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A NEW BOOK BY FATHER FINN

Father Finn, "the discoverer of the American Catholic boy," whose books continue to be the most popular juveniles in our literature, is about to bring out another brilliant volume to his galaxy of successes.

Those critics to whom the manuscript of "Cupid of Campion" was submitted were unanimous in pronouncing it the most fascinating tale that has yet come from Father Finn's prolific pen; and when one considers the large number of charming stories Father Finn has written, he must realize that this new book must be very entertaining indeed.

"Cupid of Campion" breathes the healthy and thrilling air of adventure—adventure that keeps the reader in a fever of suspense to know what will happen next. And Father Finn sees it that the reader's curiosity is kept awake, too, for not until the end of the story do the tangled threads of the tale straighten out and make every one happy.

Its scenery—the upper Mississippi—and the neighborhood about Prairie du Chien, where the author spent three successive summers, has given his pen a new inspiration, and those who delight in an outdoor story will enjoy the breezy charm of Father Finn's description.

As in his other books, the author has taken care to include a goodly amount of his inimitable wit and humor—and Father Finn's humor is real, as those who have enjoyed it in the past can testify.

The entire story, however, is raised to a new plane, by a touch of romance, which additional element, handled with consummate skill, makes the book one of untold charm. There is a hero, of course, and a most lovable heroine, who is one of the most delightful persons ever placed between the covers of a book.

The price of the book, which will be published early in September will be 85 cents post-paid.

THE SUCCESS OF CHRISTIANITY

The vital difference between Materialism and Christianity is that the former can fail but cannot admit failure; the latter could admit it, but cannot fail. Hence it is that Materialism needs a scapegoat under reverses. Hence it is, too, that perhaps the greatest sign of Christianity's success to-day is the iteration of the charge that it has failed.

For in the peculiar insistence of the indictment, its appearance under a multiplicity of forms, now implicitly, now explicitly, but everywhere doggedly demanding recognition, there would seem to be a faint suggestion of another failure and an attempt to cover it before the world, a last play, as it were, to the galleries to distract, to dazzle at any cost, to keep the stage with the secret of the breakdown known only to those behind the scenes.

In much the same position, a Roman Emperor found himself many centuries ago. The deification with which Rome had vested her emperors, the seemingly limitless, potential empire embodied in myriad breastplates and Roman swords, were enough to have shortened life's perspective for any man. Julian the Apostate, in consequence, indomitable and imperious even by nature, had flung down the gauntlet to Christ, had become incidentally the exponent of a system that could fail but could not admit it. During his reign he had tried to make good his defiance; it seemed that he had won. Still so utter was his defeat at the struggle's close that he was forced to bear witness against himself, to cry out with the consciousness of the victor's might. Yet exhorted though his cry was, bitter though it was and pitiful in a certain mingling of bluster with chagrin, it had this to recommend it: it was honest. Here there was no attempt to hide failure. Julian a Materialist, if you will, during the struggle, at its close deserted and committing the unpardonable sin against Materialism, the admitting of failure, died with the words of his new apostasy on his lips: "Galilean Thou hast conquered."

This story, discredited by many scholars, may or may not be true, but it contains a lesson too valuable to be lost. Its truth supposed, it is now some years since our own world likewise hurled the gage to Christ. The break has come. Materialism has failed. Where is Julian's honesty? Imitators of him in losing life's perspective, why do not modern Materialists as frankly leave the stage?

That Materialism has failed, who will deny, granted its predominance during the last few decades in the political and social life of the world? And to whom, if we omit the Materialist himself, is it necessary to prove that Materialism really has been in power, that not only modern practice, but modern theory and

ideals, have simply taken for granted in many of life's most vital relations, the truth of this cross creed? Who that has watched the drift turned up by the present conflict, can doubt what it is that has been wrecked?

In books and pamphlets or wherever else man's moral relations have been touched, the clumsy fingers of Materialism have been evident. Nor is the evidence to be found so much in what is said, though that is damaging enough, as in the bewilderment when the catastrophe came, the utter inability to find consistent first principles, the wild scurrying for the cover of excuse, and then the gradual rediscovery and naive but warped presentation of things which every one knew before religion left the cabinet and the schoolroom.

The evidence is not so much the inferential Materialism, of asking, as one journal did, "What is a Christian?" and getting answers that for the most part could have come from non-Christian alone. It is not the crassness of an atmosphere which makes possible even one hour's existence for birth-controlists or eugenicists; but the evidence is preeminently in the hopeless confusion of facts such as these: that the identical "time-spirit" which begets the birth-controlist and justifies the lynch-mob should likewise beget legislatures that invade individual right; that while birth-controlists chafe against even the natural law in a clamor for untrammelled indulgence, positive law should be permitted to say what men may drink or how men may educate their children; that in a word, the "time-spirit" confronts us with the economic curio of paternalism in government, going arm in arm with wilder, fiercer cries for license in the governed.

Or again, to exemplify this "spirit" not as acting but as philosophizing, when the break came there was the discovery of the old Christian idea that nations are bound by the moral law even in the absence of a temporal sanction. When repositioned by the war, the contrary idea was found unworkable, a cardinal crime in a Materialistic philosophy. Then came the attempt to give consistently the principle's genesis, and Materialism forced by the pressure of events to deny that "might makes right," unable at the same time to admit a spiritual sanction for the natural law, finds no happier solution of the difficulty than, v. g., "Our ethics must be revised to fit the needs of our progress." As though the natural law were mutable and the principles of morality pragmatic and cabined in time; or being such, and there's the rub, as though an arm as short as is time's could stay the awakened passion of a nation and by threat or promise, abolish human sacrifice to "progress."

Where is the value of the law if you strip it of its obligation? Where is the obligation of natural international law to-day, if you strip it of a spiritual sanction?

Now Christianity could never have produced such chaos as this. I doubt whether even the Materialist himself would say that a religion which has mothered the most highly systematized philosophy the world has known could be guilty of not knowing and not harmonizing its own first principles. No, if only because of this confusion, not Christianity but the "isms" have been in power, and the "isms," not Christianity, have failed. For forty years the Materialist has stood at the elbow of the modern world teaching men to meditate on man as an end, until men have lost their perspective as truly as Julian did, and placed their whole empire, yea their whole faith, in the glitter of gold or in the ring and whir of steel. Why, then, the question recurs, when the breath has come, comes there not also the cry, "Galilean, Thou hast conquered?"

The answer, perhaps, is in this: Such frankness would be for the Materialist not only to admit his own failure and the non-failure of Christianity, but the more unbearable thesis of Christianity's complete success. It would be to concede that in civilization's most recent disgrace, the principles of Christianity have been vindicated as indispensable, if human conduct is to make for human happiness, that men with man for an end cannot avert disaster; that mere human endeavor, whether it take the form of eugenics or high armament instead of making for civilization, makes against it; that international law is powerless unless a sanction be given it higher than force or armies; that international morality is nil, when the Hague pact rests on nothing more endurable than the "myth" of the race; that the moral life of individuals cannot be regulated by hygiene, or a just nation spring from an atheist-schoolroom.

In a word, it would be to concede that a conscience is necessary both in nations and individuals; that divorce between the orders of right and morality is betwixt of right to might, and that when all is said and done, no conduct of human life is

possible without the sanction of a world which, because transcending the material is precisely the more powerful in obligating rational animals.

It is because Christianity supplies at least this that she cannot fail. It is because Materialism neglects it that its failure is certain. Because of this appeal to a world unseen, Christianity could admit failure, seeing as she would in each reserve the triumphant failure of Calvary. Because Materialism denies such an appeal, "failure" is for her an unutterable word. She has risked all in the complex of good terminating this side the grave. Beyond this she cannot call. Success for her means the quiescence of all human endeavor in what is sweet or pleasant, in what is powerful or stupendous or vast. This, her fetish, is also her law, nor can she offer, other than the loss or gain of temporal bliss, any penalty or reward.

Hence it is that in the supreme test of any system regulating human happiness, the government of man's moral relations and the harmonizing of all life's issues, she is a failure. For, eschewing pain, she has left no room for hope. But the man in the trenches torn by a shell or choking with gas must have hope and so decides that Materialism must go. Misery and hope he can accept, but not misery and Materialism.

No wonder that Materialism cannot admit failure. No wonder it needs a scapegoat; for this is Christ, driven these many years from "army and navy" and schoolroom, dragged again before the world's eyes. Those eyes must not see that the gage has not been recovered, or more properly, men must not realize that it was ever flung down, nor know what it is that has failed. Christ's answer to "What is a Christian?" men must not understand, though it is illustrated by the priests of the battlefield, nor must men see in the wholesale turning to God throughout the stricken lands, how great is Christianity's success. To all this the world must be blinded, so that when the struggle is over, men may be set thinking again on man as an end; thus the Materialist in securer domination can shorten once more life's perspective to "progress."

There would seem to be no doubt that this will come. History has no sadder comment on human fickleness than the decrease of "isms" during a scourge and their corresponding increase when the danger is over. No man dies a Materialist any more than he dies a simple atheist. Men die Theists, cursing or blessing God. Hence it would seem that since Materialists still cling to their creed, Materialism is not dead. And the lugubrious corollary must be faced that Materialism can concede a failure better than Christianity can manifest a success. But the fault is not Christianity's. There are "eyes that see not," and while there are Materialism can live. For these is it striving to keep the stage today. Because Christians congregate and Materialism has failed, because Christ need not admit failure and Materialism dare not. "The failure of Christianity" is heard where Julian the Apostate would be credited with saying, "Galilean, Thou hast conquered."—George D. Bull, S. J., in America.

Edmund T. Shanahan, S. T. D., in the September Catholic World.

In the Church of Santa Catarina at Pisa, there is a fresco which so graphically represents the encounter between the Christian philosophy and the Arabic, that we may well pause for a moment to describe it before proceeding further with our tale. It was spread upon the walls in the fourteenth century by Francesco Traini, one of the most noted disciples of Oragna. In the centre of the picture stands St. Thomas, with "Summa Contra Gentiles" held open on his breast. On his right is Aristotle, with the Ethics, and on his left Plato, with the Timaeus, both so held that Aquinas may read their contents. In semi-circles above this central group are Moses and the prophets, with the four Evangelists beside. Highest of all the Christ is depicted, a nimbus of angels surrounding the gentle Nazarene; while lowest down, and beneath the feet of Aquinas, Averroes lies prostrate, clutching his great commentary on Aristotle, and for all the world appearing as some unhorsed cavalier of the lists. Rays of light are reflected from the pages of Aristotle, Plato, and the Sacred Writers, and made to converge on the open pages of the Summa of St. Thomas, whence they are in turn refracted against Averroes, to the apparent discomfiture of the latter who shields his eyes with his hand.

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The one place on earth where the fallen and abandoned are heard with pity and consideration.

The one place on earth wherein the humblest in life can reach the greatest height—namely, communion with God Almighty here below and repose in His bosom hereafter.

No wonder men are transformed by the Catholic faith!

No wonder we can laugh to scorn our enemies! The worst they can do does not terrify, for even life itself we would gladly give to Christ to save us, as He gave up His own life for us.

The Catholic Church—not any Catholic Church—not any church. One church is not as good as another. We know absolutely, for Christ Himself said so.

The Catholic Church was Christ's Church; it was Peter's Church, and it is our Church: one, holy, Catholic and apostolic.—Intermountain Catholic.

cherish such distrust and enmity passes the comprehension of any one not able to qualify as an "insanity expert." The religious bigot in politics is the most anti-social creature in this country. He is a promoter of social discord and anarchy and to the extent that promotion of disturbance of the peace is a criminal, such a dissensionist is a criminal.

HOW A COLORED CATHOLIC SOLDIER DIED IN FRANCE

A PATHETIC STORY WHICH APPEARED IN A METHODIST PAPER

The following story of the death of a Colored Catholic soldier, "somewhere in France," was written on the back of a picture of "Mademoiselle Miss," the girl of whose letters have recently appeared in the Methodist Review:

"We called him 'La Blanchette.' He was a good Catholic and a brave fighter and he'd come from the sunny shores of Guadeloupe to die for France. When they amputated they didn't look to see that there was a ball in the back, and it was that that killed him. I found it out when I took Pavillon V, but then it was too late. Every day the fever burned higher, and every day the black cheeks grew thinner, but he always kept crying, 'Ca va bien,' in sweet, caressing tones that recalled early lullabies; never a murmur, always a smile. The last day our faithful priest confessed him—he knew just enough French for that—and it was moonlight when he went, one of us kneeling either side. After Extreme Unction he pressed my hand and suddenly a marvellous change passed over his face, as if it had grown white and luminous. 'Maman! he murmured, 'Louis, then fainter and sweeter, 'O mon Dieu, and it was over and nothing remained but a radiating smile. I went to lay him away among the heroes, and if ever I doubted how to die my black peerfisher from Guadeloupe has shown me the way.—Catholic Standard and Times.

other missionaries put to death by the Iroquois in Canada. This material was laid before a tribunal in Quebec, which was headed by the present Cardinal Bégin. The Rev. Arthur Jones, of Montreal; the Rev. Daniel Lowery, of the Albany Diocese, in which Father Jogues was martyred; the Rev. T. J. Campbell and the Rev. Father Wynne, of New York, all of whom had been students of the early history of the Church in America, were witnesses before the tribunal.

The evidence was submitted to the proper authorities at Rome, where it was threshed over according to the time hallowed method of selecting advocates for the canonization and a devil's advocate to oppose it in every way possible.

This part of the process is so thorough and searching that the consent of the advocates on both sides to the formal introductions of the cause before the Congregation of Rites is usually equivalent to the declaration that the persons involved led saintly lives, doing great service for religion, and in this instance shedding their blood for it.

How long the Congregation of Rites may require before declaring these martyrs beatified and deserving of veneration it is impossible to say, though there is no reason why there should be any serious delay. In canonizing such men the Church will only be approving a universal sentiment in favor of their veneration which exists not only among Catholics, but among Protestants.

A curious bit of evidence brought out at the hearing in Quebec was that a Protestant clergyman had gone so far in his veneration of Father Jogues as to place a stained glass effigy of him in his church.

Among those who took a principal part in locating the site of the Jogues martyrdom and in tracing testimony from the customs of the Mohawk families to prove that they killed him out of enmity to religion, was the late General Clark, of Auburn, who, though not a Catholic, was most devoutly impressed by the life and sufferings of Jogues.

There is a shrine in honor of the missionary at Auriesville on the site where the Mohawks put him to death. The Rev. John J. Scully, S. J., is in charge of it and is the one who now is looking after the process of Father Jogues' beatification in America.—Philadelphia Standard and Times.

THE CATHOLIC CHURCH

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DIED  
COSTELLO.—At her home near Downeyville, Township of Emily, on Sunday, August 20, 1916, Mrs. Mary Costello. May her soul rest in peace.

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JAMES MASON,  
General Manager.  
Toronto, July 19th, 1916.

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