

## DOMINICANS AND THE PRINTED WORD

(Continued)

The following scientific reviews have been founded by Dominicans. One of the oldest is the *Revue Biblique* of Jerusalem dating from 1892. Not only is it the oldest review of biblical studies published by Dominicans, but also the oldest published by any Catholics. Nevertheless it is not our oldest review, for the *Divus Thomas* of Fribourg, contributed to from its very beginning by the Dominicans, and confided to their sole charge in 1923, was founded by the secular clergy as far back as 1886. The *Revue Thomiste*, whose first director was Père Coconnier of the Province of Toulouse and a professor at Fribourg, dates from 1893. These reviews, philosophical and theological, were the first signs of the approaching revival of Thomism in the Church, so gloriously sponsored by Leo XIII. Other reviews of a like kind have been added to the above, and have rendered yeoman service to the Church. I will name the principle ones in their order of age. *The Homiletic and Pastoral Review*, founded at Washington in 1901, especially intended for the use of the clergy, is a quarterly and has a great circulation. *La Revue des Sciences Philosophiques et Théologiques*, directed by the Dominican Fathers of Le Saulchoir, was established in 1907. Owing to the value of its articles and its *Bulletins* it is unequalled by any other review in Catholic universities or even in the scientific world. We must associate with it the *Bulletin Thomiste*, founded in 1924 by Père Mandonnet for the purpose of collating all publications which treat of Thomistic thought or the Thomist movement. *La Ciencia Tomista* of Salamanca, first published in 1910, has acquired particular renown owing to the valuable work done by its principal contributors. The *Angelicum*, which dates only from 1924, is nevertheless much esteemed as one of our most brilliant University reviews. The *Philosophische Revue*, founded in 1929, deserves esteem for the influence it exercises in Bohemia. Finally the *Archivium Fratrum Praedicatorum*, published by the Historical Institute at Santa Sabina, with the object of producing a history of the Order. Since its first number, issued in 1931, it has commanded the attention of the historical world.

When speaking of these scientific reviews directed by Dominicans we must at least make mention of the various great *collections* which may be looked upon as supplements to the reviews. Such is the great collection of 34 volumes treating of the history of the Order in Germany, entitled *Quellen und zur Geschichte des Dominikanerorden in Deutschland*. Except in

Italy where the Dominicans publish the *Memorie Domenicane*, there is nothing of the kind in other Provinces. I hope, however, that these two examples will be followed. If we possessed the Annals of all the Provinces it would contribute largely to the future history of the whole Order. I will here also mention, amongst the important collections of the Order, the *Bibliothèque Thomiste et la Bibliothèque Philosophique* of Le Saulchoir; the *Studia Friburgensia*; the *Dissertationes* and the *Monumenta Ordinis Praedicatorum historica*, published by the Historical Institute of Santa Sabina.

Although our scientific reviews are relatively numerous and generally of good standing, they ought to be developed still more. The ideal would for each of our principal Houses of Study to produce its own scientific review, for example, those in Italy, Germany, Austria, Poland, Holland, and, in France, the Province of Lyons. I do not speak of the Provinces of South America, as they for the moment are unable to undertake such a work, although the Convent of Cuzco, where the theological students of the Province are trained, despite its recent establishment already shows signs of its youthful vitality.

England, Belgium, Canada, and Ireland do not possess scientific reviews properly so-called, but they have excellent reviews of general culture, such as BLACKFRIARS, *Kultuurleven*, *Orientations*, etc. Their example should be followed by all those Provinces which are not yet sufficiently organized to publish a scientific review. We may be allowed here to mention that the Province of Bohemia, thanks to the wisdom and energy of some of the young Fathers, has been able, in these last ten years, to produce, at one and the same time, a scientific review, one dealing with general culture, and a religious review, the influence of which is universally appreciated in that country.

The Order possesses about 200 reviews, of which 163 have been shown here at the Press Exhibition.

Having thus spoken of the scientific reviews we should like to say a few words concerning those of *general culture*. Some of these began as religious periodicals, principally as Rosary magazines, for example, *The Rosary Magazine* in England founded in 1869, and in Spain *Rosas y Espinas*, founded at Valencia in 1915. This latter monthly review was edited with great taste and richly illustrated. We learn that its editor, Father Urbano, has been shot. He who was gentleness itself has become the victim of violence. He can no longer take his place as director of this and many other good works: let us hope young and capable successors will be found to imitate this poor father. In Canada, the *Revue Dominicaine*, published for the first time in 1915 at Montreal, has made many improvements in its format to keep

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step with the great advance in its literary value. In Ireland there is *The Irish Rosary*, a splendid monthly magazine founded in 1895; also a review edited by the students, resembling *Ideales* conducted by our students at Salamanca. Like their producers both are young and like them full of hope for the future. In America we have *The Rosary*, a popular periodical with a great circulation, edited since its beginning in 1891 at Somerset. Also the *Torch*, a review of the same kind, published in New York. At Cairo since 1934 we have the *Cahiers du Cercle Thomiste*; in France, along with the vital *Revue des Jeunes*, we have the best known and most widespread of all our reviews of general culture, *La Vie Intellectuelle*, founded in 1929.

I have already mentioned BLACKFRIARS, conducted by our English Fathers, of which review Father Jarrett was the able and zealous inspirer. This review is to be praised for the influence it has beyond the boundaries of the Catholic body. The Flemish review, *Kultuurleven*, published at Antwerp, splendidly edited, may serve as an example to all Provinces that have not yet a periodical of this kind. We must add to this already long list the *Memorie Domenicane* in Italy, edited at Florence since 1884. Originally a Rosary magazine, now under the able direction of Father Zucchi, from whom local history has no secrets, it has taken a higher plane and produces for the history of the Order excellent monographs on our convents. Then there is *Russie et Chrétienté*, a notable review devoted to the study of Russian questions.

I leave aside, for want of time, our reviews devoted to popular culture. If this humble work should one day need to be made public I will make it my duty and pleasure to single them out, at least the principal ones such as the *Holy Name Journal*, of New York, the *Militia Christi* of Malta, the *Credo* of Buda-pest, and newspapers such as *Waareid*, *Sept*, and *de Ster*. It now remains for me to give you a general idea of our reviews which deal with spirituality.

The first in order of time and without any doubt the most important of these is *La Vie Spirituelle*, founded in 1919, which has amongst its many merits that of inciting others to imitate it. Others in the order of their foundation are *La vida sobrenatural*, Spain, 1921, the *Schola Christiana* of Poland, 1925, the *Vita Cristiana* of San Marco, Florence, 1929, the *Na blubinu* of Bohemia, 1926, and the *Dubooni zivot* at Zagrab in the same year. All these reviews are extremely well edited, and the Order has a right to rejoice in the possession of a group of reviews of spirituality so homogeneous and perhaps unique.

After these religious reviews of a general nature we must note those issued for our Tertiaries, of which twelve are on exhibition

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here this year. Apart from the *Analecta*, the official publication of the Order, we can justly say that these Tertiary reviews, such as *The Dominican Annals*, England, 1920, the *Militia Christi*, founded at Ghent in the same year by a Flemish Father, the *Année Dominicaine*, the oldest of the French reviews, in 1860, the *Bollettino del Terziario Domenicano*, at Florence, 1913, *Die Gottesweibe* in Germany, 1927, and *S. Dominicus derde Orde* at Nijmegen in 1931, are well edited, but nevertheless they leave room for improvement. I will say as much for the Missionary Periodicals of France, Italy, Spain, Holland, Germany and Peru. They, too, are good, but can be improved. The same applies to our *Revue Mariales* or Rosary periodicals. And what shall we say of the *Bulletins* of all our convents, colleges, etc., etc., of which 26 have the honour to be exhibited here.

My impression is one of the great host of reviews, scattered as it were throughout Saint Dominic's sky, none of them daring to regard themselves as stars of the first magnitude, not even in the present dark night of religious ignorance. Obviously this is not altogether bad; but is it really the best that the Order of Saint Dominic can produce? Definitely not!

We shall ask the General Chapter which is to meet next year to go into the question of religious reviews and Tertiary periodicals, especially in regard to the reforms which require the Tertiaries to make one of these latter an effective organ of Catholic Action. For this reason I forbear to express my views on the matter. I should run the risk either of being misunderstood or misinterpreted. But I want you to know that I am very proud of what the Order already possesses in the way of reviews, scientific, cultural, and religious. Yet my love of our Order is too great, and my conviction of its ability to regain, together with its rightful place in the Church, its traditional Apostolic mission, too firmly rooted, to allow me to consider as already fully open the path it must follow in order to reach the fulness of its literary activity. It will be sufficient if it will scatter its forces less, make them less of a mass of separate particles, and endeavour to combine them more for the production of something truly great and fruitful.

The day when, in each Province, under the inspiration of the Provincial, all the Fathers competent for the work, united under the guidance of a skilled director and able coadjutors, devote all their powers to the editing of our

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reviews, scientific, cultural, or religious, having in view our apostolate, "*contemplata aliis tradere,*" that day all the dead leaves (I refer to printed leaves) will fall of themselves to the ground, detach themselves from the tree of Saint Dominic which, like his time-honoured orange tree, will send forth new shoots, many and strong and fruitful, covering the whole earth, and bringing forth fruit, spiritual and full of relish, fit nourishment for those athirst to know the truth, to live it, and to spread it abroad. That day also the Tertiaries themselves will become more and more conscious of their special mission within the Order and the Church, and with all eagerness place themselves at the service of the Fathers for the spread of their apostolate throughout the world according to the spirit and plan of our Father, Saint Dominic.