SELF-DETERMINATION ASKED FOR IRELAND

Buffalo Echo

The voice of the American people for the independence of Ireland never rang out more clearly than at the Irish Race Convention in Philadelphia, Feb. 22nd and 23rd. Eloquent appeals for the oppressed people of Ireland were made by members of the American Hierarchy, eminent statesmen, Protestant clergymen, a Jewish Rabbi and others. The convention was the most successful ever conducted under the auspices of the Irish race in the United States. Delegates from every part of the country attended.

The enthusiasm for the Irish cause reached its height at a great mass meeting in the Academy of Music on Sunday afternoon, when the venerable Cardinal Gibbons of Baltimore presented a resolution urging the Peace Conference to apply to Ireland the principle of self-determination. A declaration of principles demanding that, if any League of Nations be created, all features which may infringe on the traditional American policy, including the Munroe Doctrine, shall be eliminated was adopted. The declaration also says a state of war exists between England and Ireland "which, in the interests of the peace of the world, the Peace Conference cannot ignore."

In support of the movement to bring freedom to Ireland, the convention pledged to raise within six months $1,000,000, but before Justice Daniel F. Cohalan of the New York Supreme Court, Chairman of the convention, completed the calling of a list of States and cities, more than $1,250,000 had been pledged to the cause.

CARDINAL PRESENTS RESOLUTION

Cardinal Gibbons received a great ovation when he arose. His Eminence presented the resolution calling for the right of Ireland to select its form of Government. Applause swept the crowd as the Cardinal slowly read the paper, and the enthusiasm aroused by the Prelate continued as numerous speakers seconded the resolution.

Among those who spoke in support of Ireland's freedom were Archbishop Messmer of Milwaukee, the Rev. Norman Thomas, a Presbyterian minister of New York; Rabbi Joseph Krauskopf of Philadelphia, the Rev. James G. Miter, a Protestant Episcopal clergyman of Norfolk, Va.; Thomas J. Mathews of Providence, R. I., National Secretary of the Ancient Order of Hibernians, Frank P. Walsh of Kansas City, Mo., and Rev. Dr. Francis McCabe, president of the De Pauw Methodist Episcopal University, Greencastle, Ind.

The convention rose to its feet and cheered several minutes when Rabbi Krauskopf said that President Wilson's declaration that small nations shall have the right of self government "will not die down, and not even President Wilson himself can recall it."

In introducing the resolution Cardinal Gibbons said:

"I hold in my hands a resolution on behalf of Ireland which should appeal to every lover of liberty and justice.

"My friends, there is liberty in the air. The nations of the earth are clamoring for liberty. And why should not freedom-loving Ireland join in the general cry? Yes, Ireland wants freedom to breathe the air of heaven. She wants freedom to stretch her brawny and sinewy arms. She wants freedom to develop her resources, she wants freedom to develop the riches of her soul. She wants freedom to carve out her own destiny.

"And we are here today to plead the cause of Ireland's sons and daughters, that they may stand erect, redeemed, regenerated and disenthralled on their own sacred soil."

DEMAND SELF-DETERMINATION

The text of the resolution follows:

"We, the delegates to the Convention of the Irish Race in America assembled in Philadelphia, the city in which the immortal declaration of American liberty was given to the world, and speaking for many millions of American citizens, call upon the President and Congress of these United States of America to urge the Peace Conference now in session at Paris to apply to Ireland the great doctrine of national self determination and to recognize the right of the people of Ireland to select for themselves without interference from any other people the form of government under which in future they shall live.

"We urge this claim, in the first place, in the name of justice—recognizing and insisting on the truth set forth by the founders of our Republic that all Governments derive their just powers from the consent of the governed.

"We urge this claim in the name of America, insisting, as we have just shown in the case of France, that we are not an ungrateful people, and recalling that no other people have contributed more than those of Irish blood to the creation, the upbuilding, the development and the preservation and defense of our great country.

"We urge this claim in the name of Ireland because of the unparalleled struggle for now seven and a half centuries that Ireland has carried on for national existence and liberty; because all efforts to break down and destroy that existence have failed, and because of the extraordinary majority by which less than two months ago the people of Ireland declared, not alone their dissatisfaction with the government of their land by England, but also their determination to govern themselves without interference from any outside influence or power.

"We urge this claim in the name of humanity, because we believe that war cannot be ended, and a just and permanent peace cannot be brought about unless the doctrine of self-determination be applied to Ireland and the people of that country be permitted to decide for themselves the form of government under which they shall live.

"We point out that England has tried in every way to coerce or to persuade or to cajole the people of Ireland to give up their devotion to their national aspiration, and tried them all in vain. Lloyd George within the last few months has been compelled to assert that Ireland is at present as much opposed to British rule as in the days of Cromwell. The industries of Ireland have been destroyed; her trade and commerce wiped out; her population cut in two; her leaders deported and held in English jails without indictment or trial, and yet within the last two months the people with a unanimity never before attained have again declared their utter dissatisfaction with English rule and their determination to be free.

AMERICA SAVED ENGLAND

"England refuses to listen to the voice of Ireland, but we point out that England likewise refused to listen to the voice of the American colonies. England was compelled less than a century and a half ago to recognize the independence of the colonies, and within the last year the efforts of our country saved England and her allies from the total defeat at the hands of the Central Powers. The land to which England was thus compelled to do justice has just saved England in her hour of need. Let England now realize that justice to Ireland which she has so long denied, with grievous loss to herself, will now remove from her path the bitterest hostility which she has to encounter all over the world and will convince mankind in general of the sincerity of her declarations when she says that she believes in liberty and justice for others as well as for herself.

"Finally, we urge this claim that peace and order may be brought out of the chaos with which the whole world now seems to be threatened. In this great hour when Governments are being reformed and when peoples long oppressed by tyranny are emerging again into the sunlight of liberty, let there be sincerity and unselfishness upon the part of those who are controlling the Peace Conference, to the end that the mistakes of the Congress of Vienna may be avoided, and a peace made that will be lasting and permanent because it will be just and right.

"Upon the shoulders of our President and Congress rests in the last analysis the responsibility of the peace that shall be made. We urge them to act in accordance with the doctrines laid down on our behalf when we entered the war, and in accordance with the resolution recently adopted, almost unanimously, by the Foreign Affairs Committee of the House of Representatives, to the end that autocracy and militarism may be forever destroyed, and that the right of self-determination shall be given to all the peoples of the earth."

With the adoption of the Cardinal's resolution, Michael J. Ryan, Philadelphia, read the declaration of principles which, he said, had been drawn up by a committee representing every section of the United States.

The declaration, in part, follows:

DECLARATION OF PRINCIPLES

"We heartily approve the principles of justice, liberty, and peace for all mankind proclaimed by President Wilson in his declarations of America's objects in the war. These had the approval of the entire American people, and were the chief cause of their enthusiastic support of the war. They were indorsed by the spokesmen of the British Government while hostilities were in progress, and the whole world was lead to believe that the achievement of the purpose proclaimed by the President was the sole object of the war.

"Among those declarations the one that 'all peoples peoples are entitled to self determination' received universal support and became the war cry of the peoples who were fighting Germany. Our Government and those of the countries associated with us in the war are therefore bound in honor to apply the principle of self-determination to Ireland, as well as to the other submerged nations which have been granted their freedom as a result of the war. If it is not applied to Ireland the United States will be placed in a most unfavorable light before the civilized world, and President Wilson's solemn declarations will be made a mockery.

"After reviewing at length the suppressions of Ireland practiced by the British Government for over seven centuries, and the continued efforts of the people to gain their independence the declaration continues:

"A state of war exists between England and Ireland which, in the interests of the peace of the world, the Peace Conference cannot ignore, and President Wilson's great task of establishing permanent peace will not be completed until the Irish question is settled on the principle of self-determination, to which he has unequivocally committed himself and the United States.

"We, therefore, in the name of the many millions of American citizens now demand that President Wilson place before the Peace Conference and support with all his powerful influence Ireland's right of self-determination and secure for the elected delegates from her Constituent Assembly to the Peace Conference the same status and recognition which have been accorded to those of other small naions."

Delegates from all parts of the United States were present when the convention opened on Saturday morning. Eloquent appeals for the freedom of Ireland and bitter arraignment of England marked the opening session. The convention sent a cablegram to Cardinal Mercier of Belgium thanking him for his contribution to the cause of world freedom, and another to Edmund de Valera of the Provincial Government of Ireland, explaining the purposes of the meeting, which was called to demand for Ireland the right of self-determination.

All the speakers, including Justice Daniel F. Cohalan of the New York Supreme Court, the Very Rev. Peter E. Magennis of New York, President of the Friends of Irish Freedom; Representative Thomas Gallagher of Illinois, and the Rev. Francis McCabe, President of the De Pauw Methodist Episcopal University, Greencastle, Ind., emphasized the claims of the Irish to liberty.

"The time to plead is gone forever," said Dr. McCabe. "We want the promises of Irish freedom fulfilled. We demand that the military forces be withdrawn from Ireland so that the strain of the present may be taken away. The British Government means to provoke the Irish people to armed resentment, so it will have an excuse to annihilate them. Self-determination for small nations, promised to the parents who gave up their sons in the war, must be applied to Ireland. We must not ask for the fulfillment of this promise. We must demand it.

"With all due respect to the fighting qualities of other nations, America won the war, and now we have a right to demand that President Wilson and Congress keep faith with those who died."

Father Magennis said:

"The work before the Convention of the Irish Race is of supreme importance. Every day, every hour—nay, every moment—must be offered up on the altar of that country's freedom. Outside Ireland itself, the solution of the problem that is so near to our hearts lies in America. The all important work of this convention is to ascertain: Did America turn away from her prosperous career and direct her steps to blood-stained fields of Europe to the end that nations should be free and that the world should be safe for democracy? Did the voice of our great President ring true, or did it ring with doubtful tones when he told the listening world the principles that have made America the great and prosperous land she undoubtedly is?

"When our great President laid down the fourteen points upon which peace was to be made—a just, durable, and permanent peace," said Justice Cohalan, "he placed no restrictions upon the application of doctrines. He said that self-determination was to be given to all peoples without condition or qualification. If now that doctrine is to be applied only to those peoples who were oppressed by the countries that were in arms against America, then our struggles will have been largely in vain, and no just or permanent peace can come as the consequence of this partial application of the President's doctrine of self-determination.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

SLOW BUT SURE

Various means have been suggested to us from time to time for the diffusion of the missionary spirit among Catholics. Mission "drives," mission conventions and "special" mission sermons are mentioned as the great and necessary stimuli. These methods we recognize have their place, but they do not lay the necessary foundation but rather decorate and furnish the edifice already built.

If we recognize the truth that the mission of the Catholic Church is missions and that missionary work is something that must be undertaken and carried out as a matter of Catholic duty by all members of the Church, it follows that the pulpit, the school and the home must give time and attention to this subject as well as to the other necessary practices of our holy religion.

This supposes that Catholics from the time they come to the use of reason are to receive systematic instruction about this important section of the law of charity—to instruct the ignorant in the way of salvation. When children are taught the "Lord's Prayer" the words "Thy Kingdom come" ought to receive an explanation which would bring home to the mind of the child not only the need of praying for the reign of Christ in his soul but also in the souls of others and particularly of those far removed from the ordinary means of grace or in danger of losing the possession of God's choicest gift—faith. The words of the creed "I believe in the Communion of saints" and the word "Catholic" would then have a much deeper significance than they have today and they would also be realized and crystalized in Catholic action of various kinds of which mission endeavor would not be the least.

Taught in this manner, Catholics in general would not be indifferent and negligent to nor ignorant of the calls of the needy brethren of the household of the Faith. A mission "drive," a mission campaign or lecture would then be in order and productive of a renewal of energy and Catholic zeal for Christ's laborers in the untilled and harvested fields of the world. On the other hand without the necessary preparation these extraordinary means would be a sowing of seed in poor ground, and what the heat of the sun did not wither the thorns would choke.

One great drawback to our method for the diffusion of the missionary spirit is that it is slow. But there is this to recommend it: it is not only sure but productive of lasting results.

Great results very often spring from tiny beginnings. Today the Catholic Church counts her children to the number of 300,000,000. Except for a few cases where populations were baptized *en masse*, this vast number of Catholics has been built up gradually through the centuries, day by day and year by year by the simple addition of *one* to *one*. Such is the power of accumulation—to which each individual can add his unit.

One more example to illustrate the power of individual influence.

"There were I do not know how many millions of men engaged in this war. Now a million of men taken collectively is a great power. But it is made up of individuals, one added to one; and each of them is an extremely small power. The contribution of each individual soldier to the success of the war was infinitesimal—microscopic let us call it once more. And yet, small as the power of each man was, the success of the war depended upon each single individual doing his little bit, and doing it as well as he could. Suppose a soldier had said to himself: 'I am an insignificant unit and do not count. If I were suddenly wiped out of existence by a stroke of magic, no one would miss me—except the next man, who would have to move sideway two steps in order to close up the ranks. My puny efforts will not make any difference to the result. If we are to win the war, we shall win it even if I do not do a single stroke. If we are to lose, my most strenuous effort will not alter the fact. Why then should I make any effort?'

"If one individual argued that way it would not make any appreciable reference to the result. But suppose five per cent. of the men argued that way, the difference would begin to be felt. If ten per cent. it would be felt still more. If fifty per cent., the difference would be that between a victory and a defeat. Hence the importance of the philosophy of accumulation. In a million of men I must contribute my millionth part. I must do my level best in the right direction, and fight as if the whole war depended upon me alone. If everybody does the same we shall win, if nobody does the same we shall lose. But lose or win, no matter what anybody else does, my task is clear. I must so behave as a soldier, that the whole army might take me as its model. That is my sole and simple duty, and that is enough for me."

Let each of us then do our share gravely and well for God's Church in the missionary sections of our country. We are poor, we cannot give hundreds or thousands of dollars, but we can give one dollar, five dollars or ten dollars, and all these our small gifts shall mean in the aggregate a great sum for the propagation of the faith and help to bring victory to the standard of Christ and rout to the enemies of the Church.

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DIED

CASSERLY.—At her late residence 32 Maple street, Ottawa, Mrs. John Casserly. May her soul rest in peace.

MOORE.—At St. Joseph's Hospital, this city, on Thursday, Feb. 27, 1919, Mrs. Sylvester Moore. May her soul rest in peace.

CONNELLY.—At her late residence Renfrew, Ont., on Wednesday, Feb. 26, 1919, Ellen Hogan, beloved wife of Bernard Connelly, aged sixty-seven years. May his soul rest in peace.

MURPHY.—On the 19th of February, 1919, at Regina, Sask., Elizabeth Green, wife of Pte. P. F. Murphy, of Grand Coulee, Sask. May her soul rest in peace.

MCCANN.—In Detroit, Mich., on Saturday, Feb. 8, 1919, Mrs. Michael McCann, aged sixty-five years. Funeral from St. Mary's Church, Maidstone, Ont., Tuesday, Feb. 11. May her soul rest in peace.

There is a beautiful spirit breathing now
Its mellow richness on the clustered trees,
And from a beaker full of richest dyes,
Pouring new glory on the autumn woods,
And dripping in warm light the pillared clouds. —Longfellow.

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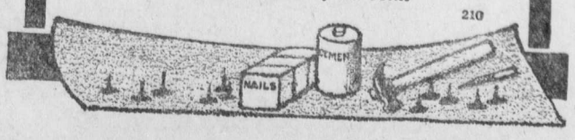

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