

**HISTORY**

**Of the Organization of the Order of United Irishmen in the Year 1791.**

**The Great Necessity of Unity Between All Classes of Irishmen.**

**A Common Effort to Increase the Freedom and Happiness of All.**

**WOLFE TONE THE ORIGINAL FOUNDER**

To every lover of freedom the name of Theobald Wolfe Tone is very dear. To build up an Irish State, free from all foreign control, was the one object of his life. There could be no Irish freedom, he thought, while England exercised any authority in the island, and to overthrow English tyranny was the end for which he strove with marvelous energy and persistence.

In February, 1791, a general committee of the Catholics of Ireland met in Dublin and resolved to apply to Parliament for relief from their disabilities. The Catholics had hitherto refrained from agitation. The most active men of the Catholic committee at this time were John Keogh, Richard McCormick, John Sweetman, Edward Byrne and Thomas Braughall.

Tone, a young barrister of considerable talent and of an ardent disposition, proffered his services to promote their cause, as did likewise Simon Butler and some other Protestants; and the accession of such men gave a fresh impulse to their efforts and roused them to the adoption of more decisive language than they had hitherto used.

Nothing was more calculated to excite the jealousy of the English Government than this fellowship of Catholics and Protestants; and, on the other hand, the friends of the popular cause saw that nothing was more necessary to promote their views than unanimity between all classes of Irishmen.

In September, 1791, Tone published "An Argument on Behalf of the Catholics of Ireland." This work brought him into more intimate relation with the Catholic leaders, who asked him to accept the Secretaryship of the Catholic Committee. To form a society with all classes of Irishmen Tone visited Belfast, and on October 18, 1791, at the invitation of a volunteer club, composed of Samuel Neilson and Thomas Russell, and, in conjunction with them, founded the Society of United Irishmen.

He then returned to Dublin, and, with Napper Tandy, Simon Butler and others, founded a similar society in the metropolis. It was Tone's one endeavor to so form a society which should unite every religion in one common effort to increase the freedom and happiness of all. In this endeavor he was eminently successful. The scattered particles of the old volunteers of 1782 gradually merged into this society; they were Catholics, Presbyterians and liberal Protestants; the Catholics formed the great majority. The two latter classes joined for reform of Parliament, religious liberty, the abolition of tithes and all other abuses. The Catholics joined for all the above purposes, and they had superadded the strong motive of their own protection and emancipation to urge them on.

The fundamental resolutions of the society were: First—That the weight of English influence in the government of this country is so great as to require a cordial union among all the people of Ireland, to maintain that balance which is essential to the preservation of our liberties and the extension of our commerce. Second—That the sole constitutional mode by which this influence can be opposed is by a complete and radical reform of the representation in Parliament. Third—That no reform is just which does not include every Irishman of every religious persuasion. Such were the principles of the first United Irishmen.

The test of the first society of United Irishmen was as follows: "I, \_\_\_\_\_, in the presence of God, do pledge myself to my country, that I will use all my abilities and influence in the attainment of an impartial and adequate representation of the Irish nation in Parliament; and as a means of absolute and immediate necessity in the establishment of this chief good of Ireland I will endeavor, as much as lies in my ability, to forward a brotherhood of affection and identity of interest, a communion of right and a union of power among Irishmen of all religious persuasions, without which every reform in Parliament must be partial, not national, inadequate to the wants, delusive to the wishes and insufficient for the freedom and happiness of this country."

"Strictly speaking," says Madden, the historian of the United Irishmen, "Samuel Neilson was the originator and Theobald Wolfe Tone the organizer of the society, the framer of its declaration, the penman to whom the details of its formation were intrusted."

A Declaration of Irish Grievances on the Formation of the Society of the United Irishmen, written by Wolfe Tone. (Copied in fac-simile from a volume printed in 1794 for the private use of members of the original boards of United Irishmen.)

"In the present great era of reform, when unjust governments are falling in every quarter of Europe; when religious persecution is compelled to abjure her tyranny over conscience; when the rights of men are entertained in theory, and that theory substantiated by practice; when antiquity can no longer defend absurd and oppressive forms against the common sense and common interests of mankind; when all government is acknowledged to originate from the people

and to be so far only obligatory as it protects their rights and promotes their welfare; we think it our duty as Irishmen, to come forward and state what we feel to be our heavy grievance and what we know to be its effectual remedy.

"We have no national government. We are ruled by Englishmen and the servants of Englishmen, whose object is the interest of another country; whose instrument is corruption; whose strength is the weakness of Ireland; and these men have the whole of the power and patronage of the country, as means to seduce and subdue the honesty and the spirit of her representatives in the legislature. Such an extrinsic power, acting with uniform force in a direction too frequently opposite to the true line of our obvious interests, can be resisted with effect solely by unanimity, decision and spirit in the people; qualities which may be exerted most legally, constitutionally and efficaciously, by that great measure essential to the prosperity and freedom of Ireland, an equal representation of all the people in Parliament.

"We do not here mention as grievances the rejection of a place bill, of a pension bill, of responsibility bill; the sale of peerages in one house; the corruption publicly avowed in the other; nor the notorious infamy of borough traffic between both; not that we are insensible to their enormity, but that we consider them as but symptoms of that mortal disease which corrodes the vitals of our constitution and leaves to the people in their own government but the shadow of a name.

"Impressed with these sentiments we have agreed to form an association, to be called the Society of United Irishmen; and we do pledge ourselves to our country, and mutually to each other, that we will steadily support and endeavor by all due means to carry into effect the following resolutions:

"I. Resolved, That the weight of English influence, in the government of this country, is so great as to require a cordial union among all the people of Ireland, to maintain that balance which is essential to the preservation of our liberties and the extension of our commerce.

"II. That the sole constitutional mode by which this influence can be opposed is by a complete and radical reform of the representation of the people in Parliament.

"III. That no reform is practicable, efficacious or just which shall not include Irishmen of every religious persuasion.

"Satisfied as we are that the intestine divisions among Irishmen have too often given encouragement and immunity to audacious and corrupt administrations in measures which, but for these divisions they durst not have attempted, we submit our resolutions to the nation as the basis of our political faith.

"We have gone to what we conceive to be the root of the evil; we have stated what we conceive to be the remedy. With a Parliament thus reformed everything is easy; without it nothing can be done. And we do call on and most earnestly exhort our countrymen in general to follow our example and form similar societies in every quarter of the kingdom for the promotion of constitutional knowledge, the abolition of bigotry in religion and politics, and the equal distribution of the rights of man through all sects and denominations of Irishmen.

"The people when thus collected will feel their own weight and secure that power which theory has already admitted as their portion, and to which if they be not aroused by their present provocations to vindicate it they desire to forfeit their pretensions for ever.

"James Napper Tandy, Secretary."

Such were the principles of the first United Irishmen. Their society was perfectly constitutional and in every respect as legal as any of the numerous political clubs which at that time existed in England and Ireland.

"The grand principle of the society was that of 'union among all classes of Irishmen;' it was this which marked it as especially dangerous in the eyes of a Government which, like every Irish Government since the earliest English rule in that country, relied on the contrary principle of division among the people, and it was this which gave the society so much influence."

**NEVER.**

At Dublin, October 10, the Parnellite convention was opened with Mr. John Redmond presiding.

During the course of his speech Mr. Redmond remarked that it was incredible that a statesman with Mr. Chamberlain's experience and astuteness should declare that the passing of the Irish Local Government bill satisfied the aspirations of Irishmen. The Parnellites, he added, would not be satisfied until they secured home rule.

Resolutions were passed in favor of home rule, approving the local Government act, denouncing the project of an Anglo-American alliance and urging the release of political prisoners.

The following is the text of the resolution denouncing the proposal of an Anglo-American alliance:

"This convention denounces the project of an alliance between Great Britain and the United States as a selfish attempt on the part of England to drag the American people to its aid in its struggles with the powers of Europe, among whom it now stands, by reason of its bad faith, absolutely isolated.

"Consequently, as friends of America, we, the members of this convention, hope that the Republic will not allow itself to be embroiled in European squabbles, from which, however these may result, it can not derive any corresponding advantage for American interests."

**HARVARD PROFESSOR STUDYING GAELIC.**

Dr. F. N. Robinson, professor of Irish in Harvard University, is at present sojourning among the natives of Connecticut studying the intricacies of the spoken Irish language and familiarizing himself with the peculiar idioms of what he calls the most remarkable language in the world.

**HERO'S TOKEN**

**It Was a Prayer Book on a Dead Soldier's Body at San Juan Hill.**

**On a Leaf Is an Inscription, the Only Means of Identifying Him.**

**Nothing to Indicate the Regiment to Which He Belonged.**

**THE STORY OF THE GREAT BATTLE**

Mr. E. Collins, of Sugar Grove county, Ill., writes to the Post that he has in his possession a memento which would doubtless be regarded as priceless by the friends of some dead and unknown American hero who fell at Santiago. He is endeavoring to locate the friends or relatives of the deceased soldier, and has solicited the aid of the Post in his search.

Mr. Collins' story is that, while recently en route from New York to Chicago, he made the acquaintance on the train of Private Alphas Van Laeys, of Troop K, First United States Volunteer Cavalry, the Rough Riders, who was on his way to Colorado Springs to rest and allow his leg to recover from an ugly wound made by a Spanish brass-covered bullet at the battle of San Juan Hill. The two men engaged in conversation to while away the long hours of the journey and, as was quite natural, the war and the recent experiences of the Rough Riders were the chief topics of conversation.

Before parting the soldier placed in Mr. Collins' care a pocket manual of Catholic devotion, with the request to find, if possible, some one who would treasure the little volume. The tale related by Trooper Van Laeys of how he came into the possession of the little book is an interesting one and discloses one of the saddest features of war. As told in the soldier's own words, the story is as follows:

"Two days after the battle of San Juan Hill I, in company with Private Ladley, left camp on a foraging expedition. We tramped laboriously through the tall, wet grass, when suddenly we came upon the dead body of an American soldier, lying face downward upon the damp ground. He had evidently been killed by a large projectile, for the lower part of his face and neck were entirely torn away. His hat, belt and other equipments were gone, so that there was nothing to indicate the regiment to which he had belonged. Assisted by my comrade, I made a grave for the poor fellow, and as we bent down to lift the lifeless hero and place him in the lonely resting place which we had so hastily and improvisedly constructed for him, I noticed a little black book with a golden cross stamped upon it protruding from his blue shirt pocket just over his heart.

"As we gently raised the body the volume fell to the ground. There was nothing else found upon the body which might lead to an identification. Tenderly we deposited our sacred burden in its humble and solitary grave, and after offering a silent prayer to heaven we covered the poor fellow as best we could with earth and turned sadly away. Before going, however, we marked the spot by driving a pole made of a branch of a mango tree into the ground at his head. As we walked away I bent and picked up the book, and, without opening it, placed it in my pocket, intending to retain it as a reminder of the sad event."

The volume, as stated, is a small manual of Catholic devotion, evidently presented to the dead soldier upon enlistment by some dear friend—a sister, mother or sweetheart—and treasured highly by him, for he carried it next to his heart, and kept it with him when he had absolutely nothing else. On the title page are the words "The Vest Pocket Manual of Catholic Devotion: McCauley & Kilner, Publishers, Baltimore." On the fly leaf, almost illegible, and, therefore, perhaps, incorrect, is the inscription "Mamie E. McGee, or McGar, Washington, D. C., 1815 M st." In the book were found several little cards of devotional nature. One is printed in German and another contains the words written across the top, evidently in a woman's handwriting, "Say this prayer to our God to bless and save you from all danger during the war." On the reverse side of the card a line is drawn about the words addressed "To Our Lady of Victory."

"The Rough Rider informed Mr. Collins that he was glad to be relieved of his treasured burden, as each time he looked upon it there was brought back to him the terrible picture of the soldier with his face so horribly mangled, and as the body had lain for several days exposed to the sun and rains it presented a most sickening sight. Mr. Collins holds the little volume as a sacred trust for the friends or relatives of the dead hero, and will gladly surrender it to those who are entitled to it, upon satisfactory proof being furnished.

The name Mamie E. McGee or Mamie E. McGar does not appear in the city directory, and no one is known by that name at 1815 M street, the address given, and the neighbors know of no one having lived there formerly. The case is a sad but interesting one, and any one who can throw any light upon the owner of the volume will confer a great favor upon Mr. Collins, and any communication upon the subject should be addressed to the Post.—Washington Post.

Mr. P. J. Moynihan has been awarded the contract for building a fine steeple on St. Bridget's church, St. Louis. Work has already begun; and it is expected that within two months St. Bridget's Cross will be visible from all sections of the city.

**DEAD: MURPHY, MARINE.**

Only a line, with a dash for a name, Telling its story, the message that came, Murphy, marine, in the trenches had died, Others more prominent lay by his side, And sorrow was keen.

Nothing to tell whether bravely he fought, Much about them, and the victory bought, Dearly that day in the trenches so deep, Only a line of the lad there asleep, His comrades between.

Into the chapel at close of the day, Tired, a widow had hastened to pray, Counting her beads with poor, toil-hardened hand.

Praying for Dannie, in far foreign lands, Just Murphy, marine.

Under the Stars and Stripes that we love, Under the Southern cross shining above, Only her baby, her flaxen-haired Dan— Fighting the Spaniards, had died like a man, Brave Murphy, marine.

**WORLD OF LABOR.**

Prominent members of the Stonequarrymen's Union of this city say that their order will probably withdraw from the knights shortly.

The Chiefs of the various railroad orders have been in conference with General Manager Rawn and the Superintendent of the Baltimore & Ohio Southwestern in Cincinnati.

Iron Molders' Union, No. 16, will celebrate with a smoker and open meeting at Music Hall tonight. A large number of invitations have been issued and a great crowd is anticipated.

The Hardstone Cutters' Assembly of this city has withdrawn from the Knights of Labor. They will most likely be affiliated with the national organization of that trade and connect themselves with the Central Labor Union.

Iron Molders' Union, No. 18, held an enjoyable smoker at Marker's Hall last night. A number of interesting talks on labor matters were made and good results are looked for. All those present spent a pleasant evening with the molders.

Judge Hammond has granted an injunction against the wire drawers out on strike at Cleveland, Ohio. The injunction is a blanket one and applies to all the defendants named in the petition and to any others who may hereafter interfere with the employes of the company.

The closing of stores on Sunday has never been pushed so vigorously in this city as at present. As the result of a request asking that such action be taken several ministers of the city after their sermon last Sunday spoke of the justice of the salesmen's fight for Sunday closing.

A movement is now on foot here to organize a barbers' union. They probably outnumber the members of any one trade in the city, and it has always been a wonder that the journeymen have not had a strong union. As soon as the order is organized a charter in the Central Labor Union will be applied for.

The name of William B. Prescott, retiring President of the International Typographical Union, is prominently mentioned for President of the American Federation of Labor. Prescott is a man of learning and ability, and would make an excellent official. Gompers does not seem to be in touch with the rank and file.

It is announced that M. D. Ratchford will not be a candidate for re-election as President of the United Mine Workers of America. The Massillon district will put forward William Morgan, their District President, as a candidate for the office. John McBride, a former National President, and at one time President of the American Federation of Labor, also came from that district.

The Syracuse convention of the International Typographical Union was largely attended and a great amount of important business was transacted. The great shorter work day question was settled in a most satisfactory manner, and numerous changes in the laws will be submitted to the membership to vote upon. William M. Higgins, of this paper, was elected as the Organizer for the Seventh district, composed of the States of Kentucky, Indiana and Illinois.

The Industrial Commission, of which Senator Kyle is Chairman, is holding its sessions in the room of the Senate Committee on Education and Labor in Washington. Under act authorizing the commission it was provided that it should investigate all questions pertaining to immigration, to labor, to agriculture, manufacturing and general business, and that it should furnish such information and suggest such laws to Congress as might be made a basis for uniform legislation by the various States. Some of the most prominent men identified with the labor movement are members of the commission, and good results are hoped for.

Exile McBride, of Buffalo, attended the Republican State Convention in Saratoga recently and distributed a manifesto which was read with interest by all the delegates. The exile made an address before the convention, which was not of the stereotyped kind. It was the only thing about the convention that was not anticipated, and the delegates felt thankful for it as a break in the monotony of nominating speeches. Among other things, the exile said: "It is my prayer that it will not be long before President McKinley may call upon Gov. Roosevelt to plant the stars and stripes over the battlements of Dublin in Castle, and to procure for unhappy Ireland Home Rule. We are against any alliance with England, and want a man nominated for Governor of this great State who will stand up for the honor and dignity of all Americans, irrespective of nationality, creed or party."

Vicar-General J. J. Fox, of Green Bay, Wis., has been made a domestic prelate of his Holiness, the Pope, with the title of Right Reverend. The appointment is the first one of its kind made in the Green Bay diocese.

**SECRETARY HAY ON ALLIANCE.**

Several newspapers attribute to Colonel John Hay the statement that an alliance between this country and Great Britain is desirable. It would seem almost incredible that Colonel Hay, upon the threshold of the State Department, should make such an ill-advised statement. Nevertheless, dispatches from different sources in New York agree in quoting his utterances in favor of an Anglo-American combination.

Colonel Hay must realize that as Secretary of State he can have but one legitimate rule of action, namely, to administer our foreign affairs for the profit, power and glory of the United States of North America. Any purpose conflicting with this rule can be due only to an entire misconception of duty on his part.

The glamor thrown around the scheme for binding our fortunes to the falling cause of England in Europe ought to be the last subject to occupy Colonel Hay's attention at the present moment.

He should understand that the dream of an Anglo-American alliance is cherished only by a few Anglophiles on our Atlantic seaboard, a group of sentimental mugwumps, and a few score of pulpit diplomatists, and that it has no hold whatever on the masses of the American people.

This country has become suddenly great and powerful by its own efforts. It has brought within its grasp vast possibilities of aggrandizement and riches without the help of any foreign hand. It has reached a plane of unexpected influence and strength among the nations of the earth, and the purpose of its people is to stand there, of their own volition and of their own inherent power, without allowing any other nation to appropriate to itself the benefits which Americans fought for and which Americans have won.

The American people have heard enough from denationalized ideologues of the Phelps, Abbott and Schurz class, who long asserted that America could become great only through the assistance of England. They have proved with their blood and with their money that they are a great nation, capable of remaining great by, of and within themselves. How preposterous, then, for any man to come before them with a proposition to seek foreign aid that they do not need in return for American interference in affairs that in nowise concerns this people.

Col. Hay should turn to the London Truth of September 8 if he wishes to see an English refutation of his own utterances. Here is a frank explanation of British reasons for trying to implicate this republic in British difficulties and sacrifice its interests to British ends:

"We find ourselves cold-shouldered by the great continental powers of Europe, and we are terribly frightened lest our commercial supremacy in the Far East should suffer, for they are all competing with us here, and Russia has secured herself a land route to China. We, therefore, have been for the last two or three months suggesting to the Americans that, as they are our kith and kin, they out to join with us in some sort of an alliance. A country is actuated by its own interests alone, and a more thoroughly practical nation than the Americans does not exist on the globe. Even supposing that they were to retain the Philippines, they would do their best to remain friends with all other nations and the particular ally of none, for the plain and simple reason that this is to their interest."

We feel sure that the great mass of Americans will sympathize with us in the statement that these words of an Englishman would have come with a much better grace from our new Secretary of State than the unwise and undiplomatic statement with which he has saluted the American people, whose national interest he has been chosen to safeguard, exclusively, and selfishly, against all comers.—Chicago Inter-Ocean.

**IT COULD NOT BE DONE.**

"Boys," began the Sunday-school Superintendent impressively, "I hope none of you will ever get into the reprehensible habit of alluding to your father as 'the old man.' When you grow up, no matter how big or old you may be, you should always look up to and respect the silver hairs of your father, who has grown bent and gray working for you in your helpless infancy. Now, all of you who think you can do this please raise your right hands."

Up went every hand except one. Sternly eyeing the delinquent, the Superintendent solemnly observed:

"Why, young man, I am horrified—absolutely horrified—as well as astonished at your behavior. Don't you wish to raise your hand and put yourself on record as being willing to respect the gray hairs of your father when you grow up to be a man?"

"No; no use trying; can't do it nowow," unblushingly responded the lad.

"Why not, sonny?"

"'Cause he ain't liable to have no gray hair. Dad's bald."

One of the most interesting of European princesses is Princess Mary, of Bavaria, styled by Legitimists "Her Christian and Catholic Majesty, Queen Mary IV. (of Scotland) and III. (of England)." She is lineally descended from Henrietta Marietta, eighth child of Charles I., while our own queen only claims descent from a daughter of James I. The princess is a very amiable and unambitious woman, who wastes no tears over lost crowns. Her son, a dark-haired youth of twenty, will, in process of time, succeed the present King Otto on the Bavarian throne.

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