

KURDISH REVOLT

AN ANSWER TO THE TURKISH GOVERNMENT'S POLICY OF CREATING NATIONAL CHURCH

By Dr. Frederic Funder
(Vienna Correspondent, N. C. W. C.)

The present free-thinking Government of Turkey is now receiving an object lesson on the danger of drastic Governmental interference with things religious. In this case the religion interfered with is the Mohammedan—the religion of the great majority of Turkish subjects—but there is a fundamental principle involved, and some of the consequences may be not without effect upon the Christians of Turkey.

According to information given to the correspondent of the N. C. W. C. News Service by a person eminently qualified to speak on the subject, the revolution recently raised against the Turkish Government by the Kurdish tribes is a direct result of the action of Kemal Pasha's Government's action in support of the policy of creating a Turkish National Church, subordinate in all things to the civil government.

One of the methods adopted by the Government in its efforts to "reform" the Mohammedan religion was what amounts to a confiscation of ecclesiastical property, the so-called Vakuf lands. It is this particular action which has raised a storm that may be disastrous in its effects. Although it is true that the administration of the Vakuf lands by the Mohammedan ecclesiastical authorities was subject to grave abuses, nevertheless, the economic consequences of confiscation of these properties are so far-reaching that trouble was inevitable.

According to the laws governing the Vakuf lands, the donors of these lands were permitted to impose an obligation upon the funds derived from the lands for the payment of annuities to their heirs. Annuities thus provided for are very numerous, but the difficulties they present are not nearly so perplexing as those presented by the thousands of tenants on these ecclesiastical properties. Practically all of these lands are now covered by leases under which the tenants, even to this day, pay exceptionally low rentals. Thus it is evident that Governmental confiscation of these lands is regarded by the tenants as well as by those receiving annuities as an encroachment upon their rights and as imposing a menace on their means of livelihood. From the ranks of the Hodjas, the minor Mohammedan clergy, who are themselves seriously hit by the Government's policy, a number of fanatical preachers have arisen to charge the Government with violating the laws of the Prophet. Such leaders were the originators of moving spirits in the Kurdish revolt.

Announcements from Constantinople that the Kurdish revolt has been suppressed must be taken with a large grain of salt. The Turkish army is not equipped to conduct a major operation in the mountains and even if it had the necessary strength and material it would have been unable to make progress during the past few months because of the severity of the winter in those highlands. It will be several months before it can be ascertained whether or not the Turkish Government can deal effectively with the revolt.

The Kurdish highlands have long been the most turbulent corner of the Turkish Empire. The region is inhabited by a warlike, semi-barbarous, liberty-loving population. The Kurdish tribesmen—practically all of whom are Mohammedans—number about 1,500,000, and alongside them live about 200,000 Nestorian and Jacobite Christians. During the World War more than half a million Catholic and Orthodox Armenians were massacred by the Kurds in a series of terrible massacres. To this day the ruins of Armenian Churches and monasteries are filled with human bones, evidence of the atrocities of 1916 and 1917. It is the semi-barbarous mountain tribe responsible for such things as these that has risen in an Islamic religious rebellion against the Turks. In combating the revolt the Turks face a heavy handicap in the character of the country in which the tribesmen

live. It is traversed by high mountain ranges difficult of access. In some cases narrow foot paths are the only avenues of travel through mountain passes 6,000 feet high.

FOR THE PROPAGATION OF THE FAITH

Bishop's House, 90 Central Ave.
London, Ont.
May 15th, 1925.

Dear Rev. Father:
I am sending you herewith the returns from the various parishes of the annual offering to the Society for the Propagation of the Faith. I wish to present to yourself and to your parishioners my sincere congratulations on this most generous and creditable result. The devotion of your people and yourself to this most sacred cause cannot but bring a blessing upon the whole Diocese, while at the same time it will contribute largely to the spread of the divine gift of holy faith amongst peoples who have it not.

With my best wishes and my cordial blessing, I remain,
Yours faithfully in Christ,
M. F. FALLON,
Bishop of London.

DIOCESE OF LONDON
SOCIETY FOR THE PROPAGATION OF THE FAITH
SECOND ANNUAL STATEMENT,
MAY 14TH, 1925

Petite Cote (1924).....	\$ 9 85
Tillsonburg.....	9 85
Petite Cote (1923).....	11 05
Holy Trinity, Windsor.....	12 00
St. Augustine.....	19 35
French Settlement.....	19 85
Paincourt.....	26 00
St. Clare, Windsor.....	25 00
Forest.....	27 60
Alvinston.....	32 90
St. Joseph's, Sarnia.....	34 55
Raleigh.....	35 00
Staples.....	38 25
St. Peter's.....	40 00
Walkerville (1924).....	43 40
Corunna.....	45 00
Thamesville.....	48 00
West Lorne.....	49 85
Port Lambton.....	49 85
Ford (1924).....	50 00
Blessed Sacrament, Chatham	50 00
Logan.....	51 00
St. Joseph's Hospital, London	51 20
Clinton.....	52 15
Leamington.....	57 75
Zurich.....	57 90
West Lorne.....	62 80
Strathroy.....	63 80
Immac. Conception, Stratford	65 00
Parkhill.....	65 00
Ashfield.....	66 15
Petrolia.....	68 40
Walkerville (1923).....	68 85
McGregor.....	73 10
Woodstock.....	75 00
St. Mary's, London.....	75 00
St. Patrick's, London.....	75 00
Big Point.....	75 00
Wingham.....	75 40
Hesson.....	79 70
Ridgetown.....	81 50
St. Michael's, London.....	95 80
Our Lady of Prompt Succor,	
Windsor.....	99 85
Ford (1923).....	100 00
Biddulph.....	100 00
Simcoe.....	100 80
Wallaceburg.....	103 00
La Salette.....	107 55
Mt. Carmel.....	109 00
Sandwich.....	114 95
Woodslee.....	115 80
Kinkora.....	124 85
Dublin.....	125 25
Loiselleville.....	132 00
Belle River.....	132 80
Seaford.....	134 85
St. Columban.....	139 85
Our Lady of Mercy, Sarnia.....	140 00
Stoney Point.....	140 00
Ingersoll.....	143 30
Tilbury.....	149 85
St. Thomas.....	159 50
Tecumseh.....	159 80
Amherstburg.....	162 85
St. Alphonsus, Windsor.....	177 60
Maidstone.....	194 80
St. Mary's.....	214 00
St. Joseph's, Stratford.....	240 00
Immac. Conception, Windsor	243 55
St. Joseph's, Chatham.....	252 95
St. Joachim.....	264 80
Cathedral.....	500 00

BALANCE SHEET	
RECEIPTS	
Balance.....	\$ 314 46
Receipts from Parishes.....	6,994 16
Interest.....	72 77
	\$7,381 39

EXPENDITURES	
Annals.....	\$ 107 00
Sundries.....	18 50
Cash on hand.....	7,260 89
	\$7,381 39

J. C. KELLY,
Secretary-Treasurer.

NEW BOOK

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The American boy has doubtless often wondered what sort of boy his Irish cousin was. He now has a chance to find out, but at the same time he will be highly amused at the way this chap speaks English.

For sale at THE CATHOLIC RECORD, London, Ont.

SOCIETY OF DIVINE WORD

WONDERFUL SPREAD OF ITS MISSIONARY WORK

By Dr. Frederic Funder
(Vienna Correspondent, N. C. W. C.)

There is to be celebrated this year the fiftieth anniversary of one of the Church's most remarkable institutions, and one well known to Americans—the great missionary Society of the Divine Word.

Half a century ago, the Society was struggling into existence in a humble little house in the Dutch village of Steyl. Today it has four bishops, 200 priests, 367 Sisters in the field; 178 priests, 90 Brothers and 300 Sisters in colonial parochial work, and 760 priests, 1,000 lay brothers and 460 students laboring in its 33 mission houses.

Americans know it for its Negro mission work in the United States, conducted from the Provincial House and Scholasticate at Techy, Ill., where the first mission house of the Society in the United States was established in 1909. Other institutions of the Order in America are the Sacred Heart Mission House at Girard, Pa.; St. Francis Xavier Mission House for Colored Students at Bay St. Louis, Miss., and the Novitiate at East Troy, Wis. Five Southern missions, mostly in the State of Mississippi, and a mission in the Philippines also are conducted by the Society.

Arnold Janssen, a priest of Goch, Holland, first conceived the idea of the Society. In June, 1875, he acquired a tiny house at Steyl, which is near the German border, and there assembled a humble little company. There were a former journeyman carpenter, a clergyman from the Tyrol, another from Luxembourg, Johannes Anzer, of the Regensburg Seminary, later to become the first bishop from the order, and three grammar school lads who still had their schooling to complete.

Many doubted the little community would have the vitality to survive. But indomitable zeal founded the order. There was a phenomenal growth, and shortly the order was militantly at work in the field.

FOUNDER SAW VISION REALIZED

When the founder died, early in 1909, he could count 460 priests, 698 Brothers and intended Brothers, and 1,066 students ardently at work in the missions and the five training schools of his infant Society. In its five heathen mission territories, the number of baptized had risen from 150 to the astounding total of 68,465, and 50,000 other pagans had received religious instruction.

Thenceforward the growth has continued unabated. The Society now has three large territories for mission work in China, one with 106,000 Catholics and 44,000 catechumens, another with 9,000 Christians and 2,400 catechumens, and the third with 3,000 Christians and 3,500 catechumens. It also has two mission stations in Japan, one in the Philippines with 41,000 Catholics, one in the Sunda Islands with 77,000 Catholics, two in New Guinea, with 10,000 Catholics, and an Indian mission in Paraguay, in addition to the Negro mission in the United States.

In Argentina the Society maintains six dioceses, 19 parishes with four higher and 37 lower schools; in Chile it has two grammar schools, one commercial high school, and a seminary for priests; in Brazil it has 16 parishes, a commercial high school, a polytechnic college which is the largest in the country, and six other schools. From 25 convents, of which seven are in Germany, two in Austria, two in Poland, four in Holland, one each in Slovakia and Hungary and, since 1909, five in America, every year there go forth well-trained missionaries of the Society of the Divine Word.

OBITUARY

STEPHEN FARRELL

The funeral of the late Stephen J. Farrell, whose death occurred in Arthur, Ont., on Monday, May 4th, took place on Thursday forenoon from his late residence in West Garafraxa, adjoining the town, to St. John's Church. Solemn Requiem High Mass was celebrated by Rev. Father Traynor with Rev. Father Doyle of Kenilworth, as deacon and Rev. Father Malone of Mount Forest as sub-deacon. The large auditorium of the church was well filled by old friends and neighbors of the deceased, who were anxious to pay a last tribute of respect to the memory of one of who for three quarters of a century had been prominently identified with the affairs of the community, winning in this loving period of active life, the esteem and respect of all with whom he was associated.

After the Requiem ceremonies had been solemnized, the cortege proceeded to the Arthur Catholic Cemetery, where interment took place. Those who acted as pallbearers were: Wm. Chahalan, Luke Harcourt, Philip McGivney, Edward

O'Meara, John Haley and Peter Birns.

The late Mr. Farrell was born on Dec. 26, 1834, on a farm, on the Eramosa Road, not far from Guelph. He held the distinction of being Wellington County's oldest native son, and his entire life was spent in it.

He was married in 1868 to Margaret Balfe, who predeceased him in December of 1911. He leaves to mourn his loss a family of five sons, John of Guelph, Thomas B. Stephen and Neill of Arthur, and Ignatius of Rochester, and three daughters, Mrs. J. Stack and Mrs. N. McDermott of this vicinity, and Sister Perpetua, St. Joseph's Convent, Mount Forest. He is also survived by one brother, Mr. Con. Farrell of Arthur.

GETTYSBURG'S NUNS

86-King Street West,
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Gettysburg, Pa.—In this little battlefield shrine town, visited by thousands of patriotic Americans each year, there was dedicated this week an imposing memorial to the disinterested ministrations of Catholic Sisters to suffering humanity while they may find it.

It is in the form of a graceful new front to St. Francis Xavier's Catholic Church. Within the walls of this edifice, in 1863, while the greatest battle for the Union was raging, and for weeks afterward, Catholic Sisters of Charity from Emmitsburg, Md., nursed the wounded of North and South alike, regardless of faith or national allegiance. Their carriages actually rolled through blood to take them on their mission of mercy.

Knights of Columbus of Pennsylvania two years ago recognized the noble sacrifice that was here to be memorialized. It was they who reconstructed the front of the little church, at a cost of \$50,000.

THE TABLET MEMORIALS

One of the tablets memorializes Father Corby, whose statue is on the battlefield, and who gave Extreme Unction to hundreds who lay dying in the fighting. The other depicts Sisters of Charity ministering to the sick and wounded. On one tablet is the following legend: "During the Battle of Gettysburg, this house of God became a hospital for wounded soldiers. Within its hallowed walls brave men of North and South, foes on the field of battle, through weeks of pain were nursed with tender and equal care by the Sisters of Charity of Emmitsburg." On the other tablet are the words: "Pennsylvania Knights of Columbus, in token of ancestral pride as American Catholic citizens, renovated the facade of this hospital church, 1925."

The entire monument constitutes one of those permanent memorials which, as Bishop McDevitt has said, "will emphasize the part which Catholics, inspired by faith and self-sacrifice, have had in whatever concerns the life of America."

INTERESTING JUDGMENT

The Salada Tea Company was sustained in a judgment rendered February 16th, 1925, by the Exchequer Court of Canada, in its suit against a firm which placed on the market a blend of tea with a label so closely copied from the distinctive and well known "Salada" label that almost any buyer could have been deceived.

DIED

DIXON.—At Sudbury, Ontario, on Monday, May 11, 1925, Mrs. F. L. Dixon, aged thirty-five years. May her soul rest in peace.

GRANT.—At his late home near Metcalfe, Ont., on April 29, 1925, Mr. John Grant, leaving a wife, two daughters and five sisters. May his soul rest in peace.

HAWKINS.—At his home in Kennedy, Sask., on Saturday, May 9, 1925, Mr. William Hawkins, formerly of Nichol Township, Wellington Co., Ontario, aged seventy-two years. May his soul rest in peace.

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" 1st—Aurania to Liverpool.
" 15th—Aurania to Plymouth—Cherbourg—London.
" 21st—Aurania to Liverpool.
" 22nd—Antonia to Plymouth—Cherbourg—London.
" 29th—Aurania "

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