

DOMINICAN FRIARS.

WHY THE MEMBERS OF THE ORDER FROM BALMY PROVENCE FOUND WINTER IN NEW-YORK TOO RIGOROUS.

To many people accustomed to associate the idea of conventual life with that of superiority to physical hardship it may have been surprising to learn last week that a community of

withdrawn from intercourse with the world, spending their time in church services, study and manual labor. The performance of ceremonial worship is the most important of a monk's duties. As a monk, he is not at all concerned with preaching or any other ministrations to the spiritual needs of the faithful outside his own community.

THE FOUNDING OF THE ORDER.

These monastic, or cenobitic, orders were the only religious orders in existence at the begin-

Of his own motion he set to work to assist in the war against the Albigensian beliefs both by preaching and by the example of an austere life. The next step was to associate himself with eight other Spaniards, seven Frenchmen and one Englishman. They co-operated enthusiastically with Simon de Montfort, the leader of the English barons in their struggle for constitutional rights against the early Plantagenets, who was then the Church's "arm of the flesh" in Aquitaine.

Before many years Pope Honorius was brought to recognize the value of this new and novel order, and, consistently with Roman precedent, he stamped the Order of Preachers with his approval by giving its members a constitution and a code of rules for the regulation of their lives. The latter was the code of the Augustinian Order, of which Dominic had been a member, which rule has been modified in the succeeding six hundred years only to adapt it to the needs of men whose first duty is to preach to the people, in contrast with the more contemplative life of the monks. As to diet and regimen, the Dominican rule was made extremely severe, the use of flesh meat being forbidden except on Sundays, feast days and during the season between Easter and Whitsunday. At the same time the Friar Preachers were obliged to the performance of the divine office, both by day and by night. This, combined with a diet of fish and vegetables and the obligation of constant preaching, made the life of a Dominican convent—not monastery—an exceedingly hard one.

ORIGIN OF THE NAME BLACK FRIARS.

With Dominic, and Francis also, began the new institution of religious mendicancy in the Church. The monasteries had until then been property holding corporations, the revenues of their lands supplying their members with food and clothing. The Dominican vow of poverty precluded such financial arrangements. They could own nothing, and were obliged by their constitution to support their convents by asking alms of those to whom they spiritually ministered. Another variation from the original Augustinian rule was made in the lifetime of the founder, when the flowing black robe was abandoned for the white and black which have ever since been the insignia of the Dominicans. In obedience to a command of the Blessed Virgin Mary, made to him in a vision, Dominic ordained that his spiritual subjects should wear within their convents a white woollen tunic reaching to the heels, girded with a cord, and a garment of the same color and material covering the shoulders and falling to the feet before and behind, but open at the sides, called a scapular. For preaching, and whenever they go out, their rule is to wear the ample black cloak and hood which procured for them in mediæval England the name of Black Friars.

At the time when the order of Preachers formed its nucleus at Lyons, a wide divergence in ritual was recognized in different countries within the Catholic Church. The Sarum Rite, much more elaborate than that now practised in Roman Catholic churches, was observed through the southern half of England. York and Paris had each its own strongly marked ceremonial peculiarities. The ceremonial, especially the liturgy, of the Dominican order followed the usage of Lyons. When after the Protestant Reformation Pius V and other Supreme Pontiffs abolished these "local rites," as they were called, the Dominicans were allowed to retain much that was peculiar to their order. Hence to this day the attendants at high mass in a Dominican church find many practices which are not to be seen elsewhere. Notably, there is the primitive way of wearing the amice, or linen hood, drawn over the head of the celebrant, and the once universal custom of separating the sanctuary from the body of the church by a curtain during a part of the liturgy.

WITHOUT HANDS OR FEET.

From The Washington Star.

Some time ago Secretary Root sent a man to the Philippines to make some confidential observations. He made the investigations, returned to this country, prepared and submitted his reports. These reports so pleased the Secretary that he wrote a personal letter of congratulation to the confidential agent. The man who made these reports was M. J. Dowling, of Minnesota. So far there is nothing remarkable about this story, but there is about Dowling. He has neither hands nor feet. Some twenty-five years ago he was a boy, and was caught in one of the great blizzards which occasionally sweep over the Northwestern country. He was badly frozen, and though he battled bravely to save himself, both feet and hands had to be amputated. This was pretty hard for a boy, but he was full of true grit. As soon as the stumps healed he determined to go to Milwaukee to secure artificial limbs. The only way he could travel was by being laid upon the seat of a car, where he did not move during the entire journey. The conductor punched the ticket which was tied to him, thinking what hard luck the boy was in. Then he forgot the boy, and the train journeyed on for miles and miles, stopped at a station for dinner, and again went on. Late in the afternoon the conductor felt full of remorse because he had given no further thought to the boy without hands or legs. He went back to him. "Do you want anything to eat?" he asked. "Yes," said the boy. "Why didn't you ask some one to get you something?" "I have been longer than this without eating, and I won't trouble anybody with my misfortunes," he replied. But the conductor got him something, and also saw him taken care of to the end of his run. The same self-reliance has sustained Dowling throughout his life. He got his artificial limbs, educated himself, taught school, ran a newspaper, became a politician of prominence and has been secretary of the National League of Republican Clubs. He gets along without cane or crutches, writes with his artificial hand, makes no complaint on the score of being crippled and asks no favor because he is short the average allotment of hands and feet. "Mike" Dowling is on this account one of the most interesting men in this country.

vision of a subject having a room to itself, with not only stacks for books, but tables and chairs for the juniors and seniors, who will have access to these rooms by special written order. At present the whole of this system of smaller rooms in the library building is unavailable, at least after dark, awaiting the installation of the electric plant. The lighting of the main reading room by night, as well as by day, will be from above, by means of a circle of incandescent lamps arranged above the upper cornice. Lastly, not to forget a detail which will be appreciated by those who know to their suffering the often asphyxiating and gossamer soporific atmospheres of great libraries, the whole building is ventilated by a system of flues communicating with the rooms through wall lattices near the floors. Into these flues and through the lattices warm fresh air in winter and cool fresh air in summer is constantly forced by fans operated in the basement—a highly important aid contributed to mind in its struggles by matter already subjected to mind.

A NEW DEPARTURE AT THE LOUVRE.

ORGANIZATION OF A FURNITURE MUSEUM.

Paris letter to The Pall Mall Gazette. It has been decided to enrich the Louvre by transferring to it the cream of the treasures hitherto preserved, and very ill preserved, at the Garde-Meuble. This latter institution is the repository in which the State stores the old furniture, the Gobelins tapestries, the Sèvres ware and other kindred objects of which it is the possessor. The Garde-Meuble is not open to the public, so that its most interesting contents, which, of course, are national property, are in some sort sequestered. What is worse, they are exposed to grave dangers. It has been proved again and again that the treasures of the Garde-Meuble are in very careless custody. They are looked after in happy-go-lucky fashion, receiving little better treatment than if they were worthless odds and ends relegated to a lumber room. A well known art critic discovered a series of Gobelins which the ignorant and indifferent employes had rolled up with no more care than if they had been second hand tarpets. "Et tout est à l'avenant." But, besides being housed in deplorable conditions, the contents of the Garde-Meuble are the prey of privileged pillagers and pilferers. The Ministers have the right to draw on the Garde-Meuble for the adornment of their official residences, with the result that a bureau by Riesener may be exposed to the wear and tear of some temporary great man's study, while his wife may debase a table by Boule or Cressent to domestic uses and his children ruin a Savonnerie carpet. The Garde-Meuble has even been rifled for the benefit of colonial functionaries anxious to impress the barbarian mind at the expense of the art treasures of the metropolis. The natural consequence of these many borrowings is considerable "leakage"; not everything that leaves the Garde-Meuble returns to it in due course.

There is to be an end to this state of things, and none too soon. All the finest specimens in peril of their existence in the Garde-Meuble are to find a safe refuge in the Louvre. Long standing prejudices have had to be overcome before this change could be decided on. It has been stoutly contended in certain quarters that it would demean the Louvre to make it the shelter of such comparatively minor works of art as pieces of old furniture, even though signed by an Orben or a Jacob, a Riesener or a Boulle. The immense success of the retrospective furniture exhibition in the Petit Palais has been the decisive argument that has enabled the innovators to carry the day. Five spacious rooms on the first floor of the Louvre are to be reserved for the new department. They have already been emptied of the drawings they contained previously and are now in the hands of the painters and decorators, of whose good offices they stood in sad need, as they had never been repaired since the Restoration. The work is being pushed forward, and the furniture museum will be ready to receive visitors very shortly. The periods represented, to begin with, will be the sixteenth and seventeenth centuries.

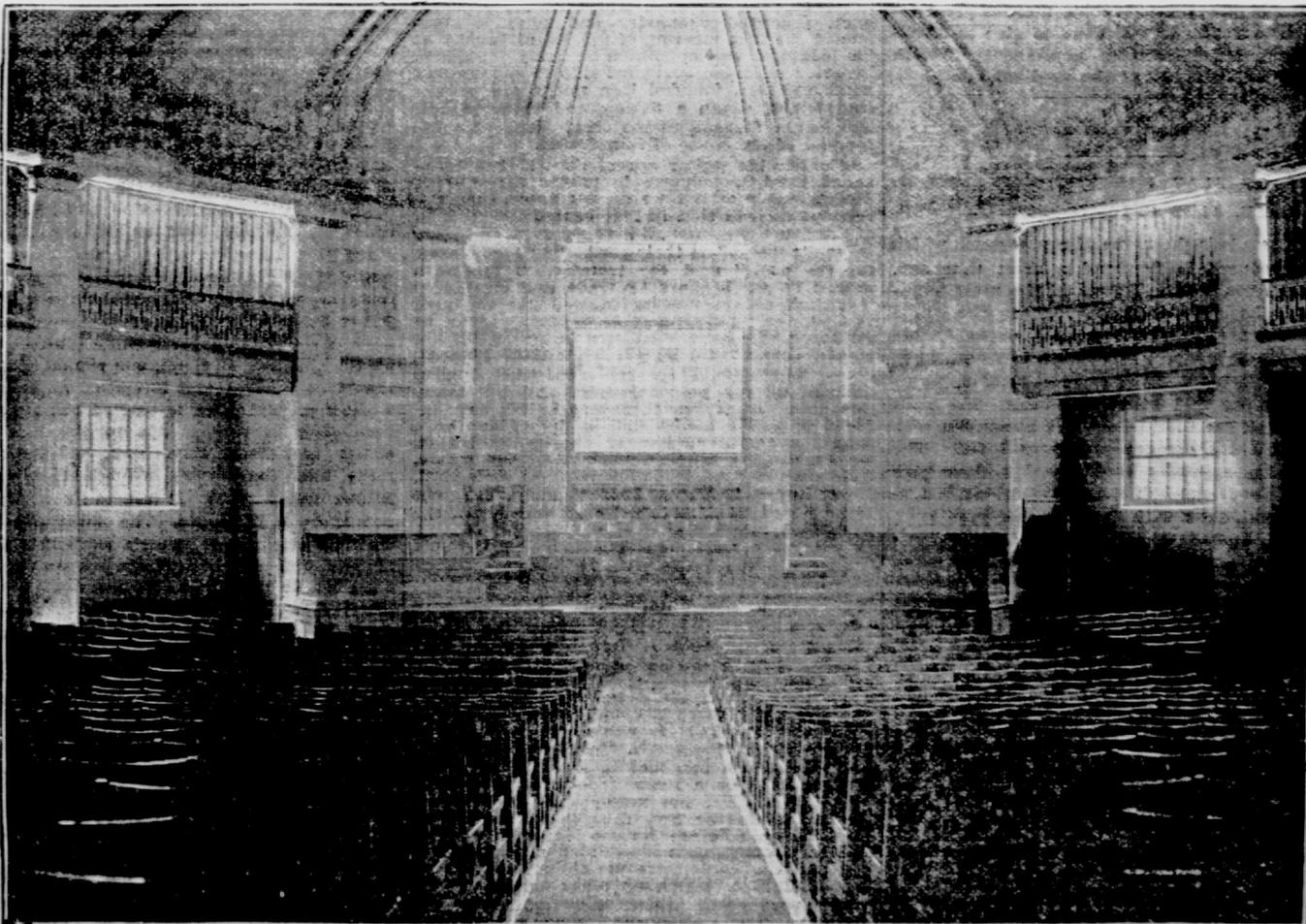


A DOMINICAN FRIAR IN THE DRESS OF THE ORDER.

Dominican Friars, established in Westchester County five or six years ago, had been driven by the rigors of a New-York winter back to their former home at Lyons, France. The explanation is to be found not only in the physical unfitness of natives of balmy Provence for this climate, but also in the special conditions of the Dominican rule. It is well known that a cold climate demands a meat diet, and this is just what is forbidden to Dominicans who follow the strict conventual life of their order.

The organization commonly spoken of as the Dominican Order is officially known as the Order of Preachers or Friar Preachers. Although in everyday language "monk" and "friar" are understood to mean much the same thing, there is an important difference between the two. The vocation of monks is to live in communities

ning of the thirteenth century, when Francis of Assisi appeared in Italy, and Dominic de Guzman in France. The two reformers began their work in the same generation, the former aiming chiefly at the subduing of luxury and "the pride of life," the latter at the extirpation of heresy. It is only fair to say that in the intention of Dominic himself the extirpation of heresy did not mean the extirpation of heretics. The Albigensians had almost triumphed in Provence in the year 1207, when Dominic, a Castilian canon of the Order of St. Augustine, arrived from Spain in the company of a bishop charged with a political mission. The zealous Spaniard at once perceived that the heresy which he detested with all his heart could not be successfully combated by a clergy whose lives bore no witness to the divine origin of their faith.



AUDITORIUM, NEW-YORK UNIVERSITY LIBRARY BUILDING.