

BRITAIN SAYS T.P. O'CONNOR

Eminent Leader Analyzes View on War Generally Held by Countrymen at Home.

HOME RULE IDEA APPLIED

Principle of Nationality Violated by Germans and Defended by Allies, Statesman Believes—Russia's Promise Thought Sincere.

The following article by T. P. O'Connor, eminent Irish leader, on the attitude of the Irish people in the present European conflict, is published at this time as a special feature of the Oregonian.

BY T. P. O'CONNOR.

I am favored by American friends with extracts from some American papers and occasionally I receive letters—some eulogistic, some abusive. I am driven to the conclusion that there is considerable difference of opinion among the people of my race in the United States on the present war.

There may be 100 Sinn Feiners in the 290,000 Irish people in London; perhaps 20 in Liverpool, perhaps 20 in Glasgow, but outside this infinitesimal section the Irish in their 2,000,000 are to a man and a woman for the allies.

I have addressed meetings, both public and private, have yet become across a single case of dissent from my views. Some of the meetings might well be called Jimco, no force was used against me. For the first time in my life I have been crowded and what is much more unmistakable demonstration of Irish opinion in Great Britain, Irishmen have joined the British army in vast numbers, at least to the number of 50,000.

In Newcastle on Tyne 2000 Irishmen joined in the first week of the war. It was given the permission to form Irish battalions there; 4000 more Irishmen have joined these battalions.

I propose to set forth calmly, even fearfully, the reasons which have brought about this extraordinary unanimity of opinion among the Irish in Great Britain, and from that of the interests of Ireland and especially of home rule.

View of War Analyzed. What are the principles of an Irish Nationalist? The first and supreme principle is, of course, the principle of nationality.

That again in the English as a great for the nationality of small as of big nations. Apply that principle to the present struggle and I find that the principle of nationality is violated by Germany and defended by the allies all through Europe.

It is violated in Belgium, it is violated in France, whose destruction as a great power was the avowed object of the German invasion. It is violated in the case of the other neutral German races that are under German rule; in the case of the inhabitants of Alsace-Lorraine, of the Poles and of the Danes.

If I look to Germany's ally, Austria, I find equal disregard to the principle of nationality. The Slovaks and the Roumanians both in Austria and Hungary are denied racial equality; their language, their rights of self-government and their own laws are all not only denied, but severely and even brutally oppressed.

If in reply to the question, with supporting a reactionary power like Russia, I have to answer that Russia has also promised to liberate the Polish race whose history is a strong analogy with that of my own race. And I am sure that every man—liberal or conservative—in Great Britain will throw all his weight into the scale of Polish liberties when the time for settlement comes.

Next, every Irish Nationalist is by necessity a democrat as well as a Nationalist; he is a pacifist, and he believes in freedom and in free institutions. How can he support the militarism of Germany, with Zuber as its symbol in peace and Louvain in war?

To us Germany means a dark and a nightmare to Europe; it has now taken hold of the soul of all Germany, until we have an entire nation suffering from a grotesque, intolerable, dangerous mania. And until the ghost is laid we cannot see any chance for the ideas of freedom, peace and justice in which we believe.

Ireland Strired to Depths. Any doubts as to the real and inner character of this principle of militarism have been removed by the conduct of Germany in Belgium. In the world in which Germany's cruelty in Belgium has excited such violent and universal indignation as Ireland—a small country; partly because it is a Catholic country; partly because the cruelties have been exercised so much on priests, on civilians, and on women and children.

So fierce is the anti-German feeling in Ireland that some poor Russians in Dublin engaged in little businesses have had their windows broken and their shops pillaged under the erroneous idea that they were German shops. I am glad to say that these misadventures have been few, and have been universally condemned.

I come to the second branch of the question, namely, the interests of Ireland and of home rule. And first let me call attention to the fact that the attitude of the Irish leaders from O'Connell to Parnell, and from Parnell to Redmond, has always been the same, and that attitude has been that if Ireland received home rule, she would recover by abandoning her old position of antagonism and would become a loyal and contented member, like other self-governed communities, of the British Empire.

Addressing a vast and enthusiastic gathering in Limerick recently, Mr. Redmond recalled these words of Parnell: "If home rule be carried into law the Irish people will cheerfully accept the duties and responsibilities assigned to them and will justly value the position they have won in the imperial system."

Mr. Redmond himself, of course, and every other Irish leader, has used similar language. Our home rule movement has always been a constitutional movement; it is not and it has never professed to be a separatist movement. And we should therefore flagrantly violate all the pledges on which we have obtained home rule—and we have obtained it—if we did not give loyalty to return for liberty.

Results of Broken Pledges Seen. But suppose we swallowed our pledges as easily as Germany swallowed those with regard to Belgium—what would be the consequences to Ireland and to home rule? I have no hesitation in saying that the home rule act would

become a scrap of paper, and that both home rule and Ireland would be drowned in blood. England has given home rule to a friendly Ireland; she would refuse to a hostile Ireland; and especially an Ireland hostile when England was passing through her greatest travail; and when England, in addition, from our as well as the English point of view, was fighting the battle of nationality, of small nations and of freedom.

It is represented by some German and even Irish writers in America that this gigantic risk would be worth taking, because Ireland would be able to offset the enmity of England by the friendship of Germany.

Does it mean that Germany is to invade Ireland and conquer it, or that England and she did, what then? It is impossible that Germany should conquer Ireland from England. The British fleet would be on the Irish shores and any expedition that Germany could send to Ireland; all that would happen would be that the people of Ireland would be subjected to the one side, like Scarborough, to the German shells, and on the other side to the vengeance of the British army fighting against an enemy whom it was fighting back when it was most in danger.

Some Irishmen in America, I gather, are asking "what writers in America should the wrongs which England has inflicted on her in the past. My answer is that every generation must live in the conditions and in the spirit of its own time.

New Ireland and England Here. In the last 25 years there have grown up not only a new Ireland but a new England; an Ireland where 300,000 peasant proprietors own the soil they till, and are advancing in prosperity, in health, in self-confidence, and laying the foundations of a happy, contented and well-to-do nation; an England where the art and industry of the English have triumphed over the control of England by the selfishness, the arro-gance and the cruelty of aristocratic government. The England of today is incapable of inflicting upon Ireland the hideous wrongs that belonged to an epoch when the English democracy had not yet taken over the policy of its rulers as Ireland herself.

We Irish Nationalists are all democrats—I mean in the general sense, not in the American sense, and our faith is great in democracy as the force that will ultimately bring peace, freedom and justice to mankind. We have four convictions of our convictions in the fact that from the moment England became democratic Ireland began to advance to the light, until she has had the best government embodied in an act on the British statute book. We promised to make peace with the English democracy; we mean not only to keep our promise, but we also find it easy to do so in view of what our country owes during the last quarter of a century to the enlightenment and the good will of the English democracy.

In my frequent visits to America I have had the experience of hearing some of my countrymen in speeches in which they announced that Ireland could only win home rule by force—at the cannon's mouth and in the battle-field. The gentlemen who uttered such heroic sentiments had the advantage of both ignorance of Irish conditions and their separation from the Irish battle-field by the Atlantic Ocean. If a rebellion were justifiable in Ireland—and in my opinion and in that of every Irishman in home rule is a fit candidate for a lunatic asylum—a rebellion would be an insane crime; there are no materials for it.

It could not be proved in blood in a few hours, and with the final result that Ireland would be at once robbed of home rule, and subjected perhaps to a more cruel system of caste rule instead of home rule.

Methods Not Understood. There seems to be a strange misunderstanding of the character and the method of the movement for home rule, and the modern Irish leaders have been responsible. You would think from some speeches that it had been won at the point of the bayonet, and from a frightened enemy in England, running for his life. It is a ridiculous travesty of the historic and indisputable facts.

Not a home ruler ever carried a gun till six months ago; not a shot was fired in the name of home rule. It was a national movement, adopting constitutional methods, and it was not because it frightened, but because it convinced. It was a movement of the people, and because with all its faults and errors—mainly in the past and under less democratic conditions—England has faith in freedom and enjoys free institutions.

Home rule came not from a frightened, a hostile, but from a friendly and sympathetic England.

For years I have seen Englishmen give to the cause of Ireland their time, their health and often the sacrifice of some of the reforms in their own land on which their hearts were most set. For the last three years I have seen the biggest men of business in England walk wearily through the division lobbies whenever Ireland was under discussion, and remained silent, and in abandonment or neglect at least of their great business interests, to support the cause of Ireland.

England's Cause Held Just. Finally we in these countries, and especially we in Great Britain, have better means of approaching the political situation than those who are far away from either the realities or the perils.

I believe—and so do we all—that the cause of England and her allies is a just cause; that our principles compel us to take up that side; that the interests of our country impose on us that side, and we look with some suspicion on those gentlemen who have always prophesied our defeat, and who, always, as I said, calumniated us, tried to break us up.

And to threaten England 3000 miles away from England to tell all who live in England a kind of bravery that might be mistaken for cowardice.

Road Bill to Be Protested. WENATCHEE, Wash., Feb. 12.—(Special).—A joint meeting of the Wenatchee Commercial Club and the Wenatchee County Good Roads Association is to be called to protest against the bill introduced in the lower house on the route for the extension of the State Road No. 12. Under the bill this primary highway is to be located east from Ellensburg to the Columbia, thence up the Columbia to Wenatchee, a distance nearly 100 miles between Ellensburg and Wenatchee. Over the Wenatchee Mountains, either by the Colocum or the Stewart Pass, a direct route of 50 miles can be obtained.

Furniture Made of Horns Shown. ROSBURG, Or., Feb. 12.—(Special).—W. L. Dinsinger, proprietor of a local furniture store, is sending six chairs, table, four rock and hall rack, which are made almost exclusively of deer horns obtained in Douglas County, to the San Francisco Exposition. Mr. Dinsinger says the eight pieces of furniture required 170 pairs of horns, and represents nearly five years of effort. The exhibit will be placed in the Oregon building. Mr. Dinsinger values the collection at \$5000.

FOREST GROVE CLUB HAS VISITORS. FOREST GROVE, Or., Feb. 12.—(Special).—The Forest Grove Woman's Club received many visitors at its annual

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METHODIST PEACE NOT YET REACHED

After Two-Hour Arbitration Conference Breach Gates Still Far Ajar.

CHRISTIAN SPIRIT NEEDED

Judge Gatens Says Church Trouble Not One for Court, Anyway, and He Will Not Surrender Action Till Sort of Peace Reigns.

Not one of the 20 members of committees arbitrating the difficulties within the First Methodist Episcopal Church would venture a statement that any progress had been made after a two-hour session held yesterday afternoon behind closed doors in Room 309 of the Y. M. C. A. building.

The only thing that would agree was that the breach within the church was wide and the old wounds could not be healed in a day. The two hours' parley in the door of the Taylor-street church were yet locked as securely as before.

The committees will make no official statement as to what took place at the meeting. When questioned last night all evaded definite replies, with "You'd better ask someone else about that."

"Whole Hog or None," Says Judge. "No, they didn't make much progress," said Circuit Judge Gatens, who presided as umpire at the meeting. "Propositions and counter-propositions were made, but they both seemed to insist on 'whole hog or none.'"

The only thing I can say is that they showed good spirit about a rather stubborn one. They will meet with me in my court at 9:30 o'clock Monday morning. We'll see if we can't make a start there. If we won't let it in trying to bring about peace between the two factions. This isn't a case for a court, anyway. It's a case for Christians to show a little Christian spirit."

Samuel Connell acted as spokesman for the "insurgent" committee, and A. King Wilson for the "regulars." C. D. Minton resigned from the political committee yesterday on grounds that he could not be in the city for the afternoon meeting. His place was filled by M. A. Zollinger.

Trial May Run Longer. Yesterday's conference was the result of the sudden halting of a four days' suit in Circuit Judge Gatens' court over the closing of the old Taylor-street church last October by the church quarterly conference. Should arbitration fail, it was said yesterday that hardly a probability would last at least four days longer.

The "regular" committee was in the room yesterday some time before the ten "insurgents" arrived. When they did get together there was a general handshaking, with a fair degree of warmth.

Dr. Frank L. Loveland, pastor of the First Church, is said to have reiterated his offer to eliminate himself entirely if his resignation as pastor could do the trick. Under the bill this primary highway is to be located east from Ellensburg to the Columbia, thence up the Columbia to Wenatchee, a distance nearly 100 miles between Ellensburg and Wenatchee. Over the Wenatchee Mountains, either by the Colocum or the Stewart Pass, a direct route of 50 miles can be obtained.

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FORTUNE IN MUD? Typist Gets Expert Opinion on How to Get Rich.

POTATOES AND CORN AID John Martin, With Five-Year Lease, Finds How He Can Clean Up \$15,000-First Year and \$20,000-Next, but Holds to Job.

WASHINGTON, Feb. 9.—John Martin hammers a typewriter in the press room of the Municipal building and draws pay from an afternoon newspaper in the daytime; at night he dreams of a fortune in pedigreed corn and potatoes from the black mud of the Anacostia "flats" between the Army War College and the Government Hospital for the Insane.

John Martin's knowledge of agriculture and bucolic scenes was gained mostly from a survey of the flower beds at Fourteenth street and Massachusetts avenue, where the equestrian statue of General Thomas looks down upon lilacs and fuchsias. The window in Martin's apartment overlooks the spot.

Last summer a fishing expedition in the District building, wrote an item about the laying of a new sewer pipe line in Fifty-sixth street, Northwest, and then began to go over the figures of the scientist. It seems there is no mistake in the figuring. So John is wondering where he can find a nice little apartment-house, say for about \$75-800, as an investment for the gold he can't help thinking will be grown out of the mud of those Anacostia "flats."

As yet, however, he hasn't kicked over his typewriter.

Seco Pythians Have Band. ALBANY, Or., Feb. 12.—(Special).—Members of the Knights of Pythias lodge at Seco have organized a band. This lodge recently dedicated a new Pythian building at Seco.

Business Proposition Made. At the outset, however, he realized that the variety of husbandry employed by the gardeners on the branch Circle is slightly different from farming on the "flats" of the Eastern Branch, so he went to the Department of Agriculture and made them a proposition. He offered to back the department in any little experiment it might undertake in his garden, which is 1 1/2 acres in extent and was secured from Uncle Sam at a five-year rental figure. Martin's "farm" being within the one-acre limits, department experts jumped at the chance of experimental land so close to home.

John pointed out the location of his rich acres by the use of the map of the district, and described it as being almost in the backyard of the Government Hospital for the Insane and within walking distance of the Army War College. He brought up some mud for them to examine, and they told him that owing to the presence of much acid in his soil he would better plant corn the first year, as it eliminates the acid.

Martin chartered a negro and two mules, and some farm machinery, and started plowing his land in the Fall, and the department told him where to buy his corn.

"But," asked Martin, "how much can I make out of 1 1/2 acres of 'flats' in every-day corn? I've got this land for only five years and I haven't any time to kill."

"It looks easy," said one of the department scientists. "You buy 20 bushels of very aristocratic, high-toned seed corn and raise a crop of it. Allowing 12 acres for failure, you've still got 100 acres for the good crop, which ought to average around 150 bushels to the acre."

"Behold, I make all things new." Adam and Eve are just the same as Oshiris and Isis. In ancient Egypt Isis was the veiled goddess of nature, the mother of us all. In the new dispensation the mysteries of nature will all be revealed and the goddess will be visible in her beauty and glory. In the Bible somewhere is the prophecy "I will remove the veil that covers the whole earth." This veil is ignorance.

Economy shouldn't extend to the soap dish.

BIBLE TALES INTERPRETED

"Allegories" Are Applied to Modern Times and Conclusions Drawn.

ESTACADA, Or., Feb. 10.—(To the Editor).—It is wonderful that folks who profess to be so erudite are unable to interpret Bible symbolism.

Take, for example, the story of Noah and the ark. The ark symbolizes a system of religion, an economic and social cult. We might get that from the word economy, which means the law of the house; a house in an ark and a law is a cult.

The animals in the ark were different kinds of people. The deluge was a flood of ignorance and degeneration. It seems there was a migration under Noah to the highlands of Armenia or Iran, the cradle of the Aryan race.

In the course of time, and religious cult became corrupt and degenerated into the idolaters of Egypt and Chaldees.

The story of Adam and Eve in the Garden of Eden was Christ in the Jewish dispensation. The animals—all the tame animals. Herod was a fox; the Pharisees were wolves in sheep's clothing; the Romans were the "she-wolves" of the jungle were there, and all the fowls of the air.

Adam fell into a deep sleep when Christ died on the cross. The woman that was taken out of him was the church. The word rendered "rib" in that story is the word "bride" that passed over to the church. The church was the bride, the New Jerusalem; the old Jerusalem or Holy City passed away.

In passing down the Christian dispensation this church or cult has become corrupt and in the book of Revelations she is the mother of harlots, sitting on a beast with seven heads and ten horns. This beast is a symbol of the European military and monarchies.

But there is to be a new creation, new heaven and a new earth. The New Jerusalem, the mother of us all, is the new universal church that is to be the church. Adam is the state. Eve is religion; Adam is law. Eve is the soul; Adam the mind or intellect.

These are to be married. That is the wedding of the King's son and the Princess. It means that the balance of power, the harmony between God and man and nature will be restored. The inner and outer of joint and everything has gone to the devil. I think we can all put off our battered masks of cynicism and agree on this: we are all but everything must be recreated and restored. "Behold, I make all things new."

Adam and Eve are just the same as Oshiris and Isis. In ancient Egypt Isis was the veiled goddess of nature, the mother of us all. In the new dispensation the mysteries of nature will all be revealed and the goddess will be visible in her beauty and glory. In the Bible somewhere is the prophecy "I will remove the veil that covers the whole earth." This veil is ignorance.

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