

CATHOLIC STUDENTS MISSION CRUSADE

TO CATHOLIC TEACHERS The hallowed Christmas season of 1923 is past and gone. It has taken its place in the storehouse of our memories with other treasured events.

Yes, think of it, Catholic Teachers: the great work lying before you—the apostolic labor waiting for you to enter upon—the personal appeal seeking your cooperation.

You can do this in your own classroom, among your own students by simply uniting your school to the great band of Catholic Student Crusaders who daily go forth to battle the curses of paganism.

The Universities, Convents and Separate Schools of Canada are gradually answering the call and it is the great desire to reach the 100% mark in order to hold a General Convention during the coming summer.

REACTION AGAINST MODERN SCHOOLS

VIENNESE ASSEMBLIES HONOR ST. THOMAS Vienna.—In this epoch of reaction against materialism in science and in life and of lassitude engendered by the idealistic theories of Schelling, Hegel and their latest disciples, the Catholic Viennese have felt the need of giving direction to the youth of higher educational institutions and turning them toward the fountains of Christian philosophy and of scholastic philosophy which in the centenary of St. Thomas Aquinas has attracted the attention of so many who had forgotten or overlooked it.

Even non-Catholics have made no scruple about proclaiming the necessity of a study of Catholic philosophy to remedy the general disorganized state of modern philosophical schools. In the convention of German philosophers recently held at Halle one of the speakers exclaimed: "If we wish to escape from our difficulties, we must return to Catholicism."

The People's Catholic University of Vienna has embodied in its program a course of scholastic philosophy for academicians, young and old, which will comprise lessons on the doctrine of conscience and of being and lessons on the doctrine

of "the soul and God." The first will be given by Father Bichimair, S. J., the second by Father Stonner, S. J.

The scope of these courses is not to give to the student complete instruction as is given in the Philosophic Institute of Innsbruck with its courses of three years. Father Stonner, one of the two teachers, exposes the advantages of this experimental showing that it aims to develop in academicians greater independence of thought and a stronger sense of philosophic reality.

The student of Scholasticism, says Father Stonner, habituates himself to discern that which is essential from that which is secondary, to strip phrases in order to penetrate to the syllogism, to preserve to the intellect the superiority of sentiment and of fancy.

Educated to this school, exact and serious, the student will be able to penetrate the mists of the nebulous doctrines which from Kant onward have confused the mind with such great variations of suggestion, finally to reach the negation of the reality of things.

This splendid initiative augurs great things for Catholic scholasticism in Germany.

HOUSES BUILT ON THE SAND

"Is this a private fight, or can anybody get into it?" So in the older days a Celtic enthusiast is quoted as anxiously asking. Last year an Episcopal minister challenged the authority of his Bishop, and everybody respectfully stood aside to watch the outcome. This year religious issues have become news in a much different fashion.

The Divinity in Texas is threatened with trial for his heresy. Because he is a Modernist, his fellow heretics in New York clamor sympathy. One sect after another is drawn into the struggle. News columns fill up with outpourings of heterodox theology. Simple people see denied doctrines which they long have held; and the Virgin Birth, the Divinity and Resurrection of Christ, the inspiration and inerrancy of the Bible, the so-called "liberal" weeklies, the Nation, the Freeman and the New Republic have already prejudged the issue for the Modernists.

REMEDY FOR DISORDER

Have Catholics an interest in this matter? An old pagan said: "I am a man. Nothing human is foreign to me. The new version is I am a Christian. Nothing religious is foreign to me." A writer in the Tribune said that the Catholic Church "has been able to look upon all this recent discussion with a calm detachment." This is not altogether true. It is true that the Church's authority is not at all threatened, as is that of the sects. But Catholics do take an interest, and an interest deeper than curiosity, in the religious position of their fellow-Americans. Catholics sincerely wish all men to see the truth, and with the crash of the only thing that can assure religious truth, authority, they are deeply concerned about the effect on all non-Catholics. Truth is apostolic, it necessarily wishes to propagate itself. The Catholic Church is the city of truth seated on a mountain. Every Catholic desires that no mist obscure their city to those who are struggling in the valley.

But the Fundamentalists, be they Baptists, Presbyterians or Episcopalians, are with the Catholics on this matter; why attack their position? It is true that on certain doctrines these Protestants do agree with Catholics, because those doctrines they carried over after they broke away from the Church. But Catholics also see that though the Fundamentalists hold certain doctrines in common with them, but on one that is surely crumbling under the attacks of the Modernists. The fundamental issues go deeper than this or that doctrine to be held. Catholics see that the most devoted Fundamentalists will not save their position, as long as they hold to the principle they themselves used to break away from the Church, and which the Modernists are now turning against them. A house built on private judgment is a house built on sand. The Catholic Church, speaking with the authority of God assuring its infallibility, is the pillar and ground of truth.—America.

A public religious ceremony was held on the Feast of the Immaculate Conception in the Royal Chapel at Madrid.

At 11 o'clock all the members of royal families, gentlemen attached to the Court, officials, grandees and ladies of the Court, assembled in the Royal Chapel.

The King, clothed in the uniform of captain general of infantry with his military decorations knelt with his Queen in the front of the chapel.

The Apostolic Nuncio imparted Solemn Benediction in the name of the Sovereign Pontiff.

During the Mass the Ave Maria of Goicoechea was sung to the soft accompaniment of a band.

The touching function terminated with an elevating discourse pronounced by the Rector of the Cathedral of Valencia.

OBITUARY

TIMOTHY J. O'MEARA London Advertiser

One of London's most popular citizens, and a resident of the city for three score years, died on Wednesday, January 16, at his residence, 181 Maple street, in the person of Timothy J. O'Meara, aged seventy-six.

Born in the County of Tipperary, Ireland, Mr. O'Meara came to London at the age of four, and had lived here all his life. For forty years he was a valuable employee of the civil service, being engaged in that branch of the railway department as a clerk. Born with a keen humor, he enjoyed the friendship of a host of friends, and his kindly disposition made him one of the most familiar figures in the city. He was a devout Roman Catholic and a member of the local order of Knights of Columbus and of St. Peter's Holy Name Society.

He is survived by five daughters, Mother Victory, a nun in the Loretto order at Toronto; Mother St. Celestine, of the Loretto order, Chicago; Miss N. C. O'Meara and Mrs. L. A. Higgins, both of New York, and Mrs. J. P. Forristal of this city; and two sons, A. P. O'Meara and F. M., of St. Paul, Minn.

The funeral took place from the residence of his son-in-law, John P. Forristal, 304 Princess Ave., on Saturday, January 19. R. I. P.

MRS. ISRAEL DUPUIS

The parish of Belle River lost one of its most faithful members, in the death of Mrs. Nellie Dupuis, aged fifty-seven years, of Puce, Mr. Dupuis, whose maiden name was Barrett, was born in Detroit and was one of a large family, some of whose members were born in Ireland. A few years after her marriage to Mr. Israel Dupuis of Puce, she came here to reside, having kept a general store since.

The deceased had been ailing for some time but a cold contracted just before Christmas necessitated her going to bed on Wednesday after Christmas. Thursday morning she received the last Sacraments. An hour later her nephew, Father Gerald Fitzgibbons, S. J., of St. Louis University, who was visiting relatives in Detroit, arrived and spent most of the day with her. His visit to Detroit at this time was providential as she had long wanted to see him and especially since he was ordained last June. Thus was her desire fulfilled on the last day of her life on earth, for she passed away after midnight on the closing day of a special novena to St. Peter, whose relic she had gotten from Detroit, it having cured her before. Her devotion to the Holy Sacrifice of the Mass was admirable. The number of Mass cards testified to the esteem in which she was held. Her departure leaves a void in the community, where her influence was ever for good.

She leaves besides her husband, a daughter, Miss Marion; a sister and brother, Miss Mary Barrett and Mr. William Barrett, both of Detroit; a host of nieces and nephews, mostly in Detroit, among them, Madame Ida (Fitzgibbons) of the Sacred Heart Convent, Grosse Pointe, Mich., and Sister Mary Helen (Fitzgibbons) of the Dominican Convent, Cincinnati, Ohio.

The funeral was held from the residence the last day of the year to St. Simon and Jude's Roman Catholic Church, Belle River at 9 o'clock. Rev. Father P. L'Heureux, pastor, sung the Requiem High Mass, assisted by Rev. Father Gerald Fitzgibbons, S. J., of St. Louis University as deacon and Rev. Father Pitre of Stoney Point as sub-deacon. The pall-bearers were Mr. Frank Laforet of Walkerville and Mr. J. Ouellette of Walkerville Junction. Mr. Leon Dupuis of Belle River, and Messrs. Leo Dupuis, Henry Archibald and Anthony Blanchard of Puce. Interment took place in St. Simon and Jude's cemetery. R. I. P.

ST. FRANCIS BORGIA

Valencia.—Father Guzman, Benedictine, has discovered in the archives of the monastery of Gandia a Mass for four voices, without the Gloria and Credo, and eight motets which are held with certainty to be the works of St. Francis Borgia. The Mass is sung in the Church of Gandia on the Sundays of Advent and Lent and was always considered as the work of the Saint. Ludwig Bonvin, editor, has recently brought out a new edition of the Mass and motets.

WORK DATED 1697

The manuscripts found by Father Guzman are dated in the year 1697. Unlike the other works of similar character found in these archives, they do not bear the name of the author. But the tradition ascribing them to St. Francis Borgia is strong, and this tradition is strengthened by the fact that the Saint was extremely modest, particularly regarding his signature, desiring to conceal the fact that he was of noble house. The Mass has sometimes been

ascribed to Orlando Lasso, but Professor Sandberger, who is an authority and has engaged himself in a particular study of this question, excludes the supposition.

The biographies of St. Francis Borgia by Father Vasquez, 1585, by Father Ribandera, 1693, and by Father Nieremberg, 1698, tell us that the Saint was no mean musician even from the tenth year of his age. His music master was Canon Alonso of Avila. Later he studied music assiduously for the Emperor Charles V. Particularly after his marriage he dedicated himself to the work of musical composition with great ardor. His Masses and other compositions of sacred music are sung in many of the churches of Spain.

NOTABLE COMPOSITION

In 1793 His Eminence, Cardinal Clunefuegos, affirmed that the Saint, who became General of the Society of Jesus, composed in the hours of a long convalescence the music of Psalm 118: "Beati Immaculate in Via," a composition which met with great success.

These works of the Saint did not all reach the press nor were they copied accurately, but they were spread about in folio form from hand to hand. Some were undoubtedly lost to identity. And therefore it cannot be said with absolute certainty that these newly discovered works were composed by St. Francis. All indications point that way, however, and the most learned authorities believe it to be so.

Father Kreitmaier, S. J., discussed this theme in a recent paper, observing that the musical compositions attributed to St. Francis Borgia are not, as the editor, Bonvin observes, the only musical works produced by Paris republicans in 1899 Lethellou of Paris republished a composition, "Chant of the Passion," by St. Alphonsus Liguori for violin, pianoforte and two voices, which figures as the appendix of the volume entitled, "St. Alphonsus Liguori, Musician," by Father Bogaerts, C. S. S. R.

THE VALUE OF THE GREAT VIRTUE OF KINDNESS

We let our friends go through life without many marks of appreciation; we are so chary of compliments. We hide our tender interest and our kindly feelings. We are afraid to give each other the word of praise or of encouragement lest we should seem to flatter, lest we should turn each other's head. Even after being apart for years we find it hard to speak good, whole-hearted cheering words. Let us not be afraid to say appreciative and complimentary words when they are deserved and are sincere. Let us lose no opportunity to show kindness, to manifest sympathy, to give encouragement. Silence in the presence of needs that words would fill is sinful.—Fidelis.

IRISH COLLEGE HAS CENTENARY

FAMOUS FOUNDATION RESTORED IN 1924

Dublin, Jan. 3.—In the New Year a centenary of deep interest to Irish Catholics will be celebrated. When the Revolution soldiery of France carried off the Pope as a prisoner in 1798 the Irish College at Rome was abolished. Dr. Blake, its last student, was shipped to Marseilles while the college buildings were turned into a military barracks.

Dr. Blake subsequently in 1824 restored the famous foundation. In the meantime he had been made parish priest of one of the Dublin parishes. Armed with the united blessing of the Hierarchy of Ireland, with special commendatory letters from the four Archbishops to the Pope, to the Cardinal Prefect of the Sacred College, and to the Secretary of Propaganda, Dr. Blake returned to Rome.

RECEIVED BY POPE

He was accompanied by the first student of the revived college, Nicholas Callan, who became an eminent scientist and professor at Maynooth. Dr. Blake received most graciously by the Pope. The Prefect encouraged him in his project; but the Secretary's hostility was formidable and had to be overcome. Eventually the Irish priest won. Leo XII. issued the Bull re-establishing the Irish College.

The Pope assigned to the reopened college an annual revenue of 600 scudi saved from the funds of the old establishment. Dr. Blake was able to add \$15,000 from Dublin and \$2,500 from the Archbishop of Armagh.

In the century that has elapsed since its re-establishment notable service has been rendered to the Church by the Irish College at Rome.

DIED

CLANCEY.—At Peterboro, Ont., on December 25, 1923, Miss Mary Clancey. May her soul rest in peace.

SHEEHAN.—At his home at Springfield, Mass., on Sunday, January 6, a fact that she was of noble house. The Mass has sometimes been

We can benefit our kind in no way so much as by being ourselves pure and upright and noble minded.—Francis Power Cobbe.

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