

attend * * * he may, whether a summons to attend has or has not been issued, issue a warrant to arrest such a person and bring him before the court." This person if he refuses to give the evidence the court believe him to possess is to be himself court-martialed and sentenced to a term of imprisonment not exceeding six months or a fine of £100.

THE PUBLIC EXCLUDED

Regulation 12 permits the court-martial to try Irish subjects secretly. It says:

"If in the course of proceedings before a court-martial * * * application is made by the prosecution, in the public interest, that all or any portion of the public shall be excluded during any part of the hearing, the court may make an order to that effect."

INVENTING CRIMES

The regulations, as well as handing over the administration of justice in Ireland to English army officers, makes certain that these officers will have no lack of "criminals" to try:

Regulation 14 (1) says: "Any person who does an act with a view to promoting or calculated to promote the objects of an unlawful association shall be guilty of an offence against these regulations."

An "unlawful association" is the British term signifying a people's institution in Ireland. The Gaelic League, whose object is the revival of the ancient Gaelic culture and language, is an "unlawful association" having been proclaimed such by the British Government on November 27, 1919. Any person, therefore, "who does an act with a view to" reviving this Gaelic culture or language or even any person who does an act which without his intending it is, in the opinion of English army officers in Ireland, "calculated to" revive this ancient culture, can be tried and sentenced by court-martial. The other "unlawful associations" in Ireland are: The Sinn Féin organization, the Women's Patriotic League (Cumann nam Ban), the Sinn Féin clubs, the Irish Volunteers.

Some 800 of the elected public bodies in Ireland with a total membership of some 6,000 representatives, have passed resolutions pledging their allegiance to Dail Eireann. Under these resolutions each of these representatives is now guilty of treason or treason felony, and can be arrested on that charge and sentenced to penal servitude by court-martial.

Least even these powers be not sufficient to keep these court-martials in constant session, the regulations have invented still another "crime."

Regulation 14 (2) says: "If any person, without lawful authority or excuse, has in his possession any document relating to or purporting to relate to the affairs of any such association or emanating or purporting to emanate from an officer or addressed to the person as an officer or member, or indicating that he is an officer or member of any such association, he shall be guilty of an offence unless he proves that he did not know, or had no reason to know, that the document was of such a character. Where a person is charged with having in his possession any such document and the document was found on premises in his occupation or under his control or in which he has resided, the document shall be presumed to have been in possession unless the contrary is proved."

In other words, if a document relating to Dail Eireann, the Sinn Féin organization, any Sinn Féin club, the Women's Patriotic League or the Irish Volunteers, or a document purporting to relate to or emanate from any of these bodies (a forgery, for instance) be found on the person of an Irish subject or in a house owned by him or in which he now resides, or which at any time in the past he has resided, that person is liable to be arrested and court-martialed for "treason or treason-felony" or some similar offence.

THE BARBAROUS WEAPON OF STARVATION

These new regulations place into the hands of British military officers the barbarous weapon of the starvation blockade which they are empowered to use against any area in Ireland.

Regulation 15 (1-2) ordains that the competent naval or military authority may make orders regulating, restricting or prohibiting the transport of articles where such regulations, restrictions or prohibitions appear to him to be necessary with a view to the restoration or maintenance of order in Ireland. An order under this regulation may be made so as to apply generally to Ireland to any articles or to any means of transport, or to any means of transport specified in the order.

The term "all articles" covers food supplies, the transport of which to any district in Ireland British military officers are now empowered to prohibit. And if any Irish citizen does not assist in the starvation of his countrymen and women the regulation provides for him suitable punishment.

Regulation 15 (3) says: "If any person acts in contravention of, or fails to comply with the provisions of any order made under this regulation he shall be guilty of an offence against these regulations."

To these lengths the British Government in Ireland has gone in its

effort to force from the Irish people an admission of British authority in Ireland. Into the custody of hostile army chiefs the liberty and life of almost every man, woman and child in Ireland has been placed. Military terrorism, death and starvation are to be the lot in future of Irish citizens who believe in and strive for their Nation's independence.—Irish Bulletin.

SACRIFICING LIFE FOR AN IDEAL

GOVERNMENT POLICY A POLICY OF MORAL COWARDICE AND SELF-DEFEATING FORCE

FUTILITY AND SHAME UNREDEEMED BY A SPARK OF GENEROSITY

Before these lines are read the Lord Mayor of Cork will probably be dead. We say nothing of the human aspect of this event, the slow extinction of a brave spirit sacrificing life for an ideal, with all the world as spectator. There is something ennobling in the spectacle, and it will have its deep and far-reaching effects. A worse tragedy, because unredeemed by a spark of generosity and destined only to futility and shame, is the refusal of the Government to respond to an almost worldwide appeal for clemency. The appeal has failed, the ruthlessness and the folly have gone on. It is a great test of Government and of our governing men. They are now embarked on a course from which it is hard to see how they can turn back. It is a disastrous course; it may lose them and us a kingdom. Of course, it does not stand alone. It cannot stand alone. It is part of a policy—the policy of moral cowardice and self-defeating force. It is hard for us here to realize what is going on in Ireland, and yet there never was a time when it was more important that our eyes should be open. Parliament is prorogued. The Government gives us no assistance. Mr. George is much concerned for the freedom of Poland, but for Irish freedom to all seeming he cares not a rap. The Labour party is prepared to go all lengths to prevent a war against Russia which the Government had not the smallest intention of declaring, but is a good deal less concerned about the war against Ireland which they have actually declared and are busily prosecuting.

TRIVIAL CHARGE YET A TREMENDOUS INCIDENT

The imprisonment on a trivial charge of the Lord Mayor of Cork, his protest and predestined death are a tremendous incident, but the incident is important mainly because it is typical. It is part of the general policy of violence without redress. It reveals, as in a flash, the utter impotence for good of the Government, their enormous potency for evil.

WILL LIGHT A FIRE ALL OVER THE WORLD

In the person of the Lord Mayor of Cork they have been engaged in the making of a martyr, but, as Mr. Bernard Shaw observes in common with the general policy of violence without redress, the body of this particular martyr will burn uncommonly bright and will light fires all over the world. He may be the first, but he will certainly not be the last. There are a score already of hunger strikers in Cork gaol who will outlive him by, perhaps, only a few hours. And how many more to follow?

LET THEM DIE UNTIL "BRITISH LAW AND BRITISH JUSTICE"

None of these men have been convicted, none of them have yet been even put on trial. They are simply awaiting trial. Yet the Government apparently is quite ready to let them die untended. Yet we had supposed the presumption of British law and British justice to be that a man was innocent till he was proved guilty. Arrest on suspicion, preventive arrest, arrest without cause assigned—all these things are possible under the present order of things in Ireland where the enormous powers of the Act for the Defence of the Realm, still unrepealed, are supplemented by regulations still more drastic and searching under the Coercion Act, passed in hot haste by Parliament before it adjourned. Now, Coercion Act are no new things in Ireland, and they may even be necessary as buttresses of a bad Government in the absence of redress. But what is altogether new in Ireland anywhere else in the British dominions, or for that matter in any other civilized community, is the way in which the country is being administered, and the conversion of the forces whose duty it is to maintain law and order into an instrument for the violation of these very things.

BRITISH PRIGHTFULNESS MILDLY SURPRISES GREENWOOD

For actually matters have reached that pass, and all over Ireland the soldiers and constabulary are, under the name of reprisals, indulging in outbreaks of incendiarism and every kind of violence. The facts are notorious. Beginning with Thurles, town after town has been "shot up"—that is, shops have been destroyed or looted, liquor stores plundered, houses bombed and burnt, and the inhabitants driven in terror to the cellars by indiscriminate fusillades. It is done, no doubt, in revenge for cowardly murders of stray soldiers or police, and it is not wonderful

that these outrages should excite intense resentment in the minds of the men who see their comrades thus done to death with no possibility of redress. But what is to be said of the Government which tolerates such proceedings? What has it done to prevent them? What inquiries has it held, what punishments inflicted on the known and undoubted offenders? A General Order was, indeed, issued by the Commander-in-Chief in Ireland denouncing such outrages and threatening severe punishment against offenders; but, so far as we are aware, no punishment has been inflicted. The other day Sir Horace Plunket complained in person to the Chief Secretary, Sir Hamar Greenwood, of the destruction of more than a score of the creameries of the entirely neutral and unpolitical Irish Agricultural Cooperative Society, and Sir Hamar Greenwood appears merely to have expressed mild surprise that such things should happen, and begged to be informed of any further incidents.

GOVERNMENT AFRAID OF ITS THUG MINIONS

The plain fact appears to be that the Government is afraid to assert its authority against its own armed forces, and that thus the reality of power has passed, or is passing, into the hands of those forces. In the last number of the Sinn Féin propagandist leaflet, the Irish Bulletin, it is stated that a formal document signed by 400 of the police was recently sent to the authorities in Dublin threatening resignation if the Lord Mayor of Cork were released, and there is reason to believe that this statement is substantially correct. Also it would appear that the threat has not been without effect. It may even have been the cause of the hurried journey of Sir Hamar Greenwood to Lucerne and of the obduracy of the Prime Minister. The Bulletin also states that the real explanation of the trouble which was known to have taken place among the Reserve Force of the Constabulary in training at Dublin was that they mutinied against the order of the Commander-in-Chief prohibiting reprisals, and only returned to duty on being promised that "sympathetic consideration" should be given to their demand. If this statement is not true it ought to be precisely and categorically contradicted; but no contradiction will be of the slightest value unless these outrages are at once and sternly repressed. Will the Government do this? Dare they do it? The event will show. But if they fail in this elementary duty they had better cease to pretend to be a Government at all.

THE WAY TO PEACE

On February 11, 1920, Mr. Griffith speaking in the Albert Hall, London, said:

"If England wants to get rid of a hostile Ireland on her flank, it is easy for her to do so. Let England recognize Ireland as one of the small nationalities for the liberty of which she is supposed to have gone into the war. On the day that that occurs the hostile flank will disappear because it will be neither to the interest nor the desire of Ireland to live on anything but amity with the English people."

On April 9, 1920, Mr. Griffith was interviewed by the special correspondent of the Manchester Guardian on various aspects of the situation in Ireland. With regard to the British proposals for an Irish settlement he said:

"Sinn Féin stands firm in its own moral and constitutional position. Ireland has voted in the proportion of three to one for complete independence and the Sinn Féin members are pledged to their constituents. All he could say was that when England treated Ireland as an equal and faced her as a nation with complete right to independence, then the two nations could negotiate about future relations, but until England had accepted this situation Sinn Féin could make no bargain."

DONE FOREVER WITH SUBSERVIENT BARGAINING

In conclusion Mr. Griffith said:

"Ireland as done forever with subservient bargaining and will endure patiently until she is recognized as free and equal. Way should England hesitate to accept this? Irishmen have no hostility to Englishmen as such—remove your army of occupation and we can be the best of friends."

IN AN INTERVIEW WITH THE REPRESENTATIVE OF THE CHICAGO TRIBUNE

published in the Irish Daily Press of April 19, 1920, Mr. Griffith said:

"The first essential to (discussion of a settlement) is England's withdrawal from Ireland. Then we will discuss with her anything she likes as one free nation with another. English statesmen talked of constitutional action and we adopted it and elected representatives and took a stand on self-determination. England's answer was to jail our representatives."

READY TO DISCUSS

On June 22, Mr. Griffith replied in an interview with the representative of the Irish Bulletin to the statement of Mr. Lloyd George made four days previously that he was ready to discuss the situation in Ireland with Sinn Féin or anybody else who had a right to speak on behalf of the Irish people. Mr. Griffith said:

"If the proposal means that private 'conversations' should take place with English politicians, it has no meaning for the Irish people, but if the proposal means that accredited representatives of the Government of Great Britain are ready to meet accredited representatives of the Government of Ireland to negotiate a treaty of peace between the two nations, the Government of Ireland will be glad to accept that proposal."

On July 12, 1920, Mr. Griffith interviewed by a representative of the London Daily News said:

"There may be peace between Ireland and England. Let England recognize the Government established by the people of Ireland and peace can be speedily concluded—peace and amity with an independent Ireland or eventually peace without amity with an independent Ireland. That is the choice before the people of England."

FATHER FABER DECLARES THAT HE KNOWS MORE OF GOD'S MERCY, OF HIS CONDESCENSION, OF HIS INTIMACY WITH HIS CREATURES, OF HIS CHARACTERISTIC WAYS, BECAUSE OF THE LIGHT WHICH HE HAS MADE TO SHINE ON MARY THAN WE SHOULD HAVE KNOWN.

Father Faber declares that he knows more of God's mercy, of His condescension, of His intimacy with His creatures, of His characteristic ways, because of the light which He has made to shine on Mary than we should have known.

TERENCE MACSWINEY

SYMPATHETIC SKETCH OF THE GENTLE SCHOLAR AND HEROIC PATRIOT

By an Irish Correspondent

In these days, when Terence MacSwiney is lingering on, we have been haunted by the feeling of impending doom, as when in the Irish fields the blight foretold the famine. We feel that Irish history will here absorb its passion story, its text for ballad and epic and, alas! for gunman. In the early days when he wrote his poems and plays he did not dream that he would achieve his masterpiece on a mattress grave. Yet in the long continued poem which he published as a boy there is no sentiment unworthy of his end. It bears the omens of death for Ireland:

Thou wilt be dead tomorrow. Nay, tomorrow
The land will be awake. What reck it then
Who will be dead, or I or anyone
Amongst us who must fall? The land will live.

'Twere sweet to sink in Death for
Truth and Freedom!
Yes, who could hesitate, for who could bear
The living degradation we must know
If we do dread death for a sacred cause?

The Celtic Literary Society, where he first mixed with his fellows for a common purpose, was built upon the national sentiment expounded by Thomas Davis, with something of the harsh militarism of John Mitchell thrown in. They read the "Jail Journal" and the "Last Conquest" (Perhaps?). They sang "The Felons of our Land." They were great foes of municipal corruption and of party politicians. Their aim was for an Irish Ireland.

They were Irish home and they were Irish industrial development. They had also a hurling club, though hard put to it to fill in the team. Excitement glowed one night when the old Fenian O'Donovan Rossa climbed to the top floor and sat amongst them on the timber form to hear the manuscript journal read.

No doubt there was much illusion in what they said and did, and few of them persevered in MacSwiney's way. He graduated in arts at the old Royal University by private study. He taught himself the Irish language, and he spent his holidays at the summer school in Ballinacorney. In that district Gaelic was the language of the home and the students practised on the old peasant in the houses where they lodged. At night they all gathered in the little schoolhouse of corrugated iron, and one could see MacSwiney smile as the old shanachie told stories of Dean Swift's visit to Inchigeela. What the peasants thought of that earnest student striving to shed his book-learning and to catch their tone one never knew. But in the allotment of safe constituencies he was to become their mentor and rally them in Irish.

He strove to be thorough in all he did. When he was writing for the Cork Players he read Moliere and Sygne, and from Shaw he took the habit of long stage directions. He had even studied make-up and the disposition of light. The books he was always lending were scored all over with pencil marks, mostly where there were hints for workmanlike. He got the "clash of wills in action" into all his plays—perhaps with too much vengeance, for the hero was always a disguised MacSwiney striving against the forces of evil for the noble and the right.

As to his later political career he had the theory before Sir E. Carson, but in methods he was the posterity of the Ulster Volunteers. In a letter to the writer from Frongoch prison in July 1916, he said:

"Taking your last question first—not much chance of literary work so far, though the thoughts certainly are not wanting, but the scope for execution is, as you may judge, very limited. However, it is my desire—and out of such desires there is sometimes fruit. Let us hope for it." He refers to that "always alluring field," and concludes: "Indeed, in all truth I feel that when my body is laid to rest at night my spirit for the time, not charged with its keeping, must often take a flight over the fair hills of holy Ireland."

His pale face was full of character. An expression of spiritual brooding and trouble seemed native there. The eyes seemed fixed on the distance of his dreams. The lips were gentle and sensitive—he often smiled, though not for long. The voice was low and pleasing, the more urbane quality kept for "foreign" subjects. The black hair was a revolutionary mass. He was a good companion and very dear to his friends.

If one might appeal for an appropriate ending, one might find it in that dove's feather of his youth. He begs the thinking few "in the maddened virtue of their souls not to throw reason down."

God keep them calm to knit all forces now
Least horrors deeper far than death may yawn
To swallow up our last and dearest hope:
If we do lose restraint we unclose passions
That will play havoc with us.

There is an Irish legend that one of their wanderers arrived on Calvary when three figures were hanging. He rushed forward angrily, because he thought one with a face so gentle should not die. But as he drew his sword a drop of blood fell upon him. And vengeance died in his heart.—Manchester Guardian.

ANCIENT TIBERIAS SITE LOCATED

(By N. C. W. C. News Service)

Jerusalem, Aug. 24.—A discovery of great interest to Biblical scholars and to Christians in general has just been made near Tiberias, on the Sea of Galilee. Some Jewish workmen who were engaged in building a wall which the Palestine Government had ordered, in the course of their excavations came across the remains of ancient walls and columns. The information was brought immediately to Jerusalem and the Government at once gave orders for the work to be stopped, and Mr. McKay, the director of the Department of Antiquities, went to the spot accompanied by two members of the Jewish Exploration Society. After a careful investigation they declared that there is every reason to believe that the site of the ancient Tiberias, a place which has such great associations both with Christian and Jewish history, is about to be discovered. The Government has granted permission to the Jewish Exploration Society to undertake immediate excavations in the locality.

AN ANCIENT CHAPEL

EDIFICE DATING FROM 1349 THROWS LIGHT ON "REFORMATION"

London, Sept. 17.—A domestic chapel in England, dating from ancient times, which has never been used for Protestant worship, is brought into special prominence for Catholics by the recent publication of old time letters and papers of the Stenors of Oxfordshire. This event in connection with the publication of private correspondence of Englishmen during the late Middle Ages is of special interest to Catholics. The domestic chapel at Stonor, where the Blessed Sacrament is now reserved, dates from the year 1349, and the fact that it has never been used for Protestant services gives it an unusual place among such relics of the old days.

The letters and papers now presented bear witness to the unity of the faith which existed through the land in the days to which they refer. They point to some interesting features of Catholic history in England.

Stonor Park still belongs to the descendants of Sir John de Stonor, who was Chief Justice of Common Pleas, 1329-1354. The estate of the manor of Stonor was in the occupation of Blessed Adrian Fortescue, Knight of Malta, who was beheaded on Tower Hill in 1539. He was the son-in-law of Sir William Stonor.

The fact that Blessed Edmund Campion came to Stonor at one time is enough of itself to thrill Catholics who know the history of Catholicism in England in the stormy days of the religious disturbances. It was there, in the lodge of Dame Cecilia Stonor, that the printing of his famous "Decem Rationes" was superintended, a few months before he was taken and executed.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

OUR \$50,000 APPEAL

The \$50,000 appeal launched by us recently for the Christian Brothers School at Yorkton, Sask., has reached a wide circle of readers and to date indications are that a favourable response will be the result. Catholics generally appreciate the magnitude of our effort, the great necessity for educational facilities and the numerous difficulties connected with the present position of our Ruthenian Catholics. Doubtless when we first approached our many friends and aid the memory of past days in their own parish came vividly before them with recollection of pioneer struggles and hardships. Time however has brought its great rewards and the difficulties of the past are regarded now only as the inevitable companions of success. "Yield not to difficulties," exclaimed the pagan poet, "but on the contrary let them only inspire you to greater efforts." Perhaps too they reflected that the amount asked for was large. In the light of our past appeals this is true, but remember we appeal today for a special work, with difficulties that require treatment that, thank God, is not generally necessary in the Western missions and we make our appeal at a special time—the opening of the scholastic year—and when our new institution is hastening to open its doors for the first time to Ruthenian students.

Fifty thousand dollars are quite within the possibilities of our Catholic people for such a work if they earnestly take up the task. Some years ago it came home to us that it would be rather difficult to get \$5,000 for ecclesiastical education. Those who have the possessions of this world, as a rule, are not the most ready to give to Catholic charities. We have noble exceptions, thank God! We concluded that we could get small amounts from a great number and that the aggregate sum

would make up a Bourse, or \$5,000. We acted on this plan and succeeded. Today we have bonds amounting to \$25,000 for the education of priests for the Western missions, and no one is a cent poorer. We believe, on the contrary, that those who gave to Jesus Christ in this way for the preparation of "other Christs" to carry on the work of God, are better off now because of their generosity. We must remember that God cannot permit anyone of us to be more merciful than He is, nor more generous. Giving to God is often the best investment.

When we undertook the building and financing of this first school centre among the Ruthenians, we did so with every confidence in God. We have nothing in view except the glory of God and the salvation of souls worth the blood of His Son. We cannot see failure. It is God's business to make this undertaking successful. We look for opposition. It has already appeared. But it will be dissipated in due time and in God's way. Already in opposition to our Boarding School a Protestant school for Ruthenian children is under consideration. It will be, as usual, free to all. The millions put aside by Methodists and Presbyterians for social work and home missions, will be used to bring the young Ruthenians, seeking education under the wing of these non-Catholic and anti-Catholic sects.

Join with us, then, heart and hand, and let us finish quickly this little work, so that we may through it obtain the preservation of the faith of our Catholic people.

Please do not wait till next week because you think that then you will be able to send twice as much. Let the wants of next week take care of themselves. Did we realize that God's Providence has its legitimate place in our plans more than we do our accomplishments for faith would be far greater.

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 \$8,724 08
A Friend, Brents Cove..... 5 00
MASS INTENTIONS
John Buote, Charlotte-
town..... 2 00
A Reader, St. Peter's, N.S.
Rita Callen, Hope River
Mrs. W. Chepstow..... 5 00

RUTHENIAN APPEAL

Mrs. Dorothy Howe, London..... 5 00
Mrs. Margt. Meehan &
Family, Amherstburg..... 5 00

FATHER FRASER'S CHINA MISSION FUND

APPEAL FOR FUNDS

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by! Thirty-three thousand of them die daily unbaptized! Missionaries are urgently needed to go to that rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already fourteen students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His goodness the Pope blesses benefactors, and the students pray for them daily. A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses.

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

SACRED HEART BURN

Previously acknowledged... \$4,871 00
A Friend, Petrolia..... 2 00
A. V. B., Port Arthur..... 2 00
Mrs. L. B. Flint, Mich..... 5 00
Mrs. J. J. McIntosh, St.
Andrew's West..... 10 00
F. H. M., Ottawa..... 3 00

QUEEN OF APOTHEOSIS BURN

Previously acknowledged \$1,691 72

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Previously acknowledged... \$986 55
Trouble..... 4 00
F. H. M., Ottawa..... 2 00

IMMACULATE CONCEPTION BURN

Previously acknowledged... \$1,894 95
COMPOSITOR OF THE AFFLICTED BURN
Previously acknowledged... \$322 50
ST. JOSEPH, PATRON OF CHINA, BURN
Previously acknowledged... \$1,566 87

BLESSED SACRAMENT BURN

Previously acknowledged... \$251 25

ST. FRANCIS XAVIER BURN

Previously acknowledged... \$343 80

HOLY NAME OF JESUS BURN

Previously acknowledged... \$217 00

HOLY SOULS BURN

Previously acknowledged... \$659 25

LITTLE FLOWER BURN

Previously acknowledged... \$408 82
Mary C. McGuire, St. John,
N. B..... 2 00

SACRED HEART DRAGON BURN

Previously acknowledged... \$861 15