

THE IRISH QUESTION.

A Daily Paper Gives one Side of the Irish Question.

Answer to Which We Take Pleasure in Printing Some Recent Roman History.

The Ulster Orangemen have a political organization in England of a new sort. Nearly a hundred men, clergymen, traders and mechanics, are stationed in England under the direction of a leader, and put in all their time going about the country pointing out the awful consequences that would result from a Dublin parliament. When an election is about to take place the entire body is imported into the constituency, and as the members are adepts in the art of electioneering, the unionist candidate finds himself materially assisted, from writing posters or wheedling doubtful voters to breaking up a meeting or intimidating electors.

The most striking feature of the organization is the importation of forty young girls from Ulster, representing all classes, but selected for their good looks. Their business is to personally canvass the voters and impress them with two things—their own attractiveness and the terrible effects of the possible Dublin parliament.

As the unionists have a magnificent fund, these people live in clover, and their methods have got to be something a little worse than disreputable. Indeed, they were so outrageous at Pontefract that they would have caused the unseating of the unionist candidate, had he been elected.

It always seems a little strange to Americans that such political crusades are productive of desirable results. They resemble too much the solicitations of the Salvation Army, and have an obviousness about them that one would think a fatal defect. And in this particular case they make an argument for the home rulers, for the glory of a cause frequently lies in its enemies.—*World-Herald.*

Now, in the eyes of the *World-Herald* that is something quite awful; but what does the same paper think of these methods adopted by the priests and their ignorant dupes to defeat their opponents?

Prior to the election in South Meath, Ireland, Thos. Nulty, bishop of Meath, sent to each priest in his diocese a pastoral letter from which we make the following quotations:

"The issue which you are now considering, and which you will finally decide by your votes at the coming election, is by no means wholly and purely political. If Parnellism were really such, I should address you not as a bishop but as a politician."

But Parnellism, whose continued existence or practical extinction you will decide at these coming elections, is much more than a purely political question. Beyond all doubt it is an essentially and an intensely religious question as well, and one that will vitally influence your faith, your religious feelings, and the moral obligations and duties by which, as Christians and Catholics, you are conscientiously bound. On Parnellism, under that point of view, I, as a bishop, and as a successor of the Apostles, have a Divine right from God to instruct you and to teach you, and you are bound by a Divine precept to listen to me and to learn the doctrines and the religious principles I teach you.

Now Parnellism strikes at the very root and saps the very foundations of Catholic faith. It is even dangerous to their faith as Catholics, and, consequently, they should shun and avoid it.

They who refuse to accept that teaching or that principle on the unanimous authority of the whole Irish hierarchy, deprive themselves of every rational ground or motive for believing in the truth of any of the other doctrines of their religion.

Because it is solely on the authority which they here despise and deery that they know, or possibly can know, that any one of those doctrines was ever revealed at all by God Almighty.

If the bishops can mislead or deceive their flocks on this particular doctrine what is to prevent their doing exactly the same in the case of any of the other doctrines which they are continually teaching? Inevitable ignorance may undoubtedly excuse many of the misguided but well-intentioned men who still cling to Parnellism, but no intelligent or well-informed man can continue and remain a Catholic as long as he elects to cling to Parnellism.

of our sacred character and calling necessarily entitles us to the reverence, respect, and veneration of every man who really believes in his religion. It is through our preaching and teaching alone that the faithful receive the Divine faith and knowledge without which they cannot be saved. It is exclusively through us that the clean and holy oblation of the sacrifice of the mass is offered daily for the living and the dead on the thousands of altars throughout our country. It is through our ministry that the poor penitent gets forgiveness of his sins in the sacrament of penance.

"The dying Parnellite himself will hardly dare to face the justice of his Creator till he has been prepared and anointed by us for the last awful struggle and for the terrible judgment that will immediately follow it. Should the day then ever come when we shall have lost the confidence and have fallen in the estimation of our people, when, instead of reverence and respect, they shall regard us with distrust, aversion, and dislike, when the 'soggarth aroon' will be regarded as the base and corrupt traitor of the interests of his country and the welfare of his people, then our preaching will not be listened to, our sacraments will be neglected and even despised, and the Catholic religion, purpled and hallowed as it is

the by-way, and at the rails, and that "he would set fire to the heels and set fire to the toes."

John F. Monahan swore that he attended mass at Castlejordan chapel, June 29, and that Father O'Connell preached. That he talked about the Parnellites, saying they were only a handful or so, and that they were "anti-clerical." Then recollecting himself said "anti-Catholics. He said the Parnellites were infidels and heretics and that "he would set fire to the heels and set fire to the toes."

Mr. Edward Weir said that Father O'Connell used that language, as did also Joseph McNamara and Nicholas Cooney.

Father O'Connell admitted, under oath, that he used the language charged to him.

Father McLoughlin, under oath, admitted that he had, on more than one occasion, intimated to his congregation that the question of religion was at stake in supporting or opposing the Parnellite party.

Mathew Brogan swore that he was not allowed to attend mass simply because he was a Parnellite. That the sacraments were also denied his family on the same grounds.

Michael Kenny swore that when he went to mass at Clonard chapel, July 10, John Sheridan and William Farrell

bishop's pastoral after the collection same Sunday.

Patrick King, a caretaker, was next called. He said: "I was canvassed by Father Tynan for my vote for Mr. Fullam, and I said I would not give it. He told me I had a right to give it, and I said I thought not. He told me it was a matter of religion, and I should vote according to my religion. He said that if I was dying he would not attend me. He said he would leave it to my own conscience."

John Cowley of Killeavan, was next sworn. He said: "The Rev. Mr. Tynan is my parish priest. The day before the election Father Tynan spoke to me about my vote. He met myself and another man on the road, and he says, 'Boys, I am canvassing.' He said to the other man, 'You have a vote.' He said the same thing to me. I said I thought not, and he said I had. I said I would vote for neither party if I had one. He told me I was bound to vote for my religion on the pain of being expelled from the church."

Did he add anything to that? "He did, that I would be deprived of christian burial when I died. I said I did not know of that; then I walked away. The other man stopped with Father Tynan. I met Father McGrath, the curate, the same day; he told me he was ashamed of me. I told him,

religion, and were followers of Christ. He went on to tell how they should vote for Mr. Fullam. He would show them, after mass, how to place their marks on a blank paper. He said 'the man who would not vote for him he would not forgive him then or ever.' He was in his vestments at the time."

Louis Farrell, the next witness, said: "His chapel was Drangan, and parish priest, Rev. Father Fay. I heard Father Fay read the pastoral and say 'he hoped some of his parishioners would vote for Mr. Dalton.' He said 'it was really wrong to do, and that it would not be lucky to do it.' He was then standing on the altar. The Sunday before the poll, to the best of my recollection, he said 'he would never forget them if they would vote against him or the bishop, and that they would be going wrong.'"

John Moomen, of Smithstown, stated that "he was at Julianstown on the polling day, about 3 o'clock; there were about a dozen voters going into the booth, and Father Callery said 'Thanks be to God, I am proud of the men of Mornington, that they are not a lot of goats.' A man named William Reynolds came up to vote; he asked Father Callery, who had the register in his hand, had he a vote. He asked him what was his name, and he looked at the register, and he had them marked

against them he would never forget it to them."

Michael Gaughan said: "I was at mass at Rathmoinan on the Sunday the pastoral was read by Father McDonnell. After reading it, he said the time had come when no one could remain a Catholic and be a Parnellite, that a few parties went through the parish looking for votes, and that they reminded him of the wandering Jew. He said they went to the highways and bye-ways and went so far as to say that anyone who would vote against them would be marked men. He turned round and struck the altar, and said that 'he knew who would be marked men.' He said that he went himself to some of those parties and wanted to know what they meant by their politics, and they could give him no satisfaction, but he says, 'They had a motive in it, and an under motive, and I could tell it if I liked.' He said 'there was to be a meeting held in Longwood on that day, and he required them all to be there and to bring sticks with them, not for fighting, but to protect themselves.' He said, 'I will be there too, and if anyone assaults us I will strike the first blow.' He said 'he would cut them down like a weed that would grow up and destroy the fertile soil.' When we were going home a mob gathered at the chapel gate. They shouted at me that the castle hacks were now done any way; more of them told us that we might go to church, that it was time to wipe us out."

You were a Parnellite? "Yes."

Michael McKenna, of Athboy, the next witness, said: "I heard Father Brody refer to the Parnellite party in his sermon on the 10th of July. He said that the people were bound to follow their priests, and that the clergy and bishops were always safe guides in politics, or some words to that effect. He quoted the text in support of what he said—'He that heareth you heareth me.' The Rev. Mr. Fox, parish priest at Athboy, spoke to me about voting."

"Did he make any reference to the sacraments?" "Yes on the 28th of June at the confessional."

Dr. Drummond—I need hardly say I don't want anything to be said which occurred in the confessional as part of the confession. I merely want you to say what he said about the sacraments after the confession was over.

Witness—"He asked me was I satisfied as to the course I was taking in politics. He knew me, of course, intimately, and knew the part that I was taking."

Mr. Justice O'Brien—Had you left the confessional at that time? "No, my lord. I said I was perfectly satisfied. That I believed I was pursuing the same course as I always followed in politics. He told me that I ought to be reasonable and pay some respect to the opinion of others who know, or ought to know, more than I knew. He told me to pray to God to direct me, and that I might return to him in about a week or ten days."

Mr. Drummond—Did he say anything about the sacraments? "He told me that he would not give me absolution then, sir."

Mr. Justice O'Brien—And was it after that he said to return to him in ten days? "After that. Then I told him that I was fully convinced that I was right, just the same as if I was before God. These are the very exact words that I used. Then he told me that he could not admit me to the sacrament. So then I left."

(To be Continued.)

OPEN THE CONVENT.

The Daughter of ex-Attorney General Garland has Disappeared.

WASHINGTON, Aug. 15.—The police of this city have been asked to assist in ascertaining the whereabouts of Miss Daisy Garland, the daughter of Mr. Cleveland's former attorney general. Miss Garland left her residence here last Friday morning and went to the Georgetown convent, and had a short talk with the mother superior on religious matters. Beyond a slight suggestion of depression in her conversation there was nothing unusual to note about her at the time. Since then nothing has been heard of her, and, after making careful investigation, her family have been obliged to ask the police to assist them in searching for the young lady. Ex-Attorney General Garland is at his summer home, at Hominy Hill, Ark.

The W. A. P. A. council of South Omaha are going to give a delightful entertainment in K. P. hall in that city the 2nd of September. All our friends should attend. Admission 25c.

WM. CATLIN the agent for Catlin's Little Footsteps, the best 5 cent cigar in the market.



THE CONDITION OF IRELAND.

by the blood of our forefathers, will be radically extirpated out of our country. This is the natural tendency and will be the inevitable result of Parnellism. I earnestly entreat you, then, dearly beloved to stamp out by your votes at the coming election this great moral, social, and religious evil which has brought about so much disunion and bad blood amongst a hitherto united people, which has worked so desperately, but in vain, to break the golden link of love that has bound the priests and the people for centuries inseparably together, which by sowing dissensions in the national parliamentary party has weakened its strength and efficiency and which has seriously imperilled on the very eve of victory the claims of our poor country to its legislative independence. I remain, dearly beloved,

THOMAS NULTY,
Bishop of Meath.

MULLINGAR, 29th June, 1892.

It may not appear entirely plain to you how Parnellism can be a question of religion, but that it was made so to the Irish priests we shall now endeavor to prove to your satisfaction.

Mr. Michael Saurin, J. P., of Harristown, in giving his evidence after the election was held, swore that he attended mass at Castlejordan. Father O'Connell preached. He referred to a meeting at Clonard, and said he expected every man, woman and child in the parish would attend. He told them plainly it was no longer a political matter, it was a matter of their holy religion. He said the procession would start from the chapel at Clonard, and they were all to be present in time to walk to the place of meeting. He would be present along with Father McLoughlin and go round and see who was absent. Anyone absent he must know why, and any that willfully absent themselves without a just cause he would meet them on the highway and

closed the gates; that James Fagan cried out as he approached the gate to the chapel, "here's another Parnellite, don't let him in," and that they shut the gate, caught his wrist and wounded him.

John Magennis, a milesman on the railway was next sworn. "I was at mass in Batterstown chapel. Rev. Father Crinnion is the curate of the parish. After mass, Father Crinnion, partly in his vestments, on the altar, called out the names of certain persons (about seven, there might be more), my name was one of them. He said that he wanted those persons into the vestry after mass. I was about the second that went."

What was the business? "He simply asked me for my vote, and I would not tell him who I was going to vote for. I told him I did not wish to make my mind known to anyone—that I was working in Dublin, and that I did not think I would vote for any of the parties. The reverend gentleman told me he did not want me to go in danger of losing my vote."

Mr. Justice O'Brien—Did you give the vote at all?

"I did. He took a ballot paper, and he made an offer, or wanted to show me the way to make my mark in case I did come. I told him I knew all about it, and it finished up at that."

I suppose he put a mark at Mr. Fullam's name?

"He did not say anything about that."

Where did the paper come from?

"It was in the vestry, lying on the table beside where he was after taking his vestments off."

About how many came into the vestry while you were there?

"We were only admitted one by one. I have no knowledge of what happened to anyone but myself. I should say the men's names called out were suspects. The reverend gentleman read the

your lordships, that I never did anything I was ashamed of, or that I should have to be ashamed of."

What did he say then?

"He told me I would not vote for my religion."

Mr. Justice O'Brien—That is the thing he meant you should be ashamed of, I should judge, following that observation?

Witness.—I asked him if Davitt was going to make religion for us. (Laughter.)

I believe Mr. Davitt was candidate for North Meath at the time?

"Yes."

You were not far from North Meath at the time?

"Not too far."

What did he say to that?

"He said the bishop was making religion, and I suppose you don't give fourpence about him."

Mr. Richard MacIntosh deposed: "I attended mass at Ardath Sunday week before the voting. Father Carey read the pastoral. The Sunday before the election Father Carey preached a sermon. He said 'he had the blank form of a voting paper in his hand.' He said the first name was Dalton, and the next name was Fullam."

Mr. O'Shaughnessy.—What more did he say?

Witness.—"He said about the voters to go to the booth, and 'in the name of God, to put their cross after Fullam's name, in the interest of religion and for the good of their country.'"

Patrick Byrne, the next witness, said: My parish church is Cool, and parish priest, Rev. Father Fay. On the Sunday before the election, Father Fay addressed the people between the Gospel. He said 'the Parnellite men were opposed to the clergy and religion. That he would treat them as wild beasts in the Zoological Gardens, and put them in cages. They were without

off, and he told him to go and say that his name was Peter Reynolds—that there was no William Reynolds, and to go in and vote."

Paul Larkin deposed "he was a farmer living at Castletown. He was a voter; Summerhill was his polling station. His chapel was Kill, and Father Cantwell was his priest. Father McDonnell one of the curates. Father McDonnell read the bishop's pastoral at Kill, on July 3rd. He said at some time that there was going to be a meeting at Lockwood in support of Mr. Fullam. He told the people to 'go and bring sticks, he would bring one himself. He expected some three hundred men to go down.' He made some allusion to the men canvassing for Mr. Dalton, and said that they were marked men."

Michael Brien deposed: "I am a voter. Dangan is my parish church. I was at mass the Sunday before the election. Father Buchanan celebrated mass and preached a very short sermon immediately after the collection. He spoke from the altar. He said, 'Father Fay (parish priest of Summerhill) had read an extract taken from the *Independent* newspaper.' He read part of it—'any man voting at an election should vote according to his own conscience no matter what Dr. Nulty (or it might be any bishop) might say.' That's all he read. He would not trouble them with reading any more, and he said 'that is pure Protestantism—now that is Protestantism pure and simple.' He said 'he hoped that no Catholic people would read this paper that would publish such language as that, or such words.' On 3rd July the pastoral was read by Rev. Father Fay."

What did he say with reference to the Parnellite party?

"He said that one and all should vote for the priests. He hoped everyone would, and that anyone that would go