

Pere Vincent, Peré Dhorme, and Pere Abel, are a few of the prominent European Dominicans whose names are familiar in the United States.

#### Entry into United States.

The Dominicans came to the United States to establish a permanent foundation in 1804. Since then they have given seven Bishops to the Church in America. They were the first two Bishops of New York—Bishops Luke Concanen and John Connolly; Bishop of Cincinnati, Dominic Fenwick, Archbishop Grace of St. Paul; Archbishop Alemany, First Archbishop of San Francisco; Bishop Richard Pius Miles, first Bishop of Nashville, Tennessee, and James Whelan, second Bishop of Nashville.

There are four Provinces of the Order in the United States. The Province of St. Joseph, which embraces all territory east of the Rocky Mountains; the Province of the Most Holy Name of Jesus, all the territory west of the Rockies; the Province of St. Dominic of Canada has foundations in Lewiston, Maine, and Fall River, Mass., and the Province of the Most Holy Rosary of the Philippines has its House of Studies at Rosaryville, Louisiana. The Fathers of this Province also have a number of parishes in the diocese of New Orleans.

The Fathers in the Province of St. Joseph minister to 23 parishes and in various parts of the country and conduct a college at Columbus, Ohio. The Province of the west has nine parishes.

#### Priests, Novices and Lay Brothers.

The number of the Dominican priests, novices, and lay Brothers in the world approximates 5000. Of these there are 500 in the United States. The number of Dominican Sisters in this country is upward of 600. They conduct colleges, schools, and academies in the thirteen archdioceses and in forty-six dioceses. Parochial schools, hospitals, and orphan asylums are a few of the other institutions in charge of these women of God.

Under the able administration of Mother Alphonsa Lathrop, O.S.D., two modern hospitals have been fitted up to serve the needs of the destitute and incurable cancer cases and patients in New York. In the same metropolis is a community of Dominican Nuns known as the 'Sisters of the Sick Poor,' whose lives are spent in aiding materially and spiritually the destitute sick in their own homes.

The work of the Dominican Fathers in the United States covers a diverse field of activity. Large parishes are under their direction; many teach in colleges; theological chairs are filled by them in seminaries and universities; while the great end of the Dominican Order—namely, the salvation of souls by preaching—is being carried on with phenomenal success.

Among the American theologians of national and international fame may be mentioned Father Daniel J. Kennedy, O.P., S.T.M., Dean of the School of Sacred Sciences at the Catholic University of America, who holds the chair of Sacramental Theology at the same University, and who is also Regent of studies at the Dominican House of Studies. Here also mention must be made of Very Rev. L. F. Kearney, O.P., S.T.M., whose ability and affectionate esteem are evidenced by the fact that he has thrice been elected Provincial of St. Joseph's Province; Very Rev. Raymond Meagher, O.P., S.T.L., Provincial of the Province of St. Joseph, who is recognised as a scholar of rare attainments and an orator of great force and power. Very Rev. V. F. O'Daniel, O.P.S., T.M., ranks high among the historians of this country. Very Rev. John T. McNicholas, O.P., S.T.L., is known throughout the United States as the editor of the *Holy Name Journal* and as a theologian, canonist, and preacher. He is soon to go to Rome as Socius to the Master General.

#### Work of the Missions.

The great work of the missions in this country is under the direction of Rev. J. H. Healy, O.P., in the East; Rev. J. M. Stanton, O.P., in the West; Rev. M. J. Ripple, O.P., in the South, and the Rev. W. D. Noon, O.P., S.T.M., west of the Rockies. An esti-

mate of the work of these missionaries may be gleaned from the fact that during the past year the Eastern Band preached missions in over twenty dioceses to 250,000 people, while on the mission over 500,000 partook of the Bread of Life. The Western Band preached to 75,000 people, while the Southern Band preached to 65,000 and distributed 125,000 Communion. Their labors were distributed over a territory of 33 States of the Union. They were forced to refuse large numbers of Lenten sermons, missions, retreats, and triduas because of the shortage of missionaries. The request for missions was double the number the missionaries could accept.

## PAPAL LETTER TO CANADIAN BISHOPS

### THE LANGUAGE QUESTION.

A late issue of the *Acta Apostolicæ Sedis* contains a letter which the Holy Father has addressed to Cardinal Bégin, Archbishop of Quebec, and the other members of the Canadian Hierarchy.

His Holiness says the contentions which have, for some years past, been enkindled amongst Canadian Catholics, otherwise so renowned for their faith and piety, are to him a cause of intense anxiety. That these contentions have grown more bitter and have now been made public he knows from many and from the best sources and also from the bishops' reports. The cause of disagreement was fully manifest. There were Canadian Catholics of French origin and language and there were those who, though not all of one race, made use of the English tongue, and this constituted for them a ground of contention and of strife.

Referring to the question of the use of the French language in the 'separate schools' of the province of Ontario, which was the subject of two judgments of the Judicial Committee of the Privy Council, the Holy Father thus gives the arguments of those who oppose the French-Canadian contention, and going on to deplore the bitterness which has been imported into public discussions on this question, he exhorts the archbishops and bishops to meet and discuss ways of restoring peace. 'If,' he says, 'the question cannot be settled and finished by their ruling let them bring it before the Holy See.' He then mentions 'some special points' about 'the bitterest controversy'—that 'concerning the Catholic schools in Ontario':—

Nobody can deny that the civil Government of Ontario has the right to exact that children should learn English in the schools; and likewise that the Catholics of Ontario legitimately require that it should be perfectly taught in order that their sons should be placed on the same level in this respect with non-Catholic children who frequent the neutral schools, and that they should not be eventually less fitted for the higher schools or be disqualified for civil employments. Nor on the other hand is there any reason to contest the right of French Canadians, living in the province, to claim, in a suitable way, however, that French should be taught in schools attended by a certain number of their children; nor are they indeed to be blamed for upholding what is so dear to them.

Nevertheless, let the Catholics of the Dominion remember that the one thing of supreme importance above all others is to have Catholic schools and not to imperil their existence, in order that their children, whilst receiving a literary education, should be taught to preserve the Catholic faith, to openly profess the doctrine of Christ and to live in the exact observance of the Christian law. Love for our children, the good of religion and the very cause of Christ demand as much.

His Holiness urges the bishops, in their earnest care for the salvation of souls, to exert their utmost activity to make counsels of moderation prevail with a view to obtaining that which is fair and just should be granted on both sides.