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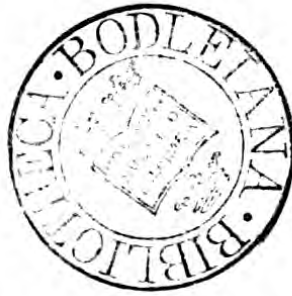
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THE ORIGIN AND DEVELOPMENT OF FENIANISM,

BY JAMES PRICE,

THE WELSH PILGRIM OF THE ALLEGHANY MOUNTAINS.

PART SECOND.

The author of the following letters is convinced that the Fenians are the active and desperate tools of a dangerous plot to subvert the Protestant freedom of the world; to dethrone the Queen; and to elevate a Roman Catholic to the Throne of England!

IN consequence of the rowdyism, drunkenness, and brutality of the Roman Catholic Irish during the Presidential election, the Americans condemned the glaring corruptions of the Democratic party, and the open defiance of law and order. But the voices of the real friends of the nation were unheeded, and generally treated with contempt by those who were precipitating the nation into utter ruin. The democratic domestic traitors and the, foreign sworn enemies of all Protestant institutions, were undermining the great and glorious Republic, which was founded in the very heart's blood of the friends of humanity and of liberty. The Americans had not forgotten the malignity and execrations to which Kossuth was exposed on his tour through America, because he dared to resist the oppression of the Austrian yoke, and be-

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cause he accepted the presidency of the Bible Society on his arrival in the city of New York. Neither had they forgotten the manner in which the Roman Catholics mobbed Father Gavazzi, whilst warning the nation to beware of the abominations of the Popish hierarchy. They also were justly alarmed at numerous oath-bound secret societies composed entirely of Roman Catholics; such as the "Guilds of Ireland," "Arch Confraternities," "Catholic Congregations," and "San Fidesti," or "Society of Holy Faith." The following awful and terrible oath every man is bound to take on his initiation into the "San Fidesti:"—"I, N. N., in presence of Almighty God, the Father, Son, and Holy Ghost, of the ever immaculate Virgin Mary, and of all the celestial court, &c., of you, honoured father, swear that I will sooner cut off my right hand, and die of hunger, or under the greatest torments; and I pray the Lord God Almighty to condemn me to the endless pains of hell, than to betray or deceive one of the honoured fathers and brethren of the Catholic Apostolic Society, to which I subscribe at this time; or if I do not scrupulously fulfil its laws, or give assistance to my brethren in want. I swear to defend myself in the cause which I have embraced; never to spare a single individual belonging to the infamous combination of the liberals, whatever may be his birth, parentage, or fortune; and to have no pity for the cries of children, nor old men or women; and to shed the blood of the infamous rebels, even to the last drop, without regard to age, sex, or rank. Finally, I swear implacable hatred to all the enemies of our holy Roman Catholic religion, one and true." Signor Gazani had warned the American people that the Pope's Nuncio Bidini came to the United States, among other purposes, to establish the dangerous and diabolical Society of San Fidesti. He said, that "by and by we would see one distinguished Protestant dropping off, then another; that dissension and distrust would be created almost imperceptibly among friends. One means of killing people by

poison was thus :—"It is a subtle fluid, looking like water, and prepared with such extreme nicety as to elude the most skilful medical examination. When it is deemed desirable for any individual or individuals to be put aside, for political or other causes, this poison is given to the cook or chamber-maid, who are told by their confessor to put it into the food or water once in eight days, to save their employers' souls. The party eating or drinking will be gradually undermined in health, but will be unable to discover the cause, so will his physician. But the work goes slowly on, and, after months of suffering (sometimes, on stronger constitutions, it may be longer), the party dies." It was supposed to be the agents of this Society by whom the Lafurge House and Metropolitan Hall was burned down in 1854. When it was announced that Gavazzi would lecture in that hall, the threat was made. He lectured there on Friday night, and the next day sailed for Europe; that night they were reduced to ashes.

These circumstances, added to the great partiality shown by the Buchanan administration to the Roman Catholics, increased the fears of all true Americans; and when they saw that the President appointed a Roman Catholic to be Postmaster-General; that thousands of Americans were turned out of the post-offices, and ignorant German and Irish Papists put in their places, and that their own claims to consideration were ignored by a treacherous press and time-serving Government, they resolved to make one grand effort to save their dear and blood-bought liberties. They knew that to counteract the influences of the Roman Catholic secret societies, it was absolutely necessary to form an American secret society; therefore a few true advocates of liberty formed a society, which they named the "Know Nothings." They were often stigmatised by the Papists as the advocates of magic; that they could work the "Black Art,"—for the places of their meetings could never be found out. But the noble cause went nobly on, and the party increased from a mole-hill to a mighty

irresistible mountain ; for thousands upon thousands of the democrats, who were tired of the cup of the whore of Babylon, joined the new mystic party, and, in a short time it proved itself capable of chastising the corrupt demagogues with the rod of political correction ; for at the next States' election, by the pre-eminent excellency of voting by ballot, the occult "Know Nothings" came to light and purged every legislature throughout the Republic. But the slaveholders and the Jesuits conspired against the young giant and strangled him in his infancy ; for the South sent a number of Jesuits to the Philadelphia convention, and they succeeded in breaking up the party of liberty that had performed such mighty feats in so short a time ; but it is an illustrious example of the capability of the people to abolish corruptions, and to convince the demagogues and political wireworkers that they cannot trample upon liberty and truth with impunity. The Jesuits and other Popish secret societies now became much alarmed, and Bishop Hughes, of New York, told the Americans that they would form an independent colony, and remove to one of the territories if they would be excluded, by misguided public opinion, from the various privileges of the government. The Jesuits cultivated a closer alliance with the leaders of the South, and many of the atrocious fiends exulted over the probability of a prospective civil war between North and South. I heard General Joseph McDonald declare that in less than twenty years the Roman Catholic religion would sweep every vestige of Protestantism from the face of the earth, and that liberty would be driven to take refuge in the fastnesses of the Alleghany Mountains. It was the general opinion of the intelligent portion of the Roman Catholics that they would be able to create a feeling among the nations of Europe in favour of separating Ireland from the British rule, that they would depend upon Napoleon to restore the ancient breaches of the Celtic race, and that by that means the satanic influence of England would be forever abolished from the face of the earth.

It was under the auspices of Popery and sham democracy that the abominable Fugitive Slave Law was enacted, which enabled the slave-holding tyrant to follow the poor slave into the Northern States, and legally drag him back in chains into Southern bondage; through the wily schemes of the Jesuits the passions of the people became more inflamed every day, when finally the Dissenters of the North and those of the South agreed to separate; a Northern preacher was no longer allowed to preach in the South; and a Southern preacher was not permitted to preach in the North. The Kansas territory was on the eve of being admitted in the Union as a state; and the man-stealers of the South, having been supported in their iniquitous calling by the Roman Catholics and the pro-slavery democracy of the North for so many years, were determined to bring the territory into the Union, with the withering and hell-born principles of slavery attached to it; while the hardy sons of the North were equally determined to bring it in surrounded with all the blessings of freedom. The wealthy slaveholders hired the border ruffians to cross the line and shoot the poor people while at the ballot-box; the Jesuits defended the slaveholders on the plea that if the slaves were free, they would all flock to the North, and therefore become competitors with the Irish in the labour market, and thereby be instrumental in reducing the price of labour; consequently, the Irish and German Catholics were hostile to the Northern people who were contending for freedom upon the blood-stained soil of Kansas. At Steubenville, in Ohio, the two factions of Irish fell out on the new railway, and the Corkonians drove the Fardowns off the line, and followed them about ten miles into the State; and on their return they demanded food, whiskey, and money from the peaceable American farmers, who became alarmed, and about twenty-five of them marched about 300 of the dignified and courageous Corkonians into the city, and a law was enacted that in future all those unlawful bands of Roman Catholics should be compelled to

work in the chain gang, and deliver up their arms to the authorities. One of the Irish journals, edited by a Papist of New York, says:—"For every musket given into the State Armoury, let three be purchased forthwith. Let independent companies be formed thrice as numerous as the disbanded corps—there are no arms Acts here yet,—and let every foreigner be drilled and trained, and have his arms always ready. Be careful not to truckle in the smallest thing to American prejudices. Do not, by any means, suffer Gardner's Bible (the Protestant Bible) to be thrust down your throats. There must be peace or a war of extermination. We are here on American grounds, either as citizens or enemies." It never could be the intention of the Jesuits in thus encouraging the Irish to become a military body, to offer any serious war-like resistance to the American nation; therefore, the ultimate design must have been to join Napoleon, when convenient, to wage war upon England, the ancient citadel of liberty and the home of truth. I was in the city of New York when the Queen's message came to the President along the Atlantic telegraph, and the excitement and illumination on that occasion beggars all description. The Irish people generally viewed the friendly feelings of the two mighty branches of the British race with dark forebodings for the future of Ireland; the Jesuits and the priesthood took a different view of the matter. The *Freeman's Journal*, the organ of the Archbishop of New York, published the following significant and suggestive article on the Atlantic Cable:—"How are we to regard this new triumph of mind over matter? Is it a good or an evil? Unquestionably, for a long time the principal messages that will go backward and forward will be those that relate to finance, and items of news that on the other side of the water we might live very comfortably without. But the sole reason for such use of the telegraph will be that financiers and newsmongers choose to employ it and pay for it. It will be as free to others as to them. The Church will find occasion to use the telegraph; and

many a time hereafter the thought at Rome will be flashed in a moment of time across land and sea to New York, to the valley of the Mississippi, and to the Pacific coast of the United States. Rome insists on hearing every case, and every side of every case, before it renders judgment. But if questions can be asked and answered in an instant, how many delays in matters of importance may hereafter be avoided? We need not comment on how much of personal anxiety may be relieved, and how much private convenience may be served, by this power of instant communication. But we will go further. The ultimate extent of these developments of intelligence will render it extremely difficult for errors of fact to exist. As time progresses, facilities for freer communication will be multiplied.

“Intelligent and free combination and co-operation among Catholics can, for the cause of truth, do all, and more than all, that combinations of men who have in view objects not thus eternally true, can effect. When the Catholic press rises to its true level, it will find in this grand system of telegraphs a wonderful aid. We will suggest but one other thought in this connection. The laying down of this telegraph has given to Ireland a most “remarkable position.” This co-operation and combination among Roman Catholics in England, Ireland and America is worthy of the most serious and profound consideration of every lover of the Bible and of liberty; in America they endeavoured to corrupt the halls of justice and to subvert the laws of the country! Mr. Hogan says in support of the above, “While I was a Romish priest in Philadelphia, a consultation was held between the Popish priests in the diocese of Philadelphia, and it was secretly resolved by them that the best method of checking Hogan’s heresy, as they termed my advocating reading of the Bible, was to take possession of the church in which I officiated in the name of the Pope. They accordingly wrote to his Holiness, humbly praying this man-god to send them out a bishop, and to give him and his successors

in office a lease of St. Mary's Church in Philadelphia, and all the appurtenances thereunto belonging. Accordingly, his royal Holiness the Pope sent them a bishop with the aforesaid lease. I was immediately ordered out of the church, and, having refused to depart unless the trustees thought proper to remove me, this emissary of the Pope, only a few days or weeks in this country, had me indicted for officiating in St. Mary's Church, although I had the full and undivided consent of the trustees; but the bishop's legal right was questioned. The case was brought before the Supreme Court of Pennsylvania, Chief Justice Tighman presiding. I was discharged from bail and custody, and the rights of the trustees sustained. But the priests and bishops were not content with this decision. They put their heads once more together, and fancied they discovered another mode by which they could rob the people of their rights and defeat the donors of St. Mary's Church; and what was the plan, think you, fellow-citizens? The bishop called a meeting of all the priests and leading Roman Catholics in the diocese. Every lay member was ordered to bring with him a hickory club. The meeting was held in the church of St. Joseph, and, at the hour of twelve at night, the Romish bishop of the diocese of Pennsylvania, an Irishman, not more than a few months in the country, attended in his pontificals, told the multitude who were there assembled to lay down their clubs in one pile, in order that he might bless them for their use. This was done as a matter of course. The bishop said mass, sprinkled holy water upon the clubs, and blessed them; and this done, the whole party bound themselves by a solemn vow never to cease until they elected a legislature in Pennsylvania that would annul the charter of St. Mary's Church; and, as an American citizen, I blush to state the fact, they succeeded. The charter was annulled by an Act of the Legislature, and property worth over a million of dollars would have passed into the hands of the Pope and his agents, were there not a provision in the constitution of that State em-

powering the Supreme Court to decide upon the constitutionality of the Acts of the Legislature. We brought the question of the constitutionality of the Act before the court, Justice Tighlman presiding. The court decided in favour of the trustees and myself. This, I believe, is the first attempt the Pope has made to establish his temporal power in this country. The priests have headed the Papists as a body, and have resolved to carry (by the ballot-box) their schemes." By what means did the Roman Catholics of Pennsylvania procure the passage of an Act in violation of the constitution? It was by the agency of those Irishmen who were supplied with the consecrated bludgeons by the Irish bishop to knock the American, the Protestant Irish, Welsh, English, and Scotchmen in the head who would dare to resist their perfidy and treachery at the elections. The Papists combined all their diabolical influence, aided by the sham democracy, to elect those unprincipled and time-serving legislators to office. Is it not evident from these facts that the Roman priesthood are able to disturb the stability of any country where their dupes have sufficient political power? therefore the law-makers of any nation must either be ignorant of their principles and practice, or depend upon their support for success. And which is the most worthy of execration, he that votes from religious motives against liberty and humanity, or the one that authorizes him to do it from selfish motives?

Near the summit, in Cambria County, Pennsylvania, I got work in the quarry to dress stones for the railway tunnel. It was terrible weather, in the midst of winter; the land was covered with a deep snow, and immense icicles were hanging from the tall spruce trees, which were covered with the pure drapery of the season. I was bound to wrap my one leg in a sheepskin to prevent its freezing, because some time before I had it broken while working on the bridge at Beaver, below Pittsburg. One day the Irish, many of whom were members of the Phoenix Society, gave vent to their malignant feelings against

the Queen of England, whom they called a Protestant w——e, the Prince of Wales a shallow-headed idiot, and Garibaldi a murderer and a sea-robber. This language against the Queen and the Prince of Wales, and the wanton attack upon the unsullied character of the great Italian Gideon, inflamed my Welsh blood to that extent that I promptly resented the insult. In less than an hour I became the target for their malignant sneers and aspersions, for I had from that time every Roman Catholic in the quarry against me ; and indeed it nearly cost me my life, as the following narrative will prove. In the course of a few days a lad was sent down to inform us that we were to come up to the office that evening to receive our wages ; accordingly after supper we went, but in consequence of my injured leg I was left behind in a very lonesome part of the forest, and as I was creeping up the hill four Irishmen ran out of the brushwood, in which they had concealed themselves, leaped upon me like enraged tigers, and no doubt in a few minutes more I should have been a mangled, lifeless corpse, only for the arrival of some Americans who were coming that way. The blood-thirsty Irishmen made their escape into the forest after severely maltreating me, and I succeeded in reaching the office. I conveyed the intelligence to the police, a number of whom, well armed with revolvers, came with me to the spot where I had been attacked, but we could not find my assailants. It is a part of their tactics to get men from a distance to commit an outrage upon any one who will dare to question the purity of their principles or the lawfulness of their actions, and that, in all probability, was the reason that I never could identify the villians who mobbed me. In a short time I became so annoyed and persecuted in so many ways that I was compelled to leave the place altogether ; accordingly therefore I packed up my tools, and went as far as Greensburg, where I procured a job to work at a new prison ; but the fact of my being a subscriber to an anti-papal newspaper soon started the Irish against me again, and news having arrived

about my defence of the Queen, the Prince of Wales, and Garibaldi, on the Alleghany mountains, the Pope's militia assailed me like so many furies, and believing that discretion was the better part of valour, I went to the house of the contractor and explained the circumstances to him; but his son being married to a Roman Catholic woman, and being a democrat, he laid hold of me by my throat, and swearing in the most awful manner that he would shake every drop of Welsh blood out of me, if I did not be off about my business. At this stage of the proceedings I laid hold of the great Irish giant, and threw him with much violence on the ground, and squeezed his throat until he became black in the face; but I was soon surrounded by a lot of Irish, who interfered and released him from my grasp. As soon as he rose to his feet, seeing so many of his partisans, he continued the attack. I picked him up a second time to throw him, and whilst in the act of kicking up his heels, the Irish threw me down, and my antagonist on the top of me. By this time some Americans came to the scene of action, and separated us. My assailant was going to take out a summons; but the Americans persuaded me to take one out against him. Accordingly I did so, and he was placed under 500 dollars bail to keep the peace for twelve months. He then took out a cross suit against me, and I was told that I should have to give fifty dollars security for my appearance at the next session. In the mean time I went to Pittsburg, where I got work with an Irish Protestant by the name of John Scott. At the end of six weeks I returned to Greensburg to the trial, and saw Mr. Hyer, a celebrated lawyer, who volunteered to defend me professionally; but the old political hacks and wire-workers connected with the Court postponed the trial till the next day, because they knew that my counsel could not stay. In the course of the day I went into Lawyer Colter's office, and whilst talking to him about the delay in the trial one of the grand jurymen was there, who said, "Your case came before us yesterday, and we were

all in your favour except two jurors, and they were Roman Catholics; but by some means or other they influenced the other jurors, and the consequence was they found a true bill against you, contrary to the convictions of a large proportion of the grand jury." "Don't you know," said Colter, the lawyer, "that you are under a heavy fine for disclosing any of the secrets of the grand jury?" This question made the young man turn quite red in the face. "I know that," said he, "but it is cruel to persecute this poor man for advocating the truth." At this stage of the proceedings I went to the friend who had bailed me, and explained it to him. "Well," said he, "the judge, jury, and all are against you; therefore you will not have a fair trial; and besides, the Irish are going to swear that you drew a knife to kill Mr. Bell, and you know that they have got everything in their own hands in this country; so, if I were you, I would start off to-night and leave the case in their hands." I did not like to do so, but after much persuasion I agreed to go. "I have no real estate," said he, "and you know that the laws allow every man to keep, in defiance of creditors, three hundred dollars' worth of moveable property, and that's more than I have got at present." Under these circumstances after night I left the case in the hands of the pro-slavery, pro-popish democracy, and took to the woods, and the next day arrived on the banks of the Yeoghegany River, which after tying my clothes upon the back of my neck, I swam across, and proceeded on my journey towards the Monongahela.

(To be continued.)



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