

contained within the Austro-Hungarian Empire. As an example he pointed to the huge Christian population thrown into greater Rumania, which, he said, was composed largely of Orthodox Jews and Eastern Mussulmans, "and then the hope is for peace," he observed.

The people of Czechoslovakia he described as "the most grasping people on the face of the earth. They charge you 10 per cent. discount coming and going."

The same reasons which prevented the proper partition of Germany, he declared, were responsible for this unwise vision of the Austro-Hungarian Empire.

The result was that Central Europe had been "Balkanized." This was a menace to the whole world. "The world will have to suffer for the failure to reap the fruits of victory by removing the German peril, and the inextinguishable cutting-up of the Austro-Hungarian Empire," he declared with emphasis.

PAYS TRIBUTE TO BRITAIN

Touching on recent events in Turkey, Bishop Fallon said the world owed Great Britain a deep debt of gratitude for standing courageously alone to prevent the triumphal re-entry of the Turk back into Europe, "flushed with victory and eager to wreak his will on the Christian peoples of Central Europe."

He traced the creation of this crisis to the reparations question. When France was promised reparations, her Government borrowed billions on the strength of them. The French peasants "went down into their socks," he said. When the first instalment of interest came due no reparations had been paid, and the peasants became aware that nothing was being put into the sinking fund. This gave the demagogues an opportunity, and the impression was spread that Great Britain would sooner see a commercially strong Germany than see France receive the reparations due to her. This feeling was responsible for financial France being found behind Mustapha Kemal at Angora, and resulted in Great Britain having to act alone in checking the Turk.

IRELAND THE BRIGHT SPOT

After this His Lordship said: "It is indeed a dark picture I have painted. It could be darker." He then went on to say there was a bright spot in Europe, and electrified his hearers by saying, "That bright spot is Ireland." He declared he could prove this statement.

It was an admitted fact, he declared, that for more than one hundred years Ireland had not a vestige of self-government. Then, two years ago, the British Government said, "We are moving out; govern yourselves." He did not think this was fair. He admitted things were not good in Ireland. "We feel some humiliation," he said, "but that is nothing to the burden of humiliation which history places on the nations of Europe and of this American continent." His Lordship's point was that in the history of every nation there had been a succession of "bloody revolutions" before liberty was attained, and what had happened in Ireland "was not a patch" on what had happened even in the United States of America.

He asked that outsiders would leave Ireland alone. "We do not like interference, and resent criticism. Outside interference has always been the curse of Ireland," he said.

If Ireland were left alone she would work out her own salvation and once more deserve to be called "the land of saints and scholars," he declared, amid thunderous applause.

WITHOUT PETER NO PEACE

Reverting again to the European situation, Bishop Fallon asked, "What is the cause of the dismal failure of the efforts to solve Europe's problems?" Since November 11, 1918, seven peace treaties had been signed and 15 peace conferences held. There had also been created the League of Nations. Despite these gatherings, associations and deliberations of the ablest minds of Europe there had been "dismal failure."

The reason was because the nations refused "to call in Peter of Rome," he said. "There is a man in Rome called Peter. In due deference to the expressed opinion that Peter never was in Rome, I repeat, there is a man in Rome called Peter. He was there five years ago, and was called Benedict. He is there today, and he is called Pius. Canons may rage against him and Archdeacons may devise vain things, but Peter will remain in Rome."

His Lordship gave it as his firm conviction that, until Peter of Rome, as Vicar of Christ, the Prince of Peace, was called in to the peace conferences there would not exist in the world lasting peace founded on the basis of Christianity.

This meeting was held under the auspices of the Christian Brothers' "Old Boys," and organization of ex-students of the Christian Brothers' schools, and the proceeds were in aid of the Brothers' training college at Aurora. On behalf of the Brothers, his Honor Judge Daniel O'Connell, the Chairman, thanked the audience for the manner in which the meeting had been patronized.

From the Telegram's Report

THANK GOD FOR THIS

One thing the Bishop was satisfied about. After viewing "the poverty, misery, squalor, political oppression and every other human evil afflicting the people of Europe," while expressing the deepest sympathy with these people, he was glad to be able to say "Thank God, our lot has been cast in this new land, this Canada of ours, so free, so prosperous and bright with prospects of a glorious future."

DREADED THE PERIL

"When I began as a student in Germany I had a dread of what was coming—the German menace. The German peril was just as plain to me then as the Rocky Mountains and it is just as plain to me today."

"The menace was not its army or fleet, or its growing colonies or commerce. It was a philosophy, a political ideal, a culture, a civilization, but the principles were not mine and the ideals and culture were not to my liking. The absolutism was quite opposed to my ideals of what I regard as British liberty. I do not want it thought for one moment that I have any antipathy to Germany either before or after 1914. (Applause.)"

"If I am opposed to national aspirations then it is national aspirations and not the individual that I am opposed to. I do not want to speak one word of ill-will against any of God's people."

"BRITISH LIBERTY"

"I believe in British liberty because it's Catholic liberty forced by the barons at Runnymede headed by Stephen Langton, the Catholic Archbishop of Canterbury," said the Bishop. "The principles of Magna Charta are Catholic principles through and through from top to bottom and all round. The principles underlying the German menace are not Catholic principles."

IRISH TRUTH SOCIETY

DAIL EIREANN AND LABOR REPRESENTED AT MEETING

This year the annual conference of the Catholic Truth Society of Ireland occupied four days. These four days were devoted to earnest discussion of topics affecting the religious, economic, and social life of the nation. The change in the political status of Ireland imparted added interest to the proceedings. Nearly all the speakers touched upon the utility at this juncture of an institution like the Catholic Truth Society.

Cardinal Logue, now in his eighty-third year, opened the conference. Since the society was established more than twenty years ago, he has been absent from only two meetings and on those occasions he was in Rome. The conference of 1922 was distinguished by three features from its predecessors. For the first time the Parliament of Ireland, Dail Eireann, was represented and many of its members addressed the conference. In the second place labor was represented. One of its leaders read an extremely important paper on "Community Rule Versus Dictatorship," while a member of the Labor party in Dail Eireann made a speech which dispelled the fears of those who were apprehensive that labor in Ireland contemplated revolutionary measures. Finally women were more prominent than formerly and showed that they were prepared to take their part in schemes of social amelioration.

WOMEN BALANCE OF POWER

In a few months time Ireland will have a democratic franchise under which all adults, male and female, shall be entitled to vote. The number of women in the country is equal to that of the men. It is therefore obvious that the women of Ireland will be in a position to exercise a powerful influence upon legislation in the new parliament. A most encouraging and hopeful symptom is the intimacy established between the Irish Parliament at its inception, and the Catholic Truth Society.

Cardinal Logue in opening the Conference said that on account of the deplorable state of the country the voice of the old faith of St. Patrick had been disregarded. People had allowed their ideas to fall into false lines and false sympathies. It was, therefore, a grand thing to have the Catholic Truth Society of Ireland assembled to put them on the right track again. They should all exert themselves to restore harmony and peace in the country and to put an end to all the fighting.

WOMEN CREATE DISTURBANCE

After the Bishop of Clonfert had read his paper on Catholics and citizenship some half a dozen women attempted to create a disturbance. They were promptly ejected. Commenting on the incident the Cardinal said:

"We are assembled to promote a knowledge of the Faith among the people and any persons who came here as disturbers are neither Catholics nor Christians."

Mr. K. O'Higgins, Minister for Home Affairs, said if ordered conditions could not be restored the fabric of Society would totter and the historic Irish nation would go down in futility and chaos.

Very Rev. P. Boylan, M.A., Maynooth, observed:

"We must put aside distrust and suspicion and hatred—curse of Ireland dating back to the old tribal system. In this way, and in conformity with Catholic teaching we may hope not only to heal our own differences but also to bridge those that divide North and South."

Rev. G. O'Neill, S. J., discussing the paper on "Catholics and the Theatre" said what they needed in Ireland were dramatists capable of tackling great and noble problems. The Church could not make herself responsible for the stage because, for other reasons, she could not effectively control it.

Speaking to Father Gannon's paper "Moral Anarchy—a World Phenomenon," Rev. Dr. Moran, Maynooth, was afraid that in Ireland religious observances had been sometimes based only on custom and tradition. Man's will needed to be trained so as to secure obedience to authority. There had been a defect somewhere in the moral education of the younger Irish generation. Obedience was the most urgently needed of all the virtues in Ireland today.

TO STUDY INDUSTRIAL, ECONOMIC, AND SOCIAL CONDITIONS

Rev. Dr. Coffey, Maynooth, discussed the paper of Mr. S. Hughes on "Community Rule Versus Dictatorship." The author of the paper denounced the evils of Marxian doctrines and pleaded for a policy of community rule by which only those functionally best fitted for authority or service would be employed. He advocated the appointment of a commission by the government on which the Church should be represented to inquire into Irish industrial, economic and social conditions. Dr. Coffey accepted the paper as Christian in tone and sound in principle. The arrival of the Labor movement in politics meant that there would be no use in future for politicians who had not a fair knowledge of the forces on which men's bread and butter depended. He supported the social credit movement as an alternative to the present system of financing industry. He believed that if leaders of labor and industry, leaders of commerce and banking, leading politicians and state-men in Ireland came together and examined into the existing financing system and into the merits of the proposed alternative they would adopt the alternative. The Irish people, Christian and Catholic as they were, could go terribly astray unless two things could be clearly proved to them—first, that the actual class war between employed and employers was not only unchristian but downright foolish; and, secondly, that there was another and alternative line of action.

Mr. Davin, a labor member of Dail Eireann, assured the conference that there was not much chance of Marxism or Communism ever getting a grip on Ireland. Bishop McRory in the course of comments on Father Sheehy's paper "Women of Ireland" said:

"In the trying times through which Ireland is now passing women can exercise a great and pacific influence both by their prayer and example and I appeal to the women of Dublin in these dark days to pray to Almighty God that in his goodness He would wipe away the blood and tears from the sweet face of Dark Rosaleen and establish peace throughout the distracted land."

HONORED BY FRANCE

UNVEILING OF MONUMENT TO HERO OF VERDUN

Over the tomb of the most popular figure of the War, Colonel Driant, hero of the Bois des Caures, near Verdun, General de Castelnau made an eloquent speech on the Faith which produces heroes. The occasion was the unveiling of a monument to the memory of Colonel Driant and the companions in arms who fell with him near Verdun. The monument is a large block of stone, with a large cross towering above a multitude of smaller crosses; the sacrifice of the chief and his soldiers commemorated by the emblem of the Divine sacrifice. Cardinal Gasparri sent his congratulations to the sculptor of the monument, M. Calvet.

The Minister of War, and the Bishops of Nancy, Verdun and Strasbourg were present at the unveiling.

After first telling how, after a superhuman battle lasting two days, Colonel Driant fell, never to rise again, General de Castelnau recalled the last cry which he heard from his lips: "Mon Dieu."

"These words," General de Castelnau said, "expressed the whole interior life of Driant. He was a believer. He considered that religion and patriotism should go hand in hand. In all the phases of human existence there is not one which, in order to be truly lived, requires a more vigor or striving for the ideal, a purer spirit of sacrifice, a more complete abandonment of self and, consequently, a more powerful support from above; than the life of the soldier. No hours are more full of anguish than those in which the soldier casts himself into the fiery furnaces of the battlefield where he must dominate the fear which fills man at the approach of death. The soul of the soldier is never more perfect than when his love of honor and country is supported and vivified by a higher faith—faith in God, the Creator and the Redeemer."

Practically every orator made some allusion to the ardent Christian faith of the hero of the Bois des Caures. The Minister of War spoke of him as "the worthy emulator of Roland and Bayard."

ONCE FORCED TO LEAVE ARMY

A military writer of eminence, professor in the School of War and commander of a crack regiment, Colonel Driant, while still young, appeared to have a brilliant career before him, but during the better period of anti-Catholic persecutions, intrigues forced him to leave the army. He was subsequently elected deputy from Nancy, and won great popularity throughout the country by his famous speeches in Parliament as well as through his campaigns in the press and his lectures in the defense of liberty.

When War was declared in 1914 he was over sixty years of age. He was given the command of two battalions of chasseurs, known as "Blue Devils." It was these two battalions which, first of all, withstood the shock of the formidable attack launched against Verdun, February 21, 1916. Only 3,000 men, they held the Bois des Caures. At the beginning of the attack Colonel Driant had said to them in his order of the day: "The chasseurs, you remember, have never left any other prisoners to the enemy but the wounded. The chasseurs do not surrender." Crushed by a bombardment without precedent, which completely devastated the forest, the two battalions nevertheless held 40,000 men in check for two whole days. On the evening of the second day scarcely more than a hundred unwounded men remained, and Driant, who had fought side by side with his men, was forced to order the abandonment of the wood. When the retreat began, he stopped to make some recommendations to Father de Martimprey, the chaplain, who remained on the terrain with the wounded. He shook hands with his men, then stopped again to dress the wound of one of his fallen comrades. A machine gun bullet struck him in the temple.

MONUMENT NEAR WHERE HE FELL

The monument to his memory has been erected not far from the spot where he fell, and the bodies of eleven unknown chasseurs have been laid to rest by his side.

The Bishop of Nancy said Mass in front of the monument: the Bishop of Verdun blessed the tomb, and the bishop of Strasbourg, in a moving sermon, told of gratitude and prayers of the Church of France for the son who had so faithfully served it.

THE CATHOLIC CHURCH

EXTENSION SOCIETY OF CANADA

ARCHBISHOP SINNOTT'S APPEAL

Winnipeg, Nov. 7th, 1922.

Very Reverend Thomas O'Donnell, President Catholic Church Extension Society, Toronto.

Dear Father O'Donnell:

I am in dire straits and it is with more than ordinary anxiety that I make appeal to "Church Extension" to come to my assistance.

My difficulties have been brought about especially by the expense I have had to incur, in order to provide the large Polish population in this jurisdiction, — some 15,000 in numbers — with priests of their own nationality and language. The Poles, scattered far and wide over the Province, were neglected, through lack of priests, and their faith was in grave danger of being lost. I saw that something had to be done, and done promptly, if this catastrophe were to be averted. I need not tell you what excellent Catholics these people are and what a dire loss to Catholicity it would be, both now and in the future, were they to drift from the fold, with all their children. I concentrated, therefore, upon this weakness in our line, and I think I can say that I was fairly successful, for last year I obtained six Polish priests, of whom four were young men and American-born. I have three more young men in the Seminary, of the same nationality. These will fill the gap for the time being and will assure to every Polish settlement in the Diocese the visit of a priest from time to time.

But this extraordinary effort has not only depleted my exchequer, but left me considerably in debt. Notwithstanding my best efforts and some generous gifts from inside and outside the Diocese, I still owe the sum of \$1,684.90 to Seminaries for the board and tuition of my seminarians last year. Nor have I a cent to meet the expenses for the current year, which will amount to \$2,000. Here are my accounts in detail, to show you that there is no exaggeration in the figures:

1921-1922
Seminary, Montreal..... \$290 00
" Toronto..... 474 90
" Orchard Lake..... 900 00
\$1,664 90

1922-1923
Seminary, Montreal..... \$400 00
" Toronto..... 600 00
" Halifax..... 100 00
" Orchard Lake, Michigan..... 900 00
\$2,000 00

Besides, a Diocese in the United States, that very generously allowed two young priests (Polish) to come to this jurisdiction, asks that the money expended on them by the Diocese should be returned. In one case this amounts to \$988.75, and in the other to \$1,288.75. I feel that this is a just demand and, as the young priests themselves are in no position to pay, the obligation devolves upon my shoulders.

But this is only one heading of my wants, though the most important, as far as the work of the Church and the preservation of the faith are concerned. You will bear with me, I am sure, if I mention a few others, that may be called secondary, though almost as vital. I should like to have three chapels at once, — one for a Polish mission, the second for an Indian mission, and the third for the Italian colony of this City. I could tell you some interesting things about the Indian mission. It is on a reserve more than two hundred miles to the north of Winnipeg, where, not so long ago, there was scarcely a Catholic. Several were converted to Catholicity some years ago, after the sudden, and apparently miraculous cure of a little Catholic child in their midst. An old Indian missionary commenced the construction of a log chapel for them, but to this day it has remained unfinished. Recently, delegates from this reserve came to the Fathers to say: "Every Sunday the bell rings to convoke our fellow-citizens to the temple; but for us who have left that church, we look vainly around. There is nothing for us." An effort is now going to be made to finish the little rude church and to give regular service—twice during the winter and several times during the summer—to these poor people. The prospects for numerous conversions are very bright.

TO BE CONTINUED

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto.

Contributions through this office should be addressed to:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Previously acknowledged \$5,708 48

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FRENCH OPINION AND IMMORAL BOOKS

Paris, Nov. 13.—There is a definite trend of public opinion against the unrestricted sale of pornographic literature in France. It is believed that the change of feeling is largely due to the campaign which has been carried on by several of the leading papers for the suppression of Victor Marguerite's book "The Bachelor Girl." Several editors have expressed the opinion that the author's frank portrayal of bacchanalian orgies would justify his arrest.

One result of the agitation has been the voluntary suppression of "L'Entremetteuse" written by Leon Daudet, the Parisian Deputy and Royalist leader. In an open letter to the Archbishop of Paris, Daudet admits that some passages of the book might shock "innocent souls for whom the book was not intended." He added that Flammarion, his publisher, had agreed to the suppression of the novel.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

These burses will be complete at \$1,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

Rev. J. M. FRASER, M. A., China Mission College, Amoy, Ontario

QUEEN OF APOSTLES BURSE

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ST. ANTHONY'S BURSE

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Friend for favor received 2 00

Friend, Sarnia..... 2 00

Jas. Furlong, Drayton..... 3 50

IMMACULATE CONCEPTION BURSE

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M. M. K., Charlottetown 1 00

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$402 00

ST. JOSEPH, PATRON OF CHINA BURSE

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BLESSED SACRAMENT BURSE

Previously acknowledged \$436 06

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$336 80

HOLY NAME OF JESUS BURSE

Previously acknowledged \$280 00

HOLY SOULS BURSE

Previously acknowledged \$1,526 64

Friend, Kintisto..... 2 00

Friend..... 2 00

For Souls in Purgatory

Lucknow..... 1 00

LITTLE FLOWER BURSE

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SACRED HEART LEAGUE BURSE

Previously acknowledged \$2,622 45

IN THE HAND OF THE FORCE

It is estimated that about one thousand floggings by masked men have taken place in the southwest in the past fourteen months. There have been only half-a-dozen arrests and one conviction, that of Dempsey Brown of Paul's Valley, Okla., who was convicted of lashing Mr. and Mrs. R. D. Lindsay and was sentenced to two years in the penitentiary.

Four men have been killed by masked raiders in Oklahoma in the past nine months including three slain at Wilson, when a large body of masked men invaded the home of an alleged bootlegger. While twenty-one were arrested, including some of the leading citizens of Ardmore, and there were no indictments or trials.

PRIEST LEADS RESCUE WORKERS

Spangler, Pa., November 9.—With all of the men officially listed as having been in the Kelly coal mine at the time of the explosion last Monday accounted for, funeral services for most of the eighty who were killed were held in the two Catholic churches here yesterday. The records of the company show that there were 112 men in the mine when the disaster occurred and that many have been brought out either dead or suffering from the effects of the gases generated by the explosion. The death list includes the names of three miners who were rescued alive but afterwards succumbed.

After risking their lives to aid in the relief work the priests from the two Catholic churches here are now busy conducting the last rites of the Church for the dead. One of the outstanding features of the rescue work was the heroism displayed by the Rev. James Spangler, S. B., rector of the Holy Cross Church. A mission was being conducted at his church at the time of the explosion and a number of

miners who would normally have been in the mine, at that time, had remained away from work for the day to attend the services. It was a party of these miners headed by their pastor who made up the vanguard of the rescuers. Father Spangler donned miner's clothes and was one of the first to enter the mine where he attempted to minister to the injured and dying. Forty of the dead were members of his congregation. Priests from St. Patrick's the other parish in Spangler also assisted in the work of rescue and caring for the survivors.



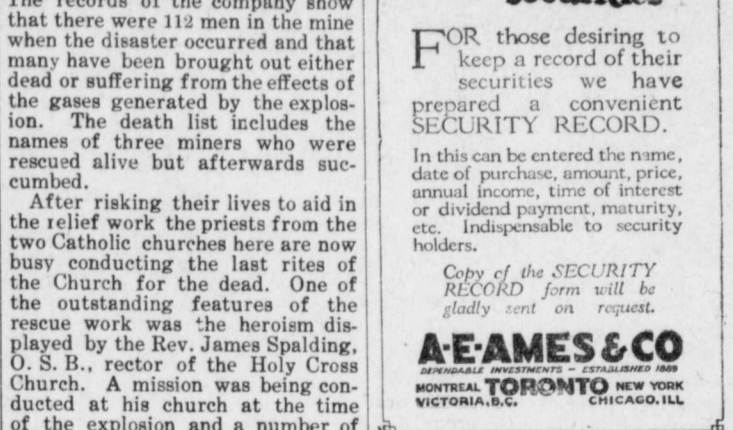
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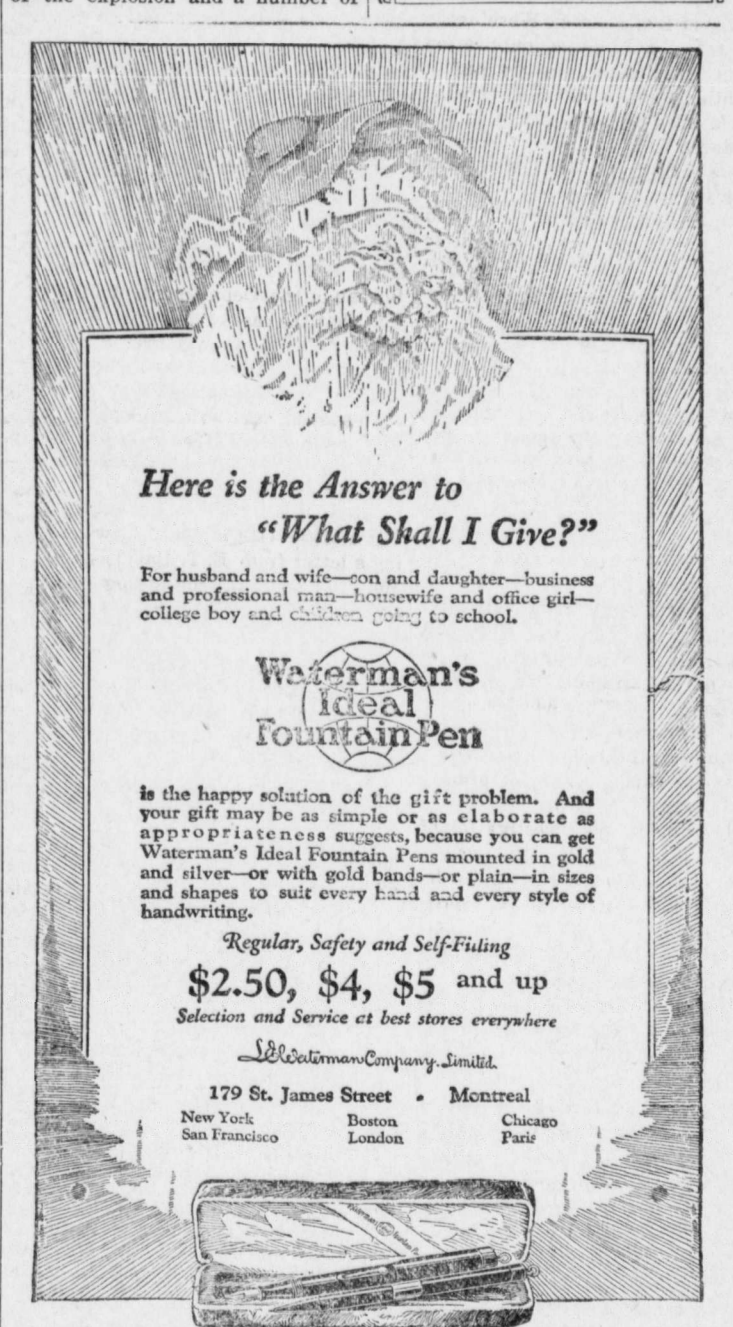
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