

Home Hospital Reserve, and for the Auxiliary Royal Naval Sisk Berth Reserve, and as stretcher bearers under the Joint Red Cross. Thirty-one men's V. A. Detachments with 1,200 members, and 83 women's V. A. Detachments, with 2,927 members, have been organized. By the Joint Board of Selection for posting V. A. D's to military and auxiliary hospitals for nursing and for general service upwards of 1,500 candidates have been approved and appointed. In Cork 400 V. A. D's have been recruited for similar service. The Inquiry Bureau for Wounded and Missing Soldiers and Prisoners of War has been opened since February, 1915, and the written communications sent out from the office exceed 15,000 annually. Voluntary Aid Detachments, consisting of 800 men, employed in Dublin, have been organized, and have carried 17,510 patients. A mobilization scheme, approved by the D. M. S. Irish Command has been organized in the event of invasion. The Central Red Cross Workrooms at 64 Merrion square, with numerous branches, have made 44,076 garments, over 20,000 pairs of socks, and 10,000 mufflers knitted; some 800 voluntary women workers are employed. By the Clothing Depot gifts to the value of £20,000 have been distributed. The National Egg Collection Department has distributed eggs to the value of £20,500. Tobacco to the value of £5,500 has been distributed.

The following hospitals have been equipped or assisted and maintained by voluntary contributions at a total cost of £100,000, exclusive of grants from headquarters: City and County of Dublin—Dublin Castle; Irish Counties; King George V. (Ipswich Wing); Corrig Castle, Kington; Dublin University, V. A. D.; Glenmaroon; Hermitage; Temple Hill, Monkstown; Monkstown House (for officers); Surgeon Wheeler (for officers); Mercer's (one ward); Sir Patrick Dun's (one ward); Co. Cork; Glengarriff (for officers). Co. Louth; Dundalk; Co. Kildare; Firmount; Co. Kilkenny; Ash Even (for officers); Co. Meath; Ballynahilly; Co. Westmeath; Bloomfield and Tuddenham House; Co. Wicklow; Duke of Connaught's (Limbs); Princess Patricia's.

The work done in the Irish War Hospital Supply Depot with its sub-depots comprises: (a) Women's work. Dressings and bandages, paper mache surgical appliances, sphagnum-moss dressings; the total output exceeds 350,000 dressings. The value of this work alone has been estimated at £45,000; and the National Waste Paper Depot, only recently established, has earned on an average £100 per month. The roll of women workers numbers 6,000. (b) Men's work.—Provision of splints, crutches, bed rests, and various other articles of necessity and comfort for wounded men.

OTHER ENTERPRISES

For the prisoners of war various committees have laboured constantly, zealously, and successfully in Ireland to supply Irish prisoners of war (chiefly the Royal Dublin Fusiliers, the Munster and Leinster Regiments, and the Connaught Rangers) in the many and elsewhere with food and comforts. Large sums have been raised and expended; the present cost of supplying the Royal Dublin Fusiliers amounts to £40,000 per annum.

The Irish Automobile Club has performed all the work of removing the wounded to their destinations, and has in various services transferred a total of 58,000 men. The club has joined in recruiting work, has entertained and taken out wounded soldiers to the number of 50,000, has equipped a buffet for the Dublin Garrison, and, through its wounded soldiers' reception committee in conjunction with the Soldiers' and Sailors' Help Society, has provided 40,000 free meals. The club also conducts soldiers' railway buffets and a bureau for the employment of discharged soldiers as sailors (mechanics), at which 289 have found employment. The club has raised and expended £20,000 since the War broke out.

Other enterprises include the Soldiers' and Sailors' Help Society (Irish Branch), which has since 1914 administered from national relief funds £22,820, and has collected and expended more than £20,000; the Soldiers' Central Club, which, for the benefit of travelling soldiers, is open night and day, and provides sleeping accommodation for over 300, upwards of 1,000 men sleeping every week on the premises; the Soldiers' Rendezvous, which has provided over 400,000 meals; and the committee which has presented fruit and vegetables to the Fleet in value more than £5,500.

In the County and City of Cork there is a branch of the British Red Cross Society, whose women workers have made and dispatched to London and the military and local hospitals 270,000 bandages, dressings, and other hospital articles, as well as 53,500 pyjamas, shirts, etc., and a volunteer motor corps, which has been of great service to Red Cross workers.

There are also a number of small but useful institutions for soldiers and sailors maintained by voluntary effort, such as the Sailors' War Hotel, the Soldiers' Club at North Wall, the Soldiers' and Sailors' Guide Corps, the Hotel for Soldiers' and Sailors' Wives in Dublin, the Emergency Rest House for Travelling Soldiers at the port of Dublin, the Dressing Station, North Wall, railway buffets and canteens, and Queen Mary Needlework Guild, which has several branches in Ireland.

INTERESTING ITEMS

(Catholic War News Service)
THE POWER OF PRAYER

Are the events of the War directed and influenced by the power of prayer? The question is an apt one, because 50,000 English children have offered their prayers and Holy Communion for the intentions of Marshal Foch and for a victorious peace. This spiritual offensive was inaugurated by the London Universe, and in July last the prayers of 50,000 children were asked. At the same time the Generalissimo of the Allied Armies was planning his July offensive, and in that month the reaction set in which turned the great German offensive into a defeat. Now there are two things very clear about this incident: the children, very naturally, knew nothing whatever about Marshal Foch's plans, and the Marshal himself did not know until recently that 50,000 children were praying for his intention. But a great reaction has taken place along the Western Front, and the tide of battle has turned definitely in the favor of the Allied Armies.

Marshal Foch is aware how his arm has been sustained by the power of this united prayer, and his letter to the editor of the Universe shows how earnestly he values the spiritual aid rendered by the children. The Marshal's letter reads as follows:

Command in Chief of the Allied Armies The Marshal

C. Q. G. A., Sept. 10th, 1918.
Sir:—I have felt very deeply the expression of your sentiments, and the noble thought that has prompted your initiative.

The act of faith which the children of Great Britain have made for my intention has profoundly touched me. Please express my gratitude to them, and beg them to continue their prayers for the victory of our Just Cause.

Receive, Sir, the assurance of my special esteem.

(Signed) F. FOCH.

PRIESTS DIE IN ACTION

A gallant Irish priest has just died in action with his men. Major the Rev. John Fitzgibbon, wearer of the Military Cross, was the son of Mr. John Fitzgibbon, Member of Parliament for South Mayo. His brother, Captain Michael J. Fitzgibbon, was killed in Gallipoli in August 1915. Father Fitzgibbon was thirty-six years of age, and was ordained to the priesthood in July, 1915. He volunteered for service as military chaplain at the beginning of the following year, and was awarded the Military Cross for devotion to duty under fire. The death of Capt. Father Bertini, O. S. B., is also announced. Father Bertini, who was a monk of the Benedictine Abbey at Farnborough, was in Luxembourg at the outbreak of the War. Although he was born in England, he was an Italian by descent, and on being allowed by the German authorities to proceed to Italy he was obliged to join the Italian army. He was found by Cardinal Bourne serving as a private in the medical service. Through the influence of the Cardinal the Italian Government released him from military service, and allowed him to proceed to England on the condition that he volunteered as a military chaplain. Father Bertini complied with the condition, and saw service with the troops on the Italian front, where he was ministering for some time before his death.

SENTIMENT IN ALSACE LORRAINE

In Alsace Lorraine the Germans have imprisoned many women, and among the number are several nuns. One Sister Catherine Braun, was condemned in 1915 to a year's imprisonment because, in a letter sent by hand, she expressed anti-German sentiments. On March 30th, 1916, a court-martial at Mulhouse condemned two nuns to six months' imprisonment. They belong to a teaching Order and directed the girls' schools at Guebwiller. Their trial caused a sensation, and the hall was crowded to overflowing. Sister Ludwine, the superior, was accused of having spoken of the Germans as "barbarians," of having declared that Alsace-Lorraine had belonged to France for two hundred years and ought to remain French. She not only spoke French herself but made the Sisters speak it. She wondered how the men who bombarded Rheims Cathedral ventured to write "God is with us." When great German victories were announced she used to say, "Dear Sisters, the news is not true," etc. Her companion was charged with having spoken with indignation of the German cruelties and once she was heard to say: "I am French; I have it in me, and nothing can prevent this." The military magistrate, who acted as public prosecutor, made a speech in which he gave a curious insight into the French sympathies of Guebwiller and its citizens; it seems clear that the nuns only echo the antipathy of all the people for the Germans and their sympathy for the French. Another nun, Soeur Valentine, was condemned at Mulhouse to five years' hard labour. She had worked at a military hospital, and was accused of having treated the French wounded better than the wounded Germans, and of having concealed French cartridges to prevent the Germans taking possession of them.

In all the cases quoted there is a striking disparity between the severity of the punishment and the nature of the offences. It may be argued that these women were German subjects and on this account deserved to be punished for disloyalty to the

country to which they officially belonged. What is curious and interesting is the light here thrown on the mental attitude of the women of Alsace Lorraine; they belong to different classes; but well-to-do "bourgeois," wives of civil functionaries, and pastors, workwomen, peasants, and servants are at one in their detestation of the Germans. Another notable feature of the case is the boldness with which they expressed their opinions at home and abroad and the cheerfulness with which they ran the risk of imprisonment rather than conceal their sympathy for France.

THE ST. QUENTIN CATHEDRAL

Now that the French Armies are in occupation of St. Quentin the havoc wrought by the invaders to the glorious cathedral has been made known. The roof has entirely gone, the pipes of the organ have been torn from their carved wood setting, and carried away as metal. The sight of the devastated cathedral is thus described by one who walked in its ruins shortly after the French troops entered the city:

"Of St. Quentin's once glorious cathedral and the havoc made of it by our modern vandals I must write in greater detail. The carcass of the cathedral is like an old ruin newly damaged. We reached it by the west entrance through a barrier of cobble-stones and barbed-wire surmounted by a notice-board, 'Durchgang verboten,' and then found a free way in by the south door. The great square tower, which, with the high roof burned in one of last year's fires, was a landmark throughout the countryside, and a first-class German observatory, shows a number of shell-holes. The vaulting of the apse has completely, and that of the splendid Gothic nave springing over 40 ft. high has partly fallen in stone and dust littering the floor. Of the beautiful stained-glass windows and of stone and wood-work dating back as far as the twelfth century, only pitiful fragments remain. Parts of the chapels that had survived the shocks of six centuries, the Spaniards of Queen Elizabeth's day and the Germans of Bismarck's day had spared, are now shattered, and the frescoes of the choir are open to the cold autumn sky."

SWISS CATHOLICS AND BELGIUM

The Catholics of Switzerland have through the whole course of the War given their hearty sympathy to Belgium. The St. Gall *Ostschweizer* has been publishing a series of articles on Belgium which the editor, Herr C. Buomberger-Longoni, has reprinted. In his concluding remarks Herr Buomberger-Longoni says, regarding Belgium:

"We were not to accord to Belgium in her misfortunes our sincere and heartfelt sympathy we should be guilty of forgetting our complete Catholic unity, the great Christian duty of brotherly love and the law of righteousness. Great and illuminating traits of Catholic life and thought stand imperishably graven on Belgian history. We must and shall remain for them our admiration and loyalty. The Catholic Church never can possibly desire that any land in which her rights are upheld, in which true hearts beat bravely under, or even lose her independence and sovereignty. That would be a loss for the Catholic cause. Therefore in the interests of our Church we stand manfully for the justice of Belgium's cause."

The Catholic ideal rests upon the community of all peoples and cultures. Beyond the abyss of this War men and nations must realize their true positions one to another, the Christian unity of all peoples, the great thought which must unite and reconcile all peoples is that of Right. This brings us back to our point of departure.

"The Belgian people in their misfortunes and sufferings may rest assured that we Swiss, that we Catholics are thinking of them, that the Belgian name, the Belgian deeds, and the Belgian cause lives in our hearts, and that we shall take example from the great champions of Belgian Catholics, from the Malous, the Amethans, the de Theux, the Apremonts, the Beernaerts—that we shall regard them as models for our own steadfastness of purpose, our upright, manly attitude, when it is a question of upholding with every firmness the beautiful land of the Golden Lion of Brabant and its brave honest people."

"On the Belgian coat of arms appear the words *L'Union fait la Force*—'Union is Strength.' May unity make us strong in the noble struggle for the inalienable rights of Belgium."

The action of the Bishop of Namur, Mgr. Heylen, in withdrawing the order of Baron von Falkenhausen commanding Catholic churches for the use of Protestant soldiers, is explained fully by La Metropola, which recalls the events of the past three years.

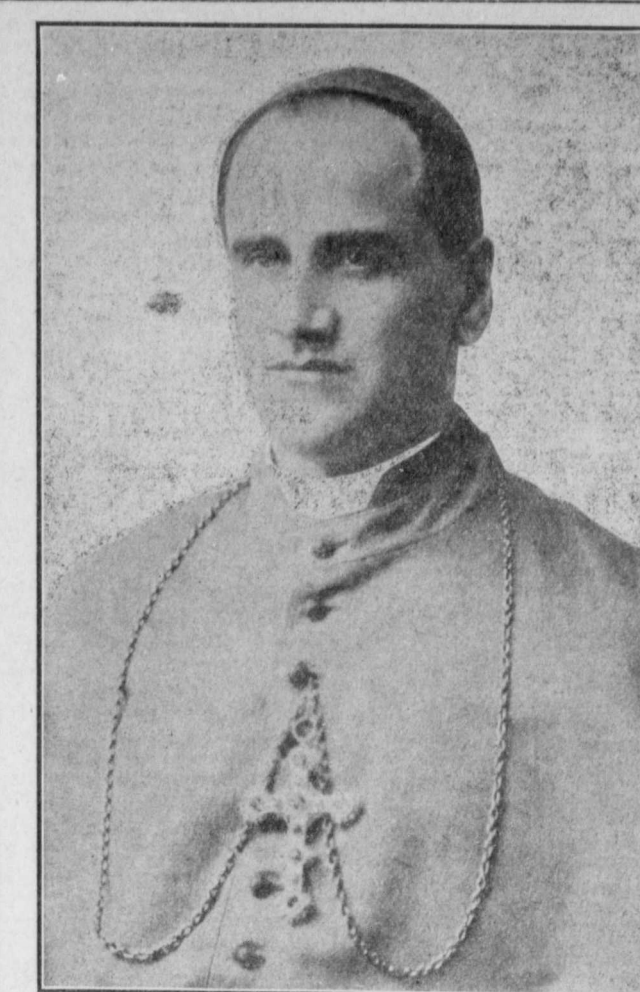
In 1915 the Governor-General of Belgium desired the Bishop of Namur to concede certain churches for Protestant worship by German soldiers, but Mgr. Heylen's answer was a decided negative, which did not lose in force when the request was repeated in the form of an order. When the order came the Bishop hastened to inform Baron von der Lancken that any church used for the purpose of Protestant worship would be immediately placed under an interdict. Thinking that the Bishop's words were no more than a threat, the German authorities proceeded to commandeer the Parish church of Virton for Protestant worship. Mgr. Heylen, after vainly seeking a per-

sonal interview with the authorities in question launched his interdict. The Blessed Sacrament, and all altar furniture, was removed from the church to a neighbouring convent. The result of this was that the German Catholic chaplains could no longer say Mass in the church upon which the interdict had fallen, and they suffered the humiliation of yielding to the ecclesiastical authority wielded by one of the conquered nation. Mgr. Heylen appealed to the Holy Father to use his personal influence with Germany in this grave matter, with the result that a promise was given, through Cardinal von Hartmann, that a temporary church for the Protestant Germans should be provided at Virton, and similar instructions were given to the Governor of Brussels. All then went well till the March of this year, when the Bishop of Namur learnt that once again a parish church in his diocese had been requisitioned for Protestant worship by the German commandant. Without hesitation His Lordship launched the interdict, and the church in question was evacuated by the Catholic worshippers. Shortly after this spirited action the German Chaplain-in-Chief, Mgr. Middendorf was sent from Brussels to Namur with instructions from Baron von Falkenhausen to soften the Bishop's heart by pleading that in Russia and Roumania the German troops had been permitted to worship according to Protestant rites in the Catholic churches, whereas in Namur they had to hold their religious services in the open air, in rain or in snow.

To this the Bishop replied by expressing his astonishment that a Catholic priest should dare make such a proposition. He reminded the German ecclesiastic of the promise made by Cardinal von Hartmann, and bade him tell the Governor-General that the Bishop of Namur was determined to place the interdict on every church where Protestant services were celebrated. To this position he has ever since adhered, although he has been repeatedly approached by the German authorities in Brussels with the request to shut his eyes to the action with regard to the churches thus misused. The valiant Bishop refuses to withhold the interdict, which, he is informed, gives great offence to the German Catholic officers and soldiers, and his conduct stands out in marked contrast to that of the subservient German Catholic chaplains.

A despatch coming through from Constantinople states that, according to reliable information, the Patriarch of Georgia, Kyrien II., who a short time ago went to a monastery in the neighbourhood of Tiflis to spend the summer months there, has been murdered by some unknown person.

The Patriarch was chosen as the supreme head of the Georgian Church by an assembly of clergy and laity, and his conduct stands out in marked contrast to that of the subservient German Catholic chaplains.



HIS EXCELLENCY THE MOST REVEREND PIETRO DI MARIA
APOSTOLIC DELEGATE TO CANADA

Joan of Arc committee, and Abbe Porda d'Arre, the fighting priest of Paris.

"We honor the modern woman of France," said Mr. Flaherty, "and I can think of no more fitting way of doing this than by helping Madame Foch, wife of the great Marshal, in the work she is doing for the widows and orphans of French soldiers who have fallen on the field of honor."

When accepting the gift in behalf of the French soldiers' widows and orphans Madame Foch assured the Knights of Columbus' representative that "the tribute would add to the debt of gratitude already acknowledged by French citizens for services rendered them in the hour of distress by generous Americans."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

PURGATORY

Purgatory is the place or rather the state in which the souls of the just, who have departed this life without having adequately satisfied Divine Justice for their faults, complete this expiation before being admitted to the enjoyment of eternal happiness. The following is the doctrine of the Church on this point as defined by the Council of Trent:

"Whereas the Catholic Church, instructed by the Holy Ghost, has, from the Sacred Scriptures and the ancient tradition of the Fathers, taught in Councils and very recently in this Oecumenical Synod that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful, but principally by the acceptable Sacrifice of the Altar; the Holy Synod enjoins on the Bishops that they diligently endeavor to have the sound doctrine of the Fathers in Councils regarding Purgatory everywhere taught and preached, held and believed by the faithful."

Then the Council ordered theologians and preachers to avoid on this matter all questions of pure curiosity; and for still greater reason all that seems uncertain or fabulous and likely to nourish superstition.

Nothing could be wiser than these decrees. The Council did not decide whether Purgatory is a particular place in which souls are confined, in what manner they are purified, whether by fire or otherwise, what is the severity of their sufferings nor their duration, to what exact amount they are relieved by prayers and good works of the living or by the Holy Sacrifice of the Mass. Theologians are free to hold an opinion on these various questions, but such opinions are neither articles of faith nor of absolute certainty, and no one is obliged to subscribe to them.

The definition of the Council of Trent contains four truths which must not be confused; the first, that after the remission of the guilt of mortal sin and its eternal punishment, obtained from God, there remains a temporal punishment to be undergone by the sinner; the second, that when this satisfaction is not made in this world it can and must be made after death; the third, that the prayers and good works of the living may be beneficial to the dead by relieving and shortening their sufferings; the fourth, that the sacrifice of the Mass is propitiatory for the consequently possesses virtue to blot out sin and satisfy the Divine Justice for the living and the dead.

We should be deeply impressed and consoled by the thought that we have it in our power to relieve the poor souls in Purgatory.

Prayers, fasting and alms-giving are the means suggested to us by the Church for the relief of the members of the Church suffering.

The Angel Raphael said to holy Tobias: "prayer is good, with fasting and alms, . . . for alms delivereth from death, and the same is that which purgeth away sin, and maketh to find mercy and life everlasting."

There is no better or more efficacious prayer than the Holy Sacrifice of the Mass. Have Masses offered up then by our missionary priests for the repose of the souls of your dear departed friends.

Mortification, self-imposed privations, resignation in suffering, etc., borne for the love of God are a great aid to the souls of the dead.

Love of money and for the things it procures for us are very often the cause of the loss of souls. During the month of November we cannot do better than to give away for the sake of the poor souls and for the honor and glory of God a little of our superfluous wealth. It has come from God to be used by you as His steward for His greater glory and your own salvation.

Let us suggest that you educate a young man for the priesthood. You have the money; we have the young man.

Build a chapel for some poor congregation in a far off place. We know the places; give us \$500 for this work.

Aid us in our holy work of propagation of the Faith by a generous alms during this month of mercy.

Some day—some November—will see us out of this life. Then, and then only will we know the real meaning of the words "It is a holy and wholesome thought to pray for the dead that they be loosed from their sins."

Donations may be addressed to: Rev. T. O'DONNELL, President, Catholic Church Extension Society, 87 Bond St., Toronto.

Contributions through this office should be addressed to:

CATHOLIC RECORD OFFICE, London, Ont.

Previously acknowledged..... \$895 00
A Friend, Southwold Stn..... 10 00
Thanksgiving, Deseronto..... 5 00

ALL SOULS

There is something especially appealing this year about the Commemoration of All Souls. During the past year many new bonds have been made between us and the suffering souls. The War and the terrible scourge through which we have just passed has brought Purgatory nearer to many a heart. Thus today this commemoration is filled more than ever with true Catholic sentiment.

But All Souls' day is not a mere sentimental observance. It is eminently practical. It is not a day of vain regrets, of tears and hopeless moaning. All those things belong to paganism. To us the day is one of spiritual business, of putting aside our own grief in order to pray for those to whom our prayers mean so much.

How fitting it is that the commemoration of those who are in their bonds is made immediately after the singing of the glories of those who are now enjoying the vision of God! The Church, dear Mother that she is, scarcely waits to finish singing her Te Deum about her saints when she turns her attention to her suffering children. She puts aside her festal robes quickly to don the garments of mourning. All Souls is a supplement

of All Saints. It is another aspect of that wonderfully consoling doctrine of the Communion of Saints. The Catholic Church makes life such a family affair. All her children, in Heaven, in Purgatory, on earth, are united at the same hearth.

But while the Church dons her mourning garments her cry is not that of the inconsolable mother. She knows that all these, her children in Purgatory, are safe in her bosom. But she feels that the chastisement is upon them and that they wait in their pains and cry to be delivered from the defilement that keeps them from the sight of God. So her mourning is a mourning of relief, of hope.

It is so not only on All Souls' day. It is so with her all through the year. She never lets her suffering children out of her mind. Even while she chants the glories of her victorious children she remembers the less fortunate. Not a Mass is said without its memento of the dead; not a service conducted without ending with that distinctively Catholic prayer, "Eternal rest grant unto them, O Lord, and let perpetual light shine upon them." It is the same old spirit of remembrance of the dead that does not permit a Catholic to speak of a departed one without that prayerful, "God rest his soul," or "The Lord have mercy on him." She has counted over and over the treasures of her wealth of indulgences and offered them to be applied to the suffering souls. So that the commemoration of the dead is an old story with her day after day.

But All Souls is the day of the great commemoration. It is then that she pours out her relief to the poor souls. Masses are multiplied. Every priest has the privilege of saying three Masses, a great privilege and all in keeping with the Church's desire to hasten the time of deliverance for them that are still in their bonds.

What Catholic could listen to the Church and not feel his heart burn to do something to help the souls. To us it is a matter of justice as well as charity. It is also practical common sense. Some day, we too may be in Purgatory. Perhaps sooner than we think. It is then that we will appreciate the value of a prayer or a Mass. Let us provide for that now by helping those now in Purgatory. Those who are helped to Heaven by our Masses and prayers will not be ungrateful; they will help us in the time of our need. To pray for the dead is for us a good spiritual investment.—The Pilot.

FATHER FRASER'S CHINA MISSION FUND

Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to you, charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursar. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

Gratefully yours in Jesus and Mary, J. M. FRASER.

I propose the following burses for subscription:

SACRED HEART BURSE

Previously acknowledged..... \$269 50
A Friend, Southwold Stn..... 5 00
John Murphy, Melrose..... 8 50
M. Meany, Lonsburg, New Mexico..... 2 00
C. J. Lahey, Metcalfe..... 1 00
Rev. A. J. Reynolds, Killaloe..... 10 00
M. E. O., P. E. L..... 1 00
F. O'S..... 1 00
Port Hope Sunday School..... 10 00
Patrick Gilday, Glace Bay..... 10 00
A Member of the League of the Sacred Heart..... 1 00

QUEEN OF APOSTLES BURSE

Previously acknowledged \$1,007 00
Mr. D., Renfrew..... 2 00

ST. ANTHONY'S BURSE

Previously acknowledged..... \$19 00
IMMACULATE CONCEPTION BURSE
Previously acknowledged..... \$18 50
P. V. H..... 1 00

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged..... \$9 00

ST. JOSEPH, PATRON OF CHINA, BURSE

Mr. L., Renfrew..... 5 00
Mrs. O., Renfrew..... 1 00
Mr. M., Renfrew..... 1 00
Mrs. R., Renfrew..... 1 00
Friend, Renfrew..... 5 00
No Name, Almonte..... 25 00

BLESSED SACRAMENT BURSE

Previously acknowledged..... \$14 00
J. L. C., Ottawa..... 5 00
Mrs. W., Almonte..... 2 00

ST. FRANCIS XAVIER BURSE

Previously acknowledged..... \$25 00
Mr. D., Almonte..... 5 00

HOLY NAME OF JESUS BURSE

Previously acknowledged..... \$19 00

HOLY SOULS BURSE

Previously acknowledged..... \$23 00

LITTLE FLOWER BURSE

Previously acknowledged..... \$18 00
Mrs. B., Almonte..... 1 00
Rev. J. B. Ferguson, Warwick..... 5 00
A Friend..... 50