

ing and the Chair of Peter? He gives full credit for the sincerity of sentiment in their pronouncements, especially when the French freethinker goes so far as to say of the Pope that he alone has the privilege of bringing home to all consciences that which all good men should think? But the Internationalists must not deceive itself: the sorrowful mothers are looking to the Pope rather than to Swiss congresses.—*Rome.*

SIDELIGHTS ON THE GREAT WAR

A BRAVE CHAPLAIN

"ARE OUR FELLOWS WINNING?"

The manner in which Father Finn sacrificed his life at the Dardanelles in order to administer Extreme Unction to a dying man lying in the open was described at Goolie Yorkshire, England, by the Rev. H. G. Foster, Protestant naval chaplain, who had just returned from Gallipoli. Father Finn saw some of his men of the 1st Dublin lying wounded on the beach near Seddul Bahr, says the account in the Sheffield Telegraph, and under a heavy rifle and machine gun fire he asked the colonel's permission to go and minister to them. The colonel said, "You are foolish to go; it means death," but he replied, "The priest's place is beside the dying soldier; I must go." He ran down the gangway of the River Clyde and received two shots in the shoulder. Through bleeding and in great pain he crawled from one wounded man to another, administering Extreme Unction until he was so weak from loss of blood that he could not lift his head, and he lay among the men he had worked for. One man went to his aid and found that another shot had entered his throat and that he was dying. He just said "Are our fellows winning?" and the end came.

THE IRISH AT THE DARDANELLES

An Irish officer, a Connaught man, in a letter to Mr. J. R. Kelly, K. C., which has been printed in the Freeman's Journal, writes giving an account of recent fighting in the Dardanelles:

I am somewhere in Turkey—at least, they tell me it is Turkey; it might be one of the summer resorts for the inhabitants of Edessa—and have been having a rough time. The casualty lists from here since August 1, will convey more to your mind than pages of a letter from me. We met with a terribly hot reception when we arrived here to force a new landing. Shot and shell rained on us from the shore and aeroplanes dropped bombs all around us. The oldest soldier amongst us that day said he had seen war in all its horrors, but he had never even dreamt of anything so terrible as that landing. Our naval guns did splendid work that day, after a continuous duel lasting from noon until 4 p.m. till far into the afternoon our big guns triumphed and the Turk had to push back. During all these dreadful hours we were pouring into small boats and wading for the shore. It was dangerous work, and many a poor fellow left the ship's side but never reached the beach, and then—up that shingly beach strewn with dead and dying, dashed through a hail of lead and steel, whilst the thunder of the guns and the bursting of the shrapnel turned the place into a real Inferno. Well, thank God, I lived through it all, but all the poor Irish boys who found a grave on that shore—were all Irish—the like never was on earth! If Irish soldiers never fired another shot their songs in this country since they landed would be sufficient to earn for them a fame equal to, if not greater than, that which their ancestors won in the past. English, Scotch, and Colonial all unite in their praise. "The Irish are great," you hear on all sides. Truly they are great to fight and greater still to die! I have looked upon poor Catholic soldiers dying here on the battlefield and have felt prouder than ever I felt before—proud of being a Catholic and proud of being an Irishman.

WOMEN ON THE "HESPERIAN"

Among the passengers on the torpedoed "Hesperian" were a number of officers and men of the Canadian contingent, many of whom had interesting stories to tell. One wounded Canadian, who was on his way to Ontario to get married, said that what struck him most was the anxiety of the women on board to assist the wounded soldiers to the lifeboats. Every woman on the "Hesperian" was a real heroine. I heard one girl, not more than eighteen or nineteen, exclaim to one of our chaps, "You are dying for us; it is our turn now." She was busy supplying us with life-preservers. When asked to take a lifeboat herself, she calmly replied, "I've not finished my little bit yet."

A SON'S APPRAEL

Here are two gratifying declarations made during the discussions at the T. A. S. Union Congress at Bristol: Mr. John Hodge, M.P., chairman of the Labour Party, dealt the pacifists a knock-down blow when, speaking with deliberation and intensity, he said: "The men who talk peace to-day are traitors to their own country." Perhaps nothing touched the hearts of these rather stolid Labour delegates so much as a few words spoken by an elderly Durham miner, Mr. Robson. "There's a man sitting over there," said he, "who came with me to a

meeting that had to decide about a strike, and he had a letter in his pocket from his son in the trenches, who said, 'Father, if you give us a chance we can whack them.'" That word "Father," coming from the lad in the trenches, seemed to clutch the congress by its heart strings. There was a great shout of cheers from 600 men that answered all the peace cranks' miserable little arguments.

CATHOLIC PLAY SUCCESSFUL

Charles Phillips' latest play, "The Divine Friend," met with great success in San Francisco, where it was staged for the first time. The leading roles played by Margaret Anglin the well-known Catholic actress. About a year ago Mr. Phillips, editor of The Monitor of San Francisco, met Miss Anglin, and in the course of their conversation reference was made to the prevailing obscenity of the stage. "If I had a good religious play," Miss Anglin declared, "I would put it on just as a protest against these disgusting sex vehicles."

This remark led Mr. Phillips to write a Biblical drama in blank verse, entitled "The Divine Friend." It is based upon the story of Mary Magdalene. Miss Anglin accepted it and this week it was presented to its first audience in San Francisco. It is reported that the first production in New York will take place in January.

Mr. Phillips is a native of New Richmond, Wis., where he was born November 20, 1880. At an early age he entered upon a literary and journalistic career and was connected with several newspapers before assuming the editorial management of The Monitor, San Francisco, in 1907, a position which he occupied until last month, when he resigned to devote himself to literary work. He has written several plays and poems in addition to his contributions to Catholic periodicals.—Catholic Sun.

PRAYERS FOR DEAD SOLDIERS

HOW THE WAR HAS POPULARIZED PURGATORY

By "M. C. L." in Catholic Herald

Those casualty lists in the papers look so bare. Why don't they put "Requiescat in Pace" at the top of the deaths, like the Romans? That is a prayer with a new meaning for those in this unending fight—"Rest, and in Peace." Doubtless that paragraph expresses the feelings of very many outside the fold, now that our country indeed hears the beating of the wings of the Angel of Death. The Protestant attitude towards prayers for the dead has always been incomprehensible to us "Romans," who believe in the Communion of Saints, in the immortality of the soul, and in the justice of Almighty God. There have been Protestants here and there who, before the war prayed for their dead, just as there has been Protestants who deplored the fact that the practice had not obtained in their community, and they have tried to introduce it, whilst illogically rejecting the doctrine of Purgatory, a doctrine which proclaims and emphasizes the Divine Justice. That Justice assuredly will not condemn to eternal punishment with those guilty of the unpardonable sin a soul which has passed away stained with a lesser offence; yet, as nothing defiled can enter heaven, a place of acceptance now, or his lectures be considered worth hearing. Earlier still in the eighties a certain Burial Board had a lengthy discussion arising out of the application of a parishioner for permission to erect over his wife's grave a tombstone with the words: "Of your charity, pray for the soul of _____ who fell asleep December 1880 R. I. P." The Chancellor of the Diocese said that he sympathized with the objection to such an inscription, but did not think it would be sustained in a court of law, as in a similar case a Vicar's action for the removal of the same was defeated. (The Vicar's mode of comforting the afflicted was certainly queer.) In this case the stone had not been erected, and it was decided to refuse permission for its erection, and in future not to allow any inscribed quotation or extract "other than a complete text from the Scriptures." What would have been the issue had a parishioner presented a tombstone with the inscription: "It is a holy and whole some thought to pray for the dead that they may be loosed from their sins," supported by that passage in the Thirty Nine Articles which directs that the II. Book of Maccabees, with others, be read, "for example of life and instruction of manners?" For, though fallible Protestantism rejects II. Maccabees (and other books) as not forming part of Scripture, we cannot suppose, in face of that direction, that the Church of England believes it to

contain false doctrine. However, had a parishioner so adventurous, many questions would have been raised that the discussion might still have been going on. "The frequency of 'memorial services,' the actual prayers for the departed offered by non-Catholics of the "High" party, indicate the change that has taken place, and the development in certain non-Catholic circles of Catholic sentiment and practice. Not long ago there was quoted in this column the beautiful and touching verse whereby a Moderator of the Free Kirk expressed his approval of the practice of praying for the dead, and even hinted at a belief in Purgatory! In these sorrowful, splendid times, with their glory and their grief when many a home is desolate, "the heart's desire must flow beyond the limits of the things we know," and the consoling and beautiful practice will make to those who mourn too strong an appeal to be rejected. Happy are we Catholics who have known it all our lives and kept in touch with the beloved dead by means of it, who have never lost it, nor permitted it to be taken from us by Act of Parliament or other human means, who have not waited for its restoration ere we exercise it, or in exercising it go against "the mind of the Church." Ours is, and ever has been.

The faith which St. Cyril of Jerusalem expressed and we pray "for all those who are departed this life in our communion, believing that the souls of those for whom the prayers are offered receive very great relief whilst this holy and tremendous Victim lies upon the altar." We believe with St. Augustine that "the dead are helped by the prayers of Holy Church and the sacrifice of salvation," that they "who have a spiritual as well as a natural affection for their friends who are dead according to the flesh, though not according to the spirit," should show solicitude, care, and zeal, "in offering up for them those things which help the spirits of the departed—alms, prayers and supplication." We pray with St. Ambrose: "Give rest, O Lord, eternal rest to Thy servant, that rest Thou hast prepared for Thy saints." Praying for the dead is no new thing to us. As a contemporary observer, we who are born in the fulness of the Faith enjoy a peace of mind to which others not so fortunate are strangers, and are indifferent to the fluctuations of religious opinion.

Secure in the possession of the great fundamentals and knowing what is essential to salvation, we realize that in our creed there is nothing to amend. What we hold to-day was held in the beginning, and will be held by all orthodox believers ten thousand years from to-day. The Church delivers her message; we hear, and like Peter, accept the dictum of eternal truth. This article arose from a contemplation of casualty lists in a Scottish paper, thick-strewn with Scottish names, and by some association of ideas I thought of the brave days of old, when Scotland was Catholic, and Bruce, her hero king, erected a chapel on the spot where his friend Sten fell, in order that Masses might be offered in perpetuity for his soul. One could imagine Bruce repeating the words of St. Ambrose: "I loved him in life, I will not forsake him in death. Give rest, O Lord eternal rest to Thy servant." For then Scotland believed as the saints of old believed, and neither her living nor her dead had been robbed by the Reformation of their Christian heritage. And now? Ah, dear, brave, gallant dead, laid in nameless graves afar, are there none who, loving you in life, will not forsake you in death, but fill "the golden censers" with prayers for you? "Those casualty lists in the papers look so bare. Why don't they put 'Requiescat in Pace' at the top of the deaths?"

CATHOLICS "GASP FOR THE BREATH OF GOD"

"In the lands of Central and South America the people are gasping for the breath of God. The number of Christian missionaries sent to these places has thus far been totally inadequate. In the Republic of Venezuela, with millions of human beings, only three evangelical heralds proclaim the gospel of life through Christ. Much the same is true in other Latin American countries."—The Missionary Review of the World.

This statement is quoted and denied in "The Living Church" (Episcopal) for September 18, 1918. It is more than denied. It is exposed. An Anglican churchman resident for many years in South America, writing "The Living Church," makes it clear that such allegations are used as the simplest way of gaining financial support for the Protestant missions. The letter follows:

"It is rather the simplest way of gaining the support of men and money in Great Britain and the United States to preach that Latin America is 'without true religion,' has 'lost its faith,' and needs to be restored as the heathens do in China and Japan. It all hinges on the definition of true religion, for these Catholics repudiate absolutely the kind of religion the Protestants bring with them, and they resent being considered as semi-heathen. . . . These people are happy, agreeable, hopeful, their cities are clean and very well governed even from American standards, wealth is increasing everywhere; schools, universities,

modern engineering works are developing, railroads are here just as much as in Illinois. The churches are very interesting and vigorous. There are 4,000 clergy and students here (mentioning his own city); the Dominican, Franciscan, Jesuit, Carmelite Orders flourish and hold large properties; the central government supports them with large yearly grants. State and Church, schools and military, are interwoven. I have heard splendid sermons, been inspired with the magnificent power of the Church over these people, prayed that God might provide an equally effective propaganda in Boston, Washington, or Milwaukee; in fact, I never realized what Church can mean, until my last residence here. These people do not want, would not understand, any form of speculative Protestantism with which I am acquainted. There are four small missions in _____, Protestant exotics for 'Gritigos,' which are absolutely free to do what they like. On the other hand, the sad, the alarming aspect is that these mission churches do not hold their own people. Anglicans have a few 30, and a colony of 800, and the athletic club is much more popular."—Chicago New World.

"THE MENACE IS NOT WANTED IN NEWFOUNDLAND"

Editor RECORD: Dear Sir:—Enclosed you will find two editorial clippings from the Daily News and the Evening Telegram of the city of St. John's, Nfld., which, perhaps, would be worth your while to publish in your paper.

These two papers are the most influential and the most widely read in the island. Their editors, Hon. W. A. Robinson, editor of the News, and W. F. Lloyd, editor of the Telegram, are not Catholics, however, yet they are in one word, gentlemen. No further comment is necessary.

THE MENACE

We received last mail a copy of a newspaper called The Menace, the first we have seen. We direct the attention of the Hon. Col. Secretary to it, as head of the Postal Department, to consider what steps should be taken to exclude it from circulation in Newfoundland, on account of the scurrilous matter it contains.—St. John's Evening Telegram.

That infamous sheet, The Menace, is again finding its reptilian way into the island, several copies, stamped "sample" passing through the Post Office. One has reached the Daily News, and if it is sample, we are thankful that it is the only one within the building. The sooner obscenities of this kind are excluded from the mails, the better.—St. John's Daily News.

ITALIAN METHODISM!

Whenever we read the glowing reports of Protestant missionaries about the advance of Evangelicalism in Catholic countries we think of the old Evangelical lady who burned with zeal to go to Rome and convert the Pope. "The probability of success was equal to that of the Bible societies which aim to popularize Methodism in the Eternal City."

One thing you see the Catholics do is to make a lot of noise. Listen to them, read their reports and you would think that Catholicism is near its end.

A long time ago we were informed that Latin America was yearning for the pure light of the Gospel. Millions of dollars were spent in the work of endeavoring to proselytize the Catholics of South America.

It was a vain effort, as we have pointed out many times in these columns. How vain is evidenced by the plan now being considered by the sects to conceal their vastations of doctrine and pretend to be one Evangelical body by claiming a nominal union. It is a deception that will not work in South America any more than it would in North America. As in South America, so in Rome. A few years ago the Tipples and other Methodists created a great deal of disturbance on the occasion of the visit of a prominent American to their little mission. Methodism in Rome was bold enough to put itself on the plane of equality with the Universal Church.

The "marvelous progress" was promised long ago. It is easy to make promises, and besides promises have to be made to keep the funds coming along. But Methodism in Italy to-day is the joke it was when it first had the effrontery to set itself up in the home of the Pope.—Boston Pilot.

POPE PLEADS FOR ARMENIANS

(C. P. A. Cablegram)

Rome, October 18.—The ministers of Chile, Argentina and Brazil have been received in long, private audiences by the Pope. It is understood that the condition of the Church in Mexico formed the subject of their conversation.

Pope Benedict is deeply grieved at the news which reaches him of continued massacres of Armenians by Turkish troops. The Observatore Romano announces officially that he has made repeated efforts, through Mgr. Dolci, the Papal Nuncio at Constantinople, to induce the Sultan to put an end to them, and that he has received assurances that they will cease. Owing, however, to reports of further massacres having reached him he has now written a personal letter to the Sultan on the subject and is awaiting a reply. It is recognized here, of course, that it is difficult for the Sultan to control the murderous barbarism that exists in distant parts of his dominions, but it is hoped, nevertheless, that he will succeed in causing a cessation of the fiendish atrocities of which the Armenians are the victims.

SOLDIER PRIEST DEMANDS RETRACTION

A priest belonging to Haute Marne, in France, has just dealt in a very effective way with a libeler of the clergy, says the London Catholic Times. The editor of the Petit Hautmarneais, who is an anti-clerical, stated in an issue of his paper that of all the Catholic clergymen in Haute Marne not one had gone to the front. The statement was untrue. Not to mention others, Father Sommelot, a local priest, had been killed at the front; the Abbe Girard, another priest from Haute Marne, had been wounded and had lost a limb; and the Abbe Kohler, from the same place, had been mentioned in orders of the day and had received the military cross, with palm.

A Haute Marne priest who was writing in the trenches wrote to the editor, informing him of these facts and adding: "To defend you, sir, I have been risking my life night and day for over a year. More than a score of times I have narrowly escaped death. I will not allow you to insult me. I require that in your issue of Sept. 1, you retract your odious accusation and give the facts. If you refuse to do so, I shall not have recourse to the legal measures I am entitled to take, but I shall be on a holiday in September and you may rest assured that at the front the priests have hardened their minds and their muscles." The retraction and correction were duly inserted, for the libeler, like all of his tribe, was too great a coward to risk heavy punishment.

CARRANZA CHARACTERIZED

Commenting on the recognition by our Government of Carranza as the best leader of the Mexican people, the Catholic Bulletin says: "It seems strange to every intelligent person that the United States Government should contemplate even for a moment the recognition of this prince of brigands as ruler of Mexico. As chief of the so-called Constitutionalists Carranza has, during the past two years, shown himself incapable of controlling the demoniacal brutality of his followers. He has not raised a hand to save Mexico from their ravages. He is the avowed enemy of the Catholic Church in Mexico and has done everything in his power to persecute her by looking in sanctuaries, murdering priests, ravaging Sisters and depriving the rank and file of her children of the benefits of religion. By these acts alone he has forfeited all right to consideration for such an important position as ruler of Mexico. Why then should he be looked upon as a possible savior of the country?"

LIQUEFACTION

OF BLOOD OF ST. JANUARY AGAIN OCCURS AT NAPLES

Catholic Press Association Service

One hour and a quarter was the time occupied by the blood of St. January recently liquefied in the chial in the Cathedral at Naples. One who had never been present at the miracle and who was close to the altar describes him: "It has been extraordinarily edifying, especially by the piety of the people. It is usually said that the impure, direct speaking Neapolitans allow the fervor of their devotion and emotion to carry them away so far as to call their patron saint hard names if he keeps them waiting long.

Nothing of the sort occurred this year, though an hour and a quarter is a lengthy wait. But there seems to have been an outburst of joy more heartfelt than ever this year when the edifying Canon, turning the phial, could show the people that the miracle was accomplished once again. One incident occurred which has never been seen before: a soldier in uniform, when, after the miracle had been accomplished, he

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The War has already brought great changes. National leaders in all countries are urging the practice of Thrift. The Prime Minister of Great Britain said recently: "There remains only one course . . . to diminish our expenditure and increase our savings."

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approached, as is the custom with the faithful, to be touched on the forehead, lips and breast with the phial containing the blood, went straight off into an epileptic fit.

It may or may not be generally known that there has been, once again, a break in the continuity of the accomplishment of the miracle. There are those at Naples who relate of their own experience how once a very high ecclesiastical indeed came to Naples and was granted the privilege of holding the phial and officiating at the ceremony—and that after an interminable period the miracle was not accomplished. He spoke to the people and told them not to attribute it to any fault of theirs; it was a warning to him, he said. And he died three days later.—Church Progress.

THE DYING SOLDIER

CONFESSION TO PRIEST WHO COULD NOT SPEAK ENGLISH

An Irish soldier mortally wounded in the trenches during the present war lay dying. His officer came, tried to comfort him, and asked if he could help him in any other way. The poor fellow answered that no one could help him now but a priest and that it wasn't his wounds that were troubling him but his soul.

The poor fellow had not been to confession for a long time. His officer, an Englishman and a Protestant, was kind; he went at once to look for a priest. They were scarce among the British Army at that time, but he knew if he went to the French army close by he would likely get what he wanted. He did so, calling out in French for an abbe. A soldier-priest came forward, saying he was a priest and that he would attend the dying man. Back they went to the poor soldier; but the priest could not speak English, and of course, the poor dying boy knew no French.

The priest asked the officer to tell the man he was a priest, and that all he need do was to be sorry for his sins, make an Act of Contrition, and that he would give him Absolution and the Last Sacraments.

"Oh, no, sir, that wouldn't do me at all," the poor fellow answered, "I must tell all my sins since I so much offended my God." The officer translated to the priest and then translated the priest's reply, that it did not matter about the confession now, he was sorry for offending God—that was all that was required. The poor boy was silent for a moment; then with the unquenchable Irish spirit his soul rose to meet and surmount the difficulty. "Why, sir," he said, "can't I tell my sins to you, and can't you tell them to the priest for me in the same way as you speak to him just now?"

The confession began, but before it was ended the officer was on his knees asking the priest to receive him into the Church. "Father," he said, "the Church which enables a man in excruciating pain to practise such humility and self-denial as I have seen this poor fellow practise to-day must be the right one." The soldier received the last absolution; the officer baptism. Both died the following day, the officer being killed in battle.

Surely for these two brave souls gone out of the darkness and storm a next day has risen, glorious with the eternal sunshine of everlasting joy and peace?—Edinburgh Catholic Herald.

WHERE THE DIFFERENCE LIES

The underlying idea of a Protestant service for the dead is to comfort the stricken hearts of the mourners. According to the Catholic idea the Requiem Mass is for the soul of the dead. When a Catholic bereft of some loved one really understands this, there is a comfort and consolation in the Church's service for the dead that passes the understanding of those who know the differences between the Protestant and Catholic belief. The Catholic Church comforts and helps the living, by helping the dead. According to Protestant teaching, the departed soul is beyond all aid from the living, and so the funeral services are directed towards the consolation of those who are left behind.—Sacred Heart Review.

FATHER FRASER'S CHINESE MISSION

Taichowfu, March 23, 1918. Dear Readers of CATHOLIC RECORD: Yesterday (Passion Sunday) I laid the corner-stone of the church in Taichowfu. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight feet and a gallery it will be too small on the big Feast. May God be praised who deigns to open months to His praises in the Far East to replace those stilled in death in Europe. And may He shower down His choicest blessings on my benefactors of the CATHOLIC RECORD, who are enabling me to hire catechists, open up new places to the Faith, and to build and enlarge churches and schools. Rest assured, dear Readers, that every cent that comes my way will be immediately put into circulation for the Glory of God.

Yours gratefully in Jesus and Mary, J. M. FRASER.

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