the Holy Spirit, the question was forever set at rest by the memorable decree of Pope Pius IX.

—Bertrand Gorman, O. P.

## A GREAT DOMINICAN

**S**HORTLY after the close of the Civil War, while the Dominican Sisters were laying the foundation of their noble educational apostolate at New Orleans there was born in Spain a child destined to accomplish in the humble work of the zealous parish priest, results quite as glorious for the Dominican Order and beneficial for the spiritual welfare of the Church in Louisiana, as those which have been achieved by the self-sacrificing labors of the daughters of Saint Dominic themselves.

Thomas Lorente, for this was the child's name, was born in Puebla de Higar, of the Archdiocese of Saragossa, Spain, of noble Spanish parents, on the 18th of September, 1868.

Endowed with rich qualities of mind and heart beyond any but the most gifted children, Thomas early distinguished himself in study and eagerly imbibed the spirit of fervent Catholic

piety which permeated the Lorente family life. He showed from his tenderest years the sure signs of a priestly vocation by his attachment to the devotions of the Most Blessed Sacrament and of the Blessed Mother. At the early age of sixteen, he entered the Dominican Order, feeling that among the chivalrous sons of de Guzman his ideals of the priesthood could be realized to their fullest extent.

On the Feast of the Immaculate Conception, 1884, he was invested with the habit of Saint Dominic, the white of which reflected the innocence and purity of his youthful soul.

Having taken the first step in his religious career, he now entered upon the year of novitiate, which is enjoined by Holy Mother Church as a preparation for the profession of the three vows of poverty, chastity and obedience. During this year he devoted himself to exercises of prayer and mortifi-

cation, the foundation of that interior-life, which infused into all his labors the spirit and unction of a man of God.

He pronounced his simple profession of the religious vows on the 10th of December, 1885, in the Convent of Saint Dominic at Ocanna, near Toledo. His philosophical studies were pursued at Avila, covering a period of three years. In these, he manifested exceptional gifts of judgment and dialectical skill. After the completion of his course in Philosophy, he made his solemn and



**Rev. Thomas Lorente, O. P.**

final profession. He then began a brilliant course in Theology, after which he was invested with the sacred dignity of the priesthood.

While his brother religious were being sent to labor in the missions of the Orient, Father Lorente was retained in Spain to pursue special studies. He attended successively, the Universities of Barcelona, Valencia, and Madrid, in which he followed courses in civil law and won great distinction. During these years he managed to find time to preach the Word of God. As a preacher,

he had few to rival him. His eloquence was of that Dominican type which is the result of long years of contemplation and profound study. He carried out in his preaching the motto of his Order: "to contemplate and to give to others the fruit of one's contemplation."

On June 17, 1899, Father Lorente in company with twenty-two Dominican brethren, left Spain for the Philippines in response to a call from the Sons of Saint Dominic, who, having suffered from the ill fortunes of the late war, were in need of recruits to carry on their work in the University and on the missions. Upon the arrival of Father Lorente in the Philippines, he was stationed at St. Thomas' University, Manila, where he taught civil law. During this period he assisted, by his prudent suggestion, the Apostolic Delegate, Archbishop Chapelle, who was experiencing great difficulty in the involved diplomatic negotiations regarding the Catholic Church in the Philippines.

Upon the appointment of Father Blenk, the present Archbishop of New Orleans, to the Bishopric of Porto Rico, Father Lorente was chosen to succeed him as secretary to Archbishop Chapelle. From this time on, Father Lorente was constantly associated with the Archbishop both in the Philippines, Rome and Cuba.

After completing his diplomatic mission in the Philippines, Rome and Cuba Archbishop Chapelle returned to New Orleans where he took up the work of organizing that diocese. With him came his secretary for realizing the value of Father Lorente's assistance in the Philippines, the Archbishop was loathe to part with his faithful friend and prudent adviser. Accordingly, he invited Father Lorente to remain in New Orleans and placed him in charge of St. Anthony's Parish of that city.

To appreciate the untiring exertions of Father Lorente in the unpretentious

ministration of parochial offices, one must first understand the lamentable condition in which he found Catholic affairs when he came to New Orleans.

He found his church in a dilapidated state, the result of long years of neglect. He found the faithful famishing for lack of necessary nourishment of the Bread of Life. He found hundreds of all classes grown indifferent to all religion, the poor unministered to, the ignorant groping in the darkness of doubt and despair.

In a short time Father Lorente succeeded in renovating the church building, reorganizing the parish by inaugurating a schedule of services calculated to irrigate the parched souls of the neglected Catholics and to germinate in their hearts fresh flowers of devotion. He made St. Anthony's a model Dominican parish. He preached successively in various languages. He visited the sick in their homes day and night. He succored the poor and needy. In a word, he made himself all things to all men like another St. Paul.

But Father Lorente's zeal was not encompassed, however, by the limits of St. Anthony's parish. He extended his influence throughout the whole city. He preached incessantly. He was a good shepherd to the wayward, a forgiving father to the prodigal, and a merciful master to the Magdalen. "Rich and poor, white and black, fellow countryman or perfect stranger were at home in his company; he was a cosmopolitan of cosmopolitans."

After the death of Archbishop Chapelle, Father Lorente was heartily encouraged by his successor, Archbishop Blenk, who was keen to appreciate the untold benefits which the Dominican had brought to New Orleans. Now it was, that Father Lorente saw his pioneer community of St. Anthony's develop into a larger and stronger force. "How the work of the Spanish Dominicans progressed and broadened out

under his direction is a matter of history. From the little old church of St. Anthony of Padua, a great missionary influence went forth; the mission chapels at East End and Lake View were established, His Grace, Archbishop Blenk, confided to the Dominicans the parish of Tangipahoa, and here Father Lorente purchased the old Benedictine Abbey and with the heart of the priest longing for the spread of the Gospel of Jesus Christ animating every act, he founded the Dominican Seminary at Rosaryville for the training of priests for the foreign missions in the Philippines, China and Japan" (*Morning Star*, August 28, 1915).

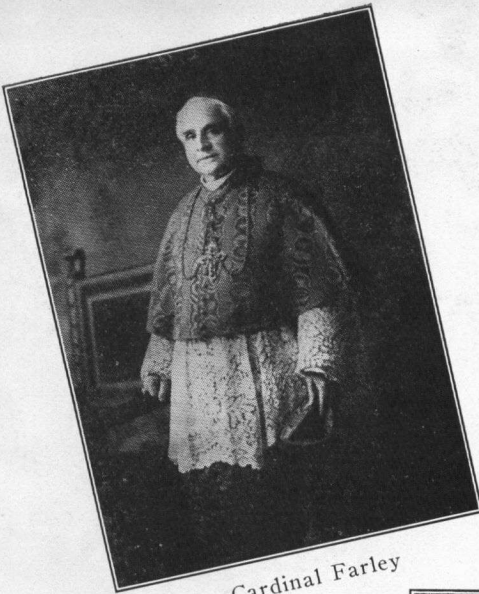
Father Lorente lived to become Vice-Provincial of the Spanish Dominicans in America and to see his foundation at Rosaryville grow in size and strength beyond his fondest hope. Shortly before his death, a band of thirty Dominican students went forth from this House of Studies to Manila, where they were to complete their courses prior to entering upon the missionary labors.

In 1915 just after his return from an official visit to Columbia and Cuba as representative of the Master General, he was stricken with a sudden illness, and on the 24th of August, passed peacefully and quietly to his reward.

His death marked the close of a life, extraordinarily fruitful in deeds of sacrifice and service for souls. His memory will live long in the flock whose affection he so completely won, and his genius will be perpetuated in that most glorious achievement of his Dominican apostolate—the House of Studies at Rosaryville, Ponahatoula, La., of the Most Holy Rosary Province of the Philippines.

Father Lorente was dead, but he, whom, the people loved in life, they forgot not in death. A year later through the labors of Mrs. Victoria Mermillod Jones, a member of an old and distinguished family of Louisiana

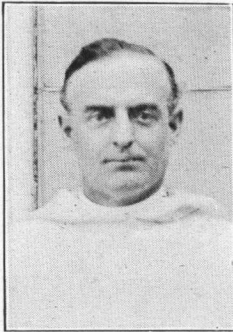




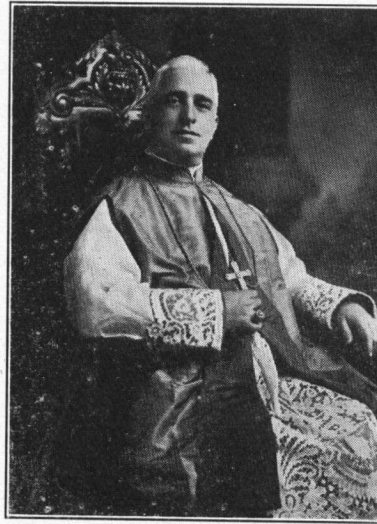
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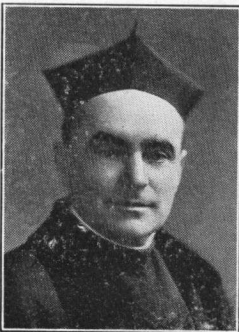
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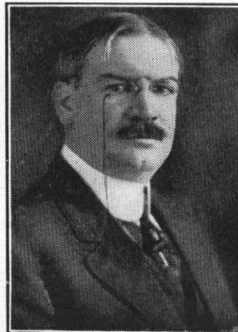
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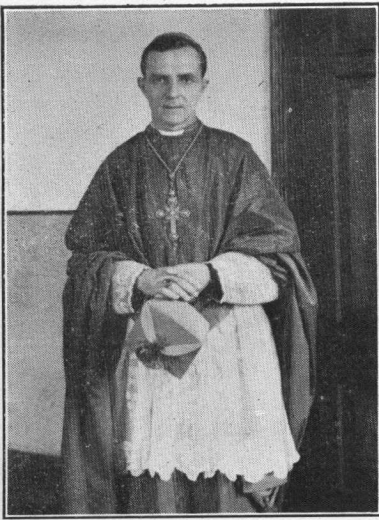
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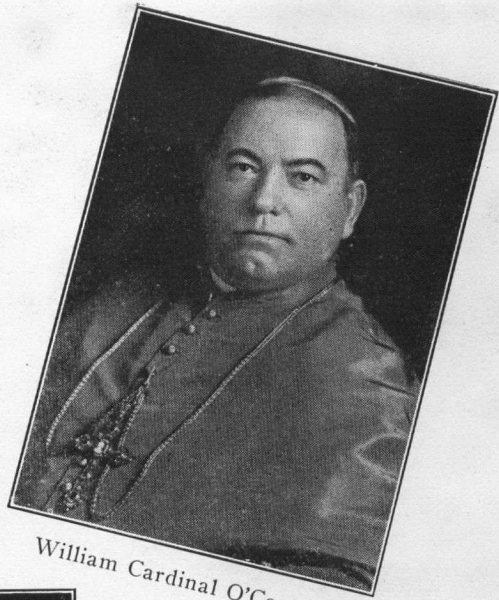
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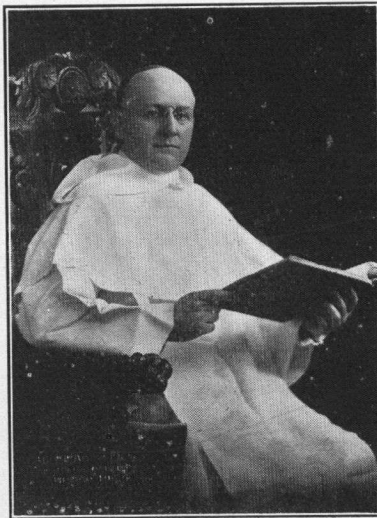
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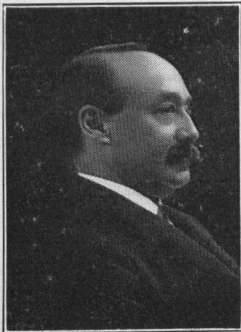
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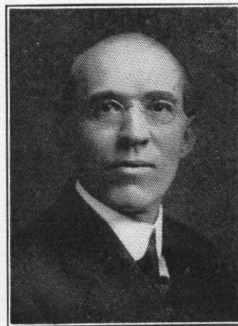
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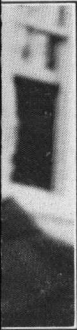
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Hon. Wm. J. Kearns



V. Rev. Peter Guilday



son, O. F. M.



and the generosity of other friends, a monument representing the "Rock of Ages" was placed over the grave of Father Lorente, inscribed upon which are the words: "Very Reverend Thomas Lorente, O. P., Founder and Vice Provincial of the Spanish Dominicans in Louisiana. Born in Aragon, Spain, A. D. 1868. Died in New Orleans, August 24th, 1915. Erected by his loving friends, August 25th, 1916."

The unveiling ceremonies attracted a large number of friends including many distinguished prelates and priests. The sermon on this occasion was preached by the Rev. Fr. J. D. Foulkes, S. J., president of Loyola College, New Orleans, who took for his

text, "Thou art a priest forever." Referring to Fr. Lorente's work, he said: "As we gaze to-day at his white-robed brethren, hidden away far from the maddening crowd, beneath the murmuring pines of Rosaryville, we realize the boundless zeal of this modern Las Casas. Here has he built on our free American soil an armory where God's recruits learn their manual of arms. From out these hallowed walls Fr. Lorente wished regiment upon regiment of trained warriors to march into civilized and uncivilized lands for God's greater honor and glory; spiritual battles were to be theirs, the fruits of victory immortal souls."

—Albert Muller, O. P.

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## LUTHER THE CATHOLIC

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**L**UTHER the Reformer must be understood in the the light of Luther the Catholic. Among his adherents the idea obtains that the turning-point in his career hinges upon a sudden inspiration, which was, in effect, a divine commission to purify the Church and preach the doctrine of justification through faith alone. The story of Luther's Pre-Reformation life, however, shows, parallel to the gradual progress of the tremendous moral influences at work within him, a steady doctrinal development, culminating, logically and naturally, in an open clash with the Church when the occasion presented itself in the Indulgence Controversy with Tetzel. Thus, for a true understanding of his later career, an acquaintance with Luther's Catholic life is indispensable. While a detailed account of it is impossible, due to the lack of historical data and to the doubtful authority of Luther's polemical writings, one of the

principal sources for its study, yet the main features and general tenor of this period of his life stand out quite well defined.

Martin Luther was born November 10, 1483, at Eisleben, a village of Saxony. His father, a poor miner, soon removed with his family to Mansfeld, seeking employment in the slate quarries there. Here Luther first attended school. Severe as was his home life, it was perhaps surpassed by the brutality of his teachers. This seems especially true of a year spent at Magdeburg, in a school of the Brothers of the Common Life. In 1498 we find him again in his native Saxony, applying himself, for the three following years, to latin, rhetoric and religion in the parish school of St. George at Eisenach. Like other poor students, Luther had, during these years, been obliged to earn his tuition by singing from door to door. It was a joyless life, but a ray of brightness entered