

Catholic World

ENCYCLICAL FOR DOMINICAN CENTENARY.

The Holy Father has issued the following encyclical for the seventh centenary of St. Dominic:—

"Venerable Brethren, Health and Apostolic Benediction.

"The seven hundredth centenary approaches of the day when that light of holiness, Dominic, passed from these miseries to the seat of the Blessed. We for long have been most interested in his clients, especially since We assumed the government of the Church of Bologna, which with the greater devotion preserves his remains. We, therefore, are pleased to be able from this Apostolic See to exhort the Christian people to celebrate the memory of such a great man. In this We not only consult Our own piety but fulfil a duty of gratitude towards the father and lawgiver and towards the distinguished Order he founded.

"This man of God and true 'Dominicus' was fully given up to Holy Church, which had in him an invincible champion of the Faith. The Order of Preachers, too, founded by him, has ever been the stout defence of the Roman Church. And so not only did he strengthen the temple in his time, but he provided for the continuance of the defence. The words of Honorius III. in approving the Order seem prophetic: '... looking to the brethren of thy Order as the future champions of the Faith and the true lights of the world.'

Dominican Preaching

"Indeed, as all know, for the spread of God's kingdom Jesus Christ used no other weapon than the preaching of the Gospel—that is, the living voice of His heralds, who diffused everywhere the celestial doctrine. 'Teach,' he said, 'all nations.' 'Preach the Gospel to every creature.' Accordingly, from the preaching of the Apostles, and especially of St. Paul, it came to pass—that preaching being followed up with the doctrine and discipline of the Fathers and afterwards of the Doctors—that men's minds were enlightened with the light of truth and conceived a love of all the virtues. Following the same lines in his work for the salvation of souls, Dominic proposed to himself and to all his followers 'to hand to others what they had contemplated.' For this reason, in addition to the duty of cultivating poverty, innocence of life, and religious discipline, he commanded his Order in a strict and solemn manner to be zealous in the study of Christian doctrine and the preaching of the truth.

"In the Dominican preaching three qualities shine forth: great solidity of doctrine, the fulness of fidelity towards the Apostolic See, piety towards the Virgin Mother.

"For although Dominic felt himself mature for preaching, yet he did not undertake that office until he had worked hard in the Palatine Athenaeum of philosophy and theology. Long familiar with the Fathers, under their guidance and teaching, he first, as it were, received into his blood and marrow the riches of Sacred Scripture, and especially of Paul.

"The value of this knowledge of Divine things not long after was to be seen in his disputations against the heretics. They were armed with all arts and fallacies to attack the dogmas of Faith; yet with wonderful success he confounded and refuted them. This appeared especially at Toulouse, the head and centre of the heresies, where the most learned of the adversaries had come together. It is recorded that he, with his first companions, powerful in word and work invincibly withstood the insolence of the heretics. Indeed, not only did he withstand their strength, but he so softened their spirits by his eloquence and charity that he recalled an immense number to the bosom of the Church. God Himself was ever at hand to aid him in his battle for the Faith. Thus, to fostering widely piety and every virtue. Rightly, then, did Dominic order his followers, in preaching to the people, to inculcate frequently this manner of prayer, the utility of which he had experienced. He knew, on the one hand, Mary's authority, with her Son to be such that whatever graces

He confers on men she has their distribution and apportionment. On the other hand, he knew that she is of a nature so kind and merciful that, seeing that it be her custom to succor the miserable of her own accord, it is impossible she should refuse the petitions of those who pray to her. Accordingly the Church, which is wont to salute her 'the Mother of Grace and the Mother of Mercy,' has so found her always, but especially in answer to the Rosary. Wherefore the Roman Pontiffs have let pass no occasion of commending the Rosary and have enriched it with Apostolic Indulgences.

The Third Order of St. Dominic

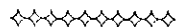
"Now the Dominican institutes—as you yourselves understand, venerable brethren—are not less opportune at present than in the time of their Founder. How many to-day, destitute of the bread of life—that is, celestial doctrine—are, as it were, in a state of starvation. How many, deceived by the appearance of truth, are turned away from the Faith by a variety of errors. That priests may minister fittingly to the necessities of all these by the word of God, how zealous must they be for the salvation of others and how grounded in solid knowledge. How many, too, ungrateful and forgetful children of the Church, are turned away from the Vicar of Jesus Christ by ignorance of facts or by a perverse will whom it is necessary to lead to the common bosom. For the healing of these and every other ill how much do we need the maternal patronage!

"The Dominicans have, therefore, an almost boundless field in which to labor for the common welfare. Wherefore to all of them We wish that in these centenary celebrations they renew their devotion to the holy example of their founder, and make themselves daily more worthy of such a father. In this let a fitting lead be taken by his children of the First Order, and let them be ever more zealous in preaching of the Divine Word, such as may give men a reverence for the successor of St. Peter and a devotion to the Virgin Mother, and may spread and defend the truth. But from the Dominican Tertiaries, too, the Church looks for much, if they study to conform themselves to the spirit of their patriarch, in the instruction of the rude and unskilled in Christian doctrine and morality. In this We hope they will be assiduous, as it is a matter of great consequence for the good of souls. Finally, We wish this to be a special care of the Dominicans—the spread and frequency of the Rosary among the Christian people. 'We make this exhortation in these troublous times following our predecessor, Leo XIII., and should it bear fruit this centenary celebration will not have been in vain.

"Meanwhile, as an augury of the Divine gifts and a proof of Our benevolence, We impart the Apostolic Blessing, Venerable Brethren, to you, your clergy, and your people.

"Given at Rome, at St. Peter's, June 29, Feast of the Princes of the Apostles, 1921, the seventh year of Our Pontificate.

"BENEDICTUS PP. XV."



FREEMASONRY AND THE WORLD WAR.

Studies (Dublin, Vol. X., No. 38) reviews at some length the much talked of book of Dr. Friedrich Wichtl, *Weltfreimaurerei, Weltrevolution und Weltrepublik*. As our readers know (says the *Fortnightly Review*, New York) the purpose of this book is to show that the World War was brought about by Masonic intrigue, chiefly in France, Italy, and England, for the overthrow of the Central Empires and as a first step towards a world revolution and one world-wide republic. The reviewer does not express a formal judgment on Dr. Wichtl's conclusions, but accepts his indictment as true. Incidentally he mentions that Catholic Ireland has been governed by Masons. "The late Viceroy, Lord French, was a Freemason. At one period of his viceroyalty, almost all the men who dictated his policy were Freemasons. That policy and the methods to be employed in carrying it out were discussed and decided on, from day to day, in formal or informal gatherings of 'Brothers.' " It is to be hoped, he adds, that some day the history of Masonry in Ireland will be published, "and our people will then realise—what they do not realise at present—how we Irish Catholics have suffered at the hands of Irish Freemasonry."