

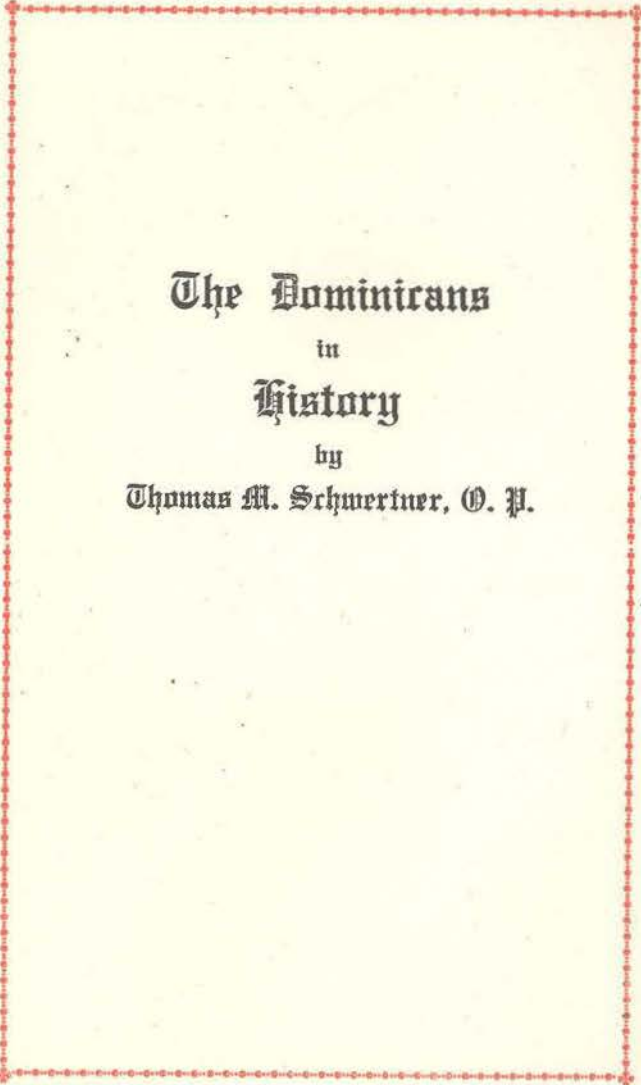
Dominicans in History — Schwertner

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The Dominicans
in
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by
Thomas M. Schwertner, O. P.





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Nihil Obstat:

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Christ's Hallowed Wrestler

* * * And there was born
The loving minion of the Christian faith,
The hallow'd wrestler, gentle to his own,
And to his enemies terrible * * *
* * * ; and so they called him Dominic.
And I speak of him, as the laborer
Whom Christ in His own garden chose to be
His help-mate. Messenger he seemed, and friend
Fast-knit to Christ."—Dante, Paradiso, Canto XII.



DOMINIC GUZMAN'S was by far the happiest, lightest heart in Christendom on December 22, 1216. As he stood amidst the cypress trees on the Aventine in the shadow of the Papal Palace of Santa Sabina, his eyes did not sweep over the Golden City lying at his feet by the rushing waters of the tawny Tiber, but lingered lovingly and long over the single parchment page of a pontifical bull handed him that day by a messenger of the Pope. On it he read: "We, considering that the brethren of the Order will be the champions of the Faith and true lights of the world, do confirm the Order in all its lands and possessions, present and to come, and we take under our protection

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and government the Order itself and all its goods and rights."

By these words Pope Honorius put the seal of Christ's approval on Dominic's plan. The Order of Friars Preachers was thus officially incorporated with the picked army of the Church's warriors—the religious orders doing battle for Christ in one or other corner of the world.

Now, Divine Providence had from the beginning prepared Dominic for the undertaking which had just been formally approved by the Supreme Pontiff. From a holy mother at Calaruega, a saintly priest-uncle at Gumiel, a chapter of edifying canons at Osma, he had early learned the utilities of sanctity and the social role of saints in a society that was athirst to see the life of union with God actually lived out. At the University of Palencia he had been brought face to face not only with secular knowledge, but with the sophistries of a philosophy which took refuge behind Moorish barricades craftily flying the Aristotelian colors. In Languedoc, whither a political mission for his king had carried him, he had seen at close range the havoc that

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was being wrought by heresy amongst the faithful.

Now, Dominic knew full well that error thrives best in the minds of the ignorant and those of the intellectually proud. And ignorance was just then stalking throughout the land because the clergy, whose "lips should guard wisdom," were too much engaged in secular affairs. Perhaps through no fault of their own, the priests were called upon by the powerful feudal lords—suddenly grown repentant for long lives of sin and plundering—to administer vast estates set aside for the poor in restitution and expiation for past injustices. Because the priest had barely enough to live on, and was forced to earn that meagre competence by digging on the hillside, even whilst administering large tracts of land for the Church's poor, we need not be surprised that all love of learning, all adequate instruction of the people, all combat with superstition and false teaching disappeared from the land. The people, left to themselves, tried to answer the great questions of life in their own way. And the problems of evil, poverty, sickness and death are more likely to be answered by the people from

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a purely natural than from a supernatural standpoint.

Now, the Orient had long before essayed to explain these very questions. Manes, in the third century, had taught the existence of two principles—a good and an evil principle, from the latter of which all material things sprang. According to his teaching, Nature was evil, hopelessly, irretrievably, intrinsically. It was man's bounden duty, therefore, to disregard it as completely as possible. This teaching—which by way of Bulgaria had filtered into Europe under the name of the Bogomilian heresy, Albigensianism or Catharism—was rendered still more popular by the glowing accounts which the Crusaders, returning from the Holy Land, gave of the peace, contentment, almost Buddhistic stolidity and stoic indifference to the whips of fortune obtaining everywhere in the Orient. No wonder that Albigensianism—which was nothing else than a Europeanized form of Manichaeism—appealed mightily to the masses grown dizzy from the endless rocking of feudalism, which was breaking up in a delirium of petty wars. To the princes of Europe, scandalized as they were by the worldliness of churchmen

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and the miscarried schemes of the Papal Crusades, Albigensianism appealed by a moral code which sanctioned the most unspeakable vices. Whilst to deceive the masses it inculcated in its esoteric teaching a vigorous asceticism, it allowed the princes, greedy for power, lands and lustful pleasures, the greatest liberty. It was the deadliest foe which Christianity ever girded itself to meet on a European field. It was in the social order the most exaggerated form of socialistic anarchism. An ignorant people could not but be entrapped by a heresy which was dressed out in just that liturgical hieratic guise desired of the people, especially so as the clergy dared not combat it for fear of the princes, upon whose good graces they depended for their very existence.

True, the Pope, to supply the lack of preaching and instruction in Languedoc, sent out constantly bands of missionaries. These, however, made the fatal mistake of appearing before the people in great pomp and state, with a brilliant retinue of followers. Unable to read the signs of the times, as shown forth in the foundation of highly individualistic religious sects—such as the Waldensians, the

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Poor Men of Lyons, the Ortlibenses, the Arnaldists, the Siccidentes,—who with the best intentions were born as schismatics only to become purveyors of weird, exaggerated spirituality,—the Pope's missionaries were out of touch with the people, who had been scandalized on the one hand by a rich urban clergy and neglected on the other by an indigent rural clergy.

And if the masses through ignorance or lack of adequate instruction were easily caught in the nets of the Catharists, the students and scholars were no less easily taken captive in the schools. The world knew then that the Church had been the one unbroken channel through which all the learning that survived the fall of the Roman Empire had been transmitted to the medieval schools. But men took it for granted, also, that Rome always filtered the waters that she dispensed at the professor's chair. They failed to recall that since the days of Abelard in the eleventh century a spirit of scepticism and rationalism had invaded the class-room, where under the magic of a scientific terminology it became ever more bold and radical. As men were mad for learning then, a syllogism soon came

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to be looked upon as quite as unshakable as a dogma of faith. Then Aristotle, with his stately logic, stern finality and murmurous depths of profundity, came to the universities by way of the Spanish Moors under Avicenna and Averroes. Because the original Greek of Aristotle was unknown in Europe, the Moors succeeded easily in foisting upon the world a corrupted, vitiated text of the Stagirate, bristling with errors. And the Jews, under Moses Maimonides, offered subtle, often astrological—and therefore unanswerable—arguments to those who were ready to doubt some of the fundamental truths of religion. Many a lad lost at Paris or Bologna not only his virtue but also his faith. And when he returned to his own backwater hamlet to act as master to the youths of the country around, he pumped the intellectual poison into hearts that had passed unscathed through other dangers, coarser, more tangible.

Now, the pale, ascetic Spaniard of Calaruega saw the two evils of the hour—crass ignorance and misguided knowledge. He put his finger on the pulse of the times when he taught by word and example that fervent preaching and orthodox teaching, cemented

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by holiness of life, could alone save Europe. Not every man alive at that day had the insight and perspicacity to diagnose the evils and prescribe the remedy for the sick, sore times. Once discovered as the world's physician who carried healing for the nations, disciples gathered around Dominic to learn his manner of life and the potency of his remedies.

At first only the cords of Adam held these disciples together in an embryonic society. But to guarantee his work permanency of existence and unity of purpose and of campaign, Dominic suggested the adoption of a fixed rule of life—one of the older rules, to be sure, since these alone, according to the thirteenth decree or canon of the recent Fourth Lateran Council, were to be followed in the foundation of new institutes. Guided by those who were to be governed, he determined to build his Order on the Rule of St. Augustine, which since the days of St. Peter Damien had served as the rock-bed of all those communities of priests who had banded together to carry on more effectively the work of saving souls.

From the beginning it was plain that Dominic's Order was to be clerical in composition

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and purpose. Unlike St. Francis of Assisi, who gathered together the simple folk of Tuscany to discourse on some few comprehensive Gospel maxims, especially poverty and renunciation of the world; unlike Bernard of Huesca, who formed a society of lay-preachers in Languedoc called "Pauperes de Lugduno"; unlike the wool-weavers of Milan, who recruited from their ranks a congregation of itinerant preachers called the "Humiliati," Dominic drew to himself only priests. His Order would have none other than the sacerdotal scope and purpose. Preaching, teaching, administration of the sacraments, were precisely the priestly functions which a large body of the clergy then neglected to perform for one reason or another. By this criminal neglect of official duty they had no doubt wounded the tender heart of the great Mother Church. So eager, then, was Dominic to assuage her sorrows, so bent was he on impressing his own with the holy obligation of preaching, that with apostolic boldness he sought jurisdiction to preach everywhere, without special delegation, as only the bishops of Christendom were up to that time allowed to do.

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And because preaching is hollow without virtue, and virtue is impossible without prayer, he retained all the institutes of the monastic and canonical life. After all, apostles are not mere demagogues. They are burning brands thrown out into the world, and the fire must be nurtured by piety, as piety must be informed by knowledge. If, then, preaching (which in its wider sense also embraces teaching, especially teaching of a theological kind) was the aim set before this hieratic Order of Dominic, then monastic observance and study were the means by which "the office of the Word" was constantly to be charged and reinforced.

Hardly had he learned to know them than, with a breaking heart, Dominic dispersed his disciples over the world, especially to the big cities, where vice held gayest carnival amongst the rich and ignorance wore its ugliest face amongst the poor. They were to be the people's preachers, popularizing theology. At home or in the universities they were certainly to be students, hard and assiduous; abroad, in the market-place, in the church, at the wayside cross, they were to be preachers having the authority that comes from a grasp

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of their subject. No wonder that the people flocked to these heralds of the Great King's secrets!

If the Dominican Order grew by leaps and bounds as soon as it appeared amongst the people, the causes are not far to seek. It was, first of all, the age of the rise of the communes, when men, freed from the semi-serfdom of feudalism, began to feel the first thrill of social and political importance in cities, where few of them had so far lived, or lived only as a negligible, because a tractable element. Europe so far had existed for a few men's pleasure, whether that were work, sin or warfare. The ordinary man had no future to lure him on beyond and without himself. But as soon as the masses realized that by a solidarity of their own class they might wrest chances of social and political betterment for themselves, their longpent-up energy burst forth in countless ways. If the man—the medieval "*vir*"—might not aspire to social caste, he could hoard up much money, and with it exercise vast power. Inured to labor, trained by hard experience, the burgher soon outstripped the small nobleman, who had grown morally and intellectually

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preacher. Therefore, the Friars Preachers set much store by a vigorous theological formation. A university doctor was none too good to be a popular preacher. St. Dominic would have his own be preachers before all else. Therefore, he sent them to the great schools of Christendom, when these same schools did not better themselves by coming to his own poor convents. And when men were exulting in the democracy of learning, finally put within their reach, when the universities were becoming the trysting-places of those who often had to borrow the clothes of fellow students in order to attend the lectures of some learned professor, we can understand why the Friars Preachers, who according to the word of Humbert de Romans, were the first to make study an integral part of their life's work, were welcomed right gladly by the people. At last it was plain to the unlettered warrior, as to the poor farmer, that this new generation of preachers set enough store by the human soul to prepare seriously for its capture. The intellectual formation required of the Dominicans was no doubt secretly looked upon as a delicate compliment by the masses, who were testy to a

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degree about their recently acquired importance. It was a pardonable error, of course, in a self-conscious people, since study among the Dominicans was after all a sacred obligation, man's highest tribute, after loving meditation, to the God of Truth who reveals His secrets.

No wonder that with such arguments to make his apostolate palatable to the people, Dominic's Order should have reached really astounding proportions by the time of his blessed death at Bologna on August 5, 1221. At the chapter held one year before his death, the Order was divided into eight provinces. In five years he had peopled the world with a generation of men who lived out to the letter the Gospel which they preached to the people with such efficiency.

The Rule according to which the Friars lived, by its "sweet reasonableness," its adaptability to the work of saving souls, its democratic suppleness and sensible spirituality, has been the admiration of all legislators, even such men as Macchiavelli and Cavour, who had little love for anything Catholic. It has made every Dominican convent a free city of the soul for those who voluntarily chain them-

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selves to Christ. And because this army of men was dominated always and everywhere and in everything by conscience, the Rule has worked itself out so splendidly amongst them as to give one warrant to hold that Utopia, or the "Social City" of Plato, has at last come to a realization in this sordid world. A Pope once said that to save one's soul one need but live up to the Dominican Rule—that it was a safe conductor to heaven. Indeed, countless souls have reached the home beyond the stars by passing over it—St. Dominic himself; St. Hyacinth, the searcher for souls; St. Peter of Verona, martyred controversialist; St. Raymond of Pennafort, the apostolic jurist of the Church; St. Thomas Aquinas, the Angelical Teacher of the world; St. Antoninus, the model bishop and patron saint of economists; St. Pius V, champion of Christendom; St. Louis Bertrand, the sorrowing apostle of the American Southlands; St. John of Gorcum, the martyr of the Eucharist; St. Vincent Ferrer, Angel of the Apocalypse.

There were besides, St. Catherine of Sienna, seamstress of the seamless garment of the Church; St. Catherine de Ricci, bear-

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ing in her body nearly all the marks of her crucified King of the Five Wounds; St. Agnes, of Monte Pulciano, the sweet flower of Christ; St. Rose of Lima, America's first jewel of holiness.

Besides these fourteen saints, nearly three hundred blessed are the fine flower of the Rule and the best proof of its inherent spirituality. The Dominican saints and blessed are characterized by the austerity of their lives and their gentleness towards men; by a spirit of prayer and a love of active work; by a joyous, free whole-heartedness that quails not at any sacrifice.

But the name of those whose cult has not been approved officially by the Church is legion. Clement X, in establishing the feast of All Saints of the Dominican Order, said that were a special day to be assigned to all Dominican saints it would be necessary to invent a new calendar. "Do not ask me," he said, "how many saints the Order of St. Dominic has given to heaven. Count if you can the stars that glitter in the heavens if you would know the number of saints of the family of St. Dominic." If we remember the vast army of martyrs, the legion of mystics

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(Suso, Tauler, Louis of Grenada and the nuns of Unterlinden, near Colmar, where the highest spiritual experiences were the ordinary occurrences), the apostles who worked themselves to death, these words of the Supreme Pontiff do not seem in any way extravagant. It is worthy of note that sixty out of the one hundred and forty authentic cases of stigmatization in the history of the Church belonged to the Dominican Order. The learned Theatine historian, Savonari, affirms that in twenty years three hundred Dominicans died in the odor of sanctity.

Truly the words of Our Lord to St. Catherine seem to have been realized: "And he (Dominic) made it a royal Order, wherein none were bound under sin, for, enlightened by Me the true Light, he willed not the death of the sinner, but that all should be converted and live. Therefore is his Order large and joyous, and odoriferous as a delightful garden."

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If the chief characteristic of the older monastic institutions was to bid men flee from a world where Christ did not reign, to save their souls by prayer and mortification and to assist the Church, Moses-like, by stretching arms to heaven in supplication for her, then the main concern of the Friars Preachers was, ever and anon, to swoop down upon the world to draw it upwards towards the light by a compelling exposition of the Master's goodness, and a winning example of the "peace of heart that passeth understanding" which follows upon a God-fearing life. It was the expansive power of a great affection for men that made St. Dominic's preaching so efficacious. And every son of the Great White Father was formed to be

"One who never turned his back, but marched breast forward,
Never doubted clouds would break;
Never dreamed, tho right were worsted, wrong
would triumph;
Held we fall to rise, are baffled to fight better,
Sleep to wake."

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For the Dominican then, there is no such thing as failure, or surcease from labor, however disheartening or disappointing, because he marches with Christ, who, lifted up daily in the world on the Eucharistic cross, draws all things to Himself.

And Christ stands visibly amongst us in the person of His Vicar. No wonder that the 'Friars, sworn opponents of error, should have rallied to the Pope with unbounded enthusiasm. Any diminution of loyalty to him was in the Dominican scheme the basest treachery and the most arrant cowardice. We see this plainly in the matter of the Inquisition, which the growing Order, shortly after St. Dominic's death, was loath to assume until bidden by the Pope. We see it again in the quiet submission to authority in the matter of ecclesiastical dignities, which the Order had set its face against from the beginning. We see it again during the days of the Western Schism, when the Order, without splitting on the rocks of the "two obediences," as they were called, stood staunchly for the Popes.

Four children of St. Dominic succeeded on the Fisherman's Chair in keeping the sanctity which they had acquired in the

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cloister nor lost in the turmoil of the world. If Benedict XIII has as yet not been formally enrolled among the saints,—like his predecessors and brothers, Blessed Innocent V, Blessed Benedict XI and St. Pius V,—it is not because he is unworthy of the altars. The Dominican Popes have written their names in gold across the pages of Papal history for their earnest desire to promote the spiritual life of the Church. Whilst maintaining the high standards of statesmanship almost synonymous with their office, they have excelled in an eminent degree in all those things that foster the life of grace. Pius V, indeed, seems like the figure of some belated "Veltro," which Dante outlined and longed to see, though his contemporaries applied this very name to Benedict XI.

In the administration of the Church the Popes have been ably seconded by Dominican cardinals, of whom there have been no fewer than ninety. More than three thousand episcopal sees have been filled by Dominican bishops, of whom not a single one has left muddy traces behind him. Twenty-five have gone forth from the Papal Palace as Legates *a latere* of the Pope, whilst more than ninety

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have ably represented the Fisherman King in various courts and countries.

In the arduous post of papal theologian, or Master of the Sacred Palace—an office created for St. Dominic by Honorius III, and still in the keeping of the Order—the best theological minds of the Friars Preachers have exercised a hidden but potent influence on the Church. A Dominican has always been the responsible head of the Congregation of the Index, founded by Pius V to guarantee the purity of the Faith in written works. The Commissary of the Holy Office, which watches over the purity of life of the Catholic clergy, is always intrusted to a Friar Preacher.

Not a single Council of the Church since the foundation of the Order has had to bemoan the absence of these "Champions of the Faith." Four general councils were presided over by Dominicans, whilst in the Council of Lyons we find three cardinals, thirty-three bishops and scores of doctors wearing the white habit. The Council of Constance, in 1417, proceeded to the election of a lawful Pope, Martin V, only after Benedict XII on the urgent pleas of Blessed John Dominic, had abdicated freely, thus putting an end to the

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forty years' deplorable schism of the Church. At the Council of Trent we find fifty-four Dominicans, whilst at the Council of the Vatican in 1870 there were present two Dominican cardinals and twenty-five bishops, without counting the numerous theologians.

And since the Order has been bitterly maligned by men for its inquisitorial activities, and since painters who prefer high colors and piquant situations to historical truth have made us shudder before the grim visages of inquisitors gloating over human suffering, it is well to remember that the Dominican Order took up the office only upon the express command of the Popes, that it never passed sentence except as to the orthodoxy of the accused person, and that it always counseled to the civil authorities measures of leniency. And if the Inquisition was an onerous post, it was likewise an honorable one, inasmuch as it bespoke the confidence of the Pope in the orthodoxy of the Order's theology. Not a few Dominican inquisitors are to-day venerated on the altars of the Church, for which all gave their sweat, many their blood.

As the Orders of the Church are great fac-

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tors in the promotion of religion among the people, it is pleasant to recall that in a true, brotherly spirit Dominicans have lent a powerful hand in the formation and development of more than one institute. Hugh of St. Cher, on command of Innocent IV, composed for the Carmelites a rule of life. St. Raymond Pennafort is looked upon as the second founder of the Order of Mercy for the Redemption of Captives, not only because he was the spiritual director of St. Peter Nolasco, its founder, but because he gave him the Dominican rules and obtained final approbation for the Order from Gregory IX. St. Peter Martyr determined the rule of life for the seven Florentine noblemen who laid the foundation of the Servite Order. The Brothers of the Sack and the Fratres Uniti adopted the Dominican Constitutions almost word for word. John of Turrecremata helped powerfully to mould the Bridgittines, whilst Leonard de Marinis revised the rule of the Barnabites, just as Bernard Geraldini did for the Order of Gramont. The encouragement which St. Teresa drew from the direction of her fourteen Dominican confessors, especially Ybanes, Garcia, Vincent, Baron and St. Louis

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Bertrand, was so great that she ever had these words on her lips: "At heart I am a Dominican." And, finally, the Oratorian, Blessed Sebastian Valfre, points out the devoted and efficient help given to St. Ignatius Loyola in the founding of the Jesuits by the Dominicans, "especially the energetic direction of the prior of the Dominicans, William de Pel-laros," which was of such a nature that Father Maffei, in his history of the Company of Jesus, thanks the Order publicly for it.

II.

Amongst the faithful the action of the Friars Preachers was as beneficent as it was universal.

The kings of France, beginning with St. Louis—who said that if he might, he would divide himself in two in favor of the Franciscans and Dominicans—chose their confessors from the Order, the Convent of St. James, in Paris, furnishing no fewer than eighteen. The dukes of Burgandy, the kings of England, Castile and Portugal, often looked to the Dominicans for spiritual direction, as did also Frederick II of Germany (difficult penitent that he must have been!) and Louis

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of Bavaria, who, when he could not enlist the services of his confessor in a theological struggle with the Pope, referred to the Friars Preachers as "the Order of Truth."

The municipalities, which were just making their first attempt at independent existence and operation when the Order was born, received much welcome assistance from the Friars. What the episcopal chancellors were to the kings of Europe in the early Middle Ages, that some Friar—like John of Vicenza—was to the germinating cities of Italy and Germany—and a great deal more. The Preachers often revised the statutes of the commonwealth with nice precision and fine statesmanship. Treatises on the good government of states and cities were frequently composed by Dominicans, chief among these directories being that of St. Thomas. St. Catherine of Sienna saved the Italian States from themselves when—true Joan of Arc of the Papacy—she led the Pope Romewards. Indeed, the absolutist States of Europe have harbored an ineradicable hatred towards the Friars Preachers, who, whilst they never preached rebellion against the king or established order, were quick to encourage and lead

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into the right channels republican movements among people who had shown themselves capable of self-government, without revelations or revolutions. Savonarola established a republic of Jesus Christ which was a golden dream that might have worked itself out among men who were more generally saints than the Florentines of the Renaissance. If the Argentinians asked Father Justin Maria d'Oro to draw up their civil constitutions, it was because they felt the justice of Montesquieu's remark—borne out by history—that were a Dominican to be left for a year on an isolated island he would be found to have established himself the tribune of the people against the high-handed oppressor. In this connection, too, it is well to bear in mind that Bartholomew de las Casas was the one bulwark between the Indians and the bloodthirsty "Conquistadores" of the Western Hemisphere. The Dominicans in South America, long before the establishment of the Paraguay "Reductions," had gathered the Indians into villages or reservations, where besides the sweet waters of devotion they also got their first taste of stable government. As preachers of peace and mediators for the

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people, the Dominicans have earned the gratitude of nearly every nation. In the Middle Ages, when war was chronic, they founded "peace societies" that accomplished wonders. Ventura da Bergamo led 10,000 people to Rome, two by two, where on the tomb of the Apostles they sealed their reconciliation. A Dominican bishop, Benavides, raised the "Christ of the Andes" between Chile and Argentina as a perpetual reminder of the good faith and mutual trust between States that once had been inimical.

By promoting popular devotions among Christian peoples, Dominicans have contributed in no small measure to the common good of Europe. The thirteenth and fourteenth centuries saw a veritable explosion of sentiment on the Continent, especially in Italy. Men learned once again how to weep for sheer love of God. And if a maudlin, rather sickly, sentimentality did not gain foothold in the broken hearts of men, softened as they were by tears, it was because the Friars pointed the eyes of the faithful to the Sacred Humanity of Christ, and the tender heart of the Blessed Virgin. Besides the Rosary, and the Stations of the Cross—which were intro-

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duced into Europe by Blessed Alvarez of Cordova—Dominicans fostered devotion to the Five Wounds, the sorrows of Mary, the Sacred Heart (and this long before the revelations of Blessed Margaret Mary of Alacoque), St. Joseph and the Holy Souls. The feast of Corpus Christi would never have been instituted but for the support of Hugh of St. Cher, who approved the first celebration in Liège; nor would it have become the carnival of the Lord without the superb Office of the Blessed Sacrament composed by St. Thomas "out of starlight and the immortal tears" of adoring faith.

Confraternities and societies brought the faithful together in the Middle Ages in a bond of religious emulation which we cannot easily imagine to-day. Dominicans encouraged these pious foundations, even when by their means men sought to do violent penance for violent lives of sin, as was the case with the *Disciplinati* and *Flagellantes*, who marched through the streets scourging themselves to blood.

By the *beguinages*, which were a product of Northern Europe and were frequently under the direction of Dominicans, an oppor-

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tunity was afforded pious women who felt no call to the convent to consecrate themselves to God through a life of prayer and labor.

The destitute appealed mightily to the Dominican heart in every age. The convent door was the sure refuge of the hungry, and the one agency that made alms-houses unnecessary and empty stomachs unheard of. From the thirteenth century onward a whole literature of medicine was written in the Dominican convents for the instruction of the lay-brothers charged with the care of the sick. Many a lay-brother acted as dentist to the poor of the surrounding country, whilst the two pharmacies conducted in Florence by the Dominican lay-brothers until late in the nineteenth century, when they passed into secular hands, ranked amongst the best in Italy. Orphanages founded by Dominicans, and most frequently administered by Dominican nuns, were common in Spain and Italy. In Florence the "Innocenti," where are Della Robbia's beautiful "Putti," was a Dominican foundation. St. Antoninus gave Florence a park and its children a playground.

There have been many Dominicans throughout the ages who have realized the humani-

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tarian ideal of that Order founded by St. Benezet, called the "Fratres Pontifices," whose members spent their lives not only in ferrying poor passengers across the great rivers, but also in creating some of the first bridges of Europe. St. Vincent Ferrer and Blessed Gundisalvus were instrumental in carrying on this work, as were also the Irish Dominicans in Dublin, who built the first bridge across the River Liffey. The famous Rialto in Venice is due to the genius of the white-robed architect, Fra Giacondo. The Pont Royal of Paris was built by Frère Francois Romain, of Ghent, under the royal commission of Louis XIV.

In 1441 St. Antoninus convened at San Marco twelve of the leading men of Florence who were to search, two by two, each of the six districts into which the city was divided for the poor, especially for those who were ashamed to beg. A whole system of relief was organized by the "Buonomini di San Marco," as they were called, and even to-day they go about their holy business most unostentatiously. This is but a typical case out of many showing the real Christ-like love of

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the Dominicans for the society to which they brought the good news of salvation.

III.

But if the white habit was to be seen in every country of Europe, it was the foreign missions that called to the brethren with a puissant appeal. St. Dominic had given the Order the example when, having supplied his disciples with a Rule of life and a home, he begged the boon of being allowed to resign the Generalship in order to go to the Cuman Tartars, where he hoped to be able to pour out his blood for Christ. In 1222 we read of the "Chapter General of Tears," under Blessed Jordan of Saxony, when all the brethren volunteered to go to the foreign missions, and burst into tears when the choice did not fall upon them. During the century from 1234 to 1335, *thirteen thousand, three hundred and seventy* Dominicans suffered martyrdom—almost exclusively on the foreign mission field. This perhaps better than anything else gives us a fair idea of the colossal work of evangelization carried on by the Friars. There was not a known country of the world where they did not penetrate with the words of life.

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Gradually, however, an unique organization began to be formed in the Order, known as the "Wandering Friars of Jesus Christ among the Pagans." When it was formally recognized by John XXII in 1325, the Pope had to lay down rigorous requirements for the applicants, lest the European convents become depopulated. This society was recruited from those Dominicans who volunteered to go on the foreign missions. It was governed by a Vicar General in Rome, who was subject to the Master General. On the frontier of Europe convents were situated whence as from an aviary the missionaries, with the sweet honey of truth, issued in a constant stream. They enjoyed special Papal privileges of a kind that would help to further and lighten the work of converting the pagans. The only distinctive sign of these Dominicans was the red cincture they wore instead of the usual leathern belt. Under the impact of their preaching, congregations sprang up in the strongholds of the pagans, and in a short time the Popes could proceed to the establishment of regular hierarchies all over Asia and Africa, which were generally allotted to Dominicans. Perhaps the most striking achieve-

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ment of these Friars was the corporate conversion of the schismatic monks of St. Gregory the Illuminate, who on their conversion adopted the Dominican Constitution and liturgy, which were translated into the Armenian language. Whilst these "Fratres Uniti," as they were called, remained a distinct and separate organism, they asked that the superior of each of their convents be a Dominican missionary. In the late fifteenth century the Uniti disappeared through the gradual entrance of individual members into the ranks of the Friars Preachers; only their liturgy has survived as an interesting and curious monument to the student.

The discovery of America opened up a new field to Dominican missionary activity. Every one knows the splendid support Columbus received from the Dominican, Diego de Deza, which was of such a nature as to force the great discoverer to confess that without that prior's help he would never have been able to add a new continent to the treasures of the Spanish king. Pope Clement X once remarked that Dominicans were the first to hold up the torch of the Gospel on the new hemisphere; and he added that God seemed

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to have raised up the Order of Preachers and to have made it flourish for the special good of the New World. Besides giving the altar three saints, the single province of Peru can boast of thirty-six bishops, chief amongst whom is Valverde, the companion and trusted counsellor of Pizarro himself. In the provinces of New Spain and New Granada there were no fewer than two hundred and thirteen convents, from each of which processions of missionaries constantly poured out. From South America, where he had labored as an apostle after leaving his native Spain, came Louis Cancer de Barbastro, the first priest to shed his blood upon our own territory.

On the various mission fields of the world, more than thirty thousand Dominicans have dyed their blood in the blood of the Lamb. It is a glorious record for any Order to be able to say that during seven centuries it has not failed to produce at least one martyr every ten years. The province of the Philippines—which to-day furnishes hundreds of missionaries for all the Orient, but especially China, where Father Gaspard of the Cross first set foot in 1550, and where Blessed Francis de Capillas was the first Christian martyr

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—is in our own day a fruitful nursery of martyrs.

By word fiery and true, by example compelling and enticing, by labor long and arduous, but especially by blood, the progeny of St. Dominic has merited in some small way the esteem of the Church and the love of the people.



The Dominican Order and the Intellectual World

1.

Despite his high personal regard for learning and his undeniable wish to see it flourish amongst his own, Dominic did not have time during the five years that intervened between the approbation of his Order and his death to outline an educational system for the brethren. But he had breathed into his Order a holy ambition for intellectual leadership, and every year his ideals were more conscientiously and consistently realized. The settlement of a Dominican colony in Paris in 1217 gave the brethren the opportunity of opening a "house" where after the lectures in the University were over supplementary courses of study were carried out. This radical academic innovation was quickly taken up by the Cistercians and other religious orders, and betimes by the secular clergy.

The Constitutions of 1228 clearly point to the zest with which studies were prosecuted in the cloister. Those of 1262 provided for the appointment of a regular professor in

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each convent, whilst the elaborate educational system formulated in 1337 may be taken as the logical completion of Dominic's plans. In the meantime, however, nearly every archiepiscopal city witnessed a procession of its clergy and students on the way to the Dominican convent, where lectures—according to the prescriptions of the Fourth Lateran Council—were delivered by the brethren. This early educational activity was made possible by the large number of university professors who had begged to exchange the master's cap for the Friar's capuce.

In every Dominican convent, during nine months of the year, regular courses in theology were given consisting of a running commentary and explanation of the "Sentences" of Peter Lombard. Up to the year 1262 the prior, and thenceforward regular officials, read and expounded this unwieldy and disjointed text-book. Generally on Fridays one of the students summarized the week's lectures, whilst at stated intervals "colloquia" or discussion circles were held under the presidency of the professor, who put pertinent questions to the students at random.

In university cities like Paris, Oxford,

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Bologna and Toulouse, "Studia Solemnia," or solemn courses, lasting three years and intended for such as gave promise of success in a professorial chair, gave the brethren all the advantages which we to-day associate with normal training. Students who had distinguished themselves in these higher schools were frequently chosen to attend for three more years a supplementary course in the "Studia Generalia," or general courses, at Paris, Montpellier, Cologne, Bologna, Naples, Oxford, Barcelona, Cahors or Toulouse. Here the leading medieval protagonists of the Faith against the Moors, Moslems and heretics were formed. Biblical studies, with exegesis of the text, and oriental languages were taught from 1314 onward in both advanced courses. At the General Council of Vienne the Dominican idea of special chairs of biblical languages was made compulsory in at least four universities of Christendom. If we remember that every Dominican student prior to taking up his theological studies had to pass three years in the preparatory courses of the "Arts" and "Natural Sciences," we are not surprised at the intellectual eminence attained by the Friars and the academic

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hegemony enjoyed by the Dominican schools for many centuries. If Christendom was not overgrown with exotic wild flowers of the intellect imported from the Orient and the hot-houses of daring theologians' brains, it was in no small measure due to the Dominican schools where, side by side with the strictest orthodoxy, seeds of a learning that was satisfying and adequate were implanted in the minds of secular and regular clergy alike.

As soon as some theory or proposition sickened over with the blight of error dared to sprout in the university courts, a white-robed Friar forthwith appeared to root it up. For the Dominican Order could never forget that, having been conceived and born in the mephitic air of a country infested by heresy, it was the role to watch over the health and temper of the medieval mind. Whilst the pun on the Dominican name (*Domini canes*—"watch-dogs of the Lord") is of much later origin, yet the idea was common enough from the first. When, therefore, a genius like Thomas Aquinas saw the utter inadequacy of the Lombard's "Sentences" as a text-book—since by its diffuseness and disorderliness it offered a ready loop-hole to illogical minds to

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wander far afield—we are not surprised that he at once took up the arduous task of preparing a students' manual of theology in which everything would be found in its appointed place. And because for three centuries man had been trying to harmonize science and Faith, and because Aristotle had furnished philosophers the keenest sword of dialectics, Thomas proposed and succeeded in fashioning a theological weapon which has since remained indispensable to all who aspire to more than mere hand-book competency. Indeed, he has become the Martel of the Catholic schools for all ages. After a short-lived opposition from those who preferred the Platonic rather than the Aristotelian channels of thought, Thomas Aquinas took his place in the Christian schools until banished by the theological pamphleteers of the fifteenth century. Thomas' rehabilitation by Leo XIII in 1879 as the Prince of theologians was the first step towards a return to that theological efficiency and superiority which had never, even in the darkest days, departed from the Dominican schools, where the Angelic Doctor never went without honor nor was ever dislodged for babblers of mere modern phrases.

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The grandiose, architectonic conception of his work, the profundity of his thought, the orthodoxy of his teachings, and the almost miraculous accuracy and clarity of his terminology have made St. Thomas the founder of a school of theological thought that bears his name. Thomism has become almost synonymous with Dominicanism. (1) Indeed, the Dominican Constitutions in more than one way discover traces of the influence of this man, who better than any other realized the ideals of the Holy Patriarch himself. Whilst there have been a few arrogant, self-sufficing minds in the Order unwilling to follow in the Thomistic tracks, not one has ever abandoned the safe way which Thomas cut through the forest of conflicting opinions without paying

NOTE. Lacordaire has written with truth: "It is not sufficient to be completely Dominican to know and practice the discipline of the Order; it is necessary, besides, to be initiated into the knowledge of which it is the depository, and which it has received from the most finished doctor whom God has given to His Church. The doctrine of St. Thomas of Aquin is the sap which, coursing through the veins of the Order, preserves its profound originality. Whoso has not studied it profoundly can perhaps be a Dominican by heart; he cannot be so by intelligence."

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a bitter price for his hardihood. On the other hand, the followers of the Angelical have been able always to make the light of truth to shine in the world, whilst not infrequently they have, by this very means, suffused the white glow of sanctity over their own lives. It is a remarkable fact that all the Dominican saints have been ardent disciples of the Angelic Doctor; that all the successful preachers have drawn largely from his writings and that the Dominican mystics have been able to soar to the very foot of the Great White Throne on the wings of this eagle of scholastic theology.

II.

If the Dominicans put forward a vast amount of theological learning, it was in obedience to their vocation as preachers and teachers, and in answer to their determination to fathom deeper the crystal depths of St. Thomas. No doubt in the beginning a great part of the theological activity of the Order was confined to commentaries on Peter Lombard. But no fewer than two thousand five hundred Dominicans have written expositions of the "Summa" of St. Thomas, amongst whom shine such brilliant names as Cajetan,

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Sylvester Ferrariensis, Peter Soto and his brother Dominic, Dominic Bannez, Francis de Vittoria.

St. Raymond Pennafort in his "Summa de Poenitentia" practically introduced into moral theology the casuistic method. John of Freiburg wrote the best and most popular manual of moral theology in the Middle Ages. But it was St. Antoninus who made of moral theology a distinct science marching on its own feet over scientific ways, with eyes open to the economic and social questions of the day.

Apologetical literature always flourished amongst the Dominicans. Raymond Martin, in his "Pugio Fidei," which is the most important medieval monument of orientalism, combated the Moors, whilst Ricoldo di Monte Croce in his "Propugnaculum Fidei" confuted the Koran. There was not a heresy, however insignificant, that was not challenged by some Dominican author in a work of greater or less importance. Melchior Cano wrote his famous "Loci," in which he pointed out the quarries whence theologians draw their granite blocks to rear fortresses for the Church. The first systematic treatise on the

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Church, considered from a theological standpoint, was written by John of Turrecremata.

In catechical literature, Raymond Martin composed a catechism that was much esteemed in its day and served as a model for succeeding generations. At the request of King Philip the Bold, Louis of Orleans composed for the use of the Dauphin one of the first catechisms in the vernacular.

But as theology leans heavily upon the stout arm of the Sacred Scriptures, we find them studied with especial fondness by the brethren. This was heartily in accord with St. Dominic's own example, who, believing the word of St. Jerome that "ignorance of the Scriptures means ignorance of Christ," always carried the Sacred Book with him on his journeys. The Bible was one of the few books allowed every Friar from the first days of the Order. Now, if we remember the long disputes in our own day regarding the *Comma Johanneum*, we can easily imagine the difficulties of the medieval scholars with regard to the text of Holy Writ, which through the ages had been at the mercy of every copyist. A correction of the Latin Vulgate of the Scriptures was undertaken by Hugh of St.

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Cher, the first Dominican cardinal, with the assistance of no fewer than five hundred of the brethren, especially Father Theobald of Saxonia, a converted Jew, who collated it with the Hebrew text. Before this "Correctorium," as it was called, was undertaken, two others had been completed by the brethren. Thus we have a forerunner in the thirteenth century of the Biblical Commission instituted by Pius X.

Under the inspiration of Hugh of St. Cher, dictionaries of the Bible containing the words of Holy Writ in alphabetical order—called "Concordances"—were produced at the cost of almost infinite pains. These first Concordances were simplified by Father John of Darlington, and later on by Conrad of Halberstadt. About this time, too, "Catenaë" of the Scriptures, consisting of the juxtaposition of Patristic texts with the sentences of Holy Writ, were successfully carried through by St. Thomas and Nicholas of Treveth. Besides more than seven hundred commentaries on the Sacred Word, the earliest vernacular translations into the French, Catalan, Valencian, Castilian, Italian, German, Flemish and Armenian were made by Dominicans.

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Among the most famous biblical scholars was Santes Pagnini, a converted Jew, who practically laid the foundation of biblical criticism, or scientific exegesis, and Sistus of Sienna, who was the creator of the science of biblical introduction. The biblical languages received careful study in the Order from 1236 onwards, when a chair for oriental languages, especially Arabic, was established in every convent of the province of the Holy Land. In the province of Greece, Hellenists were produced in abundance, amongst whom William of Moerbecke stands forth as the one who translated Aristotle for the use of St. Thomas. St. Raymond Pennafort established chairs of Hebrew and Arabic in Barcelona for the Friars who were to labor amongst the Moors. And as Raymond Martin inaugurated the science of biblical orientalism, so Ricoldo di Monte Croce laid the foundations of biblical ethnology.

In the domain of canon law St. Raymond Pennafort has won the right to the title of "Patron Saint of Canon Law" by his authentic collection of the Decretals of the Popes. On the command of Gregory IX this became the authentic *corpus juris* of the Church. St.

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Antoninus and John of Turrecremata also wrote valuable works on the line of demarcation between Papal and imperial law—a very actual question in those days when the State was ever encroaching on the rights of the Church.

Ecclesiastical history can claim amongst Dominicans such honored names as Vincent of Beauvais, who devoted one book of his colossal universal encyclopedia, the "Speculum Universale"—the first work of its kind—to this science. Other names worth remembering are Martin the Pole, Ptolomy of Lucca, Bernard Guidonis, St. Antoninus, Henry of Hervodia, Ciacconio and Natalis Alexander.

In every department of learning the Dominicans have left works of superior merit. The number of volumes written by the Friars runs far higher than fifty thousand. And Father Secchi, the learned Jesuit astronomer, says that one is at a loss to determine whether the Friars Preachers have produced more authors than saints—an irrefragable proof that, among the Dominicans, at least, the popular saying that learning dries up the fountains of devotion does not hold good.

The Dominican Order and the Artistic World

In fostering art the Dominican Order was but following the example of the Mother Church, which from the days of the catacombs had tried to spread a love of the beautiful in the world. During the Middle Ages, when books were rare, the providential mission of art as a channel of religious instruction was made manifest in a dozen ways. As art is the great evoker of feeling and sentiment, it became plainer each day to churchmen that through music the heart of humanity could be charmed by the melody of sweet sounds, just as it could be reached quickest through the eye by painting or sculpture. Hence we need not be surprised that the Friars soon saw the apostolic possibilities of art in all its forms. Blessed Jordan of Rivalto summarized the entire question in this brief axiomatic saying: "Art is the quasi-daughter of preaching."

Now, the preaching of the brethren awoke in the heart of Europe a great love for Christ and His Mother. The masses were soon so

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enamoured of the Master that they threw gladly into His lap the genius that so far had been prostituted to wars of personal aggrandizement. Furthermore, the cult of St. Dominic, St. Peter Martyr and St. Thomas Aquinas introduced upon the artistic horizon a trinity of new subjects which allowed scope for the greatest originality and variety of treatment. "The Golden Legend" of Blessed James of Voragine, the writings of Dominicans like Passavanti, Cavalca and Bartholomew of San Concordia—all in the vernacular and ever counted amongst the masterpieces of early Italian literature—gave a powerful impetus to symbolism, without which art is cold, because photographic, by bringing hagiographical data of a really romantic kind within the grasp of the lay mind. The pious confraternities that flowered luxuriantly in Dominican courts were always willing to make any pecuniary outlay for artistic masterpieces. And often some rich burgher sought to show his gratitude to the Friars who had extricated him from sin by rearing a convent or decorating a church or chapel. The practice of burying the dead in the cloister gave ample scope to sculptors for the creation of

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gems of an artistic kind. But the writings of men like Blessed Albert the Great and St. Thomas Aquinas on the essence of beauty, considered from a philosophical standpoint, helped most of all to fix and form and develop a true theory of art.

It was Fra Sisto and Fra Ristoro who gave all subsequent ages of Dominicans an architectural norm in the Church of Santa Maria Novella in Florence, which Michael Angelo called his "lady-love" and visited every day. Its simple, chaste dignity shows traces of the stern architectural ideals of the Cistercians. But the very austerity of the edifice gives full play to the effect of lines and symmetry. Never perhaps were these ideals better realized or duplicated than in the Dominican churches of St. Nicholas of Treviso, Sts. John and Paul of Venice (beloved of Ruskin), St. Anastasia of Verona, St. James of Paris, and the Jacobin church of Toulouse. In this latter we see the characteristics of Dominican architectural standards carried to the highest point—nobility, simplicity and majesty, that trinity which it is always so difficult to realize.

Of course, Gothic architecture, which sprang up in the north of Europe where the

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desire for light was less urgent than in Italy, found many admirers amongst the brethren. It was Albert the Great who practically made Gothic architecture palatable to the Germans. The English Dominicans in churches like St. Andrew's at Norwich and St. Nicholas at Newcastle, introduced this style into the island. And when art was in danger of being strangled by daintiness and over-decorativeness, the stern, austere preaching of Savonarola recalled the classic, simple ideals of past generations.

San Marco, in Florence, is one of the few spots in Europe where a man need not be ashamed to weep publicly, since none can resist the soul-touching charms of the place. It is full of the spirit and the work of Fra Angelico, Christ's tender lover, whose brush was as delicate as his heart was pure and his imagination chastened. Only in heaven could he have seen the wonders that he succeeded in putting on canvas with such masterful fidelity. He painted because his brush was more powerful than his voice and more per-enduring. For him, painting was adoration, as his masterpieces themselves clearly show. Full of vivid faith, virginal longing

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to be one with Christ, zeal for souls boundless and all-consuming, and an other-worldliness that made him indifferent to fame, his paintings are such as we may not hope to see again this side of heaven. The gold he uses so lavishly is the gold of the midday sun, God's sanctuary lamp in the vast cathedral of nature, whilst his blues are the azure of Our Blessed Lady's imperial mantle. He has never been surpassed in those things that are his, and his pre-eminently—a spirit of faith that is not smothered by pigments, and an adoring love, joyous reverence, simple majesty and virile tenderness that manage to be ethereal even on canvas. He is the saintliest of the artists and has done more than any one else to make art saintly.

"The star of the Florentine school," Fra Bartolomeo della Porta, disciple of Fra Angelico, master of Raphael and friend of Michael Angelo, is the only Dominican artist we can speak of among the many whom Father Vincent Marchese treats of in his "Artists, Sculptors and Painters of the Dominican Order." His work marks a great advance in the history of painting, especially as regards technique and the use of colors.

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His influence has been great on all succeeding generations, ushering in as he does the modern school of painting.

In Father William of Pisa the Order can boast of a sculptor who need never have any fear for his laurels. His superb tomb of St. Dominic in Bologna is far and away the highest achievement of its kind. Delicacy never became more palpitating in stone than in the "Arca" where the holy Patriarch lies. Stone was never more ductile than in his pulpit of Pistoia, or in the facade of the Duomo of Viterbo, where the medieval adoration of the Eucharist shows itself most sublimely. Fra Pasquale di Santa Sabina, in his paschal candelabrum of Santa Maria in Cosmedin, in Rome; the three Dominican Della Robbias—Fathers Matthew, Ambrose and Luke, sons and nephew of the great master—in various works at Sienna, Monte Cassino and Pistoia; Father Claude Berry, sculptor of the tomb of St. Thomas in Toulouse; Father Mariano Pavoni, who adorned the facade of the Dominican church in Cracow, are names that can never be forgotten.

In all departments, innumerable sons and daughters of St. Dominic have left behind

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works of an artistic kind that ravish the heart and lift it heavenward. To none of them could the Christ on the altar ever have addressed the reproof that amongst the brethren He had not where to lay His divine head. They would make His home beautiful by art, by music, by the pageantry of the liturgy, so that He would tarry with them always, especially as the night of sin and error had fallen on the world outside His blessed abode.



The Dominicans of Today

Up to the time of the outbreak of the European War, the Dominicans abroad continued to live up consistently to the grandiose ideals and traditions of centuries. Since the French Revolution, of course, the Order in Europe has had to contend with an almost chronic series of attacks upon its very existence. The confiscation of its convents and the expulsion of its members from various countries, however, while reducing greatly its sphere of action, have not interfered in any wise with the efficiency of its work. To show that at the present time the work of the Order is not confined merely to carrying on the regular observance of the monastic life in its convents and dispensing the Word of God by missions and occasional sermons to the faithful, or conscientiously performing the inevitable duties which go with the sacerdotal life, it may be well to point out some of the more notable services rendered to Holy Mother Church by contemporary Dominicans.

During the last twenty-six years the Order has supplied the theological faculty for the

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Catholic University of Fribourg, in Switzerland; it has manned the theological and philosophical faculties of the University of St. Thomas in Manila, together with its subsidiary colleges scattered throughout the Islands; it has drawn together a staff of professors for an international college in Rome, which in the face of great odds was erected at an enormous cost: it has supplied individual professors to the Royal University of Amsterdam; to the Catholic "Instituts" (universities) of Toulouse, Paris, Lille and Anjou, in France; it has given four professors of philosophy to the new faculty of the Royal University of Madrid, besides offering others to various Spanish colleges; it has given teachers to many religious Orders, like the Benedictines, who desire to receive their interpretation of St. Thomas from Dominican lips; in Mossul and other oriental cities the Dominicans supply the seminary professors, whilst they print on their own presses all kinds of religious literature in the various oriental languages. The school of St. Stephen, in Jerusalem, for the higher study of biblical science, has met with the highest encomiums from ecclesiastics, and even from such in-

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fidel publicists as Charles Langlois and Adolph Harnack. Before the war, every priest in Belgium was taxed a certain sum of money each year by Cardinal Mercier to defray the expenses of two students at Jerusalem.

We have barely space to indicate a few of the scientific works published by Dominican writers of our own time, passing over in silence all books of sermons, pure letters, travel and spiritual literature.

We have Fr. Lagrange, far and away the greatest living biblical scholar of the day, whose works on all parts of Scripture are numbered by the dozen; Fr. Scheil, Assyriologist and first to decipher the code of Ham-mourabi; Fr. Zanicchia, defender of the Thomistic system of inspiration; Frs. Dhorme Jaussen, Savignac, Vincent, Rhetore and Abel, Palestinian explorers; Frs. Allo, Zapletal, Lemonyer and Pope, commentators on various books of Holy Scripture.

In theology we have Fr. del Prado, the greatest living authority on the Thomistic question of grace; Frs. Pegues, Buonpensiere and Dummermuth, commentators of St. Thomas; Frs. Fei, Mancini and Lottini, au-

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thors of theological hand-books; Frs. Zacchi, Feldner, Berthier, Gardeil, McKenna and McNabb, competent writers on various points of theology; Fr. Arinterro, the greatest living authority on the doctrine of evolution from a Catholic standpoint, and Fr. Martin, patient investigator of the history of theology. In the domain of moral theology we have Fr. Boisdrion, who points out clearly St. Alphonsus de Ligouri's use of Thomistic sources; Frs. Prummer and Van den Acker, authors of hand-books, and Fr. Gillet, popularizer in a dozen volumes of St. Thomas' moral teaching.

In apologetics we have Frs. De Groot and Berthier, authors of hand-books; Fr. Mainage, who has introduced a new *locus theologicus* into apologetics, consisting of a comparative study of conversions; Fr. Petitot, who has pointed out the apologetical value of Pascal; Fr. Sertillanges, who has handled masterfully all the apologetical questions of the day; Frs. Folghera, Hugon, Kuhn, Ciuti, Constant, Buckler and Schultes, who have elucidated many of the controverted points of this branch of science with an array of learning and deep insight. But greater than all

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these is the name of Fr. Weiss, who in ten bulky volumes has shown the beneficent influence of the Church upon society.

In philosophy the name of Fr. Lepidi, whom Leo XIII called the "prince of philosophers," stands alone. But there are others like Frs. Blanche, Noble, de Muynck, Montagne, Catala and Ypez, who follow close behind for their learned discussions of philosophical problems. Fr. Manser has written learnedly on the history of philosophy in the medieval times, whilst Fr. de Medio has made use of his vast knowledge of the natural sciences to clear up some of the dark places in the philosophical world.

In canon law it is sufficient to mention the names of Frs. Prummer, Esser, Nuss, Noval and Zastiera.

In ecclesiastical history the Dominicans can boast of such well-known authors as Frs. Mandonnet, Getino, Coulon, Mortier, Loe, Jacquin and Cuervo. Fr. Galindo was commissioned by the Government of Ecuador to collect all the existing documents for the writing of the official history of the land; whilst Fr. Angulo, on direct commission from

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the Peruvian Government, has undertaken a bibliographical work on St. Rose of Lima.

Art is not without honor in the Order even in this prosaic day. Whilst Frs. Berthier, Ferretti, Molkenboer and Sertillanges have written on the theory of art, South America has known how to admire the paintings of Fr. Butler. England has admitted to the National Exhibition some of the paintings of Fr. Gates, whilst all Cologne flocks to the Dominican Chapel of the Holy Cross, the walls of which Fr. Knackfuss has decorated after the norms of the Dusseldorf school of art, at whose head stands his brother.

Aside from a great many social works known in France as *patronages* and in our own country as settlements, founded and conducted under Dominican supervision, the Friars Preachers Weiss, Jarrett, Bechaux and Purquy have written learnedly on social subjects. In Holland Fr. Rijcken has been the very soul of the Christian social movement, although perhaps not a dozen men in the little kingdom know it, outside the leaders, who go to him for inspiration and direction. In Belgium Fr. Rutten established the Christian Association of Laboring Men, whose member-

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ship runs into the tens of thousands. Confidential adviser of the King, indefatigable lecturer on social questions, prolific writer of books and articles, Fr. Rutten has become the Great White Leader of an army of workingmen ensouled with the social principles of Leo XIII. What he has done in Belgium is being duplicated in Spain by Fr. Gerard, who has organized the railroad men into a Christian union whose "White General" he is gladly acclaimed everywhere.

The Dominicans in every province throughout the world conduct one or more reviews, not a single province being without at least one magazine devoted to the promotion of Our Lady's beads. The Spanish province conducts a highly theological review, a purely literary review, and a social science review, besides three religious magazines. Before the war the French Dominicans conducted three scientifically theological reviews, one biblical review and five religious magazines. Besides two religious reviews the Belgian Fathers before the war, on the inspiration of Fr. van Nieweland, distributed each Sunday at the church doors all over the land popular tracts—called *La Foi*—written in the two national

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languages, Flemish and French, discussing burning questions of the day. On the command and with the support of Cardinal Mercier, it is not to be wondered at that these tracts were sent broadcast by the hundreds of thousands.

Amongst the pagan and the paynim the white robe still passes on the heavenly errand of spreading the good news of salvation. The province of the Holy Rosary in the Philippine Islands has sent more than three hundred Friars to China, Japan, Formosa and Shikoku to win the martyr's crown or the apostle's wreath. The Dutch Fathers have nearly one hundred missionaries at work in Porto Rico and Curacao. The English Dominicans are preaching the Gospel in the Antilles; the Irish in Trinidad and adjacent islands; the Belgians in the African Congo; the Spanish in Brazil and Mexico; the Italians in Asia Minor; the French in Mesopotamia and the Germans in China. Everywhere these white-armored knights have won the confidence of the natives by their zeal, disinterestedness and gentleness.

In the preceding pages we have barely tried to give a glimpse of the fidelity of the Do-

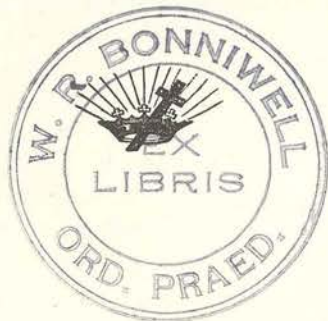
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minican heart to the ideals given to it by the Holy Patriarch. During seven centuries many Orders have been born and have died. From its present-day vitality, from the per-enduring nature of its Constitutions and the suppleness of its spirit, the Dominican Order gives promise that the prophecy of St. Teresa—who said that the Order of St. Dominic would continue to do the Master's work until the end of time—will be realized. Which may God grant!

THOMAS M. SCHWERTNER, O.P.

St. Catherine's Priory.

New York, October 24, 1916.



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