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nation or the race just as Marxism identifies itself with the proletariat." The book's last section heading "The Moral to be drawn from the Fate of Marxism" gives a sense of bathos. After so much able, informed and balanced criticism we expected more than a "moral." Truly the weight and pertinence of the final quotations from *Divini Redemptoris*, *Caritate Christi Compulsi* and *Quadragesimo Anno* are admirable, but the spirit of the twentieth century is nowhere even provisionally defined. It does not presumably lie with the totalitarian states since their solidarity with a passing era is demonstrated. We may be excused some incredulity if the quotations from the social encyclicals, coming where they do, should suggest that these represent the spirit of the age in which we live.

BERNARD KELLY.

HISTORY AND BIOGRAPHY

LA SOCIÉTÉ DES FRÈRES PÈGRINANTS. (Etude sur L'Orient Dominicain), by R. Loenertz, O.P., Vol. I. (S. Sabina, Rome; Instituto Storico Domenicano.)

This work is a real contribution to the history of the Church, dispersing as it does so many shadows darkening the missionary records of the Eastern countries during the middle ages. Père Loenertz here clears up the mystery, and disposes of the considerable legend which has hitherto surrounded the formation, work and achievements of *La Société des Frères Pègrinants*, a Dominican missionary body labouring in the near East and Persia from the close of the thirteenth century until 1857, in which year its members were incorporated into the Province of Piedmont. This Province still possesses five houses in the near East, and so carries on a great deal of the work done by the once famous *Société*.

To enable us to understand the formation and development of this organization the author takes us back to the beginnings of the two ancient missionary Provinces of Greece and the Holy Land. Both these Provinces date from the very first years of the Order's existence, but being situated outside the comity of Christendom, they had to rely for recruits on volunteers from the Provinces established in Christian lands. In the Order's first fervour such recruits abounded and we read, in the records extant, names of almost every European nationality, including, we are proud to say, such English ones as John of Leominster, John Swinford, Robert Braybroke, John Stone, and Robert

Hatcombe. The English Province in fact took a notable part in this early missionary activity, and three of its sons, William, a Reading man, Bishop of Antera, Geoffrey, Bishop of Hebron, and William, Bishop of Lydda, all English Dominicans, worked at the head of groups of their fellows in the Holy Land and Asia Minor in the thirteenth century. The volunteer friars appear for the most part to have been affiliated to one or other of these eastern Provinces which in the first century of their existence did not lack for numbers; but after the space of a century zeal waned and recruits became fewer so that these Provinces became only shadows of their former selves.

Another reason for this falling off in membership was the desire of some of the friars to extend their missionary activities to regions outside the jurisdiction of the Provincials of Greece and the Holy Land, and in course of time missionary stations were set up in the south of present-day Russia, on the coasts of the Black Sea, in Turkey, Georgia, Persia, and in far-off India. Gradually these houses were grouped into a new association, called at first a society and later, in the seventeenth century, a Congregation. The title of *Frères Pègrinants* became a misnomer; they were no longer pilgrim-friars going overseas for purposes of personal devotion and transient missionary duties; they had become a settled body with their own superior, designated vicar of the Master-General. The most flourishing period of the *Société* was the forty years immediately preceding the Black Death; but that plague almost extinguished it, and in fact all its missions were destroyed saving only those in Armenia. The General-Chapter of Magdeburg suppressed it as a separate entity in 1363, but this was only a temporary measure, for it was re-established in 1375, to endure until the year 1456 when the events following on the capture by the Turks of Constantinople, then the headquarters of the Society, brought its work again to a stop and it was suppressed by the General Chapter of Montpellier in 1456, to be re-erected for a second time eight years later (1464). In 1603 it was granted the *status* of a Congregation and continued to function as such until its final absorption into the Province of Piedmont in 1857.

Père Loenertz in this first volume of his work gives an account of its organization, its mission stations, and the bishoprics served by the friars, in the territories subject to them. One of the most interesting facts of this Dominican missionary enterprise was the establishment in Armenia of an Order within the Dominican Order, that of the United Brethren. The story can be told here but briefly. In 1329 John of Orna (Kerna), the superior of an Armenian monastery in that city, taught the Armenian language

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to the Dominican Bishop of Maraghah, Bartholomew of Poggio, who in turn taught him Latin and Catholic theology. John, with his monks, and those of some other monasteries, re-united themselves with the Catholic Church and he reformed his monastery, giving the monks as far as possible the Dominican rule, and taking over the complete Dominican Rite. Within half a century there were seven hundred of these "United Brethren," as they were called, in Armenia; and as a corporate body, and a real portion of the Dominican Order, the Brethren existed until the middle of the eighteenth century. In the seventeenth, Armenia was erected into a full Dominican Province by the celebrated Father Cloche, who governed the Order from 1686-1720.

As a matter of interest to lovers of English Dominican history it is pleasant to read of the share an English friar, John Swinford, had in the beginning of the "United Brethren" whose teacher and guide he was. It would have been interesting too if Father Loenertz had been able to find some details of the mission of "William, Bishop of Lydda, of the Order of Preachers" who, according to Rymer's *Foedera*, (ii, p. 17,18), "received letters (November 24th, 1307) from King Edward II of England addressed to the Pope, the King of the Armenians and the King of the Tartars, on going with many others of the same Order to the Holy Land for the conversion of the heathen," but Père Loenertz does not mention him, nor does he refer to the mission of "Brothers Robert Braybroke, John Stone, and Robert Hatcombe, of the Order of Preachers," who, "going by command of the Master-General to preach the Catholic faith to the Saracens," received (August 27th, 1220) letters of safe conduct from the same King of England to the King of Cyprus (Pat. Rolls, 14 Ed. II. p. i. m. 2 dorso). The omission of these is mentioned in no spirit of criticism, probably the author has been forced by considerations of space to reject scores of such quotations. He has done a very great work indeed, and assuredly his second volume will be anxiously awaited.

WALTER GUMBLEY, O.P.

FURTHER LETTERS OF GERARD MANLEY HOPKINS, including his Correspondence with Coventry Patmore. Edited with Notes and an Introduction by Claude Colleer Abbot. (Humphrey Milford; Oxford University Press; 16s. net.)

This is the third volume of G. M. Hopkins' letters that Professor Abbot has published, and the same care and devotedness marks the editing of this collection as was apparent in the 1935