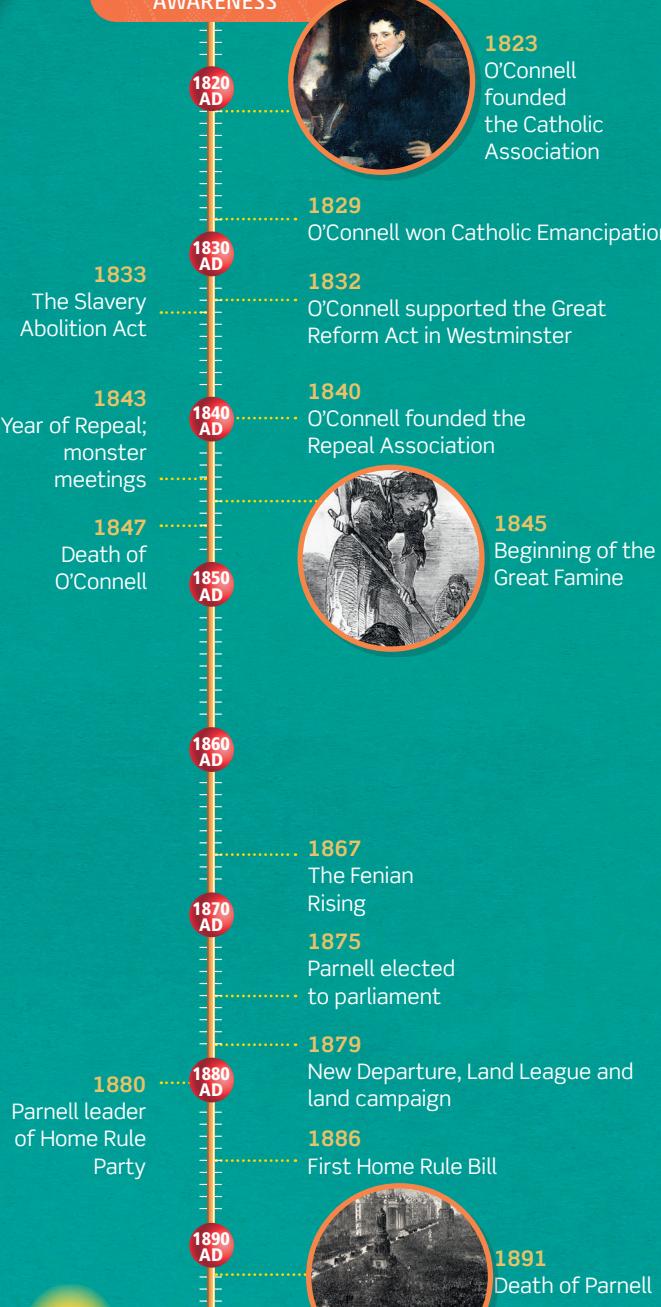


IRISH HISTORY

13

CHRONOLOGICAL AWARENESS



THE PARLIAMENTARY TRADITION IN IRISH POLITICS

– Daniel O'Connell and C. S. Parnell

L.O. 2.2

The Nature of History:
1.1, 1.2, 1.3, 1.4, 1.5, 1.6,
1.7, 1.8, 1.9, 1.10, 1.11CBA1
CBA2**You will learn to ...**

- ⦿ Investigate the role and significance of Daniel O'Connell in the parliamentary tradition
- ⦿ Investigate the role and significance of Charles Stewart Parnell in the parliamentary tradition
- ⦿ Explore the nature of history



Q

Why were images of Daniel O'Connell and Charles Stewart Parnell used on the old currency notes?

**KEY WORDS**

- Parliament
- Politics
- Repeal
- Significance
- Catholic Emancipation
- Home Rule
- Unionism

What is the Parliamentary Tradition?

Parliament House in Dublin in the 18th century

Dáil Éireann



'Ireland has a tradition of parliamentary government whose roots predate the written history of the country' (see also pp. 162–163).

In Celtic society, legends and annals provide examples of chieftains and kings who were elected. But it was the coming of the Normans to Ireland in 1169 that led to the introduction of the same type of parliament as they had already established in England. This parliament was abolished in the Act of Union, 1800. During the 19th century, campaigns for Repeal (of the Act of Union) and Home Rule fought to bring back the parliament to Dublin.

When Sinn Féin grew in popularity after the 1916 Rising, they won the 1918 general election with a policy of abstaining from the parliament in Westminster, and seeking greater independence for Ireland.

Sinn Féin representatives set up their own parliament in Dublin in 1919, called the first Dáil Éireann. Following the Anglo-Irish Treaty of December 1921, the third Dáil was elected in June 1922.

Since 1922 Leinster House has been the seat of Dáil Éireann and Seanad Éireann.

Features of the parliamentary tradition

Peaceful, lawful methods

Mass demonstrations

Pressure on the British government

Laws passed in parliament

Daniel O’Connell, The Liberator

Daniel O’Connell was the most important political leader in Ireland in the first half of the 19th century. He was opposed to the use of violence for political purposes. Instead he believed in working through the laws and parliament to achieve changes.

Daniel O’Connell by John Gubbins, Oil on canvas, c. 1817–18. This portrait shows Daniel O’Connell (1775–1847) with his hand on a petition seeking ‘freedom of conscience’ for Catholics.





Derrynane House, ancestral home of the O'Connell's. Daniel O'Connell inherited Derrynane House on his uncle's death in 1825.

Q

Why was O'Connell opposed to the use of violence?

O'Connell often made insulting comments about his opponents. 'The poor old Duke [of Wellington]! What shall I say of him? To be sure he was born in Ireland, but being born in a stable does not make a man a horse.'

Q

What was Catholic Rent? Where did O'Connell win an election? What did Catholic Emancipation mean?

O'Connell and non-violence

O'Connell was born in Co. Kerry in 1775. He was educated at home, in Belgium, France and in London. He witnessed scenes from the French Revolution as he travelled through France in 1793, at the time the King of France was beheaded. These events made a big impression on him. He said France was '*deluged (flooded) in blood; liberty (freedom) was sacrificed.*'

Events in Ireland during the 1798 Rebellion also horrified him. He said, '*May every virtuous revolutionist remember the horrors of Wexford!*'

He said later in life; '*The principle of my political life ... is, that all improvements in*

political institutions can be obtained by persevering (persisting) in a perfectly peaceable and legal course, and cannot be obtained by forcible means (violence, armed rising), or if they could be got by forcible means, such means create more evils than they cure, and leave the country worse than they found it.'

After his education in London, O'Connell became a famous barrister who won many court cases. He earned the nickname, 'The Councillor'. One of his biographers said, '*No man of the people had ever spoken as he did in the king's courts.*' (Seán Ó Faoileáin)

How did O'Connell achieve Catholic Emancipation?

In one of the last of the penal laws, Catholics could not take their seats in parliament, even if they were elected. O'Connell fought a long campaign to overturn this law. In 1823, he founded the Catholic Association to lead his campaign for Catholic Emancipation. He organised a Catholic Rent (a penny a month) to finance the campaign. He also held peaceful meetings in both Ireland and Britain, to put pressure on the British government.

He got elected to Clare in 1828, and this forced the government to pass the Catholic Relief Act (1829), which allowed Catholics take their seats in parliament. O'Connell's fame spread far and wide, including in Europe, where many admired his peaceful methods of achieving his goals. He became known as 'The Liberator'.



DID YOU KNOW?

John D'Esterre challenged Daniel O'Connell to a duel in 1815 because of a speech made by O'Connell. O'Connell, who did not support violence, accepted the duel, and killed D'Esterre.



Analysing Sources

Catholic Emancipation

HISTORICAL JUDGEMENTS

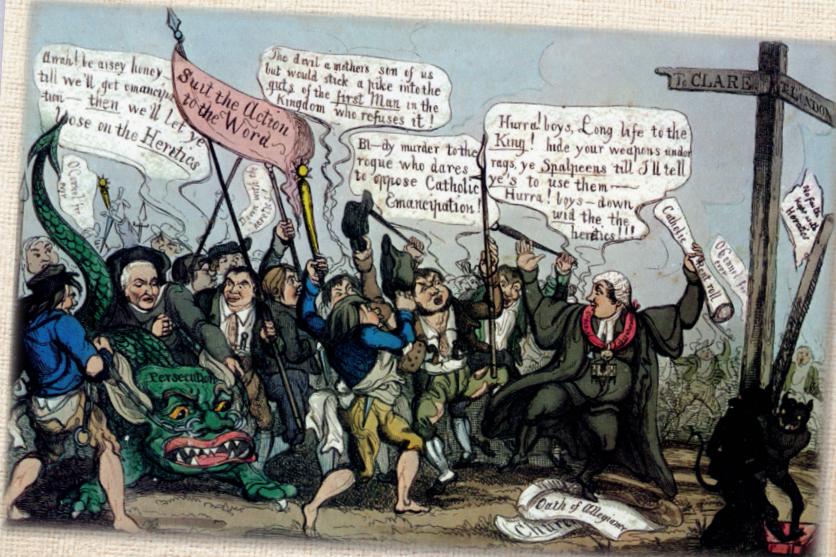
Q Source 1

O'Connell agitated (campaigned) for Catholic Emancipation for 30 years. Two contrasting things appalled (shocked) him about the oppression (coercion) of the Catholics. The first was how generations of being downtrodden (kept down) turned them into what he called 'hereditary bondsmen (slaves)', almost accepting of their plight (condition).

On the other hand, O'Connell was appalled at how easily the oppressed could themselves become tyrannical shedders of blood (of others) on a large scale: he saw this in France as a schoolboy and in Ireland in 1798.

(Adrian Hardiman, *The counsellor and the Liberator, a man of his time*, The Irish Times, 21 April 2014)

Q Source 2



Daniel O'Connell and his supporters in an English cartoon (1828)

Q Source 3



O'Connell was honoured by the new Irish Free State in 1929, on the centenary of Catholic Emancipation



- Are Sources 1 to 3 primary or secondary?
- Does the author of Source 1 admire O'Connell?
- What two things appalled O'Connell, according to Source 1?
- How are O'Connell's supporters represented in the cartoon?
- What is the significance of the signpost?
- What does the cartoon fear will happen after Catholic Emancipation?
- Is the cartoon in Source 2 in favour or opposed to Catholic Emancipation?
- Do you think a similar stamp to Source 3 was issued in Northern Ireland to honour the same centenary? Explain your answers in each case.

Timeline of O'Connell and the parliamentary tradition

1775	Daniel O'Connell was born
1798	O'Connell began practice as a barrister
1823	O'Connell founded the Catholic Association
1828	O'Connell won the Clare by-election
1829	Catholic Emancipation passed
1830	O'Connell re-elected to Clare, first Catholic in modern times elected to House of Commons
1841	O'Connell elected Lord Mayor of Dublin
1843	The Year of Repeal Monster meeting at Clontarf banned
1847	O'Connell died in Genoa, Italy O'Connell was buried in Glasnevin Cemetery



p. 119

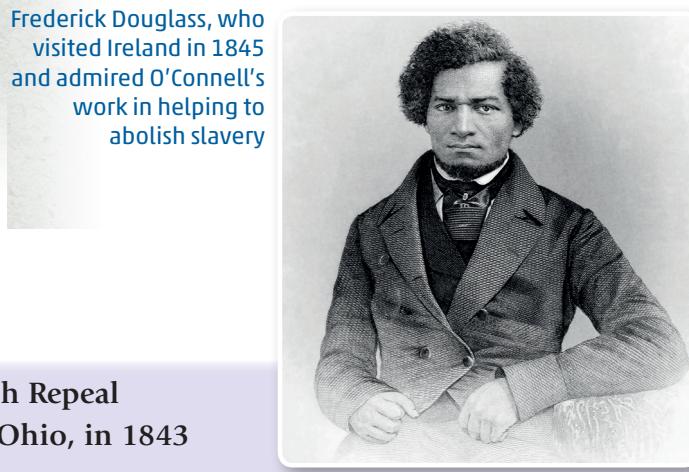


1. What does O'Connell say about the 'Irish heart'?
2. What did he say was not learned in Ireland?
3. Why would he 'recognise [them] as Irishmen no longer'?
4. What points is he making to try to persuade them not to support slavery?

What did O'Connell contribute to the abolition of slavery?

O'Connell also achieved great fame, at home and abroad, as an **abolitionist**, who wanted to abolish slavery. He helped pass the **Slavery Abolition Act 1833**, which abolished slavery in the British empire. When **Frederick Douglass**, a former American slave, came to Ireland in 1845, he looked on O'Connell as a hero. He said, '*The fire of freedom was burning in his mighty heart.*' O'Connell also favoured Jewish emancipation.

Frederick Douglass, who visited Ireland in 1845 and admired O'Connell's work in helping to abolish slavery



O'Connell wrote to the Irish Repeal Association in Cincinnati, Ohio, in 1843 criticising their views on slavery.

How can the generous, the charitable, the humane, and the noble emotions of the Irish heart have become extinct amongst you? How can your nature be so totally changed as that you should become the apologists (supporters) and advocates (promoters) of the execrable (terrible) system which makes man the property of his fellow man, condemns to ignorance, immorality and irreligion, millions of our fellow creatures ...? It was not in Ireland that you learned this cruelty ... if you remain and dare continue to support the system of slavery that is supported there, we will recognise you as Irishmen no longer!

The Repeal of the Act of Union

After his success in winning Catholic Emancipation, O'Connell led a campaign to **Repeal the Act of Union**, so that a parliament would be established in Dublin. He set up the **Repeal Association** in 1840, with Repeal Rent. '*... I want to make all Europe and America know it – I want to make England feel her weakness if she refuses to give the justice we [the Irish] require – the restoration of our domestic parliament ...*'

He said 1843 would be the **Year of Repeal**. In spite of huge peaceful rallies, 'monster meetings', held all over the country, his campaign failed. The British government feared that giving Repeal to Ireland would lead to the break-up of the union of England, Scotland and Wales. O'Connell cancelled a monster meeting at **Clontarf** when the British government banned it, because he feared it would result in violence.

Death

One of O’Connell’s last political acts was to warn the British government about the devastation of the Great Famine. In 1847, at the age of 71, he died in Genoa in Italy, on his way to meet the Pope in Rome.

What was Repeal?
What was the Year of Repeal?
What meeting did O’Connell cancel?

O’Connell and repeal meetings

HISTORICAL SIGNIFICANCE

QSource 1



Map of Repeal meetings, 1843

QSource 2

On the great plain of Meath, rises a gentle eminence (hill), in the midst of a luxuriant (abundant) farming country. It is Tara of the Kings. On Tuesday morning, 15th August, most of the population of Meath, with many thousands from the four counties round, were pouring along every road leading to the hill. Numerous bands, banners, and green boughs enlivened their march, or divided their ordered squadrons. Vehicles of all descriptions, from the handsome private chariot to the Irish jaunting-car, were continually arriving, and by the Wardens duly disposed around the hill. In Dublin, the ‘Liberator,’ after a public breakfast, set forth at the head of a cortege (procession), and his progress to Tara was a triumph. Under triumphal arches, and amidst a storm of music and acclamations (cheers), his carriage passed through the several little towns that lay in his way. At Tara the multitudes (crowds) assembled were estimated in the *Nation* [newspaper] at 750,000; an exaggeration, certainly. But they were at least 350,000. Their numbers were not so impressive as their order and discipline; nor these so wonderful as the stifled enthusiasm that uplifted them above the earth.

(John Mitchel The Last Conquest of Ireland (Perhaps), [1873])

QSource 3



King O’Connell at Tara, from *Punch* (1843)

- How many **monster meetings** did O’Connell hold in 1843, according to Source 1?
- What areas of the country **did not have any monster meetings**? Can you explain why not?
- Where was the monster meeting described in Source 2 held?
- What, do you think are the **most impressive features** of the monster meeting?
- Do you think the writer **likes or admires** O’Connell in Source 2?
- How is O’Connell **portrayed** in the cartoon in Source 3?
- How are Irish people **portrayed** in the cartoon?
- Does the cartoon favour Repeal in your opinion? Explain your answers using evidence from the sources.

COMMEMORATION

CULTURAL INHERITANCE



The people of Ireland meet today to honour the man whose matchless genius won Emancipation, and whose fearless hand struck off the fetters (chains) whereby six millions of his country men were held in bondage (repression) in their own land ... Casting off the hopelessness of despair, the Irish people today rise above their afflictions (troubles), and by their chosen representatives, their delegated deputies, and their myriad (many) hosts, assemble in this metropolis (city) (to pledge) themselves to the principles of him who still lives and reigns in the hearts of the emancipated (free) people.

(Lord Mayor of Dublin, Peter Paul MacSwiney, at the laying of the foundation stone in 1864. Archive Consultants, O'Connell Street Monument Report – Nov 2003)

1. Why are the people of Ireland honouring Daniel O'Connell, according to the Lord Mayor?
2. Do you agree that a statue should have been erected to honour Daniel O'Connell? Explain your answers.

The O'Connell Monument, O'Connell St., Dublin



Analysing Sources

What was the significance of Daniel O'Connell?



DEBATING SOURCES

Q Source 1

Patrick Geoghegan, biographer of Daniel O'Connell
Geoghegan insists that O'Connell was the founding father of the modern Irish state. On his greatest achievement, Catholic Emancipation in 1829, Geoghegan points out that O'Connell 'once complained that he would never receive the credit he deserved... because people would never understand the extent of the problems he faced. But he did what was necessary in the context of the time, and he did it without resorting to physical force.'

(The Irish Times, 16 November 2008)



1. According to Source 1, what was O'Connell's **greatest achievement**?
2. What did O'Connell complain about?
3. Does the writer of Source 1 admire O'Connell?
4. Does President Obama **admire** O'Connell in Source 2?
5. What did the **emancipation campaign** show, according to Source 3?
6. What immediate impact does Source 3 refer to?
7. Why are these **secondary** sources on O'Connell? Are they **biased**?
8. Do you agree with their **viewpoints**? **Summarise** Daniel O'Connell's **significance**, based on these sources, and what you know about him.

What do each of the sources say about the significance of Daniel O'Connell's contribution to Irish and world history?

Q Source 2

When we strove (went all-out) to blot out the stain of slavery and advance the rights of man, we found common cause with your struggles against oppression. Frederick Douglass, an escaped slave and our great abolitionist, forged an unlikely friendship right here in Dublin with your great liberator, Daniel O'Connell. His time here, Frederick Douglass said, defined him not as a colour but as a man. And it strengthened the non-violent campaign he would return home to wage.

(President Obama of the US, speaking in Dublin, 23 May 2011)

Q Source 3

The emancipation campaign sowed the seeds for later campaigns for self-government in that it demonstrated that democracy can work when people peacefully join together to pursue a commonly agreed and clearly defined end (aim). In terms of its immediate impact, many churches were built in Ireland after emancipation, and people both locally and internationally felt a sense of renewed pride in being Irish Catholics.

(The Limerick Leader, April 2004)

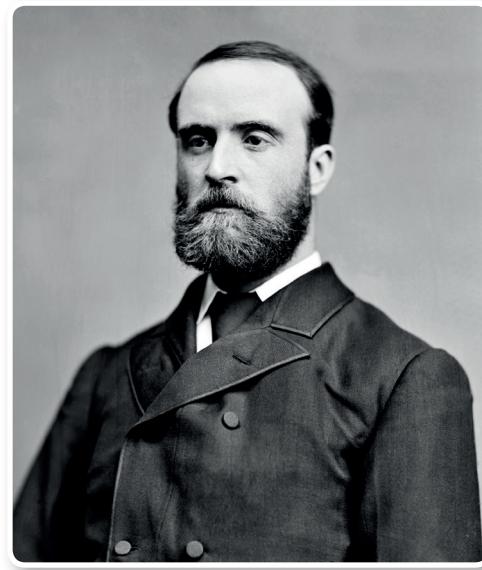
Charles Stewart Parnell – The ‘Uncrowned King of Ireland’

Charles Stewart Parnell was born in Co. Wicklow, the son of an Anglo-Irish landowner in 1846.

He was the most influential Irish politician at the end of the 19th century.

Home Rule

Parnell was elected a Home Rule MP for Meath in 1875. Five years previously, in 1870, Isaac Butt had founded the Home Rule movement. Home Rulers wanted a parliament in Dublin to deal with internal affairs in Ireland, similar to Daniel O’Connell’s Repeal movement, 30 years before.



Links with Fenians

Parnell first came to prominence in the House of Commons in Westminster in 1876 when he stated that no murder had been committed by the Manchester Martyrs. This referred to the death of a policeman in Manchester in 1867, shot by Fenians as they were trying to release two of their colleagues from a prison van. This brought Parnell to the notice of the secret Irish Republican Brotherhood (IRB) or Fenians.

Parnell supported the policy of parliamentary obstruction, where some Irish MPs made long speeches to obstruct the business of parliament until parliament dealt with Irish matters. This strengthened Parnell’s ties with members of the IRB. As a result, IRB support ensured that Parnell was elected President of the Home Rule Confederation of Great Britain.

The New Departure

John Devoy, leader of the American Fenians (IRB), proposed a ‘new departure’ in politics. He suggested that the Fenians should drop their policy of rejecting parliamentary action. Instead, the Fenians should work with Parnell and MPs like him to promote self-government for Ireland and land reform. This *New Departure* brought the physical force tradition and the parliamentary tradition together.

The Land War

Parnell soon became involved in the land campaign. An economic crisis at the end of the 1870s worsened conditions for tenants, and evictions increased. Parnell accepted an invitation by Michael Davitt to speak at a meeting in Westport, Co. Mayo, in 1879. This led to the founding of the Land League a few months later, with Parnell as President, and Davitt as Secretary. The Land League aimed for fairer rents for tenants, and, in the long-term, for peasant or farmer ownership of their farms.

Investigate the role and significance of C. S. Parnell



What was Home Rule?



How did Parnell gain support from the Fenians (IRB)?



What was the New Departure? How did Parnell get involved in the land campaign?



Analysing Sources

Parnell and Parliamentary Tradition

HISTORICAL JUDGEMENT

Q Source 1

Parnell in the House of Commons

Sir Michael Hicks-Beach: There is another point on which I need hardly touch. Of all the extraordinary delusions (fallacies, mistakes) which are connected with the subject, the most strange to me appears the idea that Home Rule can have the effect of liberating (freeing) the Fenian prisoners, the Manchester murderers. ('No! No!') – I regret to hear there is any hon. Member of this House who will apologise for murder.

Mr. Parnell: The right hon. Gentleman looked at me directly when he said he regretted that any Member of this House should apologise for murder, that I wish to say as publicly and as directly as I can that I do not believe, and never shall believe, that any murder was committed at Manchester.

(House of Commons, 30 June 1876)

Parnell, landlords and Irish-America

Q Source 3

Parnell speaking in Westport

Now what must we do in order to induce (persuade) the landlords to see the position [of a fair rent]? You must show the landlords that you intend to hold a firm grip on your homesteads and lands (applause). You must not allow yourselves to be dispossessed, as you were dispossessed in 1847 ...

(Connaught Telegraph, 14 June 1879)

JOB OF THE HISTORIAN



p. 120

- What does Parnell tell tenants to do in Source 3?
- According to Source 4, what is Parnell's solution to the 'artificial and cruel system' in Ireland?
- What do the sources tell you about Parnell's attitude to the landlords?
- Why do you think Parnell, a landlord, wanted tenants to own their own farms?
- What does Source 5 show you about Irish influence in America? What does it tell you about Parnell's influence?
- Are Sources 1 to 5 primary or secondary?
Explain your answers in each case by referring to the evidence in the sources.

Q Source 2

Parnell speaking privately in 1878

We must endeavour (try) to re-establish faith in parliamentary work of an earnest and honest kind, and try in this way to secure the good-will of men like yourself who are justified in doubting from past experience whether any real service can be rendered (given) to the Irish people by electing representatives to go to Westminster ... I see no reason why men who take opposing views as to the best way of liberating (freeing) Ireland cannot work in harmony (peace) for minor reforms.

(M. Davitt, *The Fall of Feudalism in Ireland* [1904])



- What was the 'extraordinary delusion' the speaker in Source 1 refers to?
- What was Parnell's response to the first speaker?
- What is Parnell hoping to achieve in Source 2?
- What, do you think, are the 'opposing views' that he refers to in Source 2?
- What do these sources tell you about Parnell's attitude to those who favoured violence or armed rebellion?
- What do these sources tell you about Parnell's attitude to the parliamentary tradition?

Q Source 4

Parnell speaking before the House of Representatives in Washington

The public opinion of the people of America will be of utmost importance in enabling us to obtain a just and suitable settlement on the Irish question ... Many of us who are observing now the course of events believe that the time is fast approaching when the artificial and cruel [landlord] system prevailing in Ireland is bound to fall ... we propose to give an opportunity to every tenant occupying a farm in Ireland to become the owner of his own farm (applause) ...

(The Irish World, 14 February 1880)

Q Source 5



Leader of Home Rule Party

When Isaac Butt died in 1879, one of his supporters, William Shaw, was elected leader of the Home Rule Party. However, the 1880 general election changed everything, as many supporters of Parnell got elected as Home Rule MPs. Parnell got elected for Cork city and replaced Shaw as **leader of the Home Rule Party**.

Kilmainham Gaol and treaty

There were increased **agrarian outrages** (incidents, crimes) in the countryside as a **Land War** between tenants and landlords broke out. The **Land League** demanded that Gladstone, the British Prime Minister, bring in land reform. He introduced the **Land Act** of 1881, which provided fair rents for the tenants, and a land court to decide the rents. **Parnell** favoured the Act, but publicly asked tenants to test it in the courts. Parnell and other leaders were interned in **Kilmainham Gaol** (1881).

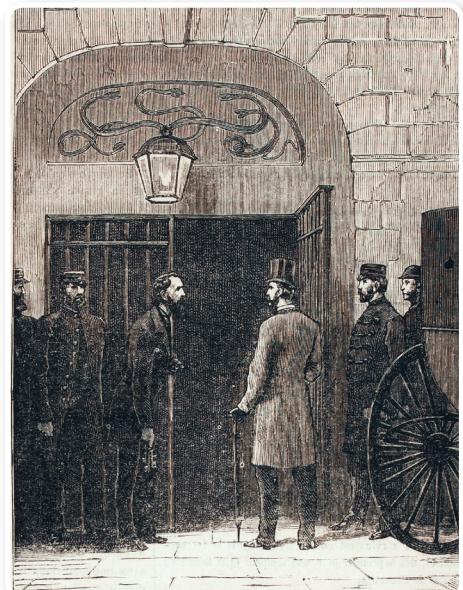
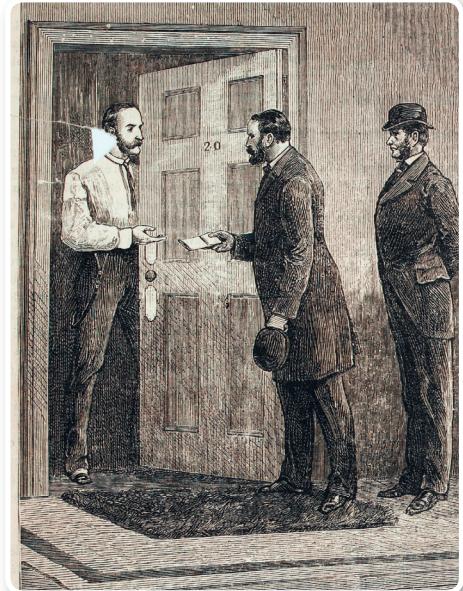
While Parnell was in jail, there was an increase in disturbances in the countryside. Gladstone realised that it would be better if Parnell were released. At the end of six months, Parnell agreed the **Kilmainham Treaty** (1882) with Gladstone. Gladstone improved the Land Act, while Parnell promised that he would use his influence to stop the violence. This led to a break between Parnell and the Fenians. It also meant that Parnell had used **outside agitation** and **pressure in parliament** to improve conditions for tenants.

Home Rule Bill

Parnell now concentrated on Home Rule. He **re-organised the party**. He founded the **Irish National League**, which was organised in each constituency. He controlled the organisation with a tight discipline. Members now sat together in parliament and worked together as a united group. The party paid Home Rule MPs and they had to take a **pledge** or oath to vote with the party.

More people got the vote in general elections, which meant Parnell increased his support. After the 1885 general election, Parnell and the Home Rule Party held the **balance of power** in Westminster between **Liberals** and **Conservatives**. He could have put either into government, but Parnell supported Gladstone and the Liberal Party after Gladstone's promise to bring in a Home Rule Bill.

Gladstone's **Home Rule Bill** (1886) provided for parliament in Dublin to deal with internal Irish affairs, while parliament in Westminster would deal with external affairs. However, it was **defeated** in the House of Commons. The Conservative Party, and some of Gladstone's Liberal Party, backed by unionists in the North of Ireland, combined to defeat the Bill.



Parnell's arrest and entry into Kilmainham Gaol



How did Parnell re-organise the Home Rule Party? How did he hold the balance of power after the 1885 general election?



Analysing Sources

After 1885 General Election

INVESTIGATING SOURCES

Q Source 1

The Balance of Power



- What is the **message** of the cartoon in Source 1?
- What must Parnell **decide**, according to the cartoon?
- What is Parnell **asking** for in Source 2?
- What does he mean when he says 'no man has the right to fix the boundary to the march of a nation'?
- Are both of these sources **primary** sources?
- How **useful** are cartoons such as Source 1 as sources for historians?
- How **useful** are newspapers such as Source 2 as sources for historians?
- How **reliable** are both cartoons and newspapers as sources for historians? Explain your answers in each case.

Nationalist (or Home Rule) MPs elected in 1886

- This map was published in *Parnell: A Documentary History*, by Noel Kissane. Is it a **primary** or a **secondary** source?
- What does the source tell you about the **success** of the Home Rule Party (or Irish Party) in that election?
- What area of the country had **no Home Rule Party MPs** elected? Can you explain why?
- Where was Parnell elected as MP?
- Who was elected for your area? Do you know anything about him?
- Why are there no women featured in the map?
- How **useful** is this method for showing who got elected in elections? Explain your answers in each case.

Q Source 2

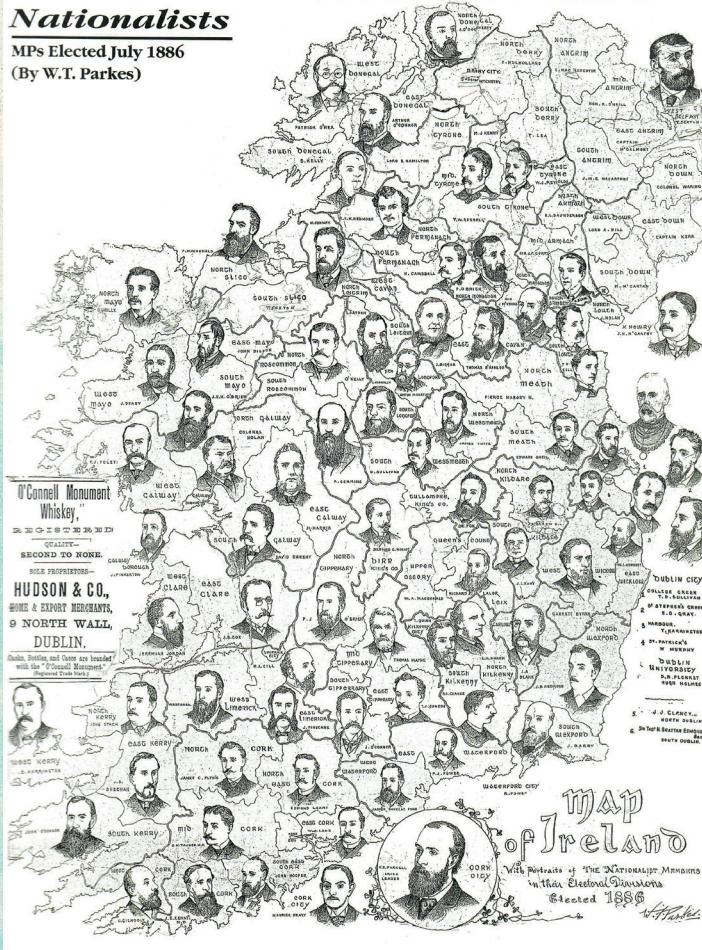
Parnell on Home Rule

We cannot ask for less than the restitution (restoration) of Grattan's parliament (loud cheers) with its important privileges and wide and far-reaching constitution ... But no man has the right to fix the boundary to the march of a nation (great cheers). No man has the right to say to his country, 'thus far shalt thou go and no further,' and we have never attempted to fix the *ne plus ultra* (the highest point) to the progress of Ireland's nationhood, and we never shall (cheers).

(Parnell speaking in Cork,
Freeman's Journal, 22 January
1885)

Nationalists

MPs Elected July 1886
(By W.T. Parkes)



Piggott forgeries

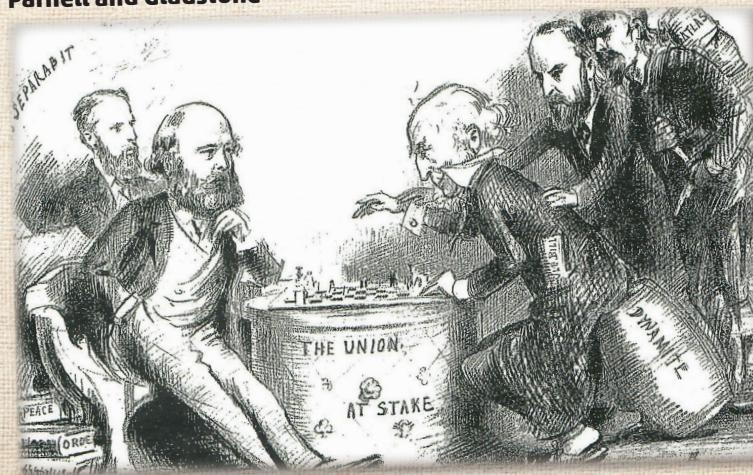
Soon after, the London *Times* published letters in articles called *Parnellism and Crime*. These letters seemed to show that Parnell supported the **Phoenix Park murders**, when two high-ranking officials in the British government were brutally murdered by a Fenian group in 1882. Parnell said the letters were **forges**. And so it was proved by a Special Commission, which showed the letters had been forged by Richard Piggott, a journalist. Parnell’s name was cleared and his popularity was at its highest.

Parnell and Gladstone



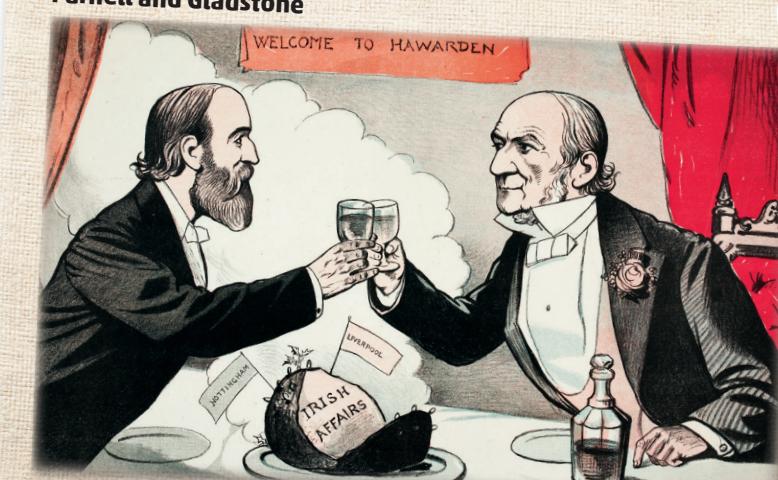
Q Source 1

Parnell and Gladstone



Q Source 3

Parnell and Gladstone



Timeline of C. S. Parnell and the parliamentary tradition

1846	C. S. Parnell was born in Co. Wicklow
1875	Parnell was elected to Co. Meath
1879	Land League formed for land reform
	Parnell as President
	Parnell addressed US Congress
1880	Parnell elected for Cork City
	Parnell elected Chairman of the Irish Parliamentary Party
	Parnell's affair with Katherine O'Shea began
1881	Gladstone's Land Act
1882	Kilmarnham Treaty
	Phoenix Park murders
	Irish National League founded
1885	General Election success for Parnell and his party
1886	First Home Rule Bill
1887	Parnellism and Crime
1889	O'Shea Divorce case began
1890	Parnell Split in Home Rule Party
1891	Death of Parnell in Brighton
	Parnell buried in Glasnevin Cemetery

HISTORICAL JUDGEMENTS

Q Source 2

Parnell cleared

We entirely acquit Mr Parnell and the other respondents of the charge of insincerity in their denunciation of the Phoenix Park murders, and find that facsimile letter on which this charge was chiefly based as against Mr Parnell is a forgery.

(Report of the Special Commission, February 1890)



- What is the **message** of this cartoon in Source 1? Does it favour Parnell and Gladstone?
- What is at stake, according to the cartoon?
- What was Parnell cleared of by the Special Commission in Source 2?
- What is the message of Source 3? Does it favour Parnell and Gladstone?
- What did you learn about the **use of cartoons** as sources from studying Source 1 and Source 3? Explain your answers fully.



Katherine O'Shea,
mistress of
C. S. Parnell

Parnell's downfall

However, Parnell's downfall came soon after because of the O'Shea Divorce Case. Parnell had been having an affair with Katherine O'Shea since 1880, and they had a number of children. In 1890, her husband, Captain O'Shea, filed for divorce, and named Parnell in the proceedings.

The divorce case provided scandal but, after it, Parnell still retained the support of his party. The situation changed when Gladstone said his Liberal Party could no longer bring forward a Home Rule Bill if Parnell continued as leader of the Home Rule party. This led to a split in the party, the majority voting against Parnell.

After this, Parnell fought a number of by-elections in Ireland. In the process his health deteriorated. He returned to Brighton where he lived with Katherine O'Shea, and died there in October 1891, aged 45. He was buried in Glasnevin Cemetery after a huge funeral procession through the streets of Dublin.

The significance of Parnell

- Parnell was a very able politician who led the majority of the people in Ireland through many difficult political situations in the late 1870s and the 1880s.
- Parnell was a **Protestant leader and landlord**, who led a Catholic tenant population.
- Parnell and Davitt led the Land League in the **Land War**, which forced Gladstone to bring in **land reform** for the tenants in the 1881 Land Act.
- Parnell created a **disciplined political party**, which others imitated later.
- Parnell forced Gladstone and the Liberal Party to bring in the **First Home Rule Bill**.
- Parnell seemed to side with the Fenians who wanted a completely separate Ireland. As a result, after his death, he was often included in the republican or physical force tradition, in contrast to O'Connell who was clearly against the use of violence or armed rising.

Parnell Monument, O'Connell St., Dublin, erected in 1911 to honour Parnell





Analysing Sources

Causes of Parnell's Downfall

CAUSES

P. 121

Source 1

Divorce case

A petition for divorce has been filed by William Henry O'Shea, of 124 Victoria Street, Westminster, and Justice of the Peace in County Clare, against his wife – Mr Charles Stewart Parnell, MP, being the respondent. The grounds alleged are the adultery of Mrs O'Shea during the period from April 1887 up to the date of the petition, at the undermentioned places – Eltham, 34 York Terrace, Regent's Park, Brighton, and Aldington, Sussex. No damages are claimed.

(Evening News and Post, 28 December 1889)

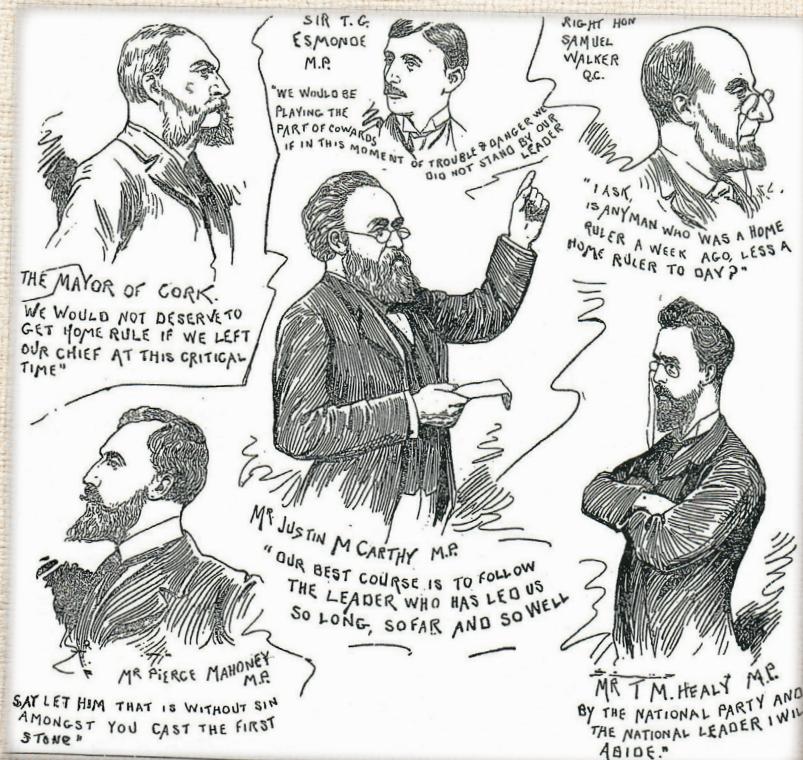
Source 3

Choices for Home Rule MPs



Source 2

Views of Home Rule MPs



1. Why do you think, the petition for divorce (Source 1) caused **problems** for Parnell?
2. What **reasons** do the men in Source 2 give for favouring Parnell continuing as leader?
3. Who or what is being represented by the woman in Source 3? What symbol is used here?
4. What is the **choice** being made in Source 3?
5. Why do you think there is a **difference** between Source 2 and Source 3?



Parnell's funeral passing through Sackville Street (now O'Connell St) in Dublin. What does this drawing tell you about the popularity of Parnell? What monuments and buildings do you recognise in the drawing?



Visit ...

Derrynane House, Co. Kerry

www.derrynanehouse.ie

O'Connell's grave Glasnevin Cemetery, Finglas Road, Glasnevin, Dublin 9

O'Connell Monument, O'Connell Street, Dublin

Avondale House Museum, Rathdrum, Co. Wicklow

Parnell's grave Glasnevin Cemetery, Finglas Road, Glasnevin, Dublin 9

Parnell Monument, O'Connell Street, Dublin

➤ Preparing for CBA1

- An O'Connell Repeal meeting in your locality
- A Home Rule MP from your locality
- A Home Rule election from local newspapers

➤ Preparing for CBA2

A project on the life and experience of a person of historical interest

PERSONS OF INTEREST FROM THE PARLIAMENTARY TRADITION

- | | | |
|---------------------------|--------------------|----------------------------|
| ● Henry Grattan | ● Daniel O'Connell | ● Isaac Butt |
| ● Charles Stewart Parnell | ● John Redmond | ● John Dillon |
| ● William O'Brien | ● Anna Parnell | ● Hanna Sheehy-Skeffington |
| ● Anna Haslam | | ● Isabella Tod |

Focus Task 1

Historical Investigation and Analysis

- Investigate the duel between Daniel O'Connell and John D'Esterre in 1815. Why did it happen? What was the outcome? What impact did it have on O'Connell's life?

Focus Task 2

Historical Investigation and Analysis

- Investigate songs and poems about Parnell. What messages do they have about Parnell? Are they creating a hero out of Parnell?