

DOMINICAN SISTERS AT TEXAS STATE UNIVERSITY. NEWMAN HALL

The Sisters of St. Dominic, following in the footsteps of their Founder, have ever kept pace with the wheels of progress. Their most recent advance in the way of prosperity is the opening of the Catholic Hall for women at the Texas State University, Austin. It was at the invitation of the Paulist Fathers, directors of the Newman Club, and with the hearty approval of the late lamented Bishop Gallagher, that the Dominican Sisters from Galveston ventured on this their latest field of activity.

While the building is intended primarily for Catholic young women, it is not the object of the Sisters to confine their work exclusively to Catholics. At the present time there are only about fifty Catholic young ladies at the University, and doubtless all of these will not wish to live in this home. Hence it is necessary to receive non-Catholics as well. This, far from being a hindrance, will be a distinct advantage; it will be a real missionary work. Having non-Catholic young women living in this Hall under the influence of the Sisters means an enormous amount of prejudice broken down, and perhaps some few converts will be made. Instead of its being a danger to our young people, the Sisters will make it harmless for them, while at the same time they will ever be exerting a powerful influence on the non-Catholic students in attendance. The seeds thus sown at Austin will be scattered over the entire State. At the University are gathered the choicest youths of Texas. They will return to their respective communities as leaders, and if they but carry back with them pleasing memories of happy days spent under the influence of the Catholic Church, they will do more than any other agency possibly could do to counteract the poison of bigotry so sedulously disseminated by anti-Catholic literature.

As to the results that may accrue from the establishment of this home for young women, Mother M. Pauline, O. S. D., Superioress of the Galveston community, said in a recent interview:

"It is hard to overestimate the possibilities which may come about in this way. We have too long, perhaps, in the past, neglected the advantages of higher education, and particularly higher education for our Catholic women. And while it would

be better to have our Catholic women to go to Catholic colleges, it is a condition, not a theory, that confronts us. There is not in Texas, nor within a reasonable distance from Texas, a Catholic college for women which can offer the same advantages as the University of Texas. Sometimes it may happen that our young women could not possibly receive at a Catholic college that to which they may legitimately aspire. So, too, our Catholic students might wish to attend the State University, because from their standpoint it suits their needs better, even though they could possibly get what they wished at a Catholic institution. When a girl is obliged by circumstances to earn her own living, there is hardly any better work she can do than teaching. To teach is an honorable and protected profession. Nothing else that is open to her offers the same advantages. But if she wishes to become a teacher, she cannot teach (as a lay-woman) in Catholic schools. For, owing to the fact that they are monopolized by religious, there is no place for her in the Catholic school system. And even if there were a place, the salary would be inadequate to her needs. We can barely afford to pay the Sisters a pittance, much less give what is necessary for a lay-women. And, even if we could pay adequate salaries, it would be advisable for many women to enter the public schools as teachers. For a great many of our children will inevitably attend these schools, and if there are some Catholic teachers on the staff our little ones are less apt to lose their faith by this attendance.

"But if our young women are to teach in the public schools, and therefore render them less harmful to the numerous Catholic children who will undoubtedly attend them, it is almost essential that they should go to some State institution for higher education. It is, indeed, possible for them to get their teachers' certificates by taking the examination after graduation from a Catholic academy. But while this is possible, it is useless to expect that the majority of our young women wishing to take up the profession of teaching would take examinations in the seventeen subjects all at once, when by going one year to a State institution they can receive their certificate by passing the ordinary examinations at the end of each term.

"We must be practical in the demands we make upon the loyalty of our people. We cannot be unreasonable and expect them to respond. We must give every advantage which it is possible for us to give them. And while it would be better to

have them in our own institutions for higher education, considering the circumstances, it would seem idle to dream of such a consummation. Our young women have gone to the State University at Austin in the past, and some of them will continue to do so in the future. And as Catholics grow in numbers and wealth in Texas, it is to be supposed that they will attend in far greater numbers.

"What then, is the wise and prudent thing to do? Evidently, to render attendance at the State University as innocuous as possible. From the experience of those dealing with this institution for ten years—the Paulist Fathers—it has seemed necessary that there should be some home where Catholic young women can stay, attending the University, and yet have the protection of Catholic influences. Therefore they have asked the Dominican Sisters to cooperate with them in this special work of theirs in Austin by erecting and managing a home for Catholic women students. But while the Sisters will do everything possible to influence the young women, they recognize that it will be necessary to conduct this institution along somewhat different lines from the ordinary convent boarding-school. These young women, older than convent girls, can prudently be given greater freedom. All necessary protection will be afforded, so that parents can rest assured their daughters are safe, but at the same time they cannot be treated as mere schoolgirls."

While the Dominican Sisters are to be immediately responsible, they are to be assisted by a board of managers representing the best Catholic thought in the State. This will consist of women selected for their broadness of view, their sound judgment, and their experience with educational institutions. Most of them will be college women, or those who have had daughters go through college. Once or twice in each year they will meet at the hall to discuss its affairs. In this way it is hoped safely to bridge the gulf between academies and the University, to make a wise compromise between the ultra-freedom of some institutions and the conservatism of our convents.

It should be remembered, too, that the Sisters immediately in charge of this hall will themselves be university women. For several years, this being in view, individual Sisters have been trained at the University of Texas, the Catholic University at Washington, and elsewhere. Last year twenty-one Dominican Sisters attended the Summer Normal, and at present six are

working for degrees. They will understand college life and ideals from the inside with an intimacy which would otherwise be impossible. We feel sure that Newman Hall will be as ideal as it can be made. There will be a truly Catholic atmosphere, complete protection, combined with reasonable liberty and splendid physical accommodations.

The building, which will cost \$45,000 when completed, will be a modern adaptation of the old Spanish mission style of architecture, to conform with the present Newman Club. All the best and latest ideas will be utilized. It will be fireproof throughout, hot-water heated, well ventilated, having mostly individual rooms, ample bathing facilities, and splendid sleeping galleries. It is hoped that the work will be completed by June, and ready for use during the summer session of 1918.

—Edmund Rogers, O. P.

HEART OF HEARTS

"As the hart panteth after the fountains of water, so my soul panteth after Thee, O God.

"My soul has thirsted after the strong and living God."

—Psalm, 41: v. i, ii.

O Love that as the waters from the founts
 Welled from the deep-springs of the Saviour's Heart!
 O Love that knew no bounds, no wily art,
 A Love that human love as much accounts—
 That drew, in Galilee, upon the mounts,
 In desert places, in the crowded mart,
 The weary thirsting soul, like panting hart,
 To drink its freshness pure!—Perduring founts!
 O longest thou, my soul, the time when trod
 On earth the Master? Pantest thou for Love
 Divine that healed of old all human smarts?
 O thirstest thou for the strong the living God?
 From out the Tabernacle of His Love
 Still flow the fountains of the Heart of hearts.

—Gabriel Knauff, O. P.