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James I in this county, is to-day, as you know, from the testimony in prison.

country, is to-day, as you hear, a witness to the testimony, in prison awaiting trial for murder. Whether the society, known as the Ancient Order of Hibernians, is beyond the limit of this country, a good society or not, I cannot tell; but I have believed, sometimes that it was, and I am sometimes to be satisfied that fact now, as any evidence of it, has been, and is, and should be upon organization, and up to this time, I have not had furnished to us any evidence that in any place its objects are laudable or commendable. Criminal in its character, criminal in its aims, it had frequently a political character. You will find the leaders of the society the prominent men in their communities. Through the instrumentality of their order and by its power, they were able to secure offices for themselves. You see here, and now

that one of the Commissioners of that county is a member of this order. You know that a previous Commissioner of that county was a member of this order, convicted of a high crime, and pardoned by the Governor. I know that another county Commissioner, before that, was a member of this order, convicted of an offense pardoned by the Governor. High sheriffs, chiefs of police, candidates for associate judges, men who were associated by their fellow men, were all made guilty of murder. In addition to the criminal and political motives, these people claim certain characteristics. They claim they were par excellence the representatives of the Irish in this country. They claim more so than that, that they represent the Irish Catholics of this county. I shall say but little more of the Irish except that I am, myself, an Irishman.

son of an Irishman, proud of my
stry, and of my race, and never
of it except when I see that
d has given birth to wretches
as these. These men call them-
Irishmen! These men parade
Patrick's Day and claim to be
Catholics! Where are the hon-
ishmen of this county? Why do
ey rise up and strike down these
es that bear the name of Irish

If a German commits an offense and engages in murder, do all the Germans take his part and wish a false alibi to defeat the law of justice? If an American becomes a criminal, do the Americans protect him? Do they not say, "Away with you! You have disgraced the country that bore you?" If an Englishman becomes an offender, do the English nation take him to their arms?

make him a hero? Why then do honest Irishmen of this countee together in public meeting separate themselves widely from this organization? Upon principle do these men, outcasts of society, the dregs of the earth, robbers and assassins, claim to be men and arrogate to themselves national characteristics of the Irish race? It is a disgrace to Ireland

the honest Irish of this county, probably five or ten thousand in number, should permit a few hundred such like these to say that they are the true representatives of the men of Schuylkill county.

Is an Irishman wonder why it is sometimes difficult to get a job in this country? Does he wonder why the man at a colliery hesitates to employ one when these people have been per-

d to arrogate to themselves the character and have been permitted to represent themselves to the people of this county as the proper representatives of Ireland? The time has when there must be a line of demarcation drawn. The time has come when honest Irishmen in this county must separate themselves from any association of sympathy with this association. He must denounce its members

casts him from the land that gave him birth. He must denounce them as covered with infamy and blackened with crime. He must say that they are not true Irishmen and that they are not representatives of Ireland. It is far beyond this attempt to inspire your sympathy on account of nationality is the attempt to inspire that sympathy on the ground that they belong to a persecuted religion.

Was there ever such sublime, tremendous impudence in the world, as that a member of this secret society, a society which has been decried by its own Church, and excommunicated by the Archbishop of Philadelphia and by the Pope himself, should come from society, and from the communion of their own religion, the door of the Church shut in their faces and

...of heaven closed against them
...communication of their priests
...ex-men, infidels and atheists, ear-
...or no Church, and worshipping no
...set themselves up in this commu-
...as the representatives of the Cath-
...faith.

...ust Allah! what must be thy look?
...then such a wretch before thee stands,
...blinking, with thy sacred blood
...turning its leaves with blood-stained hands
...wrestling from its pages sublime,
...is, and another and a third

few words more upon this subject
ish Catholics. I was born and
Protestant, but I was partially
ated among the Catholics, and I
always had a kindly feeling for
and when those assassins, through
counsel, speak of being Catho-
desire to say to you here, in this
place, that they have been de-
ced by their Church and excom-
municated by their prelates and the

And, for myself, I can say that many months before any other man in this world except those connected with the detective agency knew what was being done, Archbishop Wood of Philadelphia was the only confidant

and fully knew of the mission of the papal nuncio in this whole matter. So I then for the assumption of Mr. McLean that these men claim sympathy with the pope on account of their being Catholics. I can hardly reply calmly to such an argument. I believe that there must be different sects in this country as there are in all countries, and I am one of those who believe that a good Catholic is better than a bad Protestant.

L'Velle.—I repel that remark.
Gowen.—Mr. L'Velle repels the
remark. I cannot help it, and I repeat
the fact that although I am a
Protestant, I have been taught to believe
that a good Catholic is better than
a bad Protestant.
I have been taught to believe that
the gates of justice are closed not only
against individuals and corporations
but against nationalities and sects.

been taught to believe that he is a good citizen who is truthful and honest, who is kind-hearted and affectionate; and, whether he kneels before an altar or worships God in his own chamber, he is entitled to the favorable