The Catholic Record

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LORD MAYOR MCSWINEY

We make no apology for devoting so much space to the heroic resistance of McSwiney's indomitable spirit, to shameless and ruthless brute force. The whole world stands aghast at British frightfulness. while the heart of humanity throbs with deepening admiration for the gentle yet heroic patriot who is laying down his life for an ideal.

The case of Cork's Lord Mayor focuses the attention, the sympathy and the reverence of the whole world on the unquenchable spirit of Irish nationality and Ireland's valiant fight for freedom, of which Terence MaSwiney is at once a symbol and an inspiration

McSwinsy's death, which must soon occur, will achieve a victory surpassing the greatest battle in the Great War. His own soul-stirring words in this connection are prophetic. In that noble inaugural address, which breathes the spirit of purest patriotism and religion, and for possessing a copy of which he was adjudged guilty of sedition, the Lord Mayor said to his colleagues of Cork Council :

"The liberty for which we today strive is a sacred thing inseparably entwined with that spirit and liberty for which the Saviour of Man died and which is the inspiration of all just government. Because it is sacred, and death for it is akin to the Sacrifice of Calvary, following far off but constant to that Divine example. in every generation our best and bravest have died. Sometimes in our grief we cry out foolish and unthinking words, 'the sacrifice is too great,'-but it is because they were our best and bravest that had to die. No lesser sacrifice would save us. Because of it our struggle is holy; our battle is sanctified by their blood, and our victory is assured by their martyrdom. We, taking up the work they left incomplets, confident in God, offer in turn sacrifice from ourselves. It is not offer it sustained by the example of our immortal dead, and that Divine example, which inspires us all for the redemption of our country."

Commenting editorially upon the heroic bravery of McSwiney, the Manchester Guardian says:

"The slow torture of the Lord Mayor of Cork is a phase of British as he was stooping at his work. At rule in Ireland which it is impossible the same time all the statues in the to justify. On the lowest ground of expadiency Mr. Lloyd Gaorge grouped themselves around the little slammed the door og his own muchvaunted policy of conciliation, when he denied the request of the Dominion Home Rule moderates for the release of Mr. McSwiney. In the the country is as much a place of newspaper comments on this case pilgrimage as the house in Templesight is altogether lost of the most more. important aspect of the case, the "As far back as the 5th of July nature of the crime for which the the statues had been bleeding in Mayor is in gaol, and the method by both houses, but everything was which he has been convicted. If he kept a discreet secret until the 20th were in gaol for murder, there would August, when both Dwan and Walsh be little public sympathy shown were warned the time had come were he to choose to cheat the for the public to know. From Joly gallows. But if, as is the case he were being confined for a trivial had many visions of Our Lady and offence in the eyes of English law-a conversations with her, mostly law to which he is not subject—and outside where his work lay; and if he were acting-as he undoubt- always where she appeared traces edly is-from very high, patriotic of blood were visible. motive, then the reasonably minded "At first he kept his secret, but public will join in condemnation of finally confided what was going on have votes and are beginning to run the conduct of the British Govern. to the people for whom he worked, for the legislatures, and will soon patrons make the fashions in public ment toward him. McSwiney was who had treated him almost as an have the privilege of paying pole tax, tried by court-martial, and acquitted adepted son. on the first charge, of being in "He was advised to question the them anyhow, but prefer to indulge prising and ingenious business men possession of the secret police mysterious visitor, and was told:- them in as many of their fads, cypher. On the other charges, of 'I am a messenger from Heaven; fashions and fancies as possible. being in control of this cypher, and I am the Blessed Virgin.' He was of being in possession of documents told that God was angry with all pretty hot. Have you noticed that ance, our semiert, and our pleasure

sentenced to a term in gaol, and mission was to turn men's hearts have been larger and heavier than in One cannot see a summer evening removed from Ireland to England. from sin and pride. armies, guns and tanks of Imperial defeat."

THE BLEEDING STATUES OF TEMPLEMORE

said to bleed profusely from the eyes, mouth and other members.

Quite naturally Catholics are askinformation regarding these seeming. ly miraculous happenings, than is furnished by mere press despatches; and are asking how the Church lowing is extracted: views these wonders.

As it has always been the constant deliberation and careful investigation that a pronouncement upon the Templemore and Curragheen will be given, if ever. Meanwhile the only comment we offer is a statement of the main facts of the case.

The principal people involved are a nineteen year old boy named James Walsh and Mr. Dwan, the owner of the house in Templemore, where the bleeding statues are.

James Walsh had been a novice at the Cistercian Monastery of Mt. St. Juseph's, Rosorea, about twelve miles from Templemore. Endowed with but indifferent health, which ill fitted him to observe the rigors of the austere Cistercian rules, he was advised to leave the monastery, with an assurance that he would be received back at the age of twenty-one. provided his health had improved. After his departure from Mr. St. Joseph, he returned to Templamore where he engaged as a farm laborer, residing in a house balonging to Mrs. Dwan.

Mr. Walsh is described as a quiet, modest, unassuming lad, and the local clergy bear witness to his outstanding pisty and goodness. He is perfectly normal in every respect. and not given to hysteria or nerves. nor is he at all odd or exceptional in his ways.

Mr. Dwan, his employer, is a strong burly man, of good education and intelligence and a most unlikely subject to be accused of credulity. He and his family are ordinary fervent Irish Catholics of a vivid and strong faith.

Mr. Dwan's statement regarding the remarkable happenings is reported in the Irish press as follows:

appeared to young Waleh and told quality. him where to get a spale. Then Our Lady appeared and indicated a spot in the earthen floor of his bedroom where he was to dig. He did so, and at once the water sprang from the ground with such force as room came from their places and well or spring. After some time Walsh put them back in their places. but three of them miraculously returned again. This farmhouse in

5th the boy Walsh is alleged to have

his life for his country. Whatever | Various other communications are resistance of a whole nation of men boy is silent, the bleeding of the like McSwiney will reduce the statues continued at various times, mate damage might be. and at last it was made known to England to impotence and ultimate Walsh and Dwan that the time had were, and when consciousness returned he said it was revealed to items have appeared in the secular him that the world should know. press regarding remarkable scenes The same evening it was made which are reported to be taking place public, and since then Templemore almost daily at Templemore, County has been the scene of one vast Tipperary, where the statues in the pilgrimage, full of faith, in which house of a certain Mr. Dwan are all the broken and maimed and diseased are broughtato be cured."

The Rev. P. Collier, who visited Templemore for the express purpose ing for more definite and trustwor by of investigating the case thoroughly, has embodied his impressions in an article which has appeared in the Catholic Times, from which the fol-

"The morning train by which we policy of the Church to proceed and as we reached the broad main because it is the fashion, and because slowly and cautiously in such street of the town at the lower end besides that, they think the furs immatters, it will only be after mature a surging crowd centred round a prove their appearance, which is certain house. It was early, and true. They slobber their faces and it is necessary; and it exists now far yet there must have been at least lips with red powder and paint more than may be always apparent. fiscation and oppression. They on the establishment of these courts. so called miraculous happenings at from 5,000 to 8,000 people. There I reached the crowd, and with diffi. makes them look better, because it is it find satisfaction? Where can by their policy of taking everything culty made my way through the the fashion. One may say then, that it have its say? mass of people to the house where they follow fashion more cheerfully What we call fashion is not the the miraculous statues were. Being when it makes them look better, but creation of public taste; it does not as carrying the Bible in one hand a priest, I was admitted soon, though some less fortunate told me they had been waiting since the day before.

"The door opens into a small stationer's shop, and to the left of the entrance there is a small room with a table, on which the bleeding statues are placed. A moment's look and a feeling of awe and reverence draw the visitor to his knees. This is what I saw. There are three statues, and a crucifix with a plaster figure of Our Lord. The tallest statue is one of the Blessed Virgin alone; then there is Our Laly with the Divine Child : then St. Joseph with the Child, and the Crucifix Each one of these four has bled from the eyes, the blood trickling down the face, neck, breasts and body of the statues to the ground. The blood is evident and unmistakable on each one, and I was shown a piece of linen on which the statues stood spaked through four folds. There is no possibility of doubting as to the blood. It is not something like blood, but the real thing. You have not to examine closely; it is plain and manifest. Of the three statues, the smaller one of Our Lady and the Child is most remarkable. It is literally bathed in blood, and the face is most piteous, as if with tears and sorrow. Since visiting the place I have heard that some of the blood has been analysed by an expert in Dublin, and the test has revealed One night the Divine Caild

" But it is blood, red, natural. It was congealed when I saw it, but one of the priests of the town told me that when he touched the statue earlier the blood was still liquid, and some of it adhered to his finger. I principle. At once, the principle was in the house for three hours to strike him in the face and eyes and was in the room with the eyes, less real; or she persuades herstatues on three separate occasions for a considerable time.

"Whatever will come of it, or wherever it will end, I am assured there is no fraud or deception. I great exposure of the feminine perhave verified at least one of the who are wilfully parverse, and who alleged miraculous cures. It may care nothing for modesty anyhow, last or it may not. But things have the case would call for no study. happened which are not of this One does not need to study deeply world; things which have placed the actions of those who care noth-Templemore on the mind as a shrine ing for morality; their case is where holy things have been, and plain. which will make it a holy place. The faith of the common people the inmates of a brothel that it behave crowned it as a shrine where comes necessary to search out the God has again made known His mental processes which lead them

> FASHION'S POWER BY THE OBSERVER

It is always dangerous to criticize the ladies; and even now when they men don't care much to criticize

likely to cause disaffection, he was the bleed shed, and that her the furs worn in July and August being secondary matters.

The moral aspect has been dealt "He was also told to say 'Seven expect that next summer or the women without being forced to the to illustrate for the benefit of future with by church authorities. So long Our Fathers' and seven 'Hail summer after they will wear their conclusion that they are not doing generations, the loveliness of their as the intention of McSwiney is not Marys' in honor of the Blood trick. for coats. Stand it? Of course. If what they would best enjoy doing, conception of freedom of conscience. suicide, but resistance to British rule ling from the Sacred Wounds, and fashion were to decree that women but have been humbugged and are And when having, in keeping with in Ireland, he is doing what every this has become the special prayer should wear suits of chain mail, doing their best to enjoy it. Nor the scriptural injunction, in the soldier of freedom doss who hazards of the pilgrims at Templemore. and casques on their heads, they can one see a great audience in a course of years, increased and multithe outcome may be, the passive said to have passed on which the their frail forms would manage the stupidities of a circus clown in even- olic colony of Maryland and availed

> come to 1st the public know. The forces to determine a woman's it not that fashion has decreed that ating their enlightened understandboy went into a trance or swoon actions, and shape her ideas, is this is to be their entertainment, and ing of toleration. For when, by the before the altar where the statues fashion. Men follow fashions, too; none other. but they do it half heartedly, comterror of being "out of style."

fashion unbecoming; but when a say in the making of the fashions Catholic. And so we have again the fashion really improves their appear, with which they are so much con. working out of that wonderful may be tried by court-martial. principles to comply with it.

They wear furs in the midsummer travelled was full of early pilgrims, heat, to their acute discomfort, about the manufacture of what they although they privately doubt that it But where is its outlet? Where can aroused the hostility of the Red Man martial said: they follow it anyhow.

skinned, fresh lipped, painted like a matter merely. worn-out actress going on the stage | We follow fashions, and are bored want to look wall.

Are the people of Canada bankrupt of stuff. in feminine beauty, that our girls in the fresh blocm of youth must resort to rouge and lip-stick?

What a phenomenon is this power wonder at. But the fashion is not confined to them. In fact, the lipstick is plied most vigorously by young girls who need no such pretences.

This fact gives emphasis to the point I wish to make, namely, that the feminine psychology lends itself to slavery in the matter of fashion. And, when we get a grip on that idea we begin to understand why women, even women who have had the benefit of sound Catholic teaching on the dangers of immodest dress; and on the responsibility of those who tempt others to sins of thought, are often found, not only following immodest fashions in dress, but trying to defend and justify them.

The most subtle appeal to a woman to forego a moral principle is to tell her that it is the fashion to do the thing which involves that sacrifice of which is involved becomes, in her self that it is a principle which can be applied or not applied according to circumstances.

If the present fashions, with their

It is when good women dress like power and His presence upon earth." i ito a position which they would refuse to occupy if its full significance were plain to them.

Fashion in dress, like fashion in public entertainment, is a matter of trade and commerce. Women do not make their own fashions in dress, any more than the play or picture entertainment. In all these things we are wholly in the grip of enterwhose concern is, first of all, and all the time, with the amount of money The past few months have been they can make out of us; our appear-

The only hope for a change seems | England, Catholics began once more pared with women. They are less to be in an organized movement to feel the weight of the Cromwellian fettered by fashion; and it is not amongst those whom I may call "the conception of democracy, the machinpossible to stampede them with the consumers" of fashions, directed to ery of the very laws which had been the invention of saner and more framed to protect minorities in Mary-But the women-I say it with satisfying fashions. Why cannot land were turned to the destruction trepidation but with conviction-are women, who pay, and pay dearly, for of the framers. No sooner did the really slaves of fashion. They are being made ridiculous in their dress, Puritans in the Proprietary find in Ireland: slaves to fashion even when they and for being even put in an equi. themselves with the upper hand than privately consider that particular vocal moral position, have more to it became a penal offence to be a ance or their attractiveness in the cerned? Why cannot men and Puritan idea which we are still asked eyes of men, they will go danger. women, who pay for the privilege of to believe made for freedom of conously near to sacrificing important entertainment which is not, in most science, and gave birth to free insticases, what they would choose if they tutions on this continent. had any choice, have more to say are to be the consumers of.

Create taste, someone will say. Create taste, how? Taste of course;

come from or through public taste; Speaking of this painting business, it is set and fixed by a few persons what a saddening thing it is to see and groups of persons on commercial girls of seventeen to twenty-five principles, and with a view to makyears of age, naturally lovely, clear. ing money; taste being a secondary

to play the role of a young girl? stiff in theatres, not because of our What's the idea? Ask them why taste, but because a few people have they do it, and they tell you they decided that they can make most money by feeding us on certain kinds

But, someone may say, if the public did not like it, they would not patronize it. But they would; and they do. The habit of being enterof fashion which can lead youthful tained is easily formed; and once beauty to hide itself behind red formed, thousands will fill theatres paint! I can understand the passé no matter how poor the entertainwoman resorting to artificial expedi- ment is. People would not stay ents; and if it were only they who at home today if they had to listen did it, one would not have much to all the evening to Chinese tom-toms.

> NOTES AND COMMENTS In Boston and throughout the New England States they are about today. to celebrate the tercentenary of the Landing of the Pilgrims, and the

as the founders of free institutions. and pioneers of religious liberty on self, was one of the first to remove this continent is being pushed to the the mountain of calumny and misvery limit in pulpit and press across representation with which Puritan the line. In Canada, too, this proud boast is being made, and a clerical Maryland settlement. In his "Day Irish subject at the will of any scribe in one of the big dailies Star of American Freedom," a work vapidly enquires: where would we of independent research published out trial. be today were it not for the Pilgrim sixty five years ago, Mr. George Fathers?

history. Brave and venturesome olic colony of Maryland, the early through and through with blood.

escape repressive laws against their religious beliefs: they inaugurated burning superstition, the treatment secution of Catholics whenever or liberty in America. One can in this forthcoming Pilgrim tercentenary. connection but re echo the exclamation of Patrick Henry, the orator of the Revolution: "If this be liberty give me death."

In New England the Puritans had any pravious summer. One is led to procession of fur clad, painted it all their own way and proceeded would unquestionably do it; and theatre forcing a laugh at the crude plied, they overflowed into the Cath-And what does all this mean? It out of it and would gladly exchange of that Proprietary afforded them, means that one of the most powerful | it for some other entertainment were | they lost no time in further elabortyranny of their fellow-fanatics in

> aboriginees. Every account that has tried by his enemies. come down to us of their dealings they wanted by force, and even their eyes of both of two races at war missionaries are invariably depicted with each other." missionary in Canada, who, without heart of the continent and laid there regulations. the foundation both of civilization and of religion, his own life usually being the forfeit.

> IT IS so easy for interested individuals to forget these things, and to ale and be rearrested under these stake all upon the assurance of a regulations and brought fer trial claim. "We claim everything, me for the same offense before a courtand Jim," a well known Vice Presi. martial. In the last year British dential candidate was made by the caricaturist to say in the midst of an men against the oaths of 20 respect election. That was the cry of the able Irish citizens and have by such Puritan, and although he has long since given place in New England to the Irishman and the French Canadian, his descendents throughout the Union, and those who think with them in Canada, are turning their backs upon the facts of history and claiming everything that is of good

As To the real founders of relig. authority.' customary allusion to those worthies | ious liberty in America let us giva place to one who, a Protestant himperfidy had covered the facts of the lations make it possible that any Lynn-Lachlan Davie, wrote:

This CLAIM, so unctuously and in Maryland) labored with their lay death for political offenses by these valugloriously put forward by the assistants in various fields, and courts martial. descendants of the Pilgrims, and so around their lives will forever glow under the presented the presentation of the Pilgrims, and so around their lives will forever glow under the presentation of the Pilgrims, and so around their lives will forever glow under the presentation of the Pilgrims, and so around their lives will forever glow under the presentation of the Pilgrims, and so around their lives will forever glow under the presentation of the Pilgrims, and so around their lives will forever glow under the presentation of the Pilgrims, and so around their lives will forever glow under the presentation of the prese thinking public, must be little Their pathway was through the nel of the courts mar ial which shall short of disgusting to those who desert; and their first chapel the try Irishmen for an offense punishknow anything of New England wigwam of an Indian. Two of them able by death is, the new regulations were here at the dawn of our history: ordain, to be constituted differently men there were undoubtedly in the they came to St. Mary's with the shall include as a member of the little band that on Flymouth Rock original emigrants; they assisted, by court "a person nominated first set foot upon American soil. pious rites, in laying the corner. Beftish Lord Lieutenant of Ireland And amongst them also were men of stone of a State; they kindled the and certified by the British Lord deep and reverent niety according to have seen the bleeding statues, and son, were practiced only by women deep and reverent piety according to torch of civilization in the wildertheir lights. But in contradistinction to the work of the French colonic tion to the work of the work ists in Canada and the English Cath- the religion of Christ to the simple safeguard to Irish subjects who are sons of the forest. The history of to be tried for their lives before history of New England is saturated Maryland presents no better, no purer, no more sublime lesson than the story of the toils, sacrifices and THE PILGRIMS left England to successes of her early missionaries."

> "LOOKING, THEN, at the question in America a reign of terror against under both of its aspects," continues all those who differed from them in Mr. Davis, "regarding the faith either religious belief for which history of the delegates or of those whom paid in one case only. Every Irish furnishes no parallels. It is but they substantially represented—we subject brought before a necessary to mention the witch- cannot but award the chief honor to the members of the Roman Church. of Quakers, and the unrelenting per- Te the Roman Catholic freemen of Maryland is justly due the main wherever opportunity presented credit arising from the establishment, itself. These are the outstanding by a solemn legislative act, of religfacts in Puritan history, and yet in jous freedom for all believers in face of it all we are asked to accord Christianity." But the world is not to them the parentage of religious likely to hear much of that in the

> > every object on which it shines.

IRISH COERCION ACT ANALYSED

By Arthur Griffith British Government has officially acknowledged the collapse of all its authority in Ireland. This official acknowledgement is tacitly made by the issue on August 21 of a series of new "regulations" for the government of Ireland. These weight somehow, whatever the ulti- ing dress, without being forced to see themselves to the full of the protective regulations are such that the moder These that they are getting very little fun tion which the wise and liberal laws ate pro-British press in Ireland has already described them as "laws of appalling severity." The main purose of these regulations is to legalize military terrorism in every part of Ireland. Henceforward th liberty of Irish citizens is to hang on the favor of any one of the nu ous "competent military authorities" whom England has established as petty depots over every Irish county. JUDGES WHO ARE ENEMIES OF THOSE WHOM THEY TRY

Among other forms of coercion the new regulations set up these laws

Regulation 3 (1 5) ordains for any misdemeanor whatever whether committed before or after the issue

It should be understood that in Ireland there are stationed no Irish regiments. Every court-martial, therefore, will necessarily consist of English army officers, ignorant of Irish conditions and Ireland's claims to independence, It is also claimed for the Pilgrims In short, any Irishman tried by that they carried the Gospel to the these court martials will in fact be L. Hammond, prominent English author and publicist, writing in the with the Indians tells a tale of con- Manchester Guardian on August 17

"Prisoners and judges will meet as enemies, representatives in the

Regulations 23 ordain that any and a musket in the other. Against Iri h subject may be arrested and this place the history of the Catholic tried by British court-martial for an (c) done at any time in the past which act was not at the time at food or scrip and with no weapon but which it was done an illegal act, but the cross, penetrated to the very which is no -made illegal by these

It arises out of this that any Irish subject who had in the past been arrested on suspicion of having committed an offence and who was released because no evidence sufficient to convince a civil court of the guilt of the suspect was discovercurts-martial in Ireland accepted the oath of 21 British policemeans found the accused guilty and have sentenced them to long periods of penal servitude.

LEGALIZING IMPRISONMENT WITHOUT

Regulations 3 (6) ordsins that any Irish subject arrested for trial by court-martial "may, on an order made by the competent naval or report in the life and institutions of military authority be detained in any of his Majesty's prisons * * * until thence delivered by order of tie competent naval or military

No limit is put to the period of this detention pending trial. Thirty of the present Irish Members of Parliament were imprisoned on a false charge for ten months without being brought to trial. The new regu British naval or military authority may remain in prison forever with

LEGAL KNOWLEDGE AND EXPERIENCE Regulation 4 (5) ordains that any "Before the year 1649, they (Jesuits Irisa subject can be sentenced to

authority who is empowered to nominate the person of "legal knowledge and experience," this high-placed soldier nominates, the lesser British employees will not hesitate to certify. But it is a valuable comment on the whole system of legalized military terrorism which these new regulations create that martial not empowered to inflict the death penalty is, on the admission of regulations themselves to be tried by a court which is without a person of 'legal knowledge and experience."

Regulation 8 (1) thoughtfully provides for the punishment of the innocent as well as of the guilty. If," says the regulation, appears to any person authorized to summon witnesses before a courtmartial that it is probable that a Charity, like the sun, brightens person who is required to testify or produce documents will