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# THE FENIAN CATECHISM;

FROM THE VULGATE OF

ST. LAWRENCE O'TOOLE.



ESIGNED FOR THE USE OF THE FENIAN SOLDIER  
AT HOME AND ABROAD.

BY D. G. BODKIN, M. D.

PRICE 30 CENTS.



New York:

FRANK McELROY'S STEAM PRINTING ROOMS,  
No. 113 NASSAU STREET.

1867.

# THE BODKIN CATALOGUE

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# THE FENIAN CATECHISM:

FROM THE VULGATE OF

ST. LAWRENCE O'TOOLE,

Designed expressly for the use of the Faithful, who have followed in the footsteps of Job for Seven Centuries to no purpose, and now believing that God helps only those who help themselves, have at last resolved to fight the Devil with his own weapons.

To which is added such extracts from English profane history as will not too seriously endanger the morals of the Fenian Soldiers by their perusal, and concluding with the Patriotic Litany of St. Lawrence O'Toole.

The whole comprising a Fenian offering to the Cause, and presented without the approval of Cardinal Cullen, of Dublin.

BY THE AUTHOR.

## DEDICATION.

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To our patriot martyrs now suffering in prison, who, true to the inherited rebellious spirit of the Irish race against the tyranny of English rule in Ireland, with its appalling history of confiscations, murders, penal laws, and calumnies, have dared, in the presence of the executioners of laws, foreign alike to justice and Ireland, to invoke the spirit of Irish nationality, and assert the right of their persecuted country to self-government, freedom, and prosperity.

May the day soon dawn when victory under the ancient banner of the Sun-burst\* will give them liberty by exchange, with an invincible Irish army to consummate the deliverance of the land, for whose sake they have so heroically imperiled their lives, and now hopefully endure the tortures of the prison.

\* Brian Boroihme bore on his standard, at Clontarf, the sun bursting through a cloud.—MOONEY.

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What shields the brave?—*The sword.*  
What frees the slave?—*The sword.*  
What cleaves in twain  
The despot's chain,  
And makes his gyves and dungeons vain?—*The sword.*

BARRY.

## P R E F A C E .

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MEN of Ireland, the day of conflict approaches, the enemy of our race is preparing for his death struggle. For seven hundred years he has kept us in chains, and, by making us the instruments of our own enslavement, has proclaimed to the world our incompetency to govern ourselves. He has controlled our intellect and called it British, he has robbed us of our political rights and told us that, under the government of Great Britain, we had no claim on the protection of her laws. Our lands he has confiscated without any form of trial, the graves and sanctuaries of our ancestors he has trampled on and desecrated, the martial spirit of our people he has used in extending the boundaries of his own power, and exults in having bound us down by our divided strength. Distracted at home, unfriended abroad, the willing servants of all nations, yet all nations joining with our enemy against us, we have cried to heaven from the depths of our sufferings, but, while passively beseeching assistance, our Jerusalem was destroyed. Stripped of all privileges at home, deprived even of the serf's claim to his birth-place, our habitations, humble through necessity, but sacred to the virtues of our race, were leveled with the dust, and whole villages and towns made desolate, to fulfil the spirit of the law. So completely has this been effected,

that in many districts of our once populous land not a house remains to give evidence of its banished children, and no sign of life save a foreign shepherd who gathers his flock responsive to the demands of a foreign market. Our petitions have been treated with contempt, the cries of our famishing thousands answered with scoffs and taunts, and our political voices silenced in the dungeon. Forced into premature effort in attempting our liberation, we always failed to effect it, and in our defeat a ruffian soldiery, encouraged to "spare neither age nor sex," accomplished from time to time our deeper humiliation, while to seal the grave of our liberties against the resurrection of the spirit, those of our brothers who were distinguished for their genius and devotion, were singled out from the government butchery of the masses, only to prove the supremacy of English law by their execution on the scaffold.

Crushed to earth, powerless to do good, even in attempting it, restricted by act of parliament ; those who survived the created famines were forced to leave the land of their birth — to many a land of suffering and tears, but still the land of their youth and affection, bringing with them the memories of their race, and seeking in a strange but generous land those rewards of honest manly toil denied them at home. In this exodus of the Irish nation our enemy rejoiced, he having long since destroyed our manufactures and commerce by special laws, the artisan and the mechanic were compelled to find employment for their talents elsewhere, shut out from all professions, except the medical, proscribed on account of faith, and maligned by a bigoted press ; the productions of the soil forced to defray foreign expenses without receiving anything in return, while a foreign

church establishment, backed by the bayonets of its government, often snatched the remaining tithe from the mouth of its destitute and hungry, but *unbelieving*, owner. Thus forced to abandon homes where justice was a mockery, and where the mission of the law meant extermination and carried it into execution, the departure of our people was announced as a triumph of statesmanship over the sword, that at last the Irish race had gone, "gone with a vengeance." Such is the policy of that government by which our country is manacled to-day, and such are the wrongs that God has ordained the Brotherhood to redress.

Under those unhappy circumstances there has been no channel to distinction, but the one of political pollution, where depending and unprincipled parasites found ready sale for themselves, their influence and birthright. Such traitors, springing up like toadstools from a decaying tree, feeding on the decomposing wreck of their country, are the sickening evidences of our country's degeneracy, where, to live in favor with the governing few means to be a ready agent for the destruction of the many.

"Unprized are her sons till they've learned to betray,  
Undistinguished they live if they shame not their sires,  
And the torch that would light them to victory's way,  
Must be caught from the pile where their country expires."

Fenian brothers! a new day dawns—it is bright with hope. Let us take courage; but, while brave let us also be guided by the lessons of the past. A people, who have endured so much, and yet stronger to-day than ever before in our history, must have a future allotted to us by the God of nations. Disunion and jealousy first enslaved us, let unity now break the chain. Let Mother Erin be

no longer “the Niobe of nations;” let our efforts exalt her; we have hoped, toiled, and watched too long to falter now in sight of the Promised Land; let every man who is not base enough to acknowledge himself a slave, now gather round the banner of his native land, for one glorious, vengeance-seeking effort; and, whether it be on the wave, the street or the hill-side, let him nerve his right arm for Ireland’s sake, and strike strong and deep. The power is ours now, our turn has come at last, our subtle and detested enemy knows it, the power which fought his battles, and carried his cursed cross to victory, now tramples on the tyrant flag, and declares, that it shall never again wave over a nation of Irishmen, to give testimony against the indomitable valor of our race, the existence of which has been proved on a thousand battle-fields with able and intrepid foes. Let us, however, in this noble effort accept a lesson from our enemy—“to trust in God, and keep our powder dry;” and, whether in camp, on picket, or burying the enemy’s dead, we should keep the axiom in grateful remembrance for Ireland’s sake that “a nation is never deserted by destiny, so long as it does not desert itself.”

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## FENIAN CATECHISM.

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### CHAPTER I.

*Question.* For what purpose has the Fenian Brotherhood been organized?

*Answer.* To overthrow English tyranny in Ireland, and to restore to the Irish people, under an Irish Republic, all the rights, privileges, and property, which English legislation, fraud, and violence have deprived them of since the days of the royal freebooter Henry the Second.

*Q.* By what means does the Fenian Organization intend to accomplish this great and desirable object?

*A. Firstly*—By disseminating a spirit of national unity and brotherly love among all Irishmen of whatever religious denominations, for the sake of their common country.

*Secondly*—By instructing the masses in the use of arms, and placing them under the guidance of competent military officers.

*Thirdly*—To bring these organized legions into the field, face to face with their detested and treacherous enemy, and prove that Irishmen, the victors on foreign fields, cannot be held in disgrace and slavery at home.

*Q.* Has not the geographical relation of Ireland to Great Britain been used as an argument, attempting to prove that she cannot exist independent of England?

*A.* It has; but the Fenian Brotherhood claim that the point of the bayonet is the only proof that can be adduced in its defence, and that this would be equally effective in reversing the relation; they claim that nature separated the two countries by a well-defined boundary, and endowed Ireland with all the necessaries for sustaining in comfort a population sixfold her present numbers; that God has implanted on her fair soil a distinct race, generous, brave, and hospitable, and so politically unlike their English neighbors, that the one have always fought for liberty, the other against it; while to make the line of separation more marked and definite, a national genius, religion, and language have given their impressions to Irish individuality, in contrast to which every trait of the English people is as foreign as if they were a transplanted nation of Calmuck Tartars.

*Q.* What opinion should we entertain of those men who, having been born on the soil of Ireland, are opposed to the objects of the Fenian Organization?

*A.* That they are of that class known as anti-Irish Irishmen, whose birth-right is to be found always on sale in the government market; for the most part such soulless traitors are either hybrid in blood, or pitifully ignorant of the history of Ireland, and are in themselves the most grievous evidences of the emasculating influences of oppression.

*Q.* Is the Fenian Organization sectarian in character?

*A.* It is not ; the same principle of toleration which made Ireland the only nation in Christendom that never enacted penal laws against the Jews, now guides the Brotherhood in extending to every man the right to worship God according to the dictates of his conscience.

*Q.* Has it not been asserted that the Irish never fought well at home?

*A.* It has ; Voltaire, among others, said that "the Irish, who fought so bravely abroad, always fought indifferently at home."

*Q.* Is this true of the Irish soldier?

*A.* The battle-fields of continental Europe and America confirm one portion of his assertion, while Clontarf, Yellow Ford, Benburb, Aughrim and Limerick as ably refute the other.

*Q.* Can the Fenian Brotherhood hope to compete with the regular armies of Great Britain?

*A.* To-day the Fenian Organization is such as never before crossed swords with the tyrant enemy ; on its effective strength they are willing to risk the future of their country.

*Q.* What does history relate to us of such efforts in the past?

*A.* The history of Ireland contains no instance of any effort similar to the present ; of other efforts it tells us that "even under the old clanship system, when there was no standing army, the Irish chiefs brought men into the field who, day after day, overthrew the organized hosts who made arms their profession."

*Q.* How, then, were the Irish people subjugated?

*A.* By want of unity among their leaders.

*Q.* Was not the presence of the common enemy sufficient to allay their petty strifes?

*A.* Unfortunately for Ireland it was not, and Cassell says that even "their union on the day of battle, when their country was at stake, was a rope of sand."

*Q.* How is it in Ireland to-day?

*A.* In Ireland never before has there been such harmony of purpose, or such universal devotion to the cause; to-day, the thirty-two counties vibrate in unison, and the Old Land hears, for the first time, the united prayers of her children from the centre to the sea.

*Q.* But does not the division among her leaders abroad forbode evil to the Fenian cause?

*A.* The leaders of the Fenian Organization are not divided as to the ultimate object—the liberation of Ireland; they only differ as to the place where they can strike the enemy with most advantage.

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## CHAPTER II.

*Q.* WHAT is the physical character of the Irish people?

*A.* Not excelled by any modern nation.

*Q.* What is it as compared with the English and French?

*A.* While the Englishman, individually, is considered superior to the Frenchman in physical strength, the

Irishman, in addition to his superiority in this respect over the Englishman, possesses all the dash and spirit which distinguish the French soldier.

*Q.* What proof have we of this physical superiority?

*A.* If scientific investigation must be called to support the every-day experience of mankind, we have it in the experiments of Prof. Forbes, of Edinburgh, who has proved that the Irish of any particular age are superior in stature, weight, and muscular strength to the English, Scotch, and Belgians of the same age.

*Q.* Does this prove anything in favor of the Irish soldier?

*A.* It does; and both Wellington and Napier, understanding its importance, always brought up their regiments of best physical material, (which of course were Irish) to meet the most formidable regiments on the side of the enemy.

*Q.* But after all, where advantages are equal, is it not valor that leads to victory?

*A.* It is; but the Irishman, of whatever stature, has never been accused by his commander of a want of this attribute of the soldier.

*Q.* What was the opinion of the late General Scott of the Irish as soldiers?

*A.* He said, "I always knew what their cheer meant, *it was an invariable signal to me for the close of the battle.*"

*Q.* What testimony does Napier, in his Peninsular War, give of the Irish soldiers who fought under him?

A. The unprejudiced genius of this great man, both as a general and historian, has made him acknowledge that "nothing could shake the steadiness of the French infantry but the wild cheer of the Irish regiments springing to the charge."

Q. Does not history furnish evidence that the Irish have always been a warrior race?

A. It does, and we find it stated that "the dusky Idumean, the rude German, the stiff-necked Jews themselves, bent under the yoke and rendered tribute to Cæsar, the Irish Celt never bent a knee before the haughty sceptre of Imperial Rome."

Q. Is it not truthfully asserted that the Irish legions drove the Roman eagles out of Britain?

A. It is, (may heaven forgive old Dathi and O'Neil!) and having ever since continued to drive the enemy elsewhere, have resolved at last to acquire some glory in routing him at home.

Q. Do we not read that, in many sanguinary conflicts, Irish soldiers have been arrayed against each other by the contending monarchs under whom they served?

A. We do; but, in the words of that arch-patriot, John Mitchell, "Whether the cause was right or wrong, the side on which the greatest number of Irish soldiers fought, that side gained the fortunes of the day."

Q. During how many years did the Irish defend themselves against the invasions of the Danes?

A. More than two hundred years.

Q. How many Irish soldiers are calculated, by

Mooney, to have been killed in battle during those Danish wars?

*A.* About five millions!

*Q.* What does this historian say of the spirit of the Irish people during that period?

*A.* "Six generations had fought and fell, and the seventh was found by the Danes as unconquerable as the first."

*Q.* Does he not call the attention of the Irish people to this fact?

*A.* He says: "Let it be proclaimed that, though England submitted and received a race of kings from the northern invaders—that, though France yielded them half her territory—Ireland never yielded them an inch, fought against them two hundred and forty years, and subdued them at last."

*Q.* What hope does this kindle in the Irishman of to-day?

*A.* That another Clontarf will soon be fought and won by the same old Irish race.

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### CHAPTER III.

*Q.* WERE the Irish ever sold as slaves in the markets of England by their own people?

*A.* They were not.

*Q.* How was it with the English?

*A.* Seyer says, in his History of Bristol: "Slaves were exported from England in such numbers, that it

seems to have been the fashion among people of property, in Ireland and other neighboring countries, to be attended by English slaves."

*Q.* What does William of Malmesbury say of this practice?

*A.* He states that on the quays of Bristol young slaves stood, tied together by ropes, awaiting shipment to Ireland.

*Q.* Does any other authority confirm this?

*A.* Yes; Girald, Bishop of St. David's, another Englishman, tells us: "The English were accustomed, through a common vice of the nation, to expose their children for sale; and, even before they were pressed by want or distress, to sell their own sons and kinsmen to the Irish."

*Q.* By whom was this traffic in English flesh abolished?

*A.* By the Synod of Irish Priests, held at Armagh, A.D. 1169.

*Q.* What did this synod decree?

*A.* It "unanimously decreed and ordered, that all the English throughout the island, who were in a state of slavery, should be restored to their former freedom."

*Q.* What did these freed English men and women do upon the arrival of the Anglo-Norman robbers in Ireland?

*A.* They joined the invaders, and helped to cut the throats of their former Irish owners.

## CHAPTER IV.

*Q.* What English king first conceived the idea of conquering Ireland?

*A.* Henry the Second, who, to aid him in securing his prey, made false representations of the Irish to the pope, in order to gain his moral influence in the enterprise, while his English soldiers would be attending to the political and financial parts of it.

*Q.* Did he receive the pope's consent?

*A.* He did; this pope, who was an Englishman by birth, from some distemper peculiar to his countrymen, and which even his position in the Church could not mitigate, signed the death-warrant of Ireland at Henry's request, thereby doing more to the subjugation of that country than any marauding king or viking that ever visited her shores.

*Q.* By what pope was this transfer of property sanctioned?

*A.* Adrian the Fourth, A.D. 1155.

*Q.* What does the Abbé MacGeoghegan say of this?

*A.* "We have seen instances of popes making use of their spiritual authority in opposition to crowned heads, we have known them to excommunicate emperors and kings, and place their states under an interdict, for crimes of heresy or other causes; but we here behold innocent Ireland given up to tyrants, without having been summoned before any tribunal, or convicted of any crime."

*Q.* By what name was this pious invader styled in the bull which gave him his privilege to take possession of Ireland?

*A.* "Most dear son in Christ, the illustrious King of England."

*Q.* How long was this bull allowed to sleep before Henry sent an expedition to Ireland?

*A.* Until the year 1169, when Robert Fitzstephen landed in Ireland, under the title of ally of the King of Leinster.

*Q.* Did any other pope approve of Adrian's bull?

*A.* Yes, Pope Alexander III., who himself granted another, and a third was requested from Pope Lucius III. to confirm their value, but that pontiff refused, although a considerable sum of money had been sent him by the king in order to secure it.

*Q.* Is it understood that the right of England to govern Ireland was based on those easily obtained testimonials of personal esteem?

*A.* It is; during four hundred years Henry's successors alleged the pope's grant as their only authority to exterminate the Irish people.

*Q.* What is the Fenian opinion of that transfer, which left Ireland at the mercy of England?

*A.* That it was a present from an English-born pope of what he never owned, to his English king who had no right whatever to accept—that the conditions on which it was bestowed were never expected to be fulfilled by the one, nor at all intended to be observed by the other, and that the whole proceeding was the most flagrant and pious fraud ever committed on the rights and liberties of the Irish race.

## CHAPTER V.

*Q.* What opportunity about this time was afforded King Henry and his raiders to put his long-intended scheme of invasion into execution?

*A.* Dermot, King of Leinster, being banished from his country for bad conduct, to secure revenge, solicited the aid of King Henry, under whose protection, if successful, he promised to place his kingdom.

*Q.* Did this offer succeed in enlisting Henry's sympathies in his behalf?

*A.* Yes; this king, who was then engaged in affairs on the continent, advised him very affectionately to proceed to England, where such means would be placed at his disposal as the indulgent government might deem necessary to commence the great work of subjugation.

*Q.* Whose services in this enterprise did Dermot secure?

*A.* Desperate but able men, who, being in disgrace and outlawry at home, eagerly accepted commissions to plunder, kill, and exterminate the Irish.

*Q.* While these preparations were in progress in England, what great expectations were filling their minds at the Holy See?

*A.* That Henry's Christian pirates would soon "enter that island, and pursue those things which shall tend to the honor of God and salvation of his people, and secure the annual tribute of one penny from each house remaining secure to St. Peter."

*Q.* How did King Henry act in this capacity of financial agent to His Holiness?

*A.* Rather unsatisfactorily. Failing to obtain more money than he wanted for himself, he attached a lien on the real estate in the name of the pope, but the Irish "barbarians," disputing his right to hold it by any one's authority, it could only be made productive to actual settlers, of whom Henry had an anxious and hungry crew, so that there was nothing forthcoming for the benefit of St. Peter.

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## CHAPTER VI.

*Q.* WHERE did the first division, under Fitzstephen, land in Ireland?

*A.* On the coast of Wexford four hundred Anglo-Norman freebooters arrived in May, A.D. 1169.

*Q.* Were they soon followed by others desirous to "civilize" the Irish?

*A.* Yes; Maurice Prendergast next appears in the calendar, with a host of followers; then Richard Strongbow; and finally King Henry in person, at the head of his well-appointed Christian commission—the Anglo-Norman hungry adventurers.

*Q.* Where did this force effect a landing in Ireland?

*A.* At Crooch, near Waterford, on Oct. 18, 1171.

*Q.* Did the arrival of this army inspire the Irish chiefs to unite with each other for defence?

A. No ; the unfortunate domestic feuds, which for ages have cursed the Irish race, even in the presence of a common enemy, could not be suppressed.

Q. What does Moore say of this ?

A. " All stood unmoved, as if under the influence of some baleful fascination, to allow the collar of political slavery to be slipped quietly around their necks."

Q. What does Mooney say of the jealousies of the Irish, and their reluctance to obey each other ?

A. This patriot says : " If I could exude my heart's blood into my pen, I would write with the ruddy drops—to this addiction is Ireland indebted for her fall, and her sons for being the slaves of every nation upon earth."

Q. What did the Irish require most to prevent their enslavement ?

A. Able leaders ; they possessed all the other elements for their success.

Q. Were their forces, if properly handled, capable of defeating the Anglo-Normans ?

A. Most certainly ; the power that crushed the Danes was more than sufficient to destroy all that Henry could bring against them.

Q. What do the old English chroniclers say of the Irish soldiers of those times ?

A. Defamers as they were by nature and commission, they had to acknowledge " the Irish enemy " as " brave, both horse and foot, and that they went gallantly to the charge."

Q. Have they retained this character yet ?

A. They have; every battle-field, from Strongbow's repulse at Waterford, in 1170, to O'Neil's charge at Limestone Ridge, in 1866, confirms the valor of the warrior race.

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## CHAPTER VII.

Q. Did Henry succeed in reducing all Ireland to his power?

A. He did not; for four hundred years subsequent to his death the country was not subdued, and these English kings were known only as lords of Ireland.

Q. What were the Irish chiefs doing during this period?

A. Warring with one another; laying waste the country, prostrating themselves before the invaders when they should be at their throats; founding religious houses, and entering them, when they should be in the field, trusting to the God of battles for the rewards.

Q. What illustrious legate from Pope Alexander III. arrived in Ireland during Henry's reign?

A. Vivian, under the title of St. Stephen *in Mont Cælio.*

Q. What was the object of his mission?

A. To give further security to Henry's power by calling a convention of bishops and abbots in Dublin before whom, in an eloquent discourse, he enjoined al-

ong the Irish people to obey this foreign king under pain  
'eil' of excommunication.

the *Q.* What further liberty was taken with Ireland by  
he pope?

A. He granted Henry leave to crown whichever  
of his sons he thought fit as King of Ireland, and to  
reduce the lords of that country under his dominion.

*Q.* How did King Henry act, on receipt of this  
privilege?

A. He conferred on his son John the title of King  
of Ireland, in a parliament held at Oxford.

*Q.* Was he known by this empty title?

A. He was not; this honor awaited his remote suc-  
cessor, Henry the Eighth—"Defender of the Faith by  
the Grace of God."

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## CHAPTER VIII.

*Q.* Who succeeded Henry the Second in the  
"divine right?"

A. His son, Richard the First; but this monarch  
being engaged in the Holy Land on a raid some-  
what similar to that of his father's in Ireland, Irish  
affairs were attended to by his less sanctified brother,  
John.

*Q.* What is the Fenian opinion of the Crusaders?

A. That the English contingent of them, while  
hypocritically fighting under the banners of the Cross  
abroad, were the most bloody persecutors at home, of

a people who have been its purest devotees and most unflinching martyrs.

*Q.* What foul stain disgraces the frontispiece of King Richard's reign ?

*A.* At his coronation the presence of the Jews was forbidden ; but many, relying on the influence of their wealth, approached the banquet hall where, being discovered, they were instantly butchered.

*Q.* Upon the death of Richard, who succeeded him in the now inherited right of ruling Ireland ?

*A.* His brother John, who, directed by the same inspiration, continued the work of plunder in a very systematic manner.

*Q.* What was the condition of the Irish chiefs during this reign ?

*A.* The demon of self-destruction had full possession of their minds, and they were deaf to the clanking of the chains that were preparing for them.

*Q.* What were the distinctive features in this reign within the English Pale ?

*A.* Jealousies among the rival robbers over their spoils in Ireland.

*Q.* What caused the death of this English Pharaoh ?

*A.* Grief for having lost his rich baggage.

*Q.* Who was the next royal impostor ?

*A.* His eldest son, Henry the Third.

*Q.* Were not the Irish chiefs in this reign more submissive to the foreign power ?

*A.* They were now so much degenerated, that they assisted the king in his war against the Welsh.

*Q.* How were they rewarded for this ?

*A.* As hirelings—dismissed when of no further use.

*Q.* How did the lords of the Pale act towards them for their loyalty ?

*A.* So cruelly that the king, in the thirtieth year of his reign, was forced to ask his lords for the sake of peace, to *permit* the kingdom to be governed by English law.

*Q.* Was not this humiliating to the old Irish chiefs ?

*A.* It was ; but, being the guilty agents of their own enslavement, they scarcely even deserved this privilege.

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## CHAPTER IX.

*Q.* A CENTURY of Anglo-Norman tyranny having now passed, what was the condition of Ireland during the reign of Edward the First ?

*A.* The country was still agitated with troubles and domestic wars.

*Q.* Was not Lord Ufford summoned to England to account, in presence of the king, for these commotions occurring so often under his administration ?

*A.* He was ; but he claimed it to be good English statesmanship to shut his eyes while one Irish rebel was cutting the throat of another.

*Q.* Did this explanation satisfy the king ?

*A.* It met his approbation so fully of the manner in

which Ireland should be governed, that Ufford was returned to rule the country as chief magistrate.

*Q.* What next tyrant held the royal sceptre?

*A.* His eldest son, who ascended the throne in 1307 under the title of Edward the Second.

*Q.* What character has he transmitted?

*A.* To England he appeared as a man who had neither the capacity of a warrior, statesman, or man of genius.

*Q.* To Ireland what did such a negative character signify?

*A.* Ability to persecute. The dark days of Ireland were closing in a long night of prejudice and oppression, to the intensity of which the second Edward freely contributed.

*Q.* What act of parliament, in the early part of his reign, has made his name hateful to Irish memory?

*A.* In 1309 it was enacted (O Fenian soldiers, remember this!) that the murder of an Irishman was not a crime punishable by law, and that an Irish woman should have no legal remedy for injury.

*Q.* What does Cassel say of this?

*A.* He states that "for both these crimes, Englishmen were acquitted in the courts of justice by pleading that their victims were Irish."

*Q.* Was there not enough of manhood left in the Irish race to blot out this hell-conceived enactment with their blood?

*A.* The national heart must have been withered, and the old Irish hands palsied that grasped the Danes

by the throat, to have submitted to such a galling code at the will of an English tyrant.

*Q.* Was there not an attempt made to show that, even in this semblance of death, the Irish frame would start beneath so infamous a lash?

*A.* In times past imagined wrongs found avengers; now, the most cruel and humiliating realities were endured by the Irish people.

*Q.* How is this accounted for?

*A.* The plastic power of Irish nationality being destroyed through sectional animosities, there seemed to be no leader capable of uniting a sufficient force to expel His English Majesty, "with all his works and pomps," so that submission, in the conquered provinces, was a necessity.

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## CHAPTER X.

*Q.* WHAT artifice was employed by Edward the Second to prevent certain of the Irish chiefs giving aid to the Scotch, who were then in arms against his power?

*A.* He conferred titles of honor upon many of them, which hitherto were unknown in Ireland.

*Q.* What passage in Holy Writ do those kingly gifts and favors remind us of?

*A.* "In whose hands are iniquities: their right hand is filled with gifts."

*Q.* Who officiated in the Chair of St. Peter at this period?

*A.* Pope John XXII. who, through his esteem for the King of England, ordered a two years' tithe to be collected for his benefit from the Irish people.

*Q.* Who remonstrated against such a token of esteem at the cost of the Irish people?

*A.* The Irish prelates and clergy, until they had seen the pope's bull.

*Q.* Was the feeling at this time in Ireland bitter against the English?

*A.* It was, thank God! for, the English having forbidden the admission of Irish into their communities, they could only expect similar treatment at the hands of the natives.

*Q.* Repeat an instance on the part of the Irish, which had a ring of the true metal?

*A.* It was a regulation of Mellifont Abbey, A.D. 1322, forbidding that any person whatsoever should be admitted, unless he swore that he was not of English descent.

*Q.* Did this meet the approbation of the pope?

*A.* It did not; so true was he to the English interest in Ireland before they shook off his authority in the Reformation, that he sent briefs to the Archbishops of Dublin and Cashel, empowering them "to excommunicate all opposed to the English crown, if other remedies did not avail."

*Q.* What change did two hundred and seventy-eight years make in the disposition of the popes?

*A.* Pope Clement, in A.D. 1600 (four hundred and

thirty years too late); more through anxiety for the Church, however, than for Ireland, in a bull granted to those who should aid in shaking off the slavery of England, "all the indulgences which the Roman pontiffs have been accustomed to bestow on those who fight against the Turks for the recovery of the Holy Land."

*Q.* What difference was there between the cause of Ireland in the eleventh century, and in that of the seventeenth?

*A.* None whatever. Physical force seized in the one what it continued to retain in the other, and the lawful owners, though forced to submit to the outrage, never acknowledged the seizure of their property as anything but an act of kingly robbery, which they considered themselves justified in regaining whenever they had the power—a period which Providence has thought proper to defer for the honor and glory of the Fenian Brotherhood.

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## CHAPTER XI.

*Q.* Who succeeded Edward the Second?

*A.* His son, under the title of Edward the Third.

*Q.* Did this king receive the petition of the Irish people for extending to them the benefits and protection of the English law?

*A.* He referred it to parliament, asking if it could

be granted without injury to the interests of his Anglo-Irish subjects.

*Q.* What answer did parliament make?

*A.* That such a grant would be incompatible with their interests, and those of his majesty.

*Q.* What is the Fenian opinion of petitions in general?

*A.* That they are the relics of an age when honest men dared not take what belonged to them without the consent of the thief, which was rarely obtained, and are ruled out of the Fenian jurisprudence as obsolete remedies for settling national accounts.

*Q.* What action did O'Neil, King of Ulster, take in reference to it?

*A.* He addressed Pope John XXII., complaining of the tyranny of England.

*Q.* What is the substance of this king's communication?

*A.* *First.* That any man, not an Irishman, could go to law for any action whatever with any Irishman, while every Irishman is prohibited from going to law with any Englishman, for any cause.

*Second.* If, as it often occurs, any Englishman perfidiously kills an Irishman of whatever rank or character, the higher the better, no punishment is inflicted on such murderer, but he is honored and rewarded for his foul crimes.

*Third.* Every Irishwoman, noble or otherwise, who is married to any Englishman, is, after the death of her husband, deprived of a third of the lands and

his possessions which he owned, for the reason alone of her being Irish.

*Q.* Is it historically asserted that Englishmen were not punished for killing Irishmen?

*A.* It is; and Sir John Davies states in his Tracts that, "in the eye of the law, it was considered no crime to kill a mere Irishman."

*Q.* Was not this during war between the two countries?

*A.* It is true that they were never at peace, and never will be; but there have been periods, when English "law and order" were supposed to be established—during which Englishmen were privileged to kill Irishmen, as the aforesaid "English law" only recognized them at any time as "aliens and enemies."

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## CHAPTER XII.

*Q.* Does any other authority confirm this statement?

*A.* It is stereotyped in English and Irish history, and Curry, in his "Civil Wars," repeats it, and alludes to the fact that a person of English descent was only punished by paying a fine of one mark, or thirteen shillings and fourpence, for killing any of the "mere Irish."

*Q.* How long was this in force?

*A.* Mooney's History says—"This was the law, the

justice, and the policy of the invaders, for more than four hundred years."

*Q.* What influence does such a law eventually have on the minds of the persecuted?

*A.* It so damns the national spirit that the people become debased enough to hate each other, merely because they were born in different sections of a small country.

*Q.* Is not this ill-feeling a characteristic of down-trodden people?

*A.* It is one of the humiliating evidences of misrule and oppression, and has often been verified among Americans of African descent, in abusing each other for being black.

*Q.* What has been the aim of the Fenian Brotherhood (God bless the name!)?

*A.* To unite all Irishmen in one common purpose, to substitute brotherly love for the debasing crime of sectional animosity, and, when united, to strike for Ireland and freedom.

*Q.* Is it possible to effect this unity, when the government of England knows the value of that discord and disunion which have aided her so long in keeping possession of the country?

*A.* It is effected to-day through the Fenian Brotherhood—the Irish race united, determined, and able to instruct each other in the use of arms,—delivered from religious animosities and other king's evils, present a more formidable power than at any period since the victory of Clontarf.

*Q.* If the Irish people remain true to each other, do

han not circumstances at present foreshadow their success?

ave A. They do; able leaders, unity of purpose, and the inherent valor of Irishmen are not only equal to the resurrection of Ireland, but to toll the death-knell of their old enemy in London, from the belfry of St. Paul's.

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## CHAPTER XIII.

Q. What was the Statute of Kilkenny?

A. An ordinance passed in the reign of Edward the Third, prohibiting "the English by descent, under penalties of high treason, to have any intercourse with the ancient Irish, to form alliances with them by marriage, to speak their language, to imitate their mode of dress, to adopt their names, or to admit them into monasteries."

Q. What has this statute been termed by history?

A. The Magna Charta of the English interest in Ireland.

Q. What statute will the Fenian Government be likely to enact in Ireland?

A. That the English by birth in Ireland must abjure all allegiance to the government of Great Britain, that, if they can divest themselves of all their national prejudices, and learn to respect the institutions of the country, they will be allowed to form alliances by marriage, that they must be able to read the Constitution

of Ireland in the Irish language, and do militia duty under Fenian officers at least twelve times a year.

*Q.* What will this statute be termed by history?

*A.* The Magna Charta of Ireland for the Irish.

*Q.* What tyrant followed Edward the Third?

*A.* His grandson, under the title of Richard the Second.

*Q.* Did this monarch organize another raid on Ireland?

*A.* He did, and landed at Waterford, in the year 1394, with an army of 4,000 cavalry and 30,000 archers, determined to subdue the Irish.

*Q.* What does history say of his achievements?

*A.* That after a residence of nine months he returned to England, leaving the country just as he found it, with all the elements of confusion and strife as active as ever. After his departure, hostilities were renewed, treaties were broken, wars were waged, and every part of the colony was involved in anarchy and confusion.

*Q.* During the reign of his successor, Henry the Fourth, what was the condition of Ireland?

*A.* There were some signs of national life, the Pale was in great danger from the continued attacks of the Irish chiefs, the English on its borders paid them tribute, denominated "black rent," and the Speaker of the English House of Commons admitted "that the greater part of the lordship of Ireland had, at this time, been conquered by the natives."

## CHAPTER XIV.

*Q.* Who succeeded Henry the Fourth?

*A.* Henry the Fifth, his eldest son.

*Q.* How were affairs in Ireland conducted in this reign?

*A.* By the violation of private rights, predatory warfare, and retaliating violence.

*Q.* In what year did Henry the Sixth ascend the throne of England?

*A.* In the year 1422.

*Q.* What was the usual parliamentary proceeding upon the accession of each king?

*A.* To pass a resolution to proceed against the Irish enemy with vigor.

*Q.* What efforts of this character were made under this reign?

*A.* The penal statutes of previous reigns were revived, foul calumnies on Irish character were written by hireling historians, and every means resorted to that could in any manner degrade the condition of the Irish people.

*Q.* Do not many of those kings bear a "middling to fair" reputation in English history?

*A.* They do; but to receive their full measure of praise from an English historian it was necessary, in order to deserve it, that they should give full measure in the cup of bitterness to their Irish subjects.

*Q.* What further enactments characterized the reign of Henry the Sixth?

A. One under Lord Furnival in Trim, 1447, which declared "that any man who did not keep his upper lip shaved might be treated as an Irish enemy."

Q. During the wars between the houses of York and Lancaster in England in this reign, what advantage came of them to Ireland?

A. "When rogues fall out, honest men come by their own," and many Irishmen now succeeded in wresting the estates of their fathers from the English rapparees who held them.

Q. What have the scrupulous English historians said of this?

A. They thought it was taking a very unfair advantage of the quarrels of the English people.

Q. What does the Abbé MacGeoghegan remark on this subject?

A. He states, "It would seem that the usurpation of the lands of others was looked on as a virtue among these strangers, and that it was held a flagrant act of injustice for the ancient Irish to recover by arms part of what they had been so unjustly deprived of two or three centuries before."

Q. Did not the English poet Spenser receive a grant of land in Ireland without any sting of his English conscience as to the right to accept?

A. Yes; he received as his reward for slandering the Irish character a donation of three thousand and twenty-eight acres, without a mark of sympathy for those who were robbed for his benefit.

Q. What is the Fenian opinion as to the future of such estates?

A. That their natural beauties will yet furnish inspiration to the poets of free Ireland, the immortal spirit of whose song will glorify the redemption, as it has wept in anguish for the fall.

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## CHAPTER XV.

Q. What monarch succeeded Henry the Sixth?

A. Edward the Fourth, A.D. 1461.

Q. What act of parliament was passed in this reign, compelling the payment of the black rent to the government, instead of to the Irish chiefs?

A. One in the year 1468, in which it was insolently expressed : "Whereas our Holy Father Adrian, Pope of Rome, was possessed of all the lordship of Ireland in the right of his Church, which for a certain rent he alienated to the King of England, as their sovereign lord, it is therefore ordained that all the archbishops and bishops of Ireland shall, upon the admonition of forty days, proceed to the excommunication of all disobedient subjects."

Q. Does this reign afford any evidences of legislation for improving the condition of Ireland?

A. Not one; several statutes were enacted with the usual object in view of destroying the nationality of the Irish people by change of dress, and the adoption of English manners.

Q. Who succeeded Edward the Fourth?

*A.* His brother, under the title of Richard the Third.

*Q.* What name was he popularly known by in Ireland?

*A.* The hump-backed tyrant.

*Q.* Who followed him?

*A.* Henry the Seventh?

*Q.* What rival chiefs in Ulster kept up a warfare against each other in this reign?

*A.* O'Neil and O'Donnell.

*Q.* What characteristic correspondence is related of them?

*A.* The former sent a letter containing the following demand:

“Pay me my tribute, or if not—O’Neil.”

To which the following reply was received:

“I owe you no tribute, and if I did—O’Donnell.”

*Q.* While they were thus foolishly engaged, what anti-Irish law was enforced by the English government?

*A.* The statute of Kilkenny was revived and confirmed by the parliament at Drogheda.

*Q.* Who succeeded Henry the Seventh?

*A.* His second son under the title of Henry the Eighth.

*Q.* What character does he bear?

*A.* To England (which does not concern us much) he was without an equal in crime; to Ireland he was the Belial of her Paradise Lost.

*Q.* What does Sir Walter Raleigh say of him?

*A.* That if the portrait of tyranny were lost, the

the original might be found in the life of Henry the Eighth.

*Q.* How many people suffered death through religious and political persecution in this reign ?

*A.* History computes the number at 72,000.

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## CHAPTER XVI.

*Q.* Who succeeded Henry the Eighth ?

*A.* His only legitimate son, Edward the Sixth.

*Q.* Were any new laws enacted against the Irish in this reign ?

*A.* Whatever deficiency may be remarked in this respect by the reader of Irish history, the vigorous manner in which the old ones were enforced made ample amends.

*Q.* His successor being Queen Mary, was not Ireland governed with greater clemency during her reign ?

*A.* There was a temporary lull in religious persecutions; but in every other respect the queen and her government were English, and Ireland was the enemy.

*Q.* Was there not another very officious letter sent from Rome, in this reign, with special reference to Ireland ?

*A.* There was; in June, 1555, Pope Paul the Fourth issued a bull, confirming Ireland in the title of kingdom.

*Q.* What does the Abbé MacGeoghegan say of this ?

*A.* He states: "We can discover no necessity for

this new creation of the title of kingdom for Ireland, since it was considered in that light long before the English were known in it, and even before the institution of the popedom" itself.

*Q.* Was there not a disposition on the part of the popes of that period to throw their influence and power in favor of the English?

*A.* History indeed shows this. Poor Ireland, no matter how obedient, was treated only as a step-daughter of Rome, and so long as England condescended to recognize the pope, His Holiness considered himself honored in sanctioning anything for the sake of her king.

*Q.* What change did the reformation effect in their relations to each other?

*A.* England no longer acknowledging the authority of the pope, Ireland, then prostrate, commenced to seem not quite so bad in the eyes of the pontiffs.

*Q.* What was the relation in 1860?

*A.* Pope Pius IX. blessed the Irish volunteers, whose heroism at Spoleto revived the Roman memories of the Tenth Legion, and made Lamorciere exclaim that "with seven thousand such Irishmen he could sweep his foes from the peninsula."

*Q.* How did the work of confiscation progress in this reign of Queen Mary?

*A.* Extensive territories in the King's and Queen's Counties were deliberately seized by act of parliament, and their lawful owners, with a claim of more than twelve hundred years, ejected, and grants made to such English as were thought most likely to advance the interest of the government.

## CHAPTER XVII.

*Q.* What next tyrant did the whirligig of English royalty place upon the throne ?

*A.* Elizabeth, familiarly known to the Irish people under the name of Queen Bess.

*Q.* What was the programme of her reign ?

*A.* Confiscations, religious and political persecutions.

*Q.* What was the population of Ireland in the beginning of her reign ?

*A.* About two millions.

*Q.* After all the robberies, enactments, bribes and tortures of this reign, how many of the Irish were changed to the new faith ?

*A.* About sixty persons.

*Q.* What act of this queen's reign was received with most satisfaction by the Irish people ?

*A.* The last, that of her death, which kind Providence thought proper to enforce without waiting for the concurrence of her parliament.

*Q.* What great robbery, mentioned in history, was committed in Ireland in this reign ?

*A.* Camden says: "The massy gold and silver chalices, candlesticks, plate, utensils, ornaments, and images of saints, seized by Elizabeth, brought more than a million sterling."

*Q.* How many Irish people were exterminated in this reign ?

*A.* Nearly one million.

*Q.* What dispatch did this queen receive from Lord Grey in Ireland about the desolation caused by her army ?

*A.* That "Her Majesty would soon reign only over ashes and dead bodies."

*Q.* In what manner was this dispatch received ?

*A.* With praises to God, and she ordered a medal to be struck with the legend: "*Ireland reduced to obedience*."

*Q.* Did she live to see the legend confirmed ?

*A.* She did not; at her death Ireland was still unconquered, and fourteen rulers have since succeeded her in power and found her legend a lie.

*Q.* Who was the first of these ?

*A.* James the First, son of Mary, Queen of Scots.

*Q.* What does O'Halloran, the historian, say of him ?

*A.* He states: "We may consider ourselves warranted in coming to the conclusion, that James the First of England was a very good king to Ireland, with *fifty-one* exceptions."

*Q.* What was the opinion of the Duke of Sully of this monarch ?

*A.* That "he was the wisest fool in Europe."

*Q.* Does O'Halloran speak of him as foolish ?

*A.* He says: "Thief-craft and king-craft are ancient companions, and James' continued want of money kept him as 'hard up' as a highwayman's horse."

*Q.* How did he fill his royal saddle-bags ?

*A.* Six whole counties in Ulster were confiscated for his benefit without examination or trial.

*Q.* What became of the Irish occupants of these counties?

*A.* They were driven to the woods and mountains, and colonies of English and Scotch settled in their stead.

*Q.* What term have English historians used for this plunder under their King James?

*A.* "Civilizing the Irish."

*Q.* Does not Hume, the historian, tell us that King James had reason to feel satisfied with his course of procedure in Ireland?

*A.* He states that "the king considered it a masterpiece of policy."

*Q.* What does MacGeoghegan think of it?

*A.* "That in spite of all that Hume can advance, his vanity was groundless; and if gratitude be measured by kindness, the Irish have cause to detest the memory of this prince."

*Q.* What is the Fenian opinion of princes in general?

*A.* That they are excrescences growing out of broken down constitutions, denoting a very unhealthy condition of the body politic, for which the time-honored remedies have been blood-letting and change of air.

## CHAPTER XVIII.

*Q.* Who succeeded James the First?

*A.* His third son, Charles the First.

*Q.* What character does he bear in Irish history?

*A.* He commenced with promises of toleration, which were never fulfilled, he continued with treachery and persecution, and met his reward in being beheaded by his own people.

*Q.* What does Cox, the English historian, say of this king's fate?

*A.* This villain shows his bigotry as follows: "O! that I could say they were Irishmen who committed this abominable deed, and that it could be laid at the door of the papists."

*Q.* What remark does MacGeoghegan make of this?

*A.* In refuting the lying assertions of Hume against the Irish people he states: "We may be permitted to remark that the Irish never either sold or put their king to death."

*Q.* What was the population of Ireland in this reign?

*A.* One million, one hundred thousand.

*Q.* How were the Irish prisoners treated who were captured on board Irish frigates in commission in this reign?

*A.* The Earl of Warwick ordered all thus taken to be bound back to back, and thrown into the sea.

*Q.* Is it not claimed that the Irish people remember benefits and injuries?

A. It is; and Thierry, the French historian coincides in the remark, that "the Irish are a people of long memory."

Q. Will not this have some application in the efforts of the future?

A. It is ordained that Fenian privateers will remember Warwick, and such others as have imitated his barbarity.

Q. What is recorded of Captain Swanley in this reign?

A. This brute, having taken a ship carrying about 150 men to Bristol who had served under the king, he ordered seventy of the soldiers to be thrown overboard, because they were Irish by birth.

Q. Was this officer punished for this crime?

A. He was not; but, on the contrary, he received a vote of thanks in the House of Commons for his good service, and was presented with a chain of gold as a testimonial of its esteem.

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## CHAPTER XIX.

Q. Who followed Charles the First?

A. Another pure Englishman by blood, Oliver Cromwell, the Moloch of his friend Milton.

Q. What essential difference was there between his authority to govern and that of his predecessors?

A. That, being by birth deprived of the supposed

"divine right" to rob and massacre, he very consistently substituted that of the devil.

*Q.* What does M. Carey say of his career in Ireland?

*A.* That "butchery was the order of the day, and all shared the common fate."

*Q.* What portion of Ireland had this monster the audacity to select as his own private estate?

*A.* The whole county of Tipperary.

*Q.* What grows on that estate to-day?

*A.* Stalwart members of the Fenian Brotherhood, who await the signal to wipe the "curse of Cromwell" off the land.

*Q.* How did this English Nero act to those who fell into his hands?

*A.* He spared neither age nor sex; civilians and soldiers alike were butchered by his orders.

*Q.* Were there any persons banished from Ireland by his orders?

*A.* Cargoes of men and women were sent to the West Indies, and sold as slaves, for having disputed his authority to rule.

*Q.* How can Ireland feel reconciled with a government whose object has always been the extermination of her people?

*A.* Reconciliation is impossible between the two races, so that Irish good sense has resolved on separation, as its only guarantee of safety, in effecting which England will learn the full bitterness of an Irish revenge.

*Q.* What was the population of Ireland in Cromwell's time?

*A.* Reduced to eight hundred thousand souls.

*Q.* Did he congratulate himself on his Irish slaughter?

*A.* He did; and exultingly exclaimed that "*the work was done.*"

*Q.* What act of Elizabeth's reign was vigorously enforced by Oliver Cromwell in Ireland?

*A.* The twenty-seventh act, wherein "every Romish priest, so found, was deemed guilty of rebellion and sentenced to be hanged until he was half dead; then to have his head taken off, and his body cut in quarters; his bowels to be drawn out and burned; and his head fixed upon a pole in some public place."

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## CHAPTER XX.

*Q.* Is it the teachings of the Gospel, to return good for evil, that makes some of the Catholic clergy take the part of that same government to-day against their own persecuted people?

*A.* It is not; religion never changed a man into a dog, to make him lick the hand of his cruel master; it is the mess of pottage of which they have eaten since their captivity, that has tamed and debased the spirit which the rack, the gallows, or the sword could never subdue.

*Q.* How did Cromwell reward the Irish chiefs who declared in his favor without striking a blow?

*A.* Monster, as he assuredly was, he treated them

as traitors, and they shared a similar fate to those who fought with the patriot army against him.

*Q.* Who succeeded him ?

*A.* Charles the Second.

*Q.* How was he disposed to the Irish people ?

*A.* He extended to them some religious privileges.

*Q.* Did he not reward them for their espousal of the royal cause against the usurper, Cromwell ?

*A.* He did not ; on the contrary, he excluded them from all political favors, while he rewarded the murderers of his father with unbounded donations of lands in Ireland, the lawful Irish owners of which he forced to die of want and misery.

*Q.* What blow was levelled at Irish commerce in this reign ?

*A.* Ireland was prohibited from exporting commodities to the American colonies, or importing American goods without first unloading them in some part of England or Wales. All trade with Asia was excluded, by charters granted to English companies, and severe restrictions imposed on those sent to the different parts of Europe.

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## CHAPTER XXI.

*Q.* Who succeeded Charles the Second ?

*A.* His brother, under the title of James the Second.

*Q.* How is he remembered in Irish history ?

A. As good only by contrast with some of his predecessors.

Q. Did not the Irish espouse his cause against William?

A. They did, very foolishly, and he left them to fight it out.

Q. What name is he familiarly known by in Ireland?

A. "*Shemus a hochá.*"

Q. Were not the Irish unfortunate in upholding the standard of any one foreign king against another?

A. They certainly were; yet they thought it better to support the devil they knew than the devil they knew not; but they soon discovered that, no matter whether the animal was Anglo-Norman, English or Dutch, it possessed the cloven hoof—and that there was but one never-varying policy among them, and this the extermination of the whole Irish race.

Q. How is it to-day?

A. It is as unwavering under Victoria as it was under Elizabeth.

Q. Who followed James on the English throne?

A. William and Mary.

Q. How did William reward the Irish, for fighting the battles of his cowardly father-in-law?

A. He confiscated over one million acres of their land, plantation measurement, which, by treaty with Sarsfield, he guaranteed to their Irish owners.

Q. What exclamation, worthy of the undivided

respect and attention of the Fenians, did William make on beholding the plains of Meath ?

A. Turning to his officers, he exclaimed, "Behold a country worth fighting for."

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## CHAPTER XXII.

Q. For what is this royal joint-stock Anglo-Dutch administration memorable to Irishmen ?

A. For breaking the treaty of Limerick.

Q. What special laws were enacted in this reign to destroy Irish trade ?

A. In 1699, the manufacture of wool into cloth was destroyed in Ireland by act of parliament. It prohibited the export of woollen cloth from Ireland to any country except England and Wales.

Q. Why were these countries excepted ?

A. Because duties, amounting to a prohibition, prevented the Irish cloth being imported at these places, so that the exceptions were a delusion.

Q. Why were those laws enacted ?

A. Because the Irish manufacturers could undersell the English, in the markets of Europe.

Q. Who instigated those enactments ?

A. The English parliament addressed King Billy to suppress the traffic of Ireland.

Q. What answer did he make to their petition ?

A. That he would do all that lay in his power to discourage the woollen manufactures of Ireland.

*Q.* Did he keep his promise?

*A.* He did; to break his treaty with Sarsfield and his promise with his own parliament, was more than even an Anglo-Dutch king's honor would permit.

*Q.* What was the result?

*A.* Irish wool had to be sent to England raw, to be manufactured in Yorkshire.

*Q.* How did it return to Ireland?

*A.* Upon the backs of the government clergy and tithe collectors.

*Q.* What was added to this injury?

*A.* The Navigation Laws, and the entire prohibition of all direct Irish trade with the colonies.

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### CHAPTER XXIII.

*Q.* Could not colonial produce be shipped directly to Irish ports?

*A.* Not without being first entered and unloaded in some English one.

*Q.* What pertinent remark did Dean Swift make in reference to this?

*A.* That the convenience of ports and havens which nature had bestowed upon Ireland, is of no more use than a beautiful prospect to a man shut up in a dungeon.

*Q.* What peculiar advice did the Dean give to the Irish in 1722?

A. To burn everything that came from England except the coals.

Q. In this reign, what national publication was addressed to King William in reference to the rights of Ireland?

A. One by the able and patriotic Molyneux, entitled, "Inquiry how far England possessed the authority to bind Ireland."

Q. How was this work received by the foreign government?

A. For the first time in his reign, the king could not comprehend facts written in his own English; it was condemned by both parliaments for its ability, and, as its arguments were unanswerable, the public hangman was ordered to commit it to the flames.

Q. What special reference has Mooney, in his history, made to King William?

A. He says: "This king used to be the god of the foolish Orangemen of Ireland; they begin, latterly, to perceive the folly of toasting the memory of that man who "delivered them from popery, brass money and wooden shoes," in proportion as they perceive that Catholics, *paper* money and bare feet multiply."

Q. Who followed the royal couple—William and Mary?

A. Queen Anne, in the year 1702.

Q. For what was her reign remarkable in Ireland?

A. A full yield of bigotry against the people.

Q. What enactments make her name odious to Irish memory?

A. The penal laws against the Catholics, which

were renewed from previous reigns, and had their consummation in that of her successor.

*Q.* Who was this sovereign ?

*A.* George the First, in the year 1714.

*Q.* What character does he bear in Irish history ?

*A.* Illiterate, avaricious, intemperate and contemptible.

*Q.* How does Landor sum up the character of the Georges ?

*A.* He says :

"George the First was reckoned vile,  
Viler, George the Second,  
And what mortal ever heard  
Any good of George the Third ?  
When the Fourth to — descended,  
God be praised ! the Georges ended."

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## CHAPTER XXIV.

*Q.* WHAT was the population of Ireland in the reign of George the Second ?

*A.* About two millions and a quarter.

*Q.* What was it in 1821 ?

*A.* Six millions eight hundred and one thousand eight hundred and twenty-seven.

*Q.* What was it in 1831 ?

*A.* Seven millions seven hundred and sixty-seven thousand four hundred and one.

*Q.* What was the condition of Ireland in the reign of George the Second?

*A.* Gloomy and hopeless; but the achievements of her sons abroad shed undying glory on her martial name.

*Q.* At what great battle, in this reign, did the Irish in the service of France rout the English forces?

*A.* At Fontenoy, where George the Second, on hearing that the Irish claimed the honors of the day, exclaimed: "Cursed be the laws that deprive me of such subjects."

*Q.* What great Irish epic poet has immortalized this event?

*A.* Davis, in his poem "Fontenoy," which has been pronounced by competent critics "the best epic poem in the English language."

*Q.* During this period, how many Irish soldiers fought under the banner of France?

*A.* Some approximation may be made to the number by the statement of MacGeoghegan, who is good authority on French matters, and this historian says that "from 1691 to 1745, the year of Fontenoy, more than four hundred and fifty thousand Irishmen died in service of France."

*Q.* What does Mooney record in his history of the Irish soldiers under Maria Theresa of Hungary?

*A.* He states: "When this queen instituted fifty crosses of the legion of honor, to be given to the men who should most distinguish themselves in her wars, forty-six of them were won by Irishmen."

*Q.* After this unparalleled role of merit, what Hun-

garian exile during his travels in the United States seemed to be profoundly ignorant even of the existence of such a country as Ireland?

*A.* Louis Kossuth, who in his catalogue of oppressed nations omitted the name of Ireland, lest he might give offence to the English government, in whose institutions he was educating his children, while he himself was flattering "the young giant republic" for its surplus currency, which under the guise of his "material aid" enabled him to pay for their anti-republican education.

*Q.* What moral does the Fenian reader perceive in such cowardly ingratitude?

*A.* That when the Irish soldier in future imperils his life on the gory field, it should be under the green banner of his fathers for the deliverance of his native land, and not for any foreign potentate or prince.

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## CHAPTER XXV.

*Q.* WHERE was Patrick Sarsfield killed?

*A.* At the battle of Neerwinde, Belgium, 29th July, 1693, in which William the Third's army was defeated by the French under Marechal de Luxembourg.

*Q.* What were his last words?

*A.* As he looked at the blood flowing from his heart, he exclaimed: "O! if this had been for Ireland."

*Q.* When and where did the Irish Brigade in the service of France terminate its career of glory?

A. On January the fourteenth, 1814, they carried the village of Mersam in Holland, routing in confusion their old English enemy who held it.

Q. Why did the service of the brigade end here?

A. Because Louis XVIII., feeling indebted to the English government for the crown of France, in gratitude to them discontinued the Irish Legion.

Q. Did not the French Secretary of War complain to King Louis the XVI. that his Irish soldiers gave him more trouble than all the others in his service?

A. Yes; and the king promptly replied: "My enemies say the same thing of them."

Q. What was the cause of the complaint against them?

A. They served with such distinction, even in a bad cause, that change of rank and applications for promotion kept the war office of France in a state of siege.

Q. On what battle-fields of Europe did the Irish soldiers most distinguish themselves?

A. Wherever the enemy, with the advantages of numbers and position made the struggle doubtful, there Irish valor changed the fortunes of the day.

Q. What testimony does MacGeoghegan, the historian, offer of their achievements under the banners of France?

A. He says: "France applauded their zeal, and the greatest of monarchs raised their praise to the highest pitch by honoring them with the flattering title of "his brave Irishmen."

Q. What is the Fenian hope of Irish valor under the banners of the Irish Republic?

A. That a grateful motherland, free, prosperous and happy, can point to her broken chains as the greatest evidence of its truth.

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## CHAPTER XXVI.

Q. WHERE was Robert Emmet born ?

A. Robert Emmet, the youngest son of Dr. Robert Emmet, was born in Dublin, 1778.

Q. How did he meet his death ?

A. As a patriot martyr, he died on the scaffold for his attempt to free his native land.

Q. Where is his body interred ?

A. In St. Michan's churchyard.

Q. What request, worthy of Fenian reverence, did this patriot make about his remains ?

A. He said : "I have but one request to ask at my departure from this world, it is *the charity of its silence*. Let no man write my epitaph ; for as no man who knows my motives dare now vindicate them, let not prejudice or ignorance asperse them. Let them rest in obscurity and peace ; my memory be left in oblivion, and my tomb remain uninscribed until other times and other men can do justice to my character.

"When my country takes her place among the nations of the earth, then, and not till then, let my epitaph be written."

Q. Has the cause, for which this great patriot suffered, died with him ?

*A.* It has not; the blood of martyrs is but the seed of liberty.

*Q.* What touching allusion does Tom Moore make to this patriot.

*A.* He states: "Robert Emmet used sometimes to sit by me when I was engaged in some airs on the piano-forte, and I remember one day his starting up as from a reverie, when I had finished playing that spirited tune called the "Red Fox" (to which the song, beginning, "Let Erin remember the days of old," is now set), he exclaimed: "O, that I were at the head of twenty thousand men, marching to that air."

*Q.* What answer did Emmet, during his examination, make, in reference to Ireland liberated?

*A.* He truthfully remarked: "I declare it to God, I think that, if Ireland were separated from England, she would be the happiest spot on the face of the globe."

*A.* Is not the name of Emmet green in every true Irishman's memory?

*A.* It is; every Irishman owes his fate a debt which can only be liquidated by Saxon blood through the vengeance of the Irish sword.

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## CHAPTER XXVII.

*Q.* WHAT was the population of Ireland in 1798?

*A.* About three and a half millions.

*Q.* What number of English soldiers were necessary

to make those three and a half millions loyal subjects of the British crown ?

*A.* In 1797—50,000.

In 1798—96,000.

In 1799—130,000.

In 1800—170,000.

*Q.* Were the whole population of Ireland in arms against the English government in 1798 ?

*A.* They were not ; only a few counties were in rebellion, and even those, though forced into it prematurely by the government, almost secured Irish independence.

*Q.* Was there not great disparity between the Irish and English soldiers in discipline and war material ?

*A.* There was ; but even under those disadvantages the Irish patriots fought so heroically that General Lake, with 20,000 veterans and complete batteries of artillery, was barely able to defeat the half-armed peasantry of the single county of Wexford.

*Q.* What does Macnevin remark of the patriot army in that struggle for Irish liberty ?

*A.* “That the prowess manifested by men untutored in scenes of death, except by their own sufferings, has convinced every thinking mind, that if they had then received even the small co-operation, which arrived too late, under General Humbert, or if they had been possessed of more military skill and military stores, THEIR SUCCESS WOULD HAVE BEEN CERTAIN.”

*Q.* What number is computed to have been killed during that rebellion ?

*A.* The historian tells us that “it cost the British

government 20,000 of their best soldiers. Of the Irish 50,000 were slain—the majority of whom were butchered in cold blood."

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## CHAPTER XXVIII.

*Q.* Does not Gordon relate that every Irishman who had saved an Orangeman or royalist from assassination during that period, was considered as having influence with the rebels, thereby proving himself a rebel commander, and liable to be executed for such misapplied humanity?

*A.* Yes ; this was so frequent under the authority of the government, that one of the rebel commanders significantly exclaimed—"I thank my God that no person can prove me guilty of saving the life or property of any one."

*Q.* Was it considered by English authorities, that the suppression of that rebellion forever sealed the fate of the Irish people?

*A.* It was ; but, in the words of Barrington, "Ireland appeared as a country of hydras; every head that was severed in her cause, produced a number of new enemies."

*Q.* How is it to-day ?

*A.* Twelve millions of the Irish race, at home and abroad, are preparing for the final struggle ; to commence whenever military genius thinks proper to strike an effective blow.

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Q. What remark does Mooney, the historian, make, in reference to the existence of this rebellious spirit at the present time?

A. That "Queen Victoria has no other trouble on earth but Ireland; and" he states, "thus we are, at the end of two hundred and forty years from Elizabeth's attempts, as unconquered as *she found us*, after four hundred years of previous war with her ancestors.

Q. How should this remark be received by Fenian Irishmen?

A. With uncovered heads, thanking the God of nations that the spirit of Irish nationality has been transmitted to them, as their most cherished inheritance.

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## CHAPTER XXIX..

Q. WHAT characteristic remark did O'Connell make, at Trim in 1843, of Ireland's hopes from an English parliament?

A. He stated—"There is not a single human being so stultified, as to think that the English parliament will do anything for Ireland. A man might expect coercion acts and tithe bills, insulting reform measures and restricted franchise bills. There is no bill in the catalogue of oppressions, that you might not expect; but I would walk from this to Drogheda and back again, to see the man who is blockhead enough to ex-

pect anything except injustice from an English parliament towards Ireland."

*Q.* What is the only remedy now proposed ?

*A.* An Irish army ; all the other requisites will follow as a consequence of success.

*Q.* What disposition did the late Prince Albert evince towards the Irish people ?

*A.* That foreign bigot, imported for improving the royal stock of Great Britain, once stated, in a letter to the late Baron von Humboldt, at Stolenfelz on the Rhine, that he had "no more sympathy for the Irish people, than he had for the Poles."

*Q.* Was this ever attempted to be denied by his parasites ?

*A.* It was ; but his correspondence with the late naturalist proved the truth of his bigotry.

*Q.* Do the Fenian patriots desire any sympathy from the royal progeny that he has left behind him ?

*A.* They do not ; Irishmen have ceased to put their faith in princes, and Mr. Albert's expression of want of sympathy for the Irish people is entered as one of the many items on the Doomsday Book for Irish retaliation.

*Q.* How many of the Irish people were forced to perish with hunger, during the years 1846, '47 and '48 ?

*A.* About two millions, or a number equal to the entire population in the beginning of the reign of Elizabeth.

*Q.* Why do you specify the beginning of that notorious queen's reign?

*A.* Because her persecutions and exterminations reduced the number of the Irish people one-half before her death.

*Q.* Were the productions of Ireland, during the above-mentioned famine years, insufficient to support her people?

*A.* Ireland, in each of those years, produced more food than was necessary to support her entire population; but the government stood between the goodness of heaven and the poor, who died beseeching of their God to save them from that, the most appalling and horrible of deaths.

*Q.* What remark did the late illustrious Archbishop Hughes make, in reference to this famine?

*A.* He stated; "I hear it said, that the famine in Ireland is a mysterious visitation of Divine Providence. No, no; when famine is sent by God, it is caused by an absolute failure of the means of subsistence; and it is well known how, that year in Ireland, there was a failure of potatoes only, and the soil yielded her ordinary products, by means of which, though perishing herself, she has paid her annual tribute."

## CHAPTER XXX.

*Q.* Did the government make no effort to avert that misfortune, which has always followed English rule in Ireland?

*A.* They did not; on the contrary, they secretly rejoiced over the sufferings of the Irish people which helped the long-wished-for extermination, and, like Cromwell's Parliament, only regretted that the ocean could not flow over the whole island for four-and-twenty hours, to make the desolation complete.

*Q.* What is the Fenian definition of British civilization?

*A.* That so far as Ireland is concerned, it has ever meant invasion, plunder and massacre; that its agents are, and have been, perjurors, mock trials, gallows, confiscations, a lying press, enmity between creeds, political taxes and spiritual tithes—all of which are foreign to the Irish character, and incompatible with the genius of the Irish race.

*Q.* What was the Ecclesiastical Titles bill?

*A.* The nearest approach the government of Victoria could make to the penal laws of Elizabeth, Anne and George I.

*Q.* In the discussion of that bill, what epithet did Lord Russell apply to Catholic worship?

*A.* "Mummery."

*Q.* Was there not a celebrated Irish orator and divine grateful, because the queen did not make special

mention of his manner of worship as *mummery* also?

*A.* Yes ; there was one base enough to feel personally complimented, by not having his name mentioned while the rites and ceremonies of his Church were assailed.

*Q.* How did he express himself for this accepted personal favor ?

*A.* In a letter, dated "Dublin, March, 1851."

*Q.* Give an extract.

*A.* "For this, and other acts of kindness, may she live long to rule over her boundless empire. May she triumph over her enemies and confound their politics—may God add still more to her domestic happiness—may her Court continue to be a model of virtue to every palace in Europe—and may the stability of her throne be transmitted to her children's children, is the prayer of every Catholic priest in her invincible empire."

*Q.* What was John Mitchell's verdict on the author of the above ?

*A.* That he was "a consecrated, ordained and anointed slave."

*Q.* What is the Fenian opinion of this verdict ?

*A.* That it is the Fenian Gospel according to the Irish St. John, without note or comment.

*Q.* Is it true that the above extract is the prayer of every Catholic priest in Ireland ?

*A.* It is not ; the prayer of every Irish priest is that received from the lips of his patriotic Irish mother, and though a few, inoculated with the poison of the

Maynooth grant, have faltered in national spirit like the sycophant Cullen and his parasites, the hearts of the Irish priesthood beat synchronous with the popular pulse, and hope for the hour that will avenge the wrongs and injuries of the past in their persecuted and unhappy country.

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### CHAPTER XXXI.

*Q.* What action did the tyrant government of England take in reference to the Irish language?

*A.* They enacted laws making it a crime to speak it; it was suppressed in the institutions of learning; the higher classes of the people were taught to despise it, and all Irish residents within the Pale were menaced with forfeiture of their property, if they did not adopt the language of the invaders; but, despite kingly proclamations, persecutions and penalties, each succeeding English king, on his accession to the throne, found, to his regret, that the language of Ireland was still a living tongue.

*Q.* What object had the government of England in view in thus aiming to destroy the language of the Irish people?

*A.* They knew that with the Irish language the spirit of Irish nationality coexisted, and as a means of destroying this, they endeavored by state-craft, legislation and violence, to supplant it by their own.

*Q.* What is the opinion of our historian, Mooney, respecting the Irish language?

*A.* He states: "It is an admitted fact that the Irish language is the most touching of any which can be used by the advocate in persuasion or the lover in supplication; it is the most scathing in the expression of loathing or scorn, the most animating in war, the most expressive in suffering, the most melting in woe, the most persuasive in debate. He who knows it best, other acquirements being given, will prove the most successful suitor, the most powerful debater."

*Q.* What is the testimony of Sir William Betham, respecting the antiquity of the Irish language?

*A.* This profound scholar says: "It is a singular fact, not generally known, that the most ancient European manuscripts now existing, are in the Irish language, and that the most ancient Latin manuscripts in Europe were written by Irishmen." "It is," he continues, "the most ancient living language; more ancient than the Greek itself."

*Q.* Is the old language still spoken in Ireland?

*A.* It is; seven hundred years have only proved its vitality; and, although this sap of Irish liberty has receded to the old parent trunk during the long winter through which the country has passed, it now awaits only the warm sunshine of a regenerated motherland, to regain its former power, and assert its claim on the minds and hearts of the Irish race?

*Q.* What is the Fenian hope respecting the revival of the Irish language?

*A.* With the independence of Ireland everything

pertaining to her national development will be secured and encouraged ; expediency will suggest whether it shall *immediately* become the language of her commerce, courts and pulpits, or gradually replace that in which the persecutions of the country have been written ; but, to become extinct, it cannot, while the prophecy is unfulfilled, which declares that the Irish language shall not die, until in its tones, on the judgment-day, the God of nations will pronounce the final verdict on the human race, a sentence, which the tyrant Anglo-Saxon will be compelled to understand without the aid of an English translation. Amen.

## ST. LAWRENCE O'TOOLE'S LITANY.

DE PROFUNDIS CLAMAVIMUS.

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O most patriotic and venerable O'Toole, who didst innocently and without guile transmit to thy unworthy successor the livery of heaven to be defiled by serving two masters, to thee we turn in our affliction; of thee we implore that inspiration of love for the Old Land, which thou didst, while archbishop of Dublin, endeavor by word and deed to infuse into the Irish heart in repelling the Anglo-Norman Satan with all his works and pomps. Explain to thy once anti-Irish master, Adrian, the sad consequences of his bull in our land, which, through his kind but unsolicited exertions in benefiting the soul, has brought unremitting pain and misery on the body.

Call to thine aid, O most liberty-loving O'Toole, those Christian auxiliaries of power and glory—the soul-inspiring cannon, the meek and faithful musket, the pious rifle, and the conscience-examining pike, which, tempered by a martyr's faith, a Fenian's hope, and a rebel's charity, will triumph over the devil, and restore to us our own, and only our own, in our own land for ever and ever. Amen.

O'Toole, hear us.

O'Toole, attentively hear us.

From English civilization,

From British law and order,

From Anglo-Saxon cant and freedom,

From the Guelphs and other Philistines,

From the best of the English queens,

From the lion's mouth,

From Rule Britannia,

From the cloven hoof,

From the necessity of annual rebellion,

From billeted soldiery,

From anti-Irish Irishmen,

From landlord absenteeism,

From extension of the Castle lease,

From the mockery of further petitions,

From a pious Church establishment,

From the payment of tithes,

From sack-cloth and ashes,

From fasting on feast-days,

From the patience of Job,

From the slavery of praying for crowned heads,

From all other hypocrisies,

From internal discord,

From royal anniversaries,

From loyal banquet-speeches,

From mock trials,

From artificial gallowses,

From natural hangmen,

From a living death,

From untenanted graves,

From salvation through the cross of St. George,

From the curse of Cromwell,

From all other things purely English,

*O'Toole, deliver us.*

By the wearing of the Green,  
 By the grave of Emmet,  
 By our Irish martyrology,  
 By the massacre of Drogheda,  
 By the memory of the Penal Laws,  
 By the broken treaty of Limerick,  
 By the old rebel pike,  
 By the waving sun-burst,  
 By the immortal Shamrock,  
 By the sprig of fern,  
 By the bayonet charge,  
 By the Irish hurrah,

*We beseech thee, hear  
us, O'Toole.*

Through Con of the hundred battles,  
 Through the old Ajax of Clontarf,  
 Through O'Neil of the Red Hand,  
 Through the Spirit of Lord Edward,  
 Through the patriotic Sarsfield,  
 Through Ireland's unwritten history,  
 Through the Celtic tongue,  
 Through the magic pen of Davis,  
 Through the memory of '98,  
 Through the Fenian Brotherhood,

*Grant us victory,  
O'Toole.*

Bayonet charge on them,  
 Musket hail on them,  
 Sword slay them,  
 Pike transfix them,

*Charge on them, O'Toole.  
Hail on them, O'Toole.  
Slay them, O'Toole.  
Transfix them, O'Toole.*

Fire and smoke,  
 Torch of rebellion,  
 Vengeance of Seven centuries,

*Bring dismay unto the enemy,  
O'Toole.*

Fenianism, the salvation of our race,

*Record it above, O'Toole.*

Fenianism to be stamped out  
like the cattle plague.

*We will prove them false proph-  
ets, O'Toole.*

Ireland reduced to obedience,  
Ireland loyal to the crown,  
Ireland a country of West-Britons,  
Ireland pacified with concessions,  
Ireland to recruit the British army,  
Ireland too holy to fight,  
Ireland not united in effort,

*It is a falsehood,  
O'Toole.*

Ireland to be free, prosperous,  
and happy;

*As sure as you are in heaven,  
O'Toole.*

Ireland to be a paradise of re-  
ligious toleration;

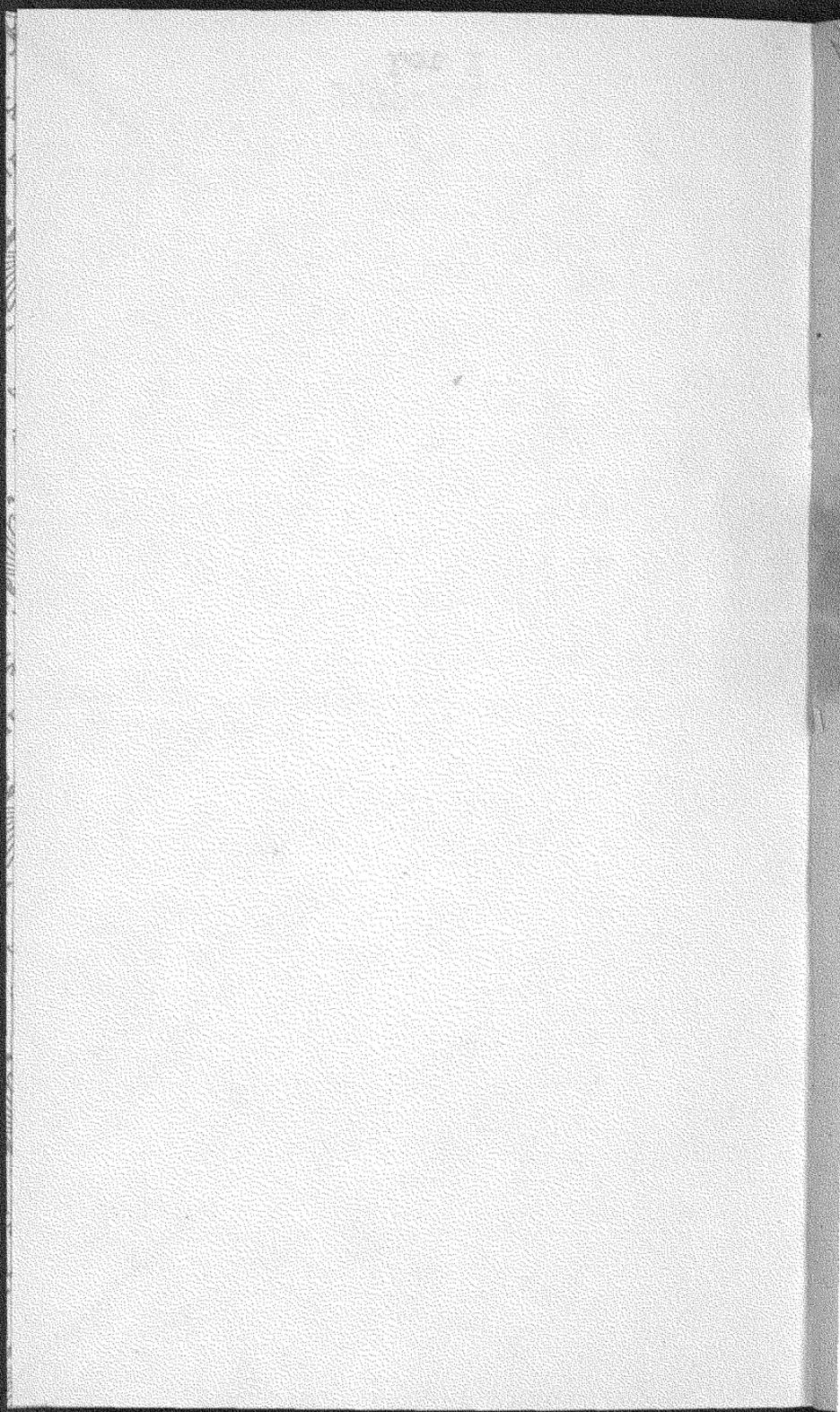
*Pray for it, O'Toole.*

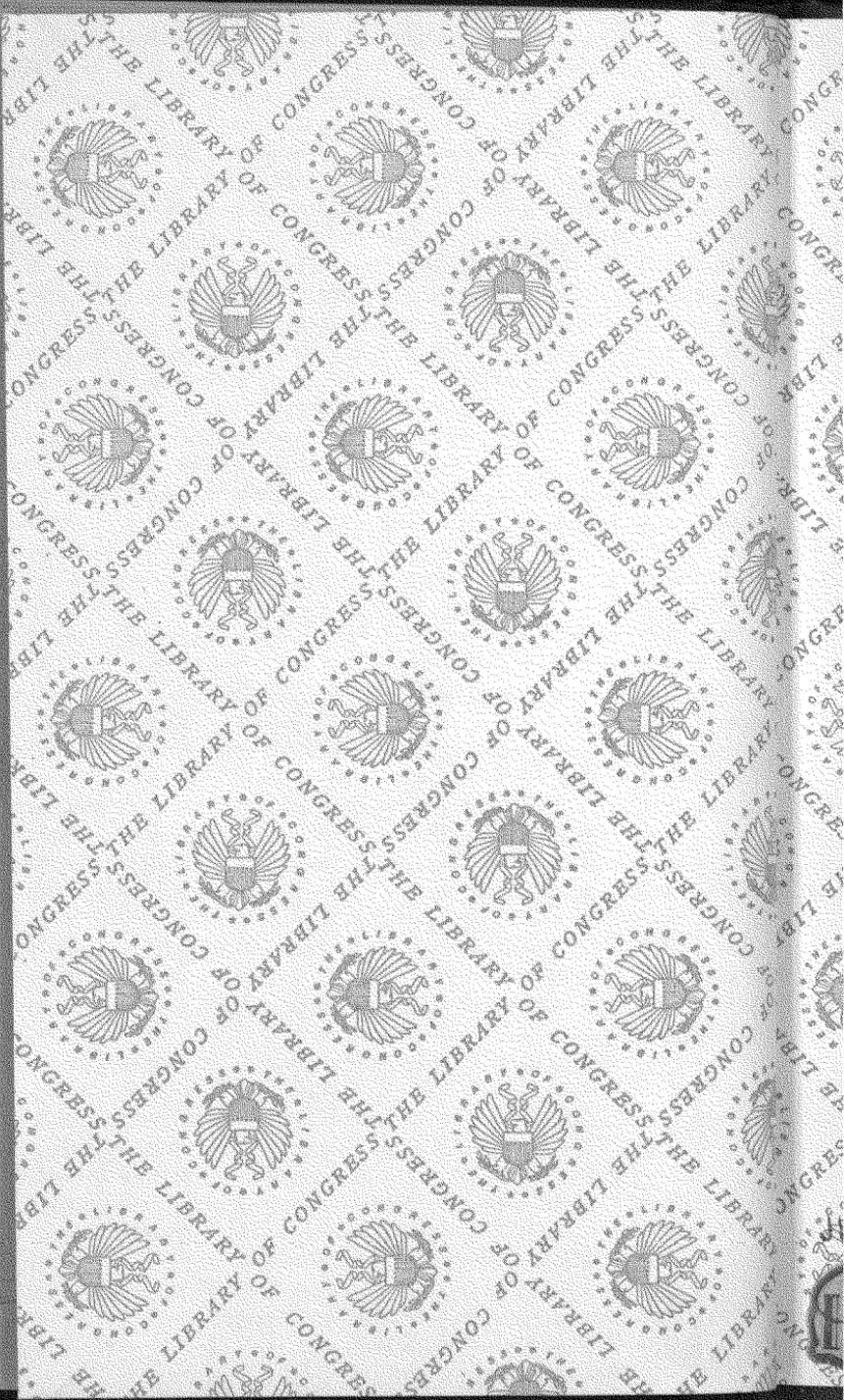
Ireland never again to be dragged at the  
tail of any other nation;

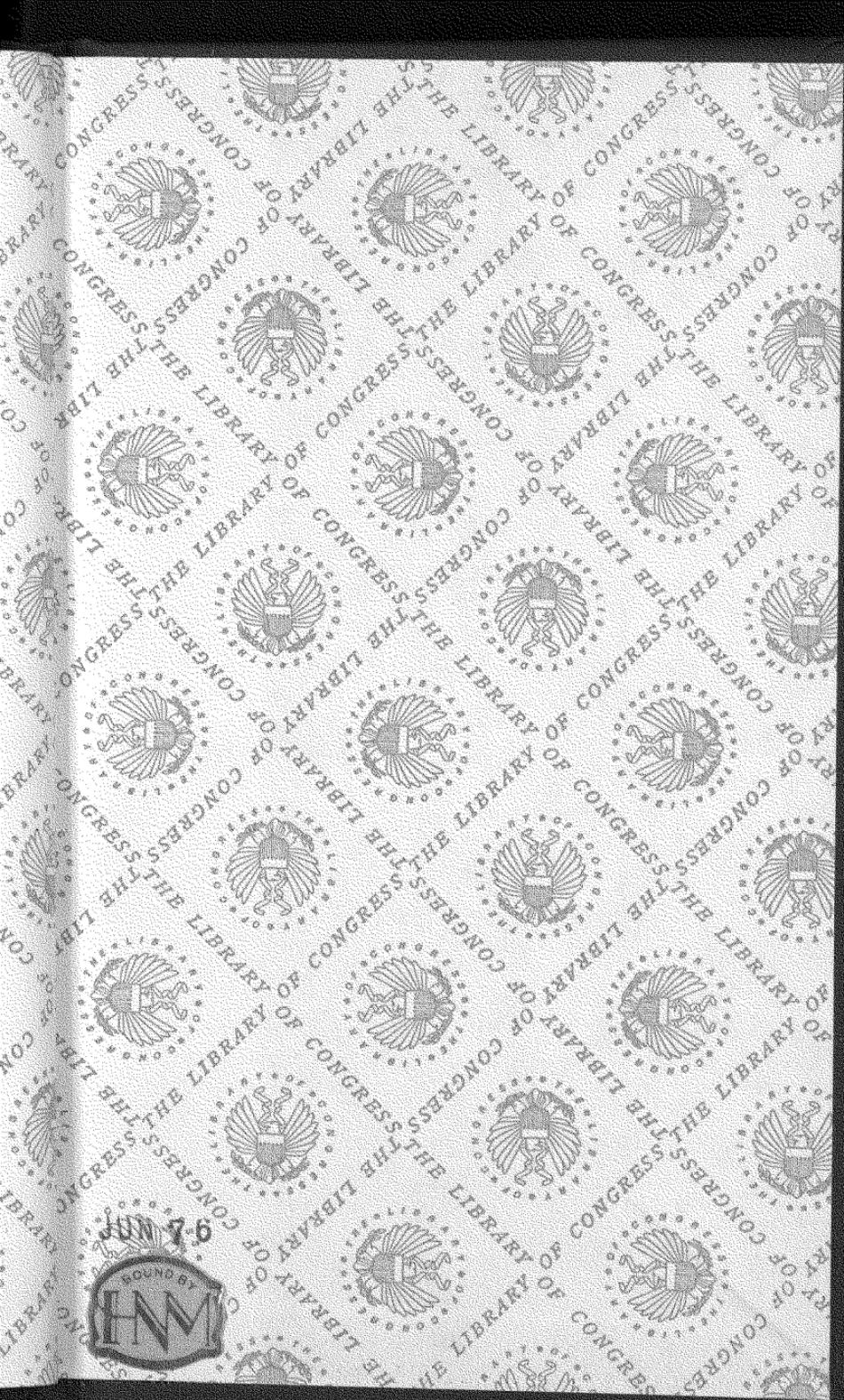
*Proclaim it on high,  
O'Toole.*

O'TOOLE, thou who still lovest the land of thy nativity, look down upon the coming struggle with favor and approval. Inspire the old race once more with patriotic devotion, and give strength to sunder the chains of the oppressed. The sprig of fern and the shamrock look heavenward from their lowly beds, the prophecies are being fulfilled, the sons of Erin of the seas are preparing for the dawn. Give to the long looked-for day a glorious sunset, victory for the Gael, with the Green above the Red. God save the Green. Amen.

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