



St. Dominic & the Dominicans
and
The Dominicans in Ireland.



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St. Dominic and the Dominicans.

I.—ST. DOMINIC.

After the sublime preface to his Gospel proclaiming the Divinity of Christ, St. John, the beloved disciple, draws for us, with the same inspired pencil, a picture of John, the Lord's Precursor. In one sentence he epitomises the Baptist's greatness, and the importance of his mission, "This man came for a witness, to give testimony to the light, that all men might believe through him." God prepared him for the work; sanctifying him even in his mother's womb; training him, far from din of cities and noise of crowds, in the desert; inspiring him to that austere and penitential living which was to be the seal of his sincerity in preaching penance to the world. Then on the banks of Jordan did He lift his voice with unhesitating ring: with intrepidity he stood in Herod's court; joyful he bore His prison bands and bowed his head to death—to give his witness to the light; that men might believe through him.

Now, John the Baptist, "a burning and a shining light," as Our Lord called him, may be regarded as the prototype of St. Dominic, "the lanthorn of Christ." And indeed to our holy Patriarch has been given, and with the sanction of the Church's liturgy, the title of Second Precursor. And not unjustly. For, yet unborn, his future greatness was wondrously foreshown in a vision to his mother. A growing lad, his retiring manner and his admirable virtue gave evidence that, as in the case of John, the hand of the Lord was with him. A priest and preacher, his crucifixion to the world, his dauntless zeal, his preaching of the good tidings with power—all showed him to be no less than the Baptist, a man sent by God to give testimony, that men might believe through him. And if Our Lord, speaking of His Precursor, declared that none greater had been born

of woman, so contemplating the glory of St. Dominic, we feel we cannot but hail him as a saint among the saints. With reverence we may take Our Saviour's panegyric of St. John as text and summary of this tribute to the Founder of the Order of Preachers: He was a burning and a shining light, *lumen ardens et lucens*.

Never has the chain of saintly witnesses to the possibility of the following of our Divine Lord been broken. There is no land in the world that has not given links to it. Kings with crowns and beggars clad in rags; men of great name, and those that lived as units in a crowd; weaklings and robust; learned and unlettered—all have stood examples to a world seeking for Progress and Wisdom and Fulness of Life, that Christ is the Way without Whom there is no going, the Truth without Whom there is no knowing, the Life without Whom there is no living. And many who have sought for joy and snatched its flowers on the easy, broadening way have given witness too; wearied at last with all their dallyings, they have found the galling of the Cross and the pricking of the thorns but incidents on a path, the companionship whereon is pleasant, and the atmosphere one of peace.

The Saints have been raised to the altars of the Church; their feasts are celebrated and their deeds recounted, not to stir up in us a mere passing feeling of enthusiasm for noble Catholic ideals. We are asked to fix our gaze on the oft-drawn portraits that, familiarised with the common details, we may come at length to see no longer servants, though heroic ones, of God; but rather the living embodiments of that personal friendship with a personal Lord, which Jesus in the discourse before the Agony assured us was to be the relation of Himself to those who should follow in His steps. "I will not now call you servants," He said. "I have called you friends."

Vital religion is a personal choosing of, or binding ourselves to, God. It is giving our hearts and their allegiance to do the things He wills us to do, and the things He wills not, to avoid. Catholicism guides the intelligence without fear of error, for the Church and her

head are infallible. It inspires devotedness in the will by proposing to it the highest aims that it can enter into the heart of man to conceive. It stirs and satisfies sensible devotion by its magnificent ceremonial. But if to us personally the dogma of the Church is not the voice of God; if our affection is not plighted to Him with all our heart and soul and mind, the mere external profession of the Catholic faith will not avail. We shall be but as "clouds without water which are carried about by winds," to use the scriptural phrase; as "trees of the autumn unfruitful, twice dead, plucked up by the roots."

The Saints have ever stood for this principle among Christian peoples. And whenever religious force has tended to become dissipated in controversy, or moral grossness to cloud the nations, then always has God set up His beacon lights of holiness, shining the more brilliantly the murkier the circumstantial gloom. Nor has their light been the scintillation of a philosophic contempt for wealth like that of Crates; nor of a fanatical war against the flesh; no, nor of a self-satisfied striving after high ideals such as animates the Eastern devotee. It was the glow radiating from human hearts on fire with the personal love of God. And though the history of their lives as we now have it may record on every page extraordinary deeds compelling our admiration, may erect a picture of virtue which we style inimitable, still this is true: these wonders are the fruit of natural growth—a growth the proof of life and vital energy—the seed of which we may all procure and nurture to maturity: generosity to God and fidelity to the inspirations of the Holy Spirit. The saints were saints because they gave their hearts to God. However high they seem, therefore, however far removed from the sphere of ordinary life, there is not one of them whom we cannot take as an ideal, an human prism, if we may so speak, breaking up and accommodating to our dull perception the glorious light of Him Who came on earth, and lived with us, and died that all men might be saints.

So with the brilliant star that rose on the darkening evening of the 12th century, Saint Dominic. Born of a

noble Castilian family, he was tenderly reared, and educated according to the best traditions and highest ideals of the age. He was gifted with great natural ability and the faculty of intense application to study, and the outcome of his student career was the placing him on as great an eminence in the intellectual world as that to which his rank raised him in society. But, trained by a mother now venerated on the altars of the Church, and side by side with two brothers, one of whom is beatified and the other of reputed sanctity, his eminence in piety and virtue far surpassed the other advantages accumulated in him by God. The pride of birth he quickly came to despise, to glory only in the Cross of Christ; learning and science attained with so much toil he valued indeed, but only as aids to enforce his witness to the truth; what he took pains to keep above all other treasures was the devotion of his soul to God.

The beginnings of St. Dominic's sanctity were evident from his tenderest years. Space will not permit any detailed account of the Saint's life, but reference may be made to one or two prominent characteristics of his youth; root virtues from which sprang, later, his intense personal holiness, and diffuse charity.

These virtues were devotion to the Blessed Sacrament, penance approaching austerity, unselfish generosity to those around him. Quiet in disposition, he took but little interest in the sports of boyhood; and when his time was free, he spent it in the Church talking to the Friend faithful and true above all other friends. He slept, the biographies relate, on the bare floor; during his student days at Palentia he never tasted meat or wine. But remoteness from the spirit of the world did not make him insensible to misery, nor self-repression, hard. And when famine, in the last year of his university life, filled the streets with starving poor, he did not hesitate to part with all he had—food, money, furniture, and, greatest sacrifice of all, his precious books—that he might give relief; so becoming, we read, at once a marvel and a reproach to those in high places in the schools. He even

offered, when all else was given away, to give himself as ransom for a captive of the Moors, saying to her that asked an alms towards freeing her brother: "Gold I have none, or silver, but I can work. Give me in your brother's place to serve this Moor. I will be his slave!"

The continual prayer, the hymns to Mary Queen of Heaven, the vigils before the Tabernacle, the triple scourgings in the night, his hair shirts, fasts, and chains, all these features which, begun in youth, marked the whole course of Saint Dominic's hidden life in later years, are worth consideration, not so much in themselves (though in degree they may serve as examples to the indulgent and indifferent Christians of the 20th century), but as the evidence of the principle we first considered, that the spiritual, like bodily life is a state of constant growth. And gazing on this picture of a man, so fearful lest he should any way fall short of his supernal vocation; or, while preaching to others, become himself a castaway, let us write beneath it: This man of a truth was sent by God to give testimony. And let us, prayerless, unmortified, ungenerous as we are, receive the witness, and believe through him.

To the actual giving of the testimony, let us now turn from St. Dominic's private to his public life. We have spoken of the saints as showing that holiness need not be considered unattainable, because surroundings seem uncongenial, and morals corrupt. But there is another view to be taken of religion, and of the attitude of the saints towards it. God demands the adhesion of our wills; there is an intellectual duty to be paid Him, too. The double offering must be made, for insurrection of the mind brings moral death. How many stars has pride of intellect dashed from heaven since Lucifer, the bright archangel, fell! And how has he never ceased since that revolt to stir up and foment rebellion against the living authority of Christ's Church among the sons of men!

At every period of her history have there been found those puffed up with vanity of mind, to assail her teachings, publish falsity, and lead the unwary from the

paths of truth. And just as God has ever given her saints as models of moral rectitude, as living protests against degraded lives, so has He ever raised up her defenders of the faith to combat evil men and seducers, erring and driving into error. A Celsus, an Arius, a Nestorius is met and conquered by a John, an Athanasius, or a Cyril. So, too, when, at the opening of the 13th century, new sects sprang up, and, in the south of France especially, were seducing by their pernicious doctrines a people easily misled through want of zealous and well-instructed pastors; God made use of St. Dominic to be himself a bulwark of the Faith and the forefront of a double wall of defence—moral, but chiefly intellectual—against the inroads of the Albigensian heresy. His course of study having been brilliantly concluded, he became a priest, and took his place amongst the Canons of the Cathedral Church at Osma. But his vocation was not for such a life of seclusion. In the course of God's Providence he was led from his retirement. And from his canon's stall he stepped into the busy haunts of men, a Doctor, replete with learning, human and divine; a Prophet, ravished by a heavenly vision; a Preacher, whose lips distilled persuasive eloquence; above all, an Apostle—"blazing like a torch" to use the words of the Liturgy, "with zeal for perishing souls." A man sent by God to give testimony to the light, that all men might believe through him! Yes, schismatics, heretics, lapsed Catholics, apostates, all were to believe through him confuting his adversaries like Elias by the test of fire; another Jonas, proclaiming ruin to the immoral; wailing with Jeremias over the folly of the people; preaching penance and forgiveness like the Precursor; weeping at the sight of misguided Languedoc, like Jesus over Jerusalem; labouring like Paul, his model in the apostolic ministry, that by any and every means he might convert the erring to the Shepherd and Bishop of their souls. We need not stay to recall the journeys over Europe, trace his footsteps in Spain and Italy, Brittany and France. We need not recount his dangers in mountain pass and valley, his escapes from brigands, the snares

set for his life, his sufferings from snows and cutting winds, from thorns and rugged ways. But of his spirit we may speak in the words of the Apostle of the Gentiles; "I fear none of these things, neither do I count my life more precious than myself, so that I may consummate my course and the ministry of the word which I have received from the Lord Jesus, to testify the Gospel of the grace of God." The marvels of eloquence, the skill of doctrinal presentment, the splendour and variety of the miracles, by which he did consummate his ministry and testify the Gospel; the charity, compassion, and sympathy that shone in him; these are matters of history. We have now to consider the great work of his life (abstracting from his individual labours of the apostolate): the founding of the Order of Preachers.

II.—THE DOMINICAN ORDER.

Having left Osma and crossed the Pyrenees to Toulouse, St. Dominic was soon in close contact with the supporters of the Albigensian tenets. During seven years he laboured against them by prayer and argument with all the success that a single man, even though a Saint, could hope to attain. He saw by experience that the effrontery of his adversaries was supported not alone by much outward seeming of austere virtue and unworldliness, but by what was of more radical importance, great intellectual resource; the timidity of the Catholic teachers and their ignorance on the other hand, offered a contrast painful, but not to be ignored. In fact, "the decay and disappearance of very many of the old episcopal and monastic schools had reduced the intellectual formation of the clergy to an insignificant level, while some of the surviving establishments, absorbing and monopolising such intellectual life as there was, essayed rashly and often unsuccessfully to grapple with the gravest philosophical and theological problems. Their action was all the more perilous to the purity of Christian faith in view of the fact that the recent introduction of the fundamental portion of Aristotle's works, side by side with the writings of the Arab philosophers, was

threatening to hasten all this intellectual unrest along disastrous lines. Thus the need of educational reform was keenly felt." It must ever remain the glory of St. Dominic, a glory that cannot be wrested from his brow, that not alone did he perceive the ravages of the intellectual disease, but he saw its root, and applied the remedy. Under the inspiration of heaven, he conceived the splendid idea of founding an Order, whose end would be the defence of the Church and her principles, not only by preaching the great moral truths of the Gospel, but still more by providing her with a body of men thoroughly trained in philosophy, theology, and every branch of knowledge, who could go out confidently to meet on their own ground opponents however dialectically skilled or clad in scientific panoply. He recognised the power his own long apprenticeship in piety and learning had given him in dealing with the heretics. But "the life of a man is in the number of his days; but the days of Israel are innumerable," says the inspired word. St. Dominic knew it, and realised as well that one man could do but little after all. He knew that the conflicts he witnessed in the religious world would continue—nay, would become more violent as human learning and wisdom increased. Imagination painted for him the vicissitudes of that struggle; his provident mind conceived a band of warriors beating back the enemies of the Church; with determined will he gathered to his side the first recruits, gave them his colours and the standard *Veritas*, which proudly to this day his children bear. He chose a few companions, told them his plans, and led them to the Episcopal Seminary at Toulouse, there to set themselves seriously to the work of preparing themselves for the great mission awaiting them. Not many years later he scattered to the four quarters of the globe these sixteen apostles, the seeds of his new Order.

Truly there was needed "the staunchest faith in the future and great trust in God to fling thus broadcast, with the superb gesture of a sower in the open corn lands, the single handful of seed which had cost so much to

collect. But Dominic's insight had already shown him that it is ideas that lead the world, and that the hundred-fold yield of fruit depends on their being sown at the right time. The future proved that he was right. Only eighty years after his death, at the beginning of Clement V.'s pontificate, his Order numbered no less than twenty-one provinces and 562 convents, spread throughout European Christendom, and extending through Greece, and onward to the Holy Land." It was established at all the chief centres of learning, and numbered amongst its sons some of the greatest intellects of the day. Indeed it is remarkable how from the first, it found its proper habitation at the universities, and drew from university men a large proportion of its early members. And it is easy to see how from the first also, it actualised St. Dominic's idea by its influence on ecclesiastical education. The houses of the Order were, in their normal capacity, very hives of scholastic industry, wherein the essential sweetness of every fine flower of learning was gathered for the honey of richest ecclesiastical lore. From its ranks went forth innumerable masters to teach in the schools and universities of Europe. And from amongst its brethren have been chosen a well nigh countless band who, as Bishops and Archbishops, became official teachers and rulers in the Church. Five of its sons have sat in the Chair of Peter itself, and three of these have been raised to honours of the Altar.

Never since St. Dominic's time has the Order lost the ideal he set up for it. In spite of passing and superficial crises such as are the fate of every living organism, it has never needed reform, in the historic sense of the word, either in doctrine or morals. And the secret of this indefectibility is the permanence of the spirit of the Father in his children; that double spirit of retirement and activity, of personal devotion and apostolic zeal which we have seen incorporated in him; that spirit, summed up in the words of Dominican rule: *contemplare et contemplata tradere*, to contemplate and give the fruits of contemplation abroad, or in those others: *ardere et lucere*, to burn and to shine.

III.—THE DOMINICAN IDEAL.

The Order has never lost its ideal! This assertion involves three conclusions: that, in fact, St. Dominic was the prototype of a characteristic holiness; that he gave birth to a new evangelical movement of extraordinary fecundity; and that he laid the foundation of an intellectual structure in the Church destined to support practically her whole subsequent doctrinal edifice. The first finds proof in the Martyrology. Recall the names of Thomas Aquinas, Pius, Antoninus, Peter Martyr, Agnes, Rose, Catherine of Siena; glance through the pages of a Dominican Directory—scarcely a day in the year is without its Dominican patronage. Not less remarkable has been the variety of circumstance in which these holy lives were spent: the White Scapular has been borne under papal and regal vesture, in palaces and cottage homes, midst madding crowds and in retired ways, by rich and poor, by innocent and penitent, by learned and simple; every sphere has found St. Dominic a sure guide to heavenly bliss. But in the midst of this variety and multitudinous following of our Saint, there is always a unity of ideal, springing from the loving imitation of his virtues, from the practice of the devotions so intimately associated with the Order: devotion to Jesus and His Holy Name, devotion to Mary His Mother and her Rosary; safeguarded by insatiable thirst for penance and reparation for the sins of the world.

Of St. Dominic's personal and passionate desire to preach and die for Christ we know from the story of his life—"the servant of Christ thirsted for martyrdom as the hart panteth for the fountains of water," says the liturgy; we have seen the magnificence of zeal with which he scattered his first children to their work for souls. Within a comparatively short period after the Saint's death there were Dominican foundations in practically every corner of Europe. Now, the traveller will find the white habit before him in the other

continents as well. And from the 13th century to the 20th the story of Dominican achievement is rubricated with records of martyrs' blood.

Yet eminent as has been this splendid progeny of holiness, St. Dominic's peculiar glory does not depend on it. Other Saints and other Orders can point to similar fruits. But to him and his Order this renown will ever attach; of having first recognised the need of intellectual consolidation and correlation in the exposition of Christian teaching, and of having furnished the pioneers in the work of effecting it. To this aspect of St. Dominic's apostolate reference has already been made, and to support the truth of the contention we need but recall the connection of St. Raymond with Canon Law, of B. Albert the Great with Philosophy and Natural Science, of Hugh of St. Cher with Scripture, of St. Thomas Aquinas with the whole field of theological learning, not mentioning a host of other remarkable, if minor, names.

The Dominican Order has ever been the object of abuse, misunderstanding and hostility at the hands of the many; an hostility finding expression in various ways from open attack to base insinuation, in works of history and fiction, on platform and on stage. But hostile attack is itself a testimony to the vitality of the enemy. We have seen that the vitality and efficacy of the Dominican idea has been very real in the past; is it so to-day? We shall not dwell on its power to lead souls in the ways of sanctity: a path deep-trodden by countless saints needs no commendation for safety and directness now. And any standard missionary record will show that Dominic's sons are still consumed with their Father's ambition to conquer new realms for Christ. But is the distinctive work of the Dominican Order over? Or has it still its specific mission in the 20th century? Many would answer the latter question with an unhesitating: No. The Order *was* a great institution and it did a great work. Now it is but a mediæval relic, and its methods of warfare as antiquated as the 13th century bow and arrow in modern battle. Yet this ready answer

is not the true one as calm consideration of theory and fact will show.

The human mind unceasingly craves for truth ; it seeks without respite an explanation of the problems forced upon its notice by the facts of life. And to supply a satisfactory answer to its questionings has ever been the philosophic aim alike of those who studied wisdom before the coming of Christ as of those who have ignored His revelation. All who would be leaders of men know that the possession of the mental citadel is the only guarantee of continued allegiance of the heart. We know, as did St. Dominic, that the explanation of life and its issues is to be found only in the Christian revelation. Faith in this is by hearing. How shall men hear if it be not preached to them ? And how shall it be preached if preachers are not sent ? Such was the Apostolic argument. And to St. Dominic's mind its cogency was more than ever evident as he saw the ravages made by heresy on the badly shepherded flock of Christ. What action he took we have already seen. Of all the fruit of that action, the work of St. Thomas has been the greatest and most characteristic. His systematised exposition of the whole body of philosophical and theological truth has been effected with a thoroughness and precision that makes it as actual now as when he wrote it. He belongs, wrote the Protestant Pierson, "not to one generation, but to all ages." His system is not only approved by the Church ; it is her official system. And in Thomism is to be found, as Leo XIII. and Pius X. have proclaimed, the support of the mind amid the surge and stress of modern intellectual difficulties. Increased facilities of literary and scientific education combined with the unfettered activity of the press and other *media* of popular information, have brought these difficulties to the cognizance of the multitude ; and if the multitude is to be saved, it must be given cognizance of the solution of these difficulties also. Hence the need of leavening the whole mass of learned and popular knowledge with the sound principles of Thomism. This demands the existence of a *corps*

d'élite consecrated to the preservation of the Thomistic deposit ; a body not concentrated in one place only, not composed of men of one national or political outlook, but spread throughout the world, and in touch with all the social and intellectual movements of their *milieu*. Is there a body so constituted and with such a mission ? Yes, the Dominican Order, "the most faithful guardian of Thomism," as Cardinal Mercier, the prophet of Neo-scholasticism, has styled it.

And as a matter of plain fact are not the Dominicans to be found, now as formerly, and in spite of opposition, at all the centres of ecclesiastical learning—Rome, Louvain, Jerusalem, Friburg. And who can say their eminence in ecclesiastical science is no more when they can point with pardonable pride, to the position held by a Weiss in Philosophy, a La Grange in Scripture, a Lepidi in Theology, a Rutten in Sociology, a Denifle in History, a Scheil in Assyriology—men not merely hoarding the knowledge of past ages, but accommodating it to modern needs, and enriching it in turn with the gains of modern research ? And here in passing let a particular word be given to the work of Père Rutten in Belgium, the unhappy country now changed from being the world's model of industry and happy social life to be one vast field of desolation. To him is due the great union of 180,000 men, workers and masters, the first to put in practice on a large scale the social teaching of Leo XIII. This and the general spirit of sturdy Catholicism which has triumphed in Belgian politics is a triumph of Thomism ; so much so that the French Professor Picavet, of the *Hautes Etudes*, has said : "The Catholic party, united in Thomism rounded out by wide scientific knowledge, have become the masters of Belgium ; they are to be reckoned with in America and Germany ; their influence is growing stronger in France as well as in Holland and Switzerland. Statesmen of all countries must take cognizance of the fact, not only as affecting home, but foreign affairs also." Here, too, we may pay tribute to the varied and enormous work carried on, the world over, by the Dominican nuns of the

Second and Third Orders, hospital and educational work especially, and by the multitudinous organizations of lay tertiaries, both men and women.

Another index of the Order's alert and up-to-date ministry is its energetic utilization of the Press, and this not only by the contributions of its specialists to the various specialized reviews, but by its own great body of periodic literature. This, again, is not, as might perhaps be expected, of one limited and stereotyped character, but ranges over the whole domain of literature; from a daily paper, such as *Libertas* in Manila, general reviews of learning such as the *Ciencia Thomista* in Spain, and the *Revue Thomiste* in France, a philosophical publication such as the Swiss *Revue des Sciences philosophiques et théologiques* (hailed by the *London Quarterly* as "one of the best and most learned publications in Europe"), apologetic monthlies such as *Veritas* and the *Revue de la Jeunesse*, down to the magazines of general literature and art like our own *Irish Rosary*, to say nothing of innumerable "Rosary" monthlies, calendars, and devotional publications of all kinds, including a sheaf, of peculiar excellence, for the young, of which *Rose e Gigli* in Italy and *The Imeldist* in Ireland are typical.

The artistic tradition of the Order scarcely needs reference. The name of Angelico will never die. Yet he was but one of many Dominicans whose names are written in the book of artistic fame, as painters, sculptors, architects, stained-glass workers, and so on. The tradition still lives and flourishes as is evidenced by the work of Lacordaire's *Société de Saint Jean*, and of the band of artists (including Franciscan as well as Dominican tertiaries) called of the *Rosace*.

Dominican art has not been, and is not now, for art's sake, but for God's sake: that from the portrayal of earthly beauty men may be uplifted to the Beauty which is heavenly and eternal. This idea lies behind the splendid liturgical and ceremonial character of Dominican life and Church service. St. Dominic in retaining all this, which seemed, and to many still seems, incon-

sistent with the active ministry which he entrusted to his sons, made a bold and hitherto unconceived innovation. In a manner it is symbolic of his whole ideal. He meant his Order to captivate every spirit for God, to reach the human soul by every avenue, and to make use of all the Church's expedients to achieve that end.

All this was included in the ordinary work of the Friar Preacher; his preaching was to be much more than merely a word-of-mouth ministry. Though here, too, the Order has never failed to shine. It has ever had its John of Vicenza, its Savonarola, its Lacordaire, its Burke; and to the present day some of the foremost orators, both in the Old World and the New, wear the habit of St. Dominic.

The Dominican ministry, then, is a truly vital thing springing from the principles enunciated by St. Dominic; living, developing, and exercising its influence independently alike of praise and blame, of friendliness and hostility. Newman in his "Essay on Development" enumerates seven tests of vitality in the moral organism: preservation of type, continuity of principles, power of assimilation, logical sequence, anticipation of the future, conservative action in the past, and chronic vigour. Apply these tests to the Dominican Order, and it will be seen what strong pulsating energy is in its mind and heart. Its mission, therefore, is not over; for the 20th century has but intensified the conditions governing the interaction of faith, knowledge, and practical morality, which "stirred the spirit" in Our Holy Father in the 13th; and "adown the arches of the years" it is still his voice that echoes for those who call themselves his children, and the same soul-stirring that actuates their zeal.

In one, but that not an unworthy sense, it may be said that St. Dominic's work is done. As Christ dying on Calvary said: "It is finished," inasmuch as after that men to be saved had but to enter into the possession He had merited for them, but to follow His law and direction; so, St. Dominic having made the foundation for others

to build on, and pointed the way of progress could say his work was done. Yet this alone considered is but a limited and ungenerous, indeed a misleading sense—as if one should say Christ's Church itself had no mission! And taking a comprehensive view of all St. Dominic did himself, his ideals and the work of his Order during seven centuries, we must admit the propriety of hailing him with Semeria as "the prophet of Science, the apostle of action and as such essentially modern"; with Larousse as "the first minister of public instruction in Europe"; and of saying with Lacordaire that were there no Dominicans it would be necessary to invent them.

Past and present have been reviewed: what of the future? The future is secure. "The things that have been, the same shall be again." Dominic is dead, and thousands of his children sleep with him; but his spirit lives and its "chronic vigour" still energizes in his posterity. The future shall equal, and perhaps surpass the achievements of bye-gone days. "One day," we read, "as St. Teresa was praying before the Blessed Sacrament, one of the Saints of the Dominican Order appeared to her, bearing in his hand a great book written in large and easily deciphered letters. He told her to read the writing: and this is what she saw: 'In times to come, this Order will flourish exceedingly, and will have many martyrs.' She saw also six or seven brethren of the same Order brandishing swords in their hands, by which she was given to understand that they were to fight bravely for the Faith. Another time when she was again in prayer she was wrapt in ecstasy; and she saw as it were a vast plain on which great numbers of men were fighting; and warriors of the same Order of Preachers rushing with great courage and energy on the enemy. And their countenances were full of beauty enhanced by the zeal which lit them up. Carrying all before them in their might, many of the enemy they laid low, many others also did they slay; and this conflict she understood to represent the conflict of the Church with heretics."

But a more immediate gage of the Order's fecund life

is to be found in the accession to the Chair of Peter of a Pope whom it may claim as a member. All the world knows that Benedict XV. is a Dominican Tertiary, and that he has taken on himself the office of Protector of the Dominican Order, declaring at the same time his inalienable affection for it, and loyalty to its Patriarch.

Yes, the future of the Dominican Order is secure. Its past is a guarantee: for the same principles are still the spring of its activities. The fields white and whitening for the harvest of souls is a guarantee that God in His mercy will not now cease to send Dominican labourers for their special work. The dying promise of Saint Dominic that he would always intercede for his Order at the Throne of Grace,—this is a sacred guarantee, indeed.

"O wondrous hope which with thy failing breath
Thou didst impart to those that wept for thee,
When thou didst promise that e'en after death
Still to thy children thou would'st helpful be:
Fulfil what thou hast said! In all our cares
Assist us, Holy Father, by thy prayers."

The Dominicans in Ireland.

I. THIRTEENTH CENTURY: FOUNDATIONS.

The Dominicans, or Friars Preachers, or Black Friars, as they were called in England and Ireland, first came to Dublin in the year 1224. The fame of the new Order had gone before them, and they were heartily welcomed by all classes of the population. Bishops and abbots, Anglo-Norman nobles and Irish chieftains, as well as the citizens of the towns, vied with one another in giving them sites for churches and friaries and in helping them to erect the buildings. Their progress was marvellous. They were only a small band when they landed in Dublin, but at once many priests,

both Irish and English, joined their ranks and swelled their numbers. Within five years they were established in Dublin, Drogheda, Kilkenny, Waterford, Limerick, and Cork. By 1274, that is, within fifty years of their arrival, they had also churches and houses in Mullingar, Athenry, Cashel, Tralee, Newtownards, Coleraine, Sligo, Strade, Athy, Roscommon, Trim, Arklow, Rosbercon, Youghal, Lorrach, Rathfrank, and Derry; in all, twenty-three centres of work and influence situated in seventeen distinct dioceses. That rapid advance through the country was equally the experience of the Franciscans who had come about the same time, inspired by the same high ideals to do the same sublime work.

Both the Orders presented the unusual aspect to the world of living upon alms, having renounced all landed possessions and annual rentals. Trusting in Divine Providence they threw themselves on the charity of the faithful for the supply of their simple wants, and their confidence was not misplaced. They were not ordinary mendicants, for they gave much in return, and laboured to repay their benefactors and the people around them a hundred fold.

Their great and constant work was what missionaries have been engaged in at all times and in all places—preaching of the Word of God and hearing the confessions of the faithful. The duty of preaching, owing to various causes, had been greatly neglected in the Church, and the new Orders of Mendicant Friars supplied what was wanted. They went about from parish to parish, and, not only in the churches but wherever they could gather an audience, imparted to the people the Word of Life. The rapid multiplication of their foundations is a sure proof of their success. Later on the Pope commissioned them to preach the Crusade in Ireland for the recovery of the Holy Land and collect funds for that laudable purpose. Several records of the sums sent in by the Dominicans are to be seen in the *State Papers*.

One great reason why the bishops were so anxious to have Dominican Friaries in their dioceses was that

candidates for the secular priesthood might learn the Sacred Sciences in their schools. There were no diocesan seminaries in those days. But every Dominican friary had a school of Theology attached to it to which outsiders were welcome. The Dominican lecturers had been trained in the universities of Paris and Oxford.

No Dominican church was without a cemetery, and very soon people of all classes desired to be buried in them, often before death putting on the habit of the Order through devotion. They valued the share they obtained of the prayers for the dead, which was a weekly, aye, a daily duty in the choral service of the Friars Preachers.

During this century the Order in Ireland produced many holy and learned men who exercised great influence in Church and State. More than a dozen members of the Order were raised to episcopal sees. It was the golden age of the Dominican Order as it was that of the Catholic Church.

II. FOURTEENTH CENTURY: TRIBULATIONS.

At the beginning of this period the Dominicans were in a very flourishing condition. The work accomplished in the previous century was fully appreciated and they were held in great esteem. The account left of the rebuilding of their church in Dublin, after it had been destroyed by fire, and of the generous benefactions made to them by the mayor and citizens of that city makes very pleasant reading. So, too, does the record of the founding of the university by Alexander de Bicknor, to which he aggregated their school of Theology as well as that of the Franciscans, and conferred the first doctors' caps on two Dominican professors.

But Religious Orders, like all things human, share the alternations of good and bad fortune, and the Dominicans had now to face a long period of calamities which must have seriously impaired the efficiency of their sublime mission. It is very significant that from

1307 for more than a century onwards they made only one new foundation, that of Naas in 1356. Expansion is the test of vigorous life in all organisations and when they do not expand they begin to stagnate.

The first calamity was the invasion of Edward Bruce, which, whatever view we may take of its political expediency, was most injurious to religion during the three years of its course, and left behind it a heritage of hatred between Irish and English that did not spare even the hitherto peaceful cloisters.

The remedy applied by the King and the Irish Parliament only made things worse. Irishmen were no longer to be received as monks or friars into English monasteries and friaries in Ireland; Irish priests were not to officiate in parishes situated in English districts. This wall of separation greatly impeded religious work of every kind and increased the antipathy between the two races. The separation between Irish and English was far more marked in Catholic times than later on when religious persecution succeeded in binding them together.

Then there was the "Black Death," a pestilence which in its three visitations must have carried off, it is computed, fully one-third of the population, and emptied towns, villages, and cloisters alike. It is recorded that eight Dominicans died in Kilkenny the same day. The harm it did to the Religious Orders was not so much the sudden demise of the best and brightest as the taking in of subjects indiscriminately to fill their places, many of whom had no vocation and brought no credit to religion.

While this terrible visitation was in progress a high ecclesiastic attacked the mendicant Friars in public, inveighed against the privileges accorded to them by the Holy See and declared against their seeking for alms for their support. The storm he stirred up against them in certain quarters was so terrible that they had to appeal to the Pope for redress. Their appeal was successful.

The next calamity, one that embittered the closing years of the century, resulted from the Western Schism. Owing to a deplorable misunderstanding on a question

of fact there was seen the spectacle of two, nay three, Popes each claiming the allegiance of the faithful. Which of them was the true Pope, for there could be only one? On that question the Religious Orders were rent in twain as well as the rest of Christendom. Dissensions owing to certain events arising out of this lamentable state of things became so rife among the Dominicans in Ireland, and the public were so ready to take sides, that the king had to interfere and forbid all outsiders to meddle in the matter. Happily the differences were composed before the century closed. In spite of all these calamities the work of the Order was carried on and was duly esteemed, one proof of which is that during this century fourteen Dominicans were raised to episcopal sees in this country.

III. FIFTEENTH CENTURY: REVIVALS.

Blessed Raymond of Capua, often styled the "Second Dominic," had been labouring during the Schism, as Master General, to bring about a general reform of the Order. The effects of the work of this great saint were soon felt in Ireland, and a great revival took place which showed itself outwardly by a vigorous expansion. Four new foundations were made in the course of the first half of the century, viz.:—Agaboe, Longford, Portumna, and Tulsk. Moreover, several friaries with their churches which had been burnt or destroyed during the internecine quarrels and petty wars that were always disturbing the country were taken in hands and rebuilt on a grander scale, such as Athenry, Sligo, Strade, Roscommon, and others. The building and rebuilding of churches and friaries engaged also the energies of the Franciscans, and they also made several new foundations. In fact most of the best and most beautiful religious buildings we have, the ruins of which we admire so much, belong to this period of revival.

Here and there we come across indications of the influence of the Dominicans in the towns. To this period is assigned the action taken by one of them which

resulted in two parts of the town of Drogheda, situated on both sides of the Boyne, being formed into one corporate town and county. He brought the warring elements together in the church, preached to them on peace and charity and entertained them all to supper in the friary. He then got them to draw up a petition for the incorporation of the whole town.

Entertaining travellers in those days when there were no inns was looked upon as a religious duty by the friars. There were special rooms set apart for them. In Kilkenny we hear of the "King's Chamber," in the Waterford Friary there was a large apartment for guests, known as the "Barons' Hall." Edward Mortimer, ancestor of some of the Kings of England, died in the Cork Friary. Richard Edgecombe, sent over to receive the submission of the partizans of Simnel Perkin, "lodgid at the Blacke Fryers" of Dublin.

That the friars of all the mendicant Orders kept preaching during these difficult times is attested by a contemporary writer, who, bewailing that it was neglected, says that the burden fell entirely on the shoulders of the "poor friars beggars." And the times were difficult, indeed. We hear of nothing during the century but wars, plunderings and bloody reprisals, not only between Irish and English, but between the Irish septs themselves and between powerful Anglo-Irish lords jealous of one another.

So it is all the more to the credit of the Friars that amid the tumult of the times they had courage to make new foundations and embark on the enterprise of church building. And still more to their credit is the attempt made by the four Orders—Dominicans, Franciscans, Carmelites, and Augustinians—to work a new university in Dublin, which they had obtained by Papal Charter, in place of the one founded by Alexander Bicknor, which had failed long before. Their task was far more difficult than in the far more peaceful thirteenth century.

In 1484 Ireland was constituted a Province of the Dominican Order. It had hitherto been part of the English Province governed by a vicar appointed by the

English Provincial. The friaries of the Pale, however, still remained at their own desire under his government. The founding of the Province stimulated new activity in Connacht, and three new foundations were the result of it, viz.: Burrishoole in 1486, and both Galway and Clonymeaghan in 1488.

Another revival followed the introduction of what was known as a "reform." Irish and English friaries joined hands to promote it. Drogheda, Coleraine, Cork, Youghal, and Limerick embraced a stricter form of life more in keeping with the primitive rules of the Order. They were placed under a special superior and called themselves "Observants." For instance, the Friars of Limerick styled themselves "The Black Friars Observant of Limerick."

IV. SIXTEENTH CENTURY: SUPPRESSIONS.

The Friars Preachers appear to have been in a flourishing condition at the beginning of this century. A new foundation was made at Ballindoon, County Sligo, in 1509, the last made till quite modern times. With this acquisition the Order possessed thirty-eight churches and friaries in the country.

We hear of a Chapter at Athenry at which 360 friars were present. In 1536, Paul III. constituted Ireland a Province, this time to include the whole country, both the Pale and the Irish parts, the reason being that Henry VIII. had utterly destroyed the English Province and dispersed the brethren, a hundred of whom came to Ireland for refuge. The mutterings of the storm to be raised soon against the religious in Ireland had already been heard, Baron Finglas having proposed in the Irish Parliament the suppression of certain monasteries the revenues of which might be "used by the King to supply soldiers to fight against the Irish." After some years of delay a cowardly and subservient Parliament gave way. In 1539 the First Suppression took place. St. Saviour's, Dublin, was taken in hands, the Friars

cast out, and the goods of the church and friary—bells, chalices, ornaments, etc.—confiscated and sold. Naas, Athy, Kilkenny, Cashel, Coleraine, Drogheda, Waterford, Cork, Limerick, and other houses within reach of Henry's power, followed quickly. The goods and chattels produced very little, and as a rule, the land attached was insignificant, for it was only about half a century previous that the Holy See had given to the Order, for the sake of greater stability, the right of holding possessions. The buildings and sites in Drogheda, Kilkenny, Limerick and others were granted to the Corporations. In other parts the friaries were given to English officials, and later on, Anglo-Irish lords and Irish chieftains took part in the scramble. The Friars had to put off their habits and live in the houses of their friends, where they could privately officiate and administer the Sacraments. Most of the friaries in Ulster and Connacht escaped this first Suppression, as the King's commissioners could not effect their purpose.

In Mary's reign the Catholic religion was restored, and efforts were made to revive the old communities, especially at Youghal and Cork. But all hopes of renovation were soon dashed to the ground by her death and the accession to the throne of Queen Elizabeth.

When this tyrannical woman had consolidated her power in Ireland, she began to suppress the friaries in Ulster and Connacht. This Second Suppression began in the seventies of the century. Roscommon fell in 1572, and then in quick succession there followed Rathfrán, Strade, Clonmeaghan, and other friaries. Only two or three situated in solitary places escaped the vigilance of the commissioners.

All hope of restoration seemed to have been abandoned for many years, for though death was constantly thinning the ranks, no novices were received to replace the older men, and the once flourishing Province of the Friars Preachers of Ireland seemed doomed to speedy extinction. A few old men, some living together in the two or three friaries still concealed from the agents of the Government, and others living in the houses of their friends, were

all that were left of the hundreds who had filled the friaries before the Suppression.

Yet even in that darkest hour there was hope. During the Second Suppression we find reference to the vigorous organization of the Confraternity of the Holy Rosary. Would Mary abandon her children? Would she allow an Order so devoted to her to perish?

There was one man, indeed, Father Thady O'Duane, of Sligo, a man of extraordinary energy, as shown by the fact that he was Provincial twice, and Vicar on and off for fifty-six years, who still had confidence in the future of the Order. Seeing that in all human probability the Irish Province would perish in a few years with the death of the last of the Friars, he managed to send some youths to Spain and Flanders to study for the Order. The difficulties were great, but this course was imperative. It was these youths who were to save the Order from extinction in Ireland.

V. SEVENTEENTH CENTURY: PERSECUTIONS.

There were three fierce persecutions during this century; the Jacobean at the beginning, the Cromwellian in the middle, and the Williamite at the end. There were minor persecutions, too, in the intervals. Yet unlike their predecessors, who were cowed into comparative inaction under tyranny of a much milder form, the men of this generation seemed to flourish under it. Some of the youths educated in the Spanish houses of the Order returned home after ordination during the Jacobean persecution inspired by high ideals and undaunted courage. They induced the old men who had hidden in the houses of their friends after the death of Father O'Duane to form small communities in solitary places, and went about among the people in disguise, saying Mass in the open air, hearing confessions, and preaching the Word of God. They propagated the devotion of the Holy Rosary on all occasions, and so earnestly that people began to call them the "Fathers

of the Rosary." Inspired by their heroic example, youths joined them in numbers, and were sent abroad to study. Colleges were founded for these at Louvain and Lisbon. Ross MacGeoghan, the Vicar-Provincial, one of the new men, boldly brought the Order back to some towns in Leinster, where the Fathers lived in rented houses and followed the regular observance of the religious life. The progress made by the Order within forty years was marvellous, and equalled, perhaps surpassed, that of the palmiest times of the thirteenth century. Just before the Cromwellian persecution the Fathers were back again in all the thirty-eight towns and other places where stood the ruins of their ancient friaries, and their numbers had increased to six hundred. Was ever such a wonderful resurrection witnessed before or since?

During the war of the Confederation, the Fathers regained and repaired several of their ancient churches and friaries and went about openly in the white and black habit of the Order. It is not for us to give the name of martyrs to those who were butchered by a brutal soldiery during that war, or hanged either after a mock trial or no trial at all. Their Cause is before the Church, and the Church will pronounce on them in due time. The heroic constancy of the Dominican Fathers was put to further tests when Cromwell ruled supreme. How many were exiled on the Continent, how many sent to Barbadoes as slaves, God alone knows. There were no apostates in those days of supreme trial. A few men dressed and posing as pedlars, servants, cattle-drivers, and beggars, administering the sacraments in secret, and constantly changing their habitation for fear of capture, were all that were left of the six hundred when Cromwell's soldiers were in possession of four-fifths of the country.

On the restoration of Charles II. to the throne the Fathers returned to their work. There were now only two hundred left out of the six. Confraternities of the Holy Rosary and of the Holy Name were established in every community house, and a Chapter ordered that

a sermon on the Holy Rosary was to be preached on every first Sunday of the month.

Persecution arose again owing to the Titus Oates' Plot. All Friars were ordered to leave the kingdom, and some of the Dominicans were imprisoned for the faith and died in prison.

When James II. came to the throne the Fathers went about again publicly in their habits, and acquired once more a few of their ancient churches. But their triumph was short-lived. The Battle of the Boyne put William III. in power, and one of the first Acts of the English Parliament was to order all Bishops and all Friars to leave the kingdom. If they returned it meant imprisonment and transportation. After that if they returned again it meant death. Four hundred and forty Friars of the four Orders were shipped out of Ireland in 1698. It was known ever after as the "General Exile." The convent of the Dominican nuns in Galway was broken into and the poor nuns driven out with great lamentations. A few of the Dominican Fathers remained in hiding and of these some were imprisoned and transported. The Government thought they had got rid of the Friars once and for ever but God's Providence saw otherwise.

VI. EIGHTEENTH CENTURY: CATACOMBS.

The early Christians holding all their religious services during times of persecution in the Roman Catacombs were not in a worse plight than were the Dominicans and other Friars during the first part of this century. They were dressed in the poorest of clothes, and had to be content with the plainest of diet, for they were living entirely on the alms of a poverty-stricken and down-trodden people. Father Dominic Brullaghan gives us a faithful account of the hardships they underwent in the country parts, and the great work they did of preaching, catechising, and hearing confessions in spite of every difficulty. And the wonder is how the Dominicans increased steadily till the last outburst of persecution

took place in the middle of the century. Four years after the General Exile there were ninety Fathers ministering in secret, and five others in prison. In thirty-seven years these had increased to 182, living in the vicinity of each of their former thirty-eight friaries.

In the towns they converted the interior of houses in back lanes into chapels, showing hardly any appearance of change on the outside. There was "Bridge Street," in Dublin; "Friary Lane," in Cork; "Fish Lane," in Limerick; the "Linenhall," in Drogheda. They did not dare even to call them chapels. All along they made a point of promoting the Confraternities of the Holy Rosary and the Holy Name, and three or four manuals were published by Dominicans relating to them. They did not dare to hold a Chapter for twenty-three years for fear of exciting attention. The Dominican nuns came from Galway and settled in Dublin, and were known as the "Ladies of Channel Row." They also settled in Drogheda and were ministered to in secret by a Dominican Father. Occasionally raids were made on the rented houses used by the Friars, their goods seized, and they themselves dispersed, and although the magistrates might not interfere with their ministrations they would not allow them to live in community. The practice of living apart had an injurious effect on the Order, it tended to break up its union and to diminish its numbers. At one period no novices were received for thirty years owing to impossible conditions of life. Hence we find that during the latter half of the century, though active persecution had ceased, the number of the Fathers went down gradually to ninety-five, nearly half of whom were not living in community but doing ordinary parochial duty. Another great cause of the decline was the dearth of secular clergy. The bishops had to call on the Friars to supply the work of parish priests and curates. Dr. Troy in 1800 estimated that there were 150 friars of the four Orders acting either as parish priests or as curates, and that all the others were actively assisting the secular clergy. It can easily be understood that the

holding of these parochial cures here and there, though absolutely necessary during that period of emergency, tended to disrupt the Order and reduce its numbers.

Most of the Fathers had to do their work for souls under very humble conditions. That work, humble in its exterior aspect, nevertheless preserved the Faith. Yet there was no lack of learned men amongst them. Fourteen were raised to episcopal Sees and at one time there were five Dominican bishops together. De Burgo, bishop of Ossory, who lived as bishop in a thatched cottage, wrote a splendid history of the Order in Ireland. Dr. Troy, who succeeded him in Ossory and was afterwards Archbishop of Dublin was the most prominent ecclesiastic of his time.

VII. NINETEENTH CENTURY: RESTORATIONS.

The French Revolution was the cause, direct or indirect, of a further most alarming decline of the Province during the first half of this century. The European wars that followed in its wake either destroyed or reduced to poverty all the Irish foreign colleges. The Irish Dominican College of Louvain disappeared; San Clemente of Rome and Corpo Santo of Lisbon were left without funds. In face of the growing population Maynooth was unequal to the needs of the secular clergy and the bishops had still to look to the Friars to do parochial work. In 1850 only thirty-eight Fathers were living in twelve communities. Others were scattered here and there in the parishes. In the meantime, owing to want of men, twenty-six of the old localities which the Friars had clung to through thick and thin had been abandoned.

Side by side with this decline in numbers, however, a great work of restoration was taking place. The Church was raising her head, and the Friars came out of the catacombs. Church building on a magnificent scale was successfully accomplished. The Limerick Fathers set the first example, Cork followed, and St. Saviour's, Dublin, put the crown on the work. Fine community

houses were also built, St. Mary's Priory, Cork (these new structures began to be called "pories" at this time), was the first step in this direction. The work of building continued without intermission till the end of the century, and the churches are too well known to need any description. Father Tom Burke, the great orator and ornament of the Province at this time, who had a world-wide fame, preached at the opening of many of them.

The old system of missions which had been for centuries carried on by the Friars having long fallen into abeyance (owing to the lack of men, parochial duties and attention to the work of the large new churches in the growing towns and cities), the Fathers took their share almost from the beginning in the new system of parochial missions and retreats introduced by the Fathers of Charity, Redemptorists, and Passionists. This work, the primary one for the Order of Preachers, has received due attention ever since.

The foundation of the general novitiate in Tallaght, where all aspirants to the Order are brought up together, has been an inestimable boon. Since its foundation there has been a slow but steady increase of Fathers in the Province.

In this century also as of yore several distinguished sons of the Irish Province were raised to Episcopal Sees. There were Dr. MacMahon, of Killaloe; Dr. French, of Kilmacduagh and Kilfenora; Dr. O'Finan, of Killala; Dr. Leahy, of Dromore; Dr. O'Callaghan, of Cork. Dr. Concannon was the first bishop appointed to New York. Dr. Hynes was bishop of Zanti and Cephalonia *in partibus*. Of Colonial Sees there were Dr. Griffith, first Vicar Apostolic of the Cape of Good Hope; Drs. Carroll, Hyland, and Flood of Port-of-Spain, Trinidad; Dr. Carbery, of Hamilton, Canada. In the new century there are Dr. Dowling, of Port-of-Spain, and Dr. Spence, of Adelaide, South Australia.

As expansion is the law of life, it was a good omen that before the close of the century the missions of Port-of-Spain, Trinidad, and that of North Adelaide, South Australia, were both undertaken by the Irish Province.

VIII. EPILOGUE.

Having seen from the foregoing rapid, though necessarily brief, review what the Dominicans have done during the seven centuries now at their close, it remains but to cast a glance at the present position of the Order in Ireland. In spite of having had to abandon several of the old Pories, the Dominicans still hold the premier place among the Religious Orders and Congregations as regards the number of public Churches which they possess and serve. These are fourteen in all. The Novitiate of the Province is at St. Mary's, Tallaght, Co. Dublin. Its establishment there was but the taking up of a long tradition of holiness initiated centuries ago by Irish Saints, famous amongst whom were Maelruan and Aengus. The Church is a memorial to Father Burke, and is a gem of architecture. To Tallaght all aspirants to membership of the Irish Province must come for their novitiate and first ecclesiastical studies, and happily the number of those seeking admission has been in recent years fairly generous. And this is not surprising, for the ideal of combined contemplation and active preaching of the Word characteristic of the Order is one that appeals to Irish youths. They inherit a double national tradition of intellectual prowess and apostolic zeal, such as we have seen, it is the glory of Saint Dominic to have formally conjoined at the foundation of his Order.

Not alone are the Dominicans widely spread over the land, however, but their activity is many-sided. Recognising the need of positive effort to offset the spread of pernicious literature, in 1897 they founded the *Irish Rosary Magazine*. The first of its kind in the field it has found many imitators and friendly rivals, yet it still holds its own in influence and public estimation. In the interests of the children they have within the last six years founded the phenomenally successful *Imeldist*. In the realm of social work the Fathers have always associated themselves with the various organisations coping with the evils incident to modern life.

Their hostel for business girls and students in Dublin, St. Kevin's House, has been in its way a pioneer. Their Boys' Orphanage, in which thousands of boys have been brought up, is one of the oldest in Dublin. In educational endeavour the Dominicans have not been behind-hand, though here the work of the Order has been mainly carried on by its Nuns of whom there are eleven convents in Ireland. These communities cater for girls and young boys chiefly; but it must not be forgotten that the pioneer College for the Higher Education of Women was founded by members of the Sion Hill Community. The Fathers conduct the College of St. Thomas, at Newbridge; but although boys not intending to become Priests are welcomed there its chief work has been the training of candidates for the Order itself. Apart from the immediate work in their own Churches, the Dominican Fathers take a large share in the Mission and Retreat work of Ireland, and true to their own as to their national tradition they have sent many of their number to Missions abroad. The Fathers have houses in Lisbon, Rome, Adelaide, and Trinidad. The Nuns have foundations in Portugal, New Zealand, and South Africa.

The Dominican tradition then is very much alive in the Irish Province as in the world at large; and while on the occasion of this Seventh Centenary we look back lovingly and gratefully, we may also look forward with confidence to the spacious days that are before Ireland when again her glory shall be of Saints and Scholars. In that time, by the grace of God and the blessing of their Father, the Dominicans shall have their honoured place among the other generous and zealous workers for the Lord. *Super montem excelsum ascende qui evangelizas Sion.* "O thou who bringest good tidings to Sion: get thee up upon a high mountain." (Motto of the Irish Dominican Province.)

Superiorum licentia. Permissu Ordinarii. Dioec. Dublinen.