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THE
C R I S I S !

AN APPEAL

TO OUR COUNTRYMEN,

ON THE SUBJECT OF

**FOREIGN INFLUENCE
IN THE UNITED STATES!**

Issued under the sanction of the General Executive Committee of the
American Republican party of the city and county of New York.

"Against the insidious wiles of foreign influence (I conjure you to believe me, fellow-citizens,) the jealousy of a free people ought to be constantly awake; since history and experience prove, that foreign influence is one of the most baneful foes of a republican government."—*Washington's Farewell Address.*

"I hope that we may find some means in future, of shielding ourselves from foreign influence, political, commercial, or in whatever form it may be attempted. I can scarcely withhold myself from joining in the wish of SILAS DEANE—that there were an ocean of fire between this and the old world."—*Jefferson.*

"Security against foreign danger is one of the primitive objects of civil society. It is an avowed and an essential object of the *American Union.*"—*Madison.*

"Foreign influence is truly a *Grecian horse* to the Republic. We cannot be too careful to exclude its entrance."—*Madison.*

"They will make our elections a curse instead of a blessing."—*Van Buren.*

"*The People of the United States:* May they ever remember that, to preserve their liberties, they must do their voting and their own fighting."—*Harrison.*

"*If ever the Liberties of this Republic are destroyed, it will be by Roman Priests.*"—*Lafayette.*

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PRELIMINARY REMARKS.

FRIENDS AND COUNTRYMEN:

PERIODS have occurred in the history of every nation which have called for extraordinary efforts and remarkable examples of virtue and patriotism for the preservation of the rights and privileges they have acquired by superior valor, intelligence or fortune. And there always have been intestine or foreign enemies who, either from their own depraved character or from peculiar circumstances under which they have been placed, have sought—and often successfully—to wrest from others by artifice, or force, the rights and privileges thus acquired. It is not therefore remarkable that the people of the United States should find the same periods in their own history and the same disposition in men or nations to deprive them of their superior national or acquired advantages; it is indeed reasonable to expect that they, more than any other people, are liable, from the peculiarity of their privileges and government, to find enemies within and without their country, and that, in defence of those privileges and that government, they will be called upon for not less extraordinary efforts and examples of virtue and patriotism.

Notwithstanding the many and peculiar arts of modern civilization, and the greater inducements for men to be wiser and better, we still find the same disposition in individuals and nations of men to deprive others of their private or national advantages which all history so clearly exhibits for our instruction. Hence the frequent and great errors committed, and the injustice suffered as a consequence, by relying too confidently on supposed “improvements” in the motives and circumstances of men. This truth—always to be said “more in sorrow than in anger”—calls the more loudly for caution and vigilance, and for still greater efforts on the part of those having important rights and interests to guard and defend, because it is the result of experience. The more valuable these rights and interests are, consequently, the more pains should be taken and the more powerful should be the means adopted for their preservation; and, when these are assailed or endangered, the greater efforts are necessary and the more numerous and remarkable should be the examples of patriotism and virtue.

By the common consent and declarations of mankind, it is now

generally known and believed that the existing government of the United States, the prominent characteristics of their native citizens and the extent and natural advantages of their domains, are superior to those of any other nation upon the earth. Hence millions, for various reasons, flock from other countries to our own, and hence also the greater reasons for its native citizens to guard with greater care and to defend with more zeal their peculiar government, rights and privileges. It appears equally plain, likewise, that these advantages present greater inducements for the people of other nations to seize upon them by artifice or force, and to appropriate, some at least, of the most important of them to their exclusive use, and to destroy others obnoxious to their prejudices.

The nature of the government and of the civil and religious institutions of our country are well known to be diametrically opposed to those of most others, and especially the most powerful, yet the most unhappy of the eastern world. It is therefore plain that those interested, either from prejudice or selfishness, in the continuance of the governments and institutions of those nations, would very naturally, and hence very probably, seek to destroy, in some way, the government and institutions of our own. Of this disposition and of the attempts of such to do so, the people of the United States have now numerous examples; but we shall endeavor to show, in the following remarks, that this disposition is stronger, more active and more alarming, and the attempts more frequent, strong and concerted, than our native citizens are aware.

That a period has arrived in our brief history when the virtues alluded to as required in the history of other nations are necessary in our own, and when this opposition to our institutions and the means adopted to modify or destroy them are alarmingly active and powerful, we, and a large portion of our countrymen are well convinced. And, that this fact now demands from us, and them,—from every native citizen—extraordinary efforts and examples of independence and honesty, to stay the progress of this opposition and to provide against its effects and the means which it now employs—and which we think it will certainly continue to employ—we are also equally well convinced. We are not however disposed to think; nor do we at present believe, that the majority of the aliens and adopted citizens now in our country, and who are the chief agents, under the control of others, in manifesting this opposition, or *foreign influence*, are fully aware of the evils they have brought, and by their acts will continue to bring, upon our institutions. And

the reason why we believe them thus insensible to these evils, is because of their ignorance and prejudices. But, in admitting this, it should be distinctly borne in mind that the circumstance does not impair our obligations, nor should it for a moment relax our efforts to correct and prevent the effects of this ignorance and these prejudices. On the contrary, it calls still more loudly for our exertions, for independence, patriotism and virtue.

We know very well—every intelligent man knows—that, with such traits of character, men become the most willing and efficient instruments of mischief in the hands of others, and especially in a country like our own, where virtue and intelligence are the only safeguards of our institutions. They are insensible to peaceful and reasonable influences and measures; and their wanton and blind acts therefore necessarily require stringent and forcible means to counteract them and to arrest their fatal effects.

There is, again, a large portion of these aliens and adopted citizens who, seeking alone their selfish interests and caring little or nothing for the purity and permanency of our institutions, eagerly seize the advantages which our country presents and avail themselves of every weak point in our national character,—the traits which otherwise would be among the noblest of virtues—and render them subservient to their selfish and reckless purposes. And again there is a small portion—very small in comparison with the first—who are intelligent, virtuous, and, in many cases, truly patriotic; who have few of those prejudices so dangerous to our liberties, and who commit none of those rash, blind and anti-American acts, so common with the masses that flood our country.

Under any circumstances in which we may view foreign influence; whether as the manifestation of design by enlightened, but artful foreigners or native citizens, as the blind acts and prejudices, or as the natural and customary practices of vicious and abandoned foreign paupers and criminals—our countrymen are required by the love they bear their institutions and by the wish they feel to preserve and perpetuate them, to watch vigilantly the Protean shapes of this influence, and to stand boldly forth opposed to its fatal encroachments. This has been required from the first organization of our government; but within a few years it has assumed so daring a boldness, and has manifested so clearly and so injuriously its character and effects, that our patriotic countrymen are now arousing throughout the land against these encroachments, and saying in the most determined language, “thus far shalt thou go and no farther.”

When our fathers, by their valor, their treasures and their blood, had achieved the independence of our country and there was supposed to be a plenty of room for their posterity and the world, our countrymen thought of little but prospective peace and happiness. Few only of the more sagacious saw in the distance the dangers which would result from foreign immigration; and they did not hesitate to raise their warning voices in view of them. The wise and the far-seeing Washington, Jefferson and Madison were of this number. But our countrymen were insensible to their admonitions, and they have continued so, strange as it may seem, and strange as it will hereafter seem, almost to the present day. But the evils, so clearly foreseen and apprehended, have come upon us; and the people are beginning to awake as from a dream, to the realities.

The character of the population anticipated from foreign countries changed with the rapidity of immigration, and our Alms Houses and prisons began to be filled. In our rage for improvements, a temporary disposal of these immigrants was made; and, this as rapidly increased their numbers. Very soon these new comers became anxious to be citizens and to participate in the control of our government. By their clamor, and the blindness and selfish interests of politicians, they succeeded at an early day in obtaining more favorable terms of naturalization; and, soon after, even the probation required by the easy terms obtained, became irksome in their eagerness to wield our institutions. Violations of the Naturalization laws, political ambition, recklessness, and abuse of our countrymen, began soon to indicate the consequences of our ill-advised philanthropy and heedlessness.

The close of the wars of Europe threw back upon society, a vast mass of idle, maimed and vicious men; and the prisons and pauper houses there soon became crowded. Seeing this, and the means of relief, the doors were thrown open by the authorities, and every means were adopted to push off this refuse and vicious population upon our shores; and, up to this time, the tide of immigration has rolled in upon us, and already has it flooded our country. The influx into Canada was only another avenue to the supposed pauper house and Botany Bay of all Europe—the United States. Year after year the rapidly increasing numbers of the ignorant, the poor and the criminal, have gone on; and all the consequences foreseen are now rapidly disclosing themselves. The immigrants of one particular nation begin to be jealous of others; and, like the combined conquerors of other nations or people, they are regardless of justice; and they quarrel among themselves for the spoils of their presumed easy victory over us. A paper at Frankfort,

(Germany,) says: "America, where so many thousands of our countrymen *reside* (!) is *destined* at not a far distant period, to become more closely united with Germany. This would probably have *already taken place*, had the German population in that country been more concentrated (!) and every individual carried with him more of the national spirit!" The progress of "*concentration*," one would think, is now quite rapid enough to effect the *object* contemplated in a very few years, if we continue to rest quietly.

Every distinguished country, history informs us, has been cautious in admitting foreigners to participate in their rights and privileges. It is well known that the Athenians seldom if ever confided in those, even who spoke their own language. When the people were first gathered to form Attica into a nation, foreigners, as in Athens, were allowed to practice their professions, and they were protected in their persons and property by wise and salutary laws, but none but native citizens were allowed to participate in the government. It is true, also, that no one but a Greek was allowed to enter the Olympic Games. All the gold of Eastern kings could not purchase this one right of the native citizens. A special law only could allow Pericles to marry his own countrywoman of another city. Even in its most degraded condition, no number dared insult an Athenian by proposing to share his rights and country. It was treason to insult a Roman citizen; and none were allowed his rights but those who "had done the state some service." Thus the rights of citizenship were highly appreciated and honored. Even modern nations preserve far more virtue, in this respect, than ourselves. And are *we* so tame as to submit thus slavishly? An American must *have permission* to enter Ireland or England; and yet England boasts of being the freest nation on the earth. He must be known to the government; and even then, he cannot be a *citizen*, nor in his own name, make a nail or mend a pair of shoes.

The false sympathies and mawkish sensibility of our countrymen in regard to foreigners, it is plainly seen, will prove our ruin. Should one rob himself, his family and friends of all that he and they love, and which is the source of all their happiness, to bestow it upon those who neither need nor appreciate it, and who, as we shall show, aim to deprive them of it? Is it not our highest duty to defend ourselves and others from being robbed of these rights and privileges; and is not their defence and that of ourselves the first law of nature? As things now are, we give away, or place in the hands of others, the means of robbing us of all we possess. Foreign influence seeks to divest us of these, and it is directly opposed to our character and institutions

No one but an American born can feel, think and act like an American. Hence the heterogeneous masses in our country are not, they cannot be American; and we cannot retain under these circumstances our national individuality, or the blessings which it confers. There is no unity in our composition, and there cannot therefore be unity in our acts and purposes. In unity alone there is strength. How then can we hope for or expect individuality and strength while the elements of disunion are so powerful and continue so rapidly to increase?

In view of these and the following facts and considerations, a large portion of our honest, patriotic and intelligent countrymen have become associated to check the evils of foreign influence among us, and to reform public abuses arising therefrom. For these objects, they have taken the title of "*American Republicans*," and their purposes may be briefly stated as follows:

1st, To extend the time of Naturalization.

2d, To guard from corruption and abuse the proceedings necessary to obtain certificates of Naturalization.

3d, So to instruct and form public opinion, as to give native citizens an equal chance at least with foreigners to obtain office and lucrative employment.

4th, To prevent the exclusion of the Bible from the use of schools.

5th, To prevent riots, the violation of our laws, the desecration of the American flag and the shooting and murder of peaceable citizens when in the exercise of their undoubted rights.

6th, To resist any further incroachments of a foreign, civil and spiritual power, upon the institutions of our country.

7th, To prevent all Union of Church and State.

Thus we maintain and discuss principles. We advocate the purity and preservation of our institutions, the love of country, a compliance with the laws, the promotion of peace, prosperity, union and good will to all men. We are the friends of education, morals and pure religion. We support the natural rights and acquired privileges of our citizens, and we aim to protect the innocent, reform the vicious, educate the ignorant and relieve the wretched. All these tend to one object—the happiness of the American people.

In reviewing the character of this foreign influence and the acts of aliens and adopted citizens, its chief and active agents among us, we distinctly affirm that we have no prejudices against them, as such, and as they and a few corrupt politicians—we cannot call

them *Americans*—basely assert. We regard only their *acts*, their ignorance and their anti-American prejudices. Against these we would sedulously guard our countrymen, and urge them by every consideration worthy of Americans to check their effects by immediate and salutary measures. That the reasons for doing this are alarming and imperative we shall attempt clearly to show, and we believe the majority of our intelligent, virtuous and patriotic native citizens are already awakened to the subject. And though we are among those of our countrymen who would carefully promote the happiness and protect the future interests of adopted citizens, yet we cannot, we will not suffer political or ecclesiastical considerations, or our sympathy for foreigners to warp our judgment, sacrifice our dearest rights or destroy our institutions. We will stand forth singly and alone, if needs be, in defence of our freedom, our government and our laws; and, in the language of the people of Lexington, Mass., to their representatives in 1772, “whether successful or not, succeeding generations shall know that we understood our rights and liberties, that we were neither afraid nor ashamed to assert and maintain them, and that we ourselves may have at least this consolation in our chains, that it was not through our neglect that this people were enslaved.”

“ PARTY SPIRIT AND ITS EFFECTS.

AMONG the causes which have brought into action and stimulated foreign influence, and which will hereafter continue its evils is *party spirit*. There have been, and now are, those of both political parties of the day, who, to secure the success of the party to which they are attached, flatter and fawn upon adopted citizens for the purpose of procuring their votes. In doing this, they do not hesitate to promise reward in the form of offices of authority over our own countrymen or in ruinous concession to their foreign prejudices and interests, should the party or its interested leaders prove successful. A large portion of the members of these parties are cognizant of these base acts, though they may refuse to be tools in their execution; while others are not only unacquainted with them, but are too proud and patriotic thus to truckle to those foreigners who

too ignorant to appreciate the value of the privileges bestowed upon them, or to understand the relative merits of the persons or the questions submitted for their suffrage.

Thus, both our own countrymen are deceived and the best interests of the country are made the sport of politicians and the victims of foreign ignorance and prejudice. Thus, too, foreigners are made sensible of their influence in and over our political parties, and hence the arrogance of their demands as the wages of their prostituted privileges. These things are so common in all our Atlantic states and chief cities, and so effective withal, as to sway the policy of the nation and the destinies of our institutions. Is it not time, then; is it not imperative and above all party considerations, that Americans should arouse and correct the abuses of party spirit and the fatal tendency of foreign influence? Though this influence and the acts of politicians may not be observed in many parts of our country, yet we shall hereafter show that they are paramount and are fast prostrating the landmarks established by our fathers, withering the arms and spirit of freemen and drying up the free course of patriotism. No matter, fellow-citizens, *where* foreign influence rears its hydra form among us, it is equally felt, though not always seen, by all our countrymen; and its poison is most active where party spirit most prevails. Every American feels it sympathetically, as a member of our American body politic.

We believe honest and intelligent Americans are now convinced that the recklessness and fury of party spirit, as hitherto evinced during our elections, in secret schemes and operations, in our public meetings, in our halls of legislation and by party presses, require a speedy and permanent correction. They see little reason and great mischief in the violent and artful plans of politicians; the base truckling to foreign influence; the excitements of political canvasses, the abuse and misrepresentations of party declaimers, the criminations and recriminations, the slanders, sophistry and equivocations of partizan editors; while truth, honesty and the best interests of the country are overlooked or trampled under foot in the accomplishment of party purposes. They are, in truth, sick of all this, when without adequate motives and interests, as usual with political parties. They find, indeed, that slight differences of opinion and the comparative merits of measures have been magnified into things of awful import—few of which are national or enduring in their effects and operations. They are often imaginary, and are made for the occasion by interested partizans; and the whole coun-

try is thrown into an angry tumult to secure the election of opposing and too often interested politicians, though avowedly to "save the country from impending ruin!"

Principles and objects are generally proposed by leading and frequently by selfish politicians; and the people are thus goaded into a belief of their merit and importance. But, on an analysis of these principles and measures, and the character and professions of political men, differences of opinion and policy dwindle into comparative insignificance, and measures lose their reputed importance. These measures are artfully made to take an air of nationality and of lasting and vital importance, as they very naturally may and perhaps necessarily do in a changing country like our own; but this happens far less frequently than is supposed or is made to appear.

In the fury of party zeal, thus induced by mistaken ideas of the importance of certain measures, and prejudices against, or prepossessions for certain political candidates, really important, national and immediate interests are disregarded, and accumulating evils are insensibly fastened upon the American public. Under such circumstances, it becomes the highest duty of our countrymen to pause and reflect. If, in truth, we really desire the purity and permanency of our institutions—as we sincerely believe the majority of our countrymen do—we cannot be too cautious or too thoughtful in our inquiries after truth and in the exercise of the exalted privileges of freemen, or too prompt in the correction of public evils. Men and measures presented for our consideration and suffrages should be carefully examined, and the great interests of our country sifted from the mere dogmas of politicians. We should indeed think and act independently and for the more important interests of our country; interests far above those of the parties of the day, and which determine whether we shall be freemen or slaves!

"I warn you, my countrymen," said our great, our beloved Washington, "to moderate the fury of party spirit." This farewell admonition, fellow-citizens, the Genius of Liberty has inscribed on the altar of American freedom; and she now points us to the warning precept: but how little, alas, is it heeded! The enemies of our political liberties are now permitted to sport with our sacred privileges, and the ignorant of all nations wield at pleasure the destinies of our country. With our own countrymen, understanding, as they do, our language and our institutions, swayed by no foreign interests or demagogues, and knowing for what and for whom they vote, parties, moderated by virtue and intelligence, are not immedi-

ately destructive. It has been said, indeed, that "the ferment of a *free* is better than the ignoble repose of a despotic government," but there is a remarkable difference between the spirit here contemplated and that of a reckless party and of a *foreign* spirit which has of late agitated the public mind and the councils of the nation. "To serve, not suffer—strengthen, not invade," is the legitimate sphere and effects of party. But the madness of modern party spirit—stimulated and fed by foreign influence, and amid which demagogues and artful foreigners revel and constantly assume new prerogatives and acquire new advantages over us—has drawn most of our countrymen within its vortex, and involved all we hold dear in the whirling torrent. Hence great *American* principles, the safety of our institutions, freedom itself, are wantonly disregarded. This state of things, fellow-citizens, will be continued so long as its causes exist; and these, if not redressed, will assuredly determine the fate of our Republic.

The spirit of party too frequently has its source in the darkest passions of the heart, and reveals itself in selfishness and ambition. It engenders the bitterest feelings; palsies the social virtues, warps the judgment, stifles the civilities of life and freezes up the warm gushes of philanthropy. It is amidst all this, we say—and let it be remembered—that foreign influence engrafts itself upon us and grasps at new powers. The long continuance and recklessness of this spirit, the indiscriminate freedom of ignorant and corrupt foreigners to promote its activity and participate in its evils, has blinded us to a sense of our danger and of our duty.

The active state of the physical as well as the political and social elements of our country, the rushing course of events, the railroad speed of popular enterprise, and the almost irresistible impetus which the nature of our institutions has given to the passions of men; to thoughts and actions, to principles and interests; loudly call for reflection, for scrutiny, watchfulness and caution. We should calmly ask ourselves if, amid the fury and recklessness of party spirit, the vaulting ambition of demagogues,

"That in their aspirations to be great
O'erleap our destiny,"

the foreign elements of crime, ignorance and tyranny, and the rapid change of circumstances, as the necessary result of the high pressure power impelling us onward, we are not recklessly pushing beyond and losing sight of the landmarks by which alone we should be

guided in our course—if we are not unmindful of the dangers and heedlessly indifferent to the nature and force of the elements thus urging us forward—if, in fine, we are not wantonly applying an artificial stimulent which, like alcohol upon the brain, intoxicates the people, and the result of which must be insanity and death!

It is well known to our countrymen that the votes of foreigners gives predominance to the party which employs or purchases them; hence the base and cunning arts of politicians to obtain them, at any sacrifice of justice, truth, or public interest. The examples of these arts are too common and too revolting to need citation. But the horrible instances in Philadelphia deserve the curses of every American, of the world and of all posterity. The Governor, a democrat, and the Sheriff, a whig, it is said by good men three would both have made *political capital of the blood of their slaughtered countrymen!* See the one *arming aliens with deadly weapons and commissioning them to discipline their foreign countrymen, secretly, in their Church, to shoot down Americans in the streets!* See the other yielding his authority to, or leading on armed troops, to change the issue between the Foreigners and Native Americans to one between native Americans only, in accordance with the wishes of the foreign Jesuits of that city, and in like manner to shoot down our countrymen!

Thus holding the balance of power between the two contending parties, each jealous of the other, foreigners readily obtain their demand for office, or other political, or pecuniary advantages. Priests hesitate not to make such bargains for the votes of their creatures as will best serve the interests of their church or those of their "Lord God" the Pope, and the elevation of their men to authority over our countrymen and our laws. The offer of 5000 of these to a late Executive of this State to secure *his* influence in the modification, or the prostration, of our established and revered public schools; in blackening our books of learning, and in thrusting the Holy Bible from them, is a case in point; as well also as that of the papists of Detroit in receiving the highest bid of the two parties for their votes. It is, therefore, the policy of their priests to admonish, or command, their voters, as we frequently hear they openly do, but much more frequently, no doubt, privately, to vote for certain political candidates, as did Bishop Hughes of this city. Threats are also artfully and publicly, as well as privately, put forth to intimidate and to induce the parties to reward them for their votes. Examples of these things are likewise before us; all of which, with

others, will continue rapidly to increase, if a remedy is not speedily applied.

Out of party spirit also grows the nefarious acts of partizaas in the naturalization of aliens. A sufficient number of voters are manufactured just prior to the elections in our chief cities to neutralise a majority of our own countrymen. Thus a constant contest is provoked between Americans and foreigners. Thus, too, newly fledged patriots are made for every occasion to subserve the interests of party. Not less than 2000 of these have been manufactured annually in this city, as we are told by a judge in one of the manufacturing courts, for more than thirty years! The acts, secret and open, which are practised by politicians in the manufacture of these voters, are revolting to every American patriot.

Secret committees of one at least of the parties are in session some weeks prior to the elections, for the purpose, as they publicly advertise, of aiding foreigners in procuring naturalization papers, and in facilitating the process. Dead men's papers are unblushingly bestowed upon those who cannot find men bold enough to swear new comers through the *forms* of naturalization, and others are provided by the committee with partizans who *are* bold enough for this purpose, whether the candidates are entitled by the laws to papers or not. Doves are marched thence to the *courts*—so called—and speedily made into “*better Americans*,” as they style themselves, than native Americans. Naturalized foreign friends have been known to swear through hundreds of *such* “*better Americans*,” and yet some of these when ultimately arrested for their perjuries, have escaped justice by declaring that they did not understand our language, our laws, or the nature of an oath! The committees *pay* the fees in this business; being themselves provided by the party, and receive the *quid pro quo* in the votes of these manufactured Americans. Large scores have been run up at these courts for the business of naturalization; but all is paid out of *public spoils*, gotten by means of these manufactured voters; and the American people ultimately “*pay the shot*.”

We feel assured, fellow-citizens, that, on reflection and an impartial examination of these exciting causes, with the truths which follow, you will arrive at the conclusion that our country and all we should love and revere, are in jeopardy. We have for ourselves thus carefully watched events, and minutely enquired into the nature and effects of the causes operating upon our countrymen; and the conviction is irresistibly impressed upon our minds that they

have overlooked the active motive power in the moral and political changes occurring in our country, and that a deadly evil lies at the bottom, which, while it violently stimulates, as rapidly destroys. We therefore earnestly call upon them to look at this evil in the form of foreign influence, and at once to check its progress and consequences.

FOREIGN IMMIGRATION.

THE exciting cause, the moving and ever active impulse to moral and political evil in our country, is *foreign influence*; an extraneous and unnatural fungus that has continued to drift in detached masses across the Atlantic from the rotten and tyrannical governments of Europe, the corrupt and wretched stews, pauper houses and prisons of overburdened and decrepid transatlantic monarchies. Thus urged forth and over upon our broad and virgin shores by the fermenting elements of moral and political corruption, it has, like an unnatural and deadly virus infected our whole body politic.—Like all foreign matter, incapable of assimilation and promotive of preternatural and inflammatory action, when taken up and circulated through the physical system, as with canine virus, it has rapidly diffused itself through the body politic and moral; and, as with that poison, it fearfully exhibits itself in spasms and death. Let the late scenes in Philadelphia picture to the mind an apt, a forcible, an awful illustration of this truth—the primary cause, the premonitory convulsions, and the inevitable result!

Yes, fellow-citizens, here, too, is found the chief cause of party spirit, with all its attendant evils. The public mind is constantly and preternaturally inflamed and convulsed by this unnatural and poisonous influence. The passions of the basest of men here, find food to live and thrive upon; and upon it they grow reckless and mad. The materials on which they feed are singularly adapted to their sustenance, and their anomalous developments. These materials, too, are the tools, the creatures of designing foreign priests and political demagogues. They are led forth and set in motion alike at the ballot-box and at scenes of riot and bloodshed. They are the ignorant, and hence the willing and suppliant instruments of foreign powers, ever active and ingenious in plots and counterplots.

The Cause of the rapidly increasing and now almost overwhelming foreign influence among us, is apparent to all. It is *foreign immigration*. There is no reason why we should wonder that this influence exists. The swarms of ignorant, vicious and prejudiced foreigners constantly flooding our country is the obvious, natural and *necessary* cause; and so long as the cause exists so long will continue the effects; and *increase*, too, in vastly superior proportions. Let not our countrymen sit down like tame and cringing slaves, and say this is a "*necessary* evil." It must be met, and met too, at once, or we shall soon have neither force nor opportunity to meet it. It is idle; it is silly and cowardly to talk about the evil if we lack spirit and virtue to oppose and correct it. Men may cry 'peace! peace!' but there is no peace. The enemy are already at our door. Our fate is inevitable. There is no room for hope, no time for delay. The results are as certain as that the cause exists. Talk not of compromising the evil; talk not of putting off the day of action to the future. The remedy must be applied *now*, or the disease is beyond cure. To tamper with it is to aggravate it, and to delay the remedy, is death!

It is quite impossible to ascertain with certainty the number of immigrants that annually come to our country. The various ways by which they come and the indifference manifested by the authorities having this subject nominally under their charge, preclude the possibility of accuracy. It has been thought that *one-half* of all these emigrants have arrived at the port of New York; but we are now satisfied this is a mistake. Vast numbers come from the Canadas, from the West Indies through the Gulph of Mexico, and from ports at which little or no account is kept. Hence the Secretary of the Treasury has reported only from 70,000 to 120,000 as the annual number of immigrants from abroad for some years past. Whereas, we think we are safe in concluding that the average annual number, coming within our country through the various ports and from various directions, has not been less than 150,000 annually for the last ten years, or one and a half millions within that period. All data tend to confirm this estimate; but, from present prospects, there will be a rapidly progressive increase for time to come. This estimate also corresponds, as we have seen for the last 15 years, with the data before us.

It appears that of the adult population of Cincinnati, 1 in 100 is a Frenchman or Italian, 16 in a 100 are from Great Britain, 28 from Germany, and about 5 in 100 are not enumerated. Thus *half the voters* in that city are foreigners. A similar state of things is shown in other western cities, and several of the western States are entirely under the control of foreigners. A sufficient number arrive annually to make *two states*. The valley of the Mississippi will not long be *American* in the character of its population, if it now is.

The arrivals into the port of New York for the last 14 years,

with a part of the present, is as follows, according to the data of the Custom House and the Mayor's Office; though it is known to us that a great discrepancy exists, and also that several thousands should be added annually for those coming in vessels less than 40 tons, those coming through New Jersey, some of the Eastern States and from Canada:

1830 — 30,224		1834 — 48,111
1831 — 31,739		1835 — 35,308
1832 — 48,589		1836 — 60,541
1833 — 41,752		1837 — 52,800

[N. B.—We intended to introduce here the number of immigrants who have arrived at this port from 1837 to 1844; but, strange as it may seem, we cannot obtain the facts, either at the Custom House or at the Mayor's Office. Something is evidently wrong in this matter, and justifies the opinion that interested or political considerations may have had their influence in it; for the laws require *true* and regular accounts of these things to be kept at these offices.]

To the above account may be annually added for those coming to this city, otherwise than reported, at least 8,000; for we find, during years past, a difference of this number between those reported at the Custom House and at the Mayor's office. There were 12,896 alien passengers, to this port, during the month of June last, which is an increase of 7,654 upon the same month last year. During the *quarter* ending with June last, there were brought to this port 25,008—a large increase upon the same quarter last year. In the mean time, 8,827 had arrived at Quebec; 8,000 have arrived in one week, 3,000 within 12 days, and 1,000 before breakfast. *It may be fairly estimated that of the 200,000 now and within two or three years annually immigrating to this country, 150,000 are Roman Catholics—that near that number are unable to read or write, and that half the number, or 75,000, cannot speak our language!* The late Secretary, Mr. Upsbur, says that, from 1835 to 1839, 24,507 immigrants were from Bavaria, not one of whom, of course, could speak our language; nor can one in one thousand of all the Germans that flock here. And he says also that, 5,047 “got off *without passports*,” or, in other words, were felons, murderers, or other criminals. The reduction of the tax from one dollar to 25 cents on alien passengers into this port, made a difference in the Hospital Fund of \$26,331 in six months, last year; so that, as Governor Bouck says, “no part of the appropriation contemplated from the fund can be paid.” Prior to 1830, all passengers were estimated; but since, only alien passengers.

It has been suggested, and we think with no slight reasons, that the difference in the number of aliens reported, as before alluded to, has arisen from political considerations. Others enter the city unreported for personal reasons, particularly murderers, thieves, refugees, and criminals of every grade; and these are supposed to be *not less than one-tenth part of the whole*, or 20,000 annually!

But it should be remembered that *all these criminals are admitted as citizens, and are allowed to wield the elective franchise, while native Americans are disfranchised for the same crimes!* From estimates made with great accuracy, not *one-tenth* of all the male immigrants are possessed of property, or an honorable profession capable of affording an independent support for themselves and their families, and, consequently, not above *one in fifty* of the whole! It has been ascertained, also, that during one year, of the 47,571 alien passengers, 38,057 *had no occupation!* and that 46,445 had not adequate means to establish themselves in business. More than *one-half* of these were from England, Ireland and Scotland. By far the greatest number is now from Germany and Ireland. The ratio of annual immigration will be seen to have *doubled within the ten years, from 1830 to 1840!* If this ratio should continue, as undoubtedly it will, our country and our institutions, as every one must see, will soon be in the hands of foreigners; if, in truth, they may not be said to be at the present moment.

Bell's (London) Messenger said, awhile since, "efforts, *such as were never made before, are making to increase immigration* from this country, partly from *political* and partly from *economical* motives." We are unblushingly and tauntingly told, too, by another foreign paper, that our country is "*as good as conquered!*" "There are annually," says a writer, "more than 120,000 immigrants from England and Ireland *alone!*" If so, then there is, very certainly, more than an equal number from all other countries, or 250,000 in the whole! A distinguished German writer states that there are from 35,000 to 500,000 immigrants who arrive in America annually; and the London Encyclopedia confirms this, and urges the British Government to deplete its population by sending out *a million of immigrants a year!* It then coolly calculates the cost at five pounds sterling a head, which is treble the amount they pay for landing the sweepings of their alms-houses and jails at the present time! It is said that they now pay five dollars a head for passage money, and that their previous cost about ten dollars each.

Another German writer, speaking advisedly, it seems, says, "the relative value of the German and English languages on this Continent, *time will only ascertain!*" He says the "*complaint* is that it is made to appear that England was "the common mother of us all."

"We say," continues he, "that, on the contrary, *there are more Germans and their descendants than English and their descendants here (!)* and, although great numbers emigrate from the ports of the British Islands; yet, from one port (Liverpool), *three-fourths* of those who take passage from thence are Germans! *Between five and six millions in this country are Germans (!) more than half of whom have come within the last ten years (!) and such preparations are making in the German States, comprising a population of seventy millions, to emigrate to the Western States of this country, that, in*

all probability, from 300,000 to 500,000 (Germans) will come annually who, added to their countrymen already here, will make nine millions ten years hence (!) exclusive of the natural increase! Such a body of people are not to be overlooked or thrown into the shade!"

"The increase of power and strength of these States will, beyond a doubt, cause their dissolution and then, as a matter of course, the different communities will speak their native language! Any party to rule here must have their support; and they will all, to a man, advocate the admission of their friends and relations, yet to arrive, to all the privileges granted to and enjoyed by themselves! Germany, from natural causes, must furnish the inhabitants to people the interior of this vast and most fertile Continent. Various causes combined tend to produce a state of things which will, a quarter of a century hence, show a greater German population in America than in Germany itself! Why, then, should we not preserve our language, and complain of not being allowed our importance in political affairs? Ohio and the other Western States will one day prove a *New Germany!*"

Will not this be true; and what will be the effects upon us and our posterity if it be so?

There were, it is said, 30 years ago, not more than one in forty of our inhabitants who were foreigners; but now, it is believed, there are *one in five!* Think of this, countrymen, and calculate for yourselves how long before it will be true that, as they say, "*we are born to be their masters!*" Fifteen years will scarcely elapse, countrymen, before *we shall be in the minority!* In view of such a result—for Americans, though they rapidly but gradually give way, will not yield up all they hold dear without a struggle—a writer says,—

"The political seer, who is now casting his horoscope, often covers his eyes with his hands, to hide the streams of blood that roll before him!"

The late scenes in Philadelphia are examples of what has been seen and what we shall soon see, if we do not immediately and effectually act on the defensive.

The traffic in the transportation of foreign paupers, and foreigners generally, is a disgrace to those of our countrymen engaged in it. Many ships, owned in and sailing out of the port of New York, have, for years, been engaged in this worse than slave-trade, but a truly profitable business have the owners made of it. Fortunes have thus been amassed by these shippers, alias *merchants*, who are now rolling in wealth, and who have cast upon our shores innumerable cargoes of foreign paupers. This is too serious a matter to pass unnoticed. The most artful and deceptive means have been adopted, too, to gather together these cargoes of foreign paupers and criminals. "Runners" have been and now are employed to scour every hole and corner of Ireland and Germany, especially. Ale-houses, poor-houses, jails and prisons have been ransacked to collect the offscourings, refugees and criminals to complete the *cargoes of human flesh* for our country. These pimps, runners and supercargoes have, in turn, made their part of this profitable trade, by their commissions, *per capita*. Handbills are also circulated throughout the interior towns, and filled with

the grossest falsehoods as to the wages and the other advantages they could obtain in the United States—the offices they could secure, and the demands made for their services and influence.— Their countrymen here have been hired to address letters to friends and acquaintances, extolling this country and misrepresenting the wages and the political power obtained here; and a still greater number of reputed letters have been *forged*, to carry out more at large this nefarious pauper trade.

Great numbers of immigrants have bitterly complained, on arriving here, of the deceptions thus practiced upon them; and many have been made wretched thereby. Hundreds of thousands would never have come to this country at all under other circumstances. The character of the men thus engaged in *such* a business, will be better conceived than described; and yet such men profess to be *Americans!* True, the majority are foreign *merchants* (!) or alien importers in our sea-ports. But, practiced by *any one*, the traffic is not a *shade* better than the *slave-trade*, while it is cupidity and treason in the one and heartless knavery and foreignism in the other.

Many of these pauper-speculators, in their eagerness to make profitable jobs, take more passengers than the law allows; and great sufferings are the consequence. Many women come out after their husbands; and, getting out of provisions, depend upon the cold and stinted charity of the captain. In a case before us, the captain made the women work day and night in the capacity of sailors; and when they entered this port they were dressed as sailors; he fearing the consequence of having too many passengers.

In addition to the "passenger-hunters," the false promises of "high wages," "cheap living," "large and long jobs," "political power and the emoluments of office"—there have been and still are great numbers who, having done well, or so much better here than they could do at home, have written for their friends and paid their passages.

Vast sums are remitted by the Irish in this country to their countrymen, "to enable their friends to come to the land of their adoption." The amount thus remitted to Ireland through five houses in the city of New York, and negotiated by one person only (an Irishman), was found, according to foreign records, within a few years prior to 1838, to have been £524,460! or \$2,228,602 40. Calculating the average price of passage at £2, this amount has brought to our shores 262,230 paupers, or those without means to pay their passage; besides children and others obtaining their passages at a less price. Suppose "the pauper importing houses," and consequently the number imported, to have been double, and also one fourth more money to have been remitted by friends and other private means, the sum will have been \$5,571,505 of our own money sent from New York alone to import 590,000 Irish!

In view of these facts, a madly partizan paper of this city exclaimed: "this *gratifying* fact *speaks well* for the *character* of our Irish population!" How "gratifying" then to *such* citizens must be the reflection that *such* a population has since increased, by *such* means, in a two fold ratio and that a large portion of the whole have been supported by the labor and industry of our American citizens!

A Philadelphia paper said, a few days since,

"On yesterday two more vessels arrived at this port from Liverpool and Londonderry, filled to the very decks with the lowest, poorest and most filthy kind of Irish. We are assured by a gentleman of veracity that the stench which arose from these people, as they came upon the shore, was of the most offensive and disgusting kind. We dare say our Alms House will be well filled ere long; and our Criminal Court will have an additional business during the term." * * * * "More descendents of the men who fought our Revolutionary battles! Two vessels are now in the river with 447 immigrants on board. Another is reported below."

A characterless alien quotes this in his paper in this city and expresses his "*indignant abhorrence at such a spirit*,"—as would thus state a simple and unvarnished fact. The reason is obvious; he would not have our countrymen acquainted with the introduction of *such* masses of foreign paupers. Our American papers must not therefore mention it! Oh, no! What tame fools these foreigners would make us!

Large associated bodies of immigrants have lately come to this country, and still larger are coming, according to European accounts, most of whom have signified their determination to retain and practice all their foreign habits, languages, religion, etc. These are chiefly from Germany and Ireland. The latter and a part of the former are to be under the charge of Romish priests. Speculators often go out to send over immense numbers of mechanics and laborers, all of which, of course, tend to *ruin our own mechanics and laborers*. A person went from Illinois to Germany some time since, to obtain and send out from 50,000 to 100,000 laborers on speculation.

Foreigners are attracted to this country in numerous ways. The Mormon doctrines have thus attracted many thousands. The majority of the dupes and fanatical adherents of Joe Smith *are aliens*, or have not been in this country five years; yet we see that they exercise all the rights of native citizens and *even many more*, with an audacity, too, characteristic only of foreigners. Mercantile business attracts immense numbers, and already have those in this business almost entirely rooted out all our native merchants doing business on foreign account: 85 per cent. of all the trade thus done in this city, is now done by aliens and adopted citizens! This draws quite a number of foreign clerks, who are always employed by them in preference to Americans. Foreign agents, porters and laborers are also preferred, and hence tens of thousands of our

own countrymen, with families, are thrown out of employment. Thus, too, money is drawn from *us* to support *their* countrymen and to deprive ours of bread! And when these foreign agents have accumulated fortunes which they generally do in a few years, they go home to spend it! All European theatricals, mountebanks, quacks, and speculators, do the same thing. They rob us of our money and they laugh at or lampoon us when they get home. Whereas, if we had a spark of sense, or patriotism, we would encourage *native talent*, and save our money to reward it. Besides, the preference we foolishly give to foreign goods, attracts them in large numbers to our country, both for the sale and manufacture of goods. There is scarcely a department of business in this country in which Americans have not now to contend for a mere living, and scarcely that, for themselves and families. Our mechanics feel this most sensibly. *Every one* of the great producing classes of our country feels it keenly. Was it not patriotic, then, in Jefferson, in wishing that there was a sea of fire between this country and Europe?

The amount of emigration this year, it is generally believed, will far exceed all previous years. The tide of foreign speculation, the hopelessness of repeal, the arrogant demands of the Romish Church for political influence, and the renewed energies of the "Holy Alliance" of tyrants engaged in satisfying its demands, with the fact, perhaps, that a part of the vast sum clutched from the poor in Ireland and this country, for the purpose of "agitation," are now used to transport more of the ignorant and wretched to our shores—all contribute to this event.

So rapid has been immigration from parts of Great Britain, that some political economists were at one time alarmed. It was the policy of European knaves, as expressed in 1802, to *prevent* immigration to this country, because it might add to our numerical strength, and because their plans for our subsidation had not then been concocted. It is at least worth while to enquire what has so changed their policy.

It was stated in a paper a year or two ago: "Since the 15th of March last more than 56,000 foreign passengers arrived at this port, among which there were 125 cases of *small pox*, and 144 of ship fevers; hence the great prevalence of small pox in our city during the year, carrying off hundreds of our citizens!"

The New Orleans Native American says: "Few are aware of the number of foreigners daily arriving among us. Hundreds and hundreds arrive, and wander about, without any certain object."

Should the number of immigrants double within the ten years, from 1840 to 1850—half of which has passed—as it did between the ten years previous, we should all an addition of *three millions* to our foreign population; in 1860 *six millions*, in 1870 *twelve millions*, and in 1880 *twenty-four millions*! Thus, in 35 years—a

period not very distant in the view of any one of us, and especially in that of our sons, we shall have an accumulation of *thirty-eight millions of foreigners!* beside all those now in the country, who will see with Americans, but with far different feelings, the mighty foreign flood which then, and probably long before will have borne down and swept away almost every landmark of American freedom. It is the whim of an enthusiast that delights many of our countrymen at seeing our country filling up with such rapidity and our public lands absorbed by foreigners, to the exclusion of our sons, who are thus cheated out of every foot of good soil for their industry, and of their political rights and privileges. It is a whim, we say, to be thus delighted with the idea of *numbers* and with the latitude given for boasting of our numerical strength. But, even the vast number we have contemplated would not perhaps possess the power manifested by the three millions of *Americans, de facto*, during the Revolution. Hearts united as were those of the comparatively few in days of honesty and patriotism, were an invincible bulwark around the altar of freedom; such as we can scarcely hope for at this day, though our numbers are *seven-fold*. All history shows that *numbers* have not insured victory in battle or happiness in society. Modern nations, indeed, are a sad example of the contrary. Need we look farther than to the wretched millions now toiling out their lives within a twelve days' passage from our doors? Why do we seek then to make, as with steam power, our own cherished country a counterpart of the oppressed nations near and around us? Why would we engulf our countrymen in the scenes of woe presented us in all their horror from the shores of Europe? Is it true that "charity begins at home?"—is it a sound principle that "self-defence is the first law of nature?"—and is it a Christian axiom that "he who provides not for his own household is worse than a barbarian?" If so, then let us act prudently while yet we are allowed to do so. That we sympathise with the wretched and that we would relieve their wretchedness and protect their interest, is the profoundest feeling of our souls; and, that we would have them content with our doing so, is equally the sentiment of our judgment. But to claim our rights as instruments against us is not to be borne. Was it not wise then in Jefferson, foreseeing as he did the results of immigration, to question the policy, even in his day, of offering extraordinary inducements for immigrants; and did he not foretell, with almost prophetic speech and vision, the consequences of our policy on this subject?

FOREIGN PAUPERS AND CRIMINALS.

It is as well known to our countrymen as perhaps any other fact, in connection with this subject, that a large portion of emigrants—men, women and children—from foreign countries, are *paupers*; that they come here as such, and that we are compelled to support them; and oftentimes during their natural lives. This, as may well be imagined, is a grievous burthen to our countrymen, and yet we tamely submit to it without a decent respect for ourselves, and without remonstrating against the practice of sending them here, by special provisions of European governments. By the reports of the Commissioners of the Poor in England and Ireland, they have not only continued to transport their paupers to our country with all the means in their power, but they have petitioned Parliament for that body to provide for transporting them in still larger numbers to America. An Englishman has informed us that he has often witnessed large bodies of paupers marched down from the poor-houses in various towns on the coast of England, and their passages paid to America by the commissioners. Niles' Register contained, some time since, the following, in confirmation of this: "The Commissioners of the Poor in England recommend that Parliament pass an act authorizing the different parishes in England to raise money for the purpose of sending *the most vicious and worthless of their parishes—such as are irreclaimable—out of that country to this!*" But this was as extensively practised before as it has been since.

Can it be a gratifying spectacle to our countrymen—even to politicians—thus to witness their country as the *great pauper house of Europe*? Can they be gratified by the reflection that swarms of hungry and naked foreign mendicants are emptied upon our shores to be supported by their industry and labor? The politician says, however, "these creatures are as good materials for our party purposes as any others; and a *leetle* better." And not a little either, we might add, for they can be easily found at our elections and can be bought up "at *reduced* prices," even without price by our partizan authorities; but *the people are compelled to "foot the bill."* Yes; these things are let out of their quarters in this city, and oftentimes in sufficient numbers to control the elections, and are sented to the polls where they neutralize the votes of the same number of our countrymen, who are taxed to support them in their idleness and in their privilege to vote away their property and their rights. Oh! exalted privilege! indulgent tax-payers! glorious *American* suffrage!

Of the number of alien passengers," says a late paper, "who are rived at this port (New York) during a month, last year, *one hundred applied* to the Commissioners of the Alms House in this city, immediately after landing, most of whom had *their passages paid by the parishes* from which they had been sent." And one of our Alms House Commissioners stated to us, "I have seen one of the passenger-ships *filled with paupers alone.*" And further, "when *entire cargoes* now come out, it has been ascertained that the parishes have paid their expenses; and we frequently hear the same thing from the pauper passengers. Indeed, they have no other mode of getting here. *It is common for them to walk directly from the ship to the Alms House, and ask for admission.*" Thus the charities which belong to the unfortunate among our own countrymen are almost entirely absorbed in supporting worthless and miserable mendicants, criminals and refugees from Europe! The report of a gentleman in this city, made some time since to and by request of a committee of Congress on this and collateral subjects, has the following among numerous other important facts: "It is stated on authority entitled to credit, that "the steerage passages of more than *thirty thousand* persons have been paid from Ireland, England and Scotland *alone*, to enable them to leave there for America, most of whom have arrived at this port." The commissioners state that "there are not over *one-fourth* of the emigrants who come to this country that possess means to obtain a comfortable support for themselves and families on arriving here." Of the 1209 admitted to the hospital that year, 206 only were native Americans; that is, *one American to six foreigners*, or in the proportion of one to every 44 of the latter in our city, and of 1233 of the former. Of those assisted from the Alms House, more than *two-thirds* were foreigners. Of the 3,332 persons in the Bridwell, Alms House and Penitentiary, 2,045 were foreigners.

In view of these facts, the commissioners well remark, "This exhibit justifies the demand for increased commutation fees, and points to the necessity of enforcing all laws touching the introduction of foreign emigrants." But, how widely different and shameless has been the course of politicians who have had charge of this matter in this and some other cities. Instead of the law requiring \$1 per capita, as formerly, and justly charged and enforced, too, by an *American* Mayor, the charge is now nominally *nothing*; so that our countrymen have to support all the paupers foreign governments please to transport to our shores. And soon, if this is hereafter to

be left to interested politicians, a *premium* will be offered, per head, for all the paupers that governments may rid themselves of, as well also as their *criminals*. All these creatures are ready tools, it will be borne in mind, in the hands of priests and demagogues.

A late order from the English Board of Poor Law Commissioners instructs the assistants to pay "particular attention to emigration," "to raise money for emigration," etc. A report from a town acting from these instructions, and accidentally falling into our hands, says: "*Many vessels sail from this port to New York with emigrants, and some American vessels have put in for the same purpose; four families have been sent out by the parish and are doing well; the expense was paid, at once, out of the rates and the cost of one large family was saved in two years!*" The language of another report is, "*to get rid of the most vicious and irreclaimable paupers by sending them to America!*" Large sums are raised for this purpose by private contributions, as well as by taxes; and the foreign presses announce these facts with unblushing effrontery. There was raised, at one time, by a few of these towns, £2,473, or \$11,820, *to defray the expenses of 320 paupers to this country!* Thus the whole cost of transporting *all the paupers* of England, Ireland and Scotland, may be *saved*, as they calculate, in two years, by shipping them to the United States!

Europe is not idle in the business of colonizing this country with their paupers and criminals, as we shall hereafter show. These paupers increased from 28,166 in 1815, to 103,178 in 1830; and the ratio has probably more than doubled during the last 15 years! What a mass of the refuse population of Europe has thus been thrown upon our shores since 1790! Great numbers also come through Canada. One of these with a large family, came awhile since directly to our Alms House, as he stated to our city commissioners, "under and by advice of the *Canadian authorities*, for the *express purpose* of getting his wife and family foisted upon our *Alms House*." He had numerous begging petitions to use on his way, but finding he did not succeed so well as he expected, he broke out in curses against the United States. Numerous pauper lunatics, of which there are 13,000 in England alone, are among those sent here.

It is found that the proportion of foreign paupers to those of our countrymen, throughout the country, is more than two to one. Only \$5000, it is said, of the \$120,000 expended for charitable purposes in New Orleans, goes to the relief of native citizens! This proportion is similar here and in others of our Atlantic cities. Of the

paupers admitted into the Boston House of Industry in six months, 52 were Bostonians, and 150 were foreigners! Four-fifths of the men and three-fifths of the women had been intemperate. Well may a committee of a late New York Common Council say: "*Our charitable institutions are devoted almost exclusively to the relief of foreigners who have never contributed one cent towards them.*"

A fruitful source of pauperism is in the fact, that fathers determined to retain their privileges in our populous cities, where their political facilities and influence are greatest, go to the country for work, and leave their wives and children to be supported by public or private charity. "In *seven-tenths*," said one of our commissioners, "of the applicants for out-door relief during the last winter, the husbands of the Irish women making the application, were out of the city. *They were very particular, however, to be here to vote at the Spring election!*" He justly says, further, "the native citizen will not go to the Alms House, unless his circumstances admit of no improvement; while an Irishman wants to go there *whenever his toe aches.*" A German is more averse to going there. Englishmen are the most impudent and troublesome inmates. The French and the other vagrants enter in less numbers. It should be observed that a considerable number of foreign paupers are introduced through the Canadas, New Jersey and the Eastern States, who are received without bond or commutation fees.

Thirty-eight thousand and fifty-seven aliens have arrived in New York during *nine* months, who have had *no occupation whatever*, or in other words, were paupers. And, on a closer examination—for organ grinders and such kind of trash are reckoned as "*artists*" and having business—it appears that of 49,004 arriving in this port, but 1198 were provided with means of supporting themselves and those depending upon them. From a calculation made in the report to the committee of Congress before referred to; it appears that the amount expended during seven years by the authorities of this city alone, for the support of foreign paupers, was \$975,016 10, and that for our own countrymen was \$325,005 36, or *one-third*. Estimating the same number of paupers for other parts of the country, in proportion to population, and how vast is the sum taken from us for the support of foreign poor! And for what?

More than \$50,000 is annually paid by tax upon the citizens of New York for the support of foreign paupers alone! beside all the contributions of our numerous charitable associations and of individuals. It may be seen that *the annual expenses of our Alms*

House have more than doubled during the last ten years! The increase has been just in proportion to immigration. Thus in 1834, the expenses were \$119,211 78, while in 1843 they were \$251,000. It may be asked in this connection, why it is that the vast sums raised here by foreigner-associations, and "Repealers," and sent to fill the pockets of these agitators," etc., are not given to support their countrymen, whom our citizens are compelled to support by public charity? It has been well said, in view of foreign pauperism in this city, by a committee of the Common Council: "In fact our public charities are principally for the benefit of foreigners. The immense number of persons arriving at this port, fleeing from the poverty, starvation and oppression of Europe, is certainly calculated not only to excite our sympathy, but to create a well-founded alarm as to the results of our municipal prosperity, as well as the character and morality of our population. The greater number of these emigrants are absolutely penniless, and reeking with the accumulated filth which long confinement on ship-board and an habitual want of cleanliness produce. They almost all immediately roam the streets, a band of houseless mendicants, or apply to your alms-houses. Crime succeeds destitution; your prisons are filled; your hospitals are crowded with them, and your public treasury is spent upon those who never contributed to the general welfare!" "And further: "The Alms House is full—containing at this moment 3,074, of which about three-fourths are foreigners!" "How many more foreigners live upon private charities," says another report: "let the swarms of mendicants who daily and nightly throng our streets, attest."

By a report made by Messrs. Miller and Gale of the present New York Common Council, it appears that the number of white adults in the Alms House, Asylum, and Penitentiary, is 2,790, and that of this number 1881, or more than two thirds are foreigners!—"and the same proportion," say they, "undoubtedly exists among the inmates of our prisons," etc. "The disbursements of the city in support of this establishment during the year, amounted to \$251,000! without reference to the interest on the vast sums invested in the necessary grounds and buildings." The city received, during the year, \$7,342 for the support of bonded passengers, and \$5,922 for commutation of alien emigrants—total \$13,264—to be credited to "*alien pauperism.*" Thus it will be seen that "the city of New York is directly taxed," says the report, "to the amount of \$150,000 a year for the support of alien paupers and vagrants." The committee justly enquire, in view of this onerous tax

and imposition upon our citizens, "Is this burthen justly thrown entirely upon the tax-paying citizens of New York? Is the evil of which they complain altogether beyond the reach of remedial legislation?" And they conclude that "it is clearly within the ability and the duty of the Federal Government to remedy the evil." They also suggest that this should be brought before Congress without delay, "to equalize this burthen, if not to arrest the excessive pauper immigration which induces it."

"It cannot be denied," continues the report, "that the Alms House establishment has been made subservient to party purposes; and that sturdy paupers abundantly able to maintain themselves by hard labor, have been supported there in idleness at the expense of the tax-paying citizens, and, as would seem, *for no other purpose than that of securing suffrages for the dominant party!* The State election is no sooner over than crowds of able-bodied paupers throng our Alms House. They are fed, clothed and lodged well during the inclement season of the year; and, in the Spring, without having contributed a penny in money or labor for their winter's entertainment, they are marched up to the polls *to vote away the rights and property of self-supporting laborers and independent citizens!*" In connection with these facts, the committee make some excellent suggestions as to the employment of these foreign pauper voters, alias "better Americans," *freemen*, and "lords of the American ballot-box." Similar evils exist in other large cities of our country; and they have become too numerous and aggravated for a people having any respect or regard for themselves and for our institutions, longer to be tolerated. The report and bill of the Congressional Committee raised on this subject and the Naturalization laws in 1838—Hon. Mr. Russell of Washington county, N. Y., chairman—provided against the increase of this foreign pauperism among us. It is very apparent that the evil can and should at once arrest the attention of our countrymen and of members of Congress.

The characteristic benevolence of our countrymen (and why should we be *so much more* benevolent to foreigners than foreigners, or foreign governments are to their own countrymen?) was evinced by the people of Charleston raising \$4000 in one day for sick foreigners there. Massachusetts supports vast numbers of foreign poor. "Who fills your Alms Houses?" said a bombastic Irish orator, at a great meeting of his countrymen, in this city, "*but our* unfortunate countrymen? Send them to us and we shall make them *supporters* instead of dependants of Alms Houses," (that is, *supporters of Americans.*) What an insult! "America asks *no better men* to work; and when the stars and stripes rae

floating in the breeze, *she asks no better men to fight her battles!*" Yes, such "no better men" as the Irish Greens, near the lines during the last war and other places, who thought it *better* for *better* men to fight our battles, and so thought it *best* to run away!

Facts like the following are often revealed at our courts: — Miller, was convicted of stealing a coat. *Court*—How long have you been in this country? *Pris.*—Ten years, sir. *Court*—Where have you been all that time? *Pris.*—Seven years in the Alms House and eighteen months in the Bellevue Hospital! *Court*—Profitable citizen! Go to the Penitentiary six months, and pay your way by getting out stone."

The "accredited immigrant agent" at Montreal, says, after enumerating the masses of immigrant paupers arriving there: "The remainder *went directly to Vermont and New York.* Of 9507 Irish paupers, 8625 came up the *St. Lawrence, along the borders of New York!*"

The "Emigrant Committee" of Montreal close a long report on foreign paupers, by saying: "We cannot close without pressing upon the attention of the *British Government and its Emigrant Agents* as well as *Emigrant Associations, in Ireland and Great Britain*, the importance of selecting good vessels," etc. This is cool, and important, withal.

Great numbers of paupers preferring liberty to the pauper-house, accost our citizens daily; and a large proportion of these are of the most dissolute and intemperate character. A recorded example will illustrate all we need say of *half* of them: "For the honor of God, hear me," said an old woman a few days since, to a benevolent citizen, "I am five days in your country and I am starving with my little ones." She was taken to a grocery store; a quantity of bread and ham—as much as she could carry away, was given her. A clerk followed her to a grog shop, where she bartered the whole for a bottle of *blue ruin* and a sixpence.

No wonder, in view of these facts, that the English greatly felicitate themselves of late in the fact, and exclaim, "*The lower orders of our population have been greatly improved by the immigration to the United States of thousands of the idle, lazy and dissolute!*" No wonder Capt. Marryatt, one of the "distinguished foreigners," whom Americans are so fond of, yet who, on getting home, lampoon and slander us so outrageously, exclaims "*What cargoes of crime, folly and recklessness do we yearly ship off to America!*"

Our interior is also crowded with foreign paupers. We are told by the town and county officers of this State, that they have been obliged to erect new and large buildings, and to appropriate large sums annually for the support of the constantly increasing numbers of foreign poor. This is complained of throughout the whole State of New

York, and we hear of like complaints from other States, not only from the interior of our Atlantic States, but all through our western States. The evil, fungus-like, is rapidly growing by what it feeds upon; and it has now so fastened itself upon the whole body of the American people that it hangs a loathsome mass upon every community and corporation throughout our once pure and healthful country. Three-fourths of this pauperism is the result of intemperance, moral depravity and sheer idleness. What should our countrymen think of these things? Is it not obvious that, true to their expressed purpose, the governments of Europe are constantly pouring in upon us their "vicious and irreclaimable paupers." And what thanks do we get for all our trouble, all our sympathy, all our expenses? Why, to be cheated of our rights, to suffer their riots, and their violations of our laws, to be robbed of our property, to have our lives threatened, nay taken by them! And is there to be no end to these physical, moral and political evils? Are they to grow upon us, as they have for years past, with an accelerated rapidity and force?

The number of paupers in London, receiving in and out relief, is 77,186. There are in Liverpool 7868 cellars, "dark, damp and dirty," in which live from two to six families, with but one outlet. Of the 123,232 working people in Manchester, 14,960 live in cellars. In 772 houses, in Bury, each bed serves for 4 persons; each of 907 beds served for 5, and 78 for 6 persons. In Bristol, 46 per cent. of the working classes have but one room. Other manufacturing districts in England and Scotland are equally wretched, and hence the character of the large numbers coming here from thence. In addition to all out-door relief the N. Y. Dispensary, it is said, has furnished in one year, gratuitous advice and medicine to near 18,000 persons, and one-third at their dwellings; about two-thirds of whom were foreigners. A Charleston paper says: "Mr. Mooney, the Irish travelling Repeal agitator in this country, is taking up collections among us for the support of two or three hundred thousand foreign paupers who have not yet arrived in this country!" In the Hospital at St. Louis the proportion of foreigners to Americans was four to one! In nine months there were 247 foreigners and 65 Americans—all sent by one officer.

The recent importations of paupers from Genoa are cases of extraordinary atrocity. Three vessels have arrived within a few days into this port, with the most ugly and lazy paupers from that place; and we now find them strolling about our streets, begging and thieving. *Must we* onger submit to these outrages?

We take the following as we find it in one of our public prints:

"From the recent annual report of the Commissioners of the *Alms*

House in this city, the whole number of paupers relieved or supported at the county poor houses during the last year, (in this State,) was 61,203. The number temporarily relieved was 16,241. The increase in number was 6,713. The expenses connected with the county poor houses for the year was \$385,742 50. The estimated value of the labor of the paupers was \$51,432 32. The number of children under 16 years is 2217. The whole expense for the poor from the year 1830 to 1840, has been \$4,748,403. They have since increased one-half, probably."

The state of the people of Ireland, and consequently the character of the immigrants from that island to this country, may be seen by facts stated by O'Connell, the "agitator" himself, who is rolling in wealth at the expense of his wretched countrymen, with the exception of the respite the people are just now enjoying by his righteous imprisonment, during which to attend to the means of getting an honest living. He says:

"In 1834 the Commissioners of the Poor Laws reported 2,385,000 *in a state of destitution*, upon a population of 8,000,000—more than *one-fourth* of the whole population! that 70 per cent. of the rural population were living in huts of one room only—that 30 per cent. of the town population, families, were living in one room, and in some instances, several families in that one room. The retrogression of a population of 70,000 a year! (all probably going to America,) is a most convincing proof of misery and wretchedness," etc.

Notwithstanding the shipment of "all the vicious and irreclaimable," of her criminals and wretched to America, it should not be forgotten that Great Britain claims these and all others here, from her dominions, as "*her subjects*," whenever she wants them; so that all we feed, clothe, reform, are still *the subjects of Great Britain*. One of the public papers in this city, edited and owned by *an alien* and at war with the industrial interests and the producing classes of native Americans; that is, our *Mechanics, Farmers, Manufacturers and Laborers*, says:

"*They can never renounce their allegiance, and are always subject to her imperial laws, no matter how far they travel, or for what length of time they may reside abroad! It is made felony for an Englishman to hold a slave in the United States.*" And "he may, under the extradition-clause of the treaty of Washington, *be demanded of this government and punished in England for doing that in this country which is not against its laws, even although he may be a naturalized citizen, and as such entitled to the protection of this government.*"

Secret instructions have been communicated to all the English consuls here, to find out and inform of all violations of this law *in this country*. Is not this acknowledging the power of England over our citizens, and that *all* from her dominions, Ireland included, are still "*British subjects*"?

It has been stated by the London Police that, "the most artful of all the robbers they have had to contend with are now in the United

States;" and we have been told that the most desperate robbers which infest our city are from that quarter. Had Mr. Russell's bill passed in Congress, (before alluded to,) *such Americans* would have to show their hand before coming here. But the politicians of Congress had better use for them. It is said that *seven-eighths of the prisoners now on Blackwell's Island, exclusive of blacks, are foreigners!*

When we see so vast an amount of crime and immorality in London, need we wonder that so many of our criminals are disgorged from that city upon our shores. But for such hordes of felons and paupers from that and other parts of Europe, the United States would be, indeed, a free and happy country. Of the one and a half millions of people in that metropolis, there are from 500,000 to 800,000 who live in utter disregard of all religious duties; 12,000 children are always training in crime, graduating in vice, to reinforce and perpetuate the great system of iniquity; 3000 persons are receivers of stolen property, speculators in human depravity; 4000 are annually committed for criminal offences; 10,000 are addicted to gambling; above 20,000 to street begging, and 30,000 are living by crime and fraud. This dreadful energy of evil is fed with 3,000,000 pounds sterling worth of spirituous liquors annually; 15,000 are habitual drinkers; 23,000 are annually found drunk in the streets. The number abandoned to systematic debauchery and profligacy is 150,000,—80,000 receive the wages of prostitution, of whom 8,000 die annually; groceries, dens of infamy and guilt, gin palaces beer shops, etc., throughout that city, swell the amount of guilt to a fearful height; and other cities are no less distinguished in proportion to population. Of 19,927 convicted of felony in England in 1840, 4105 were transported, of whom 390 only could read the Bible.

The English themselves now complain of the influx of the Irish laborers and poor into England; and they say, "they bring with them a ponderous load of barbarism and vice." Their conviction for drunkenness and crime seems to excite the same sympathy and ridicule there that it does here, while Englishmen, as with Americans, are severely punished for the same crimes. This is all wrong. The English fear, as says Blackwood's Magazine, that the influx of the Irish will drive away to America a large portion of good Englishmen, mechanics, etc., and thus greatly *benefit us!* Now, we want neither English nor Irish, nor those of any other country, to *benefit us*. "Jonathan is right," says the Reviewer, "and he has great cause to rejoice that the Irish are thus flooding the lower classes of England. But," he continues, *proper facilities ought to be afforded them for immigration to America, instead of this country.*" A Louisville paper commenting on

this, says, "proper facilities have been afforded, by which, probably; two millions of the very dregs and outcasts of the British empire have been thrown, naked, savage and barbarous upon our shores, to corrupt our people, degrade our national character, and furnish material for the American office-seeker. What think our native-born fellow citizens of this freeman-manufacturing process?"

By letters from the U. S. Consuls, in reply to circulars issued by the Secretary of the Treasury, on the subject of foreign vagrants and criminals—and it would seem to have justly excited the apprehension of our government itself—the Consul, F. List, Esq. at Leipsic, says:

"I have made inquiries with respect to the transportation of paupers from this country to the United States; but state affairs being in this country not as openly conducted as might be desired, I have not been successful until of late, when, by confidential communications, *I have learned things which will require energetic measures on the part of the United States to be counteracted.* [And why, with such startling facts at hand, have not those measures been adopted?] *Not only paupers, but criminals, are transported from the interior of this country, in order to be embarked there for the United States!*"

"A Mr. De Stein, formerly an officer in the service of the Duke of Saxe Gotha, has lately made propositions to the smaller states of Saxony, FOR TRANSPORTING THEIR CRIMINALS to the port of Bremen, and EMBARKING THEM THERE FOR THE UNITED STATES AT SEVENTY FIVE DOLLARS PER HEAD! *which offer has been accepted* by several of them. *The first transport of criminals, who for the greater part have been condemned to hard labor for life,* (among them two NOTORIOUS ROBBERS, PFEIFER and ALBRECHT,) will leave Gotha on the 1st of this month; and it is intended by and by, to empty all the work-houses and jails of that country, in this manner!! There is little doubt that several other states will imitate the nefarious practice!! In order to stop it, I have sent an article into the General Gazette of Augsburg, wherein I have attempted to demonstrate that this behavior was contrary to all laws of nations, that it was a shameful behavior towards a country which offers the best inducement to German manufactures."

"It has of late also become a general practice in the towns and boroughs of Germany, to get rid of their paupers and vicious members, by collecting the means for effectuating their passage to the United States, among the inhabitants, and by supplying them from the public funds?"

Does not this *official* letter to our government open your eyes, fellow-citizens, to the character of the foreign importaions into this country? Listen to another official document. In a letter to the President, the Mayor of Baltimore states, "THAT "FOURTEEN CONVICTS FROM BREMEN HAD BEEN LANDED THERE. THEY WERE SHIPPED IN IRONS WHICH WERE NOT TAKEN OFF TILL THEY WERE NEAR FORT McHENRY." We leave this without comment.

POLITICAL IGNORANCE OF FOREIGNERS.

No American, surely, will be so insensible to the nature of our institutions, and the oft-repeated declarations of our statesmen and patriot sires, as not to see and feel that their continuance depends on the virtue and intelligence of the people. How then can he reconcile to himself, to his common sense and common honesty, the annual admission of hundreds of thousands to our shores and to the control of our institutions, most of whom are unable to read or speak our language, and those, too, who have long, or frequently, been the tenants of prisons and pauper houses—to say nothing of the deep-rooted foreign prejudices they always and necessarily must bring with them? Look at the state of intelligence, even of foreign things, among the people of the nations whence flows the bulk of our immigrant population, and contrast this with the universal intelligence of our own countrymen; to say nothing, again, of the essential advantages of ours being their natural language, their natural country, and their natural brethren. What a contrast do we see in all that is calculated to preserve pure and perpetual all we love and revere as Americans! And is this not a conclusive argument in favor of retaining in their hands, and in their hands only, the making and administering of our laws and the final destinies of our country? What say you, Americans?

Contrast England, with all its boasted intelligence, with our own country. It was lately stated in Parliament that there are 1,097,93 between the ages of 7 and 14, and 1,200,000 between the ages of 3 and 7—making 2,297,692 between 3 and 14—*who receive no school instruction!* It was also stated that in the district of London, *not one in twenty receive any education!* and that in the manufacturing districts it is still worse. In one section, including Manchester and Liverpool, there is a population of 817,000 children, 27,000 only of whom go to school! Thus 820,000 of the above number, or *only one in thirty, receive any education whatever!* And further, to show the effect of education on crime; of the 23,097 committed for criminal offences, 8,476 could neither read nor write! 6,664 of whom were females, and 10,147 males. Only 2194 could read and write well, and but ninety-eight males and three females were possessed of much higher education! As a contrast to this, it is said that, instead of one in thirty who cannot read and write, there is *not one in one thousand* of our own countrymen who cannot read and write. What a bulwark this presents for the preservation of our liberties, were our countrymen alone entrusted with the guardianship of those liberties. But, by the annual influx, a vast mass of foreigners who cannot read, write nor speak our language are intrusted before they can do any one of these, with the control of the liberties of our countrymen and the laws of the land. Not satisfied even with the limited period required by the laws as they are, these ignorant persons, in wanton violation of those laws,

seize at the power to control us and make such base uses of it, too, as we have before intimated. And there are those of our countrymen so far lost to a sense of justice and patriotism, as to press and aid by base artifices these ignorant creatures to clutch at the power of wielding our rights and our laws, even long before they are permitted to do so by the laws of the land. Would to heaven there were few of such; but facts show many on whom the love of country, virtue, and a regard for the laws sit thus loosely. Such, with these foreigners, in the language of Mr. Van Buren, "*make our elections a curse instead of a blessing!*"

Of the ignorance of the body of foreigners, alien and adopted, and of their abuse of the elective franchise, as well as their subserviency to political demagogues, we will give an example or two, which, for a novelty, happened to be made subjects of legal inquiry. They are taken promiscuously from numerous cases among proceedings in New Jersey; and there are tens of thousands of *such Americans* voting at our elections.

W. Borhman, sworn, (examined by an interpreter.)—Was born in Germany; was never naturalized; voted at the last election; can't say what ticket he voted; could not read it; Ben. Jory gave it to him; John Frank gave his name to the judges; paid no attention to the ticket; hardly looked at it; Jory told him he must vote for *gold and silver*; have paid no tax.

N. Buchage, sworn.—Was born in France; was never naturalized; voted at the last election; did not notice the ticket he voted; have voted before; Peter Snyder is my step-father; he was never naturalized; he voted at the last election.

D. Garret, sworn.—Was born in Germany; was never naturalized; voted at the last election; can't tell what ticket he voted; can't read English nor German; can't tell what the ticket was called; did not know who he voted for; never heard of such men as Jackson, or Van Buren, or Israel Stratten, or Nat. Foster; never heard of Gen. Harrison or Henry Clay; have heard of Gen. Washington; but don't know whether he is President or not.

N. Hoffman, sworn.—Was born in Germany; have never been naturalized; voted at the last election; don't know what ticket he voted; Ben. Jory gave it to him; said it was a good one; can't read English; did not know who he was voting for; did not know that there were two parties, nor what the election was held for; have voted before; know Briell, he was not born in this country; never was naturalized.

H. Vodeding, sworn.—Was born in Germany; came to this country three years ago; voted the *democrat*-ticket; Frank gave it to him; can't read English; don't know who he voted for; didn't know who the candidates were; had voted before; never owned any house or land; was never naturalized.

Peter Snyder, sworn.—Was born in France; (!) voted at the last election; was never naturalized; don't know what names he voted

for; Frank gave him the ticket, and he voted it; supposed it was a *gold and silver ticket*, (!) but don't know; was born where gold and silver was; he voted for *aristocrat*; it was some kind of *crat*, don't know what kind; guess it was same kind rest of men voted for; have voted before; Laughner is a German.

Peter Schetter, called.—Voted at court house election; all hands who had been there a year, voted; thought they all had a right to vote.

J. Murdock, sworn.—Was born in Ireland; was never naturalized; has lived in Mellville since *nine days*; (!) voted at the last election; voted democrat-ticket; voted a year ago; some body asked if I was entitled to vote, and they said I was, and that's all about it.

L. Becker, sworn.—Was born in Germany; came to the U. S. one year and ten months ago; have never been naturalized; voted at the last election; cannot read English; don't know who were candidates at the election; Jory told him the ticket was democrat ticket; have voted before.

C. Voisard, sworn—(an interpreter being called.)—He said, "I can talk for meself, but me cant talk for nobody!" (By interpreter.)—Was born in France; has never been naturalized; voted at last election; don't know the names or the persons he voted for; can't read English; John Frank gave him ticket, and said it was for Jackson.

Peter Barrant, sworn.—Was born in France; came to the U. S. eighteen months ago; has never been naturalized, but would like to have one; (!) have voted three or four times before; always voted democrat ticket; was never asked to vote any other. (!)

Only about *one-fourth* of the Irish can read or write, and not one in twenty who can, come to this country. Those who do read and write are chiefly protestants, and those coming here are mostly papists; so that *nearly* all we receive from Ireland are unable to read or write, and, not only so, but they are shockingly ignorant of our language and of almost every thing else. In addition to this they are creatures of passion and prejudice. The folly and evil, therefore, of intrusting our rights and freedom to such persons, must be apparent to all. As a religious sect, too, they are bound soul and body to foreign priests, who are the appointed and sworn agents of a foreign, political and spiritual tyrant, claiming jurisdiction in this country, but yet who, publicly, curses our institutions and our people.—How then can any rational man believe that they can safely or understandingly exercise the elective franchise, the most elevated and valuable right known to an American? And yet a Scotch papist and alien, having unfortunately a public paper at his command, in this city, says, "*the Irish are the most intelligent, the most industrious, and the most valuable of citizens!*" How much did the hireling get for *this* insult and lie?

It is well known, too, that the mass of the Germans coming to

this country are equally as ignorant as the Irish. They cannot even speak our language; and though in this respect little less qualified than the Irish to exercise our elective franchise, yet they are less turbulent and passionate. They, too, can neither read nor write, and a majority of them are the victims of a faith, diametrically opposed to our free institutions, and are also bound to those who are the sworn enemies of our country. Probably not one in one hundred of those coming to this country in such vast numbers is able to read or write. These and the Irish constitute the great bulk of immigrants so rapidly filling up the country. We need not particularise those of other countries, making up the great mass, for all, with few exceptions, have the same prejudices, and are foreigners in feeling and habits. With what reason or consistency, then, are these masses permitted to control ourselves and country; since it is plain they do not and cannot understand either. We freely admit there are a few worthy of exception; men who are not only well read, but who have the sense to abstain from interfering with our politics and laws. Two examples have been mentioned to us; in one of which the person had been fifty and the other forty years in this country, without being naturalized. As we have said, very few Americans are incapable of reading and writing. Of those who do not read and write, it is estimated that not *one in twenty* are native citizens. The following facts on this subject, which we have arranged according to and in juxtaposition with the population of the States, exhibit in a tabular form, the total of our free population, and the probable number of foreigners, over 20 years of age, who cannot read nor write.

	<i>Population.</i>	<i>Do not read nor write.</i>	
Maine, - - - -	501,793	3,241	- - being one in 154
Massachusetts, - -	737,699	4,448	- - " " 104
Rhode Island, - -	108,830	1,614	- - " " 66
Connecticut, - -	309,978	526	- - " " 574
Vermont, - - -	291,948	2,270	- - " " 128
New York, - - -	2,428,921	44,452	- - " " 55
New Hampshire, -	284,574	942	- - " " 307
New Jersey, - -	373,306	6,385	- - " " 55
Pennsylvania, - -	1,724,033	33,940	- - " " 49
Delaware, - - -	78,085	4,832	- - " " 12
Maryland, - - -	470,019	11,817	- - " " 27
Virginia, - - -	1,239,797	58,732	- - " " 12
North Carolina, -	753,419	56,609	- - " " 9
South Carolina, -	594,398	20,615	- - " " 12
Georgia, - - -	691,392	30,717	- - " " 13
Alabama, - - -	590,756	22,592	- - " " 15
Mississippi, - -	375,651	8,360	- - " " 21
Louisiana, - - -	352,411	4,861	- - " " 52
Ohio, - - - -	1,519,467	35,394	- - " " 42
Tennessee, - - -	829,210	58,531	- - " " 11

	<i>Population.</i>	<i>Do not read nor write.</i>			
Kentucky, - - -	779,828	40,018	- -	"	" 13
Indiana, - - -	685,866	38,100	- -	"	" 18
Illinois, - - -	476,183	27,502	- -	"	" 17
Michigan, - - -	212,267	2,173	- -	"	" 97
Missouri, - - -	383,702	19,457	- -	"	" 17
Arkansas, - - -	97,574	6,567	- -	"	" 12
Florida, - - -	54,477	1,303	- -	"	" 41
Wisconsin, - - -	30,945	1,701	- -	"	" 18
Iowa, - - -	43,112	1,118	- -	"	" 38
<i>District of Columbia,</i>	43,712	1,033	- -	"	" 42
<hr/>					
Total,	17,063,353	549,850			
On board vessels } of United States, }	6,100				
<hr/>					
		17,069,453			

Calculating one in twenty of the above number to be native Americans, we have 27,492 who cannot read nor write; and of this number the greater part are probably blacks. For the Eastern and Middle States, this shows a grand result. Compare this with preceding facts as to the state of ignorance in England, Ireland and other countries, and those from these countries among us and now claiming control over us—being 522,358 in number; beside the 750,000 who have arrived here since the last census, and the great numbers who deceived the census-takers as to their ability to read and write. As an example of the ignorance of the Canadians pouring into our cities and towns and settling on our fine western lands, on a petition sent to the Canadian government, signed by 88,000 persons, there were but 10,000 *who could write their own names!* We need not add a word in addition to what we have said, to show the incapability of foreigners to make and administer our laws, or our just detestation of their arrogant assumptions.

Believe us, countrymen, a crisis has indeed arrived when we must act; when the overwhelming influence of foreigners; their ignorance; their bold dictation, insolence and violence, must and will arouse every American to the defence of his dearest interests. We know full well that in a short time this will be a common cause with our countrymen. They cannot longer resist the force of truth and the impulses of patriotism. Foreigners have long since raised their standard and beat to arms. In almost every town, city, county and state, they have raised their flag and rallied distinctively under it. They have now rallied as a body on the subject of the Presidency, and daringly questioned both American candidates for that office as to their opinions on the subject of an amendment of the naturalization laws. This they have done as a distinct body, as foreigners, and as a nation of foreigners. Here they have stepped out on great national questions, singly and alone, and arrayed themselves

against the great body of native citizens, and on a question, too, which cannot possibly interest themselves, except as Americans, but which, by possibility only can gratify the blind and selfish passions of their countrymen now in a foreign land. If they knew any thing of this question, and of its effects, they would know that it cannot deprive them of any rights or privileges; but, on the contrary, must necessarily benefit them and their children in common with native Americans, and their children. But they would seem, through ignorance and perverseness, to know nothing of the nature or effects of that question; and, what is still worse, they clearly show that they regard the wishes and supposed interests of their alien countrymen, who have not and never may step foot on our soil, as paramount to the wishes and the great and enduring interests of our countrymen. Now, what can more clearly demonstrate their ignorance, their selfishness, and their undying attachment to foreigners, and to aliens yet unborn; or what more forcibly prove their natural hostility and determined opposition to us as Americans, and to our free institutions? There is no disguising these things. Every man must see their truth and the certainty of a general issue. This issue, then, *must* come; and let it come! We cannot avoid or defer it; come it will and that most speedily.

What do the mass of foreigners know, what *can* they know of the political, civil or religious history of our country. It is a sealed book to them, and they are as ignorant of its contents as an infant. They cannot read it if they would, and they are not disposed to read it if they could. They cannot read any book; any history, any thing. How then can they know any thing of the cost or character of our institutions. How can they know or *feel* their worth, their spirit, and their tendency. What do they, or what can they know of the achievements, the wisdom, the sacrifices of our fathers, or the nature of our laws and government. And, knowing nothing, what can they feel in common with Americans on these subjects? Do we deem it useful and necessary for an American youth to read, write and understand these things, and is it not as useful and necessary for the foreigner who controls our laws and government as for the American youth who is allowed no such power or privilege? Nay, but the bulk of foreigners now crowding among us *cannot speak our language*; and these, with those who cannot read or write it, coupled with those few who can, but who care not a straw for what it reveals of our history or of our institutions, constitute *nineteen-twentieths* of our foreign population! Besides all this, they come with and forever retain, all their pernicious foreign prejudices, which, as we see, are stronger than our laws, our interests and our government—prejudices which cling to them through life, and which constantly manifest themselves in all their acts. Does any one believe that the intercourse which

necessity compels them to have with our countrymen, eradicates these prejudices, and imbues their minds with intelligence, patriotism and virtue? Does any one see this; and is he silly enough to suppose that it ever did or ever will happen? No; they themselves studiously oppose as much as possible all such intercourse and all such results, even if they were possible, by banding together in every possible manner, openly and secretly. They *will not become American*, then, if they could; they WILL NOT understand our institutions, nor cultivate a feeling in common with us—they *will be foreigners*, and yet they will control us and our laws.

NATURALIZATION AND FRAUDS OF FOREIGNERS.

THE mode, forms and frauds of our courts of naturalization, and of the partisans introduced in the process of naturalization, are so well known to our countrymen, that we can scarcely think examples calculated to give much interest to the subject; yet a few will be cited to show what takes place at almost every election, both in our Atlantic cities and country towns. They will be introduced without regard to order, and as *unintentionally* leaking out from time to time; for the great mass of these frauds are studiously withheld from the eyes of the honest portion of our citizens. Native citizens, reckless party men—and with shame we say it—manage these ignorant and not less reckless foreigners, at the elections, in a manner so disgusting to moral and patriotic Americans, as that their acts call out trumpet-tongued for redress and punishment. We have not space to introduce details of the practices at our Courts in this city, though we have *facts* enough before us to startle any good citizen!

It is common to notice standing advertisements paraded conspicuous in the public papers for a few weeks prior to the elections in this city, as follows: "Those *desiring* to become *American citizens* are *invited* to call on the Democratic Republican *Naturalization Committee* of the ward in which they reside, or on the *General Naturalization Committee* of the party at Tammany Hall!" It then gives deceptive portions of the laws, as an inducement for foreigners to call. Thus are they provided here with *eighteen* Naturalization Committees! A *printed card*, in order to facilitate the business of the Committees and the Courts, is transmitted with each alien candidate for being made a "better American," and it reads thus—"THE COURT OF COMMON PLEAS—*Will please naturalize* — of — ward. *By order of the Committee! N. Y.*" Date, &c. What think you of this, honest, moral and intelligent *Americans*?—*By order of a political Committee!*!

Hundreds and thousands, as the result of this and the arts of "runners," or "vote hunters" flock to these Committees, or are brought more stealthily to the Courts, and sworn through the forms with the greatest haste and indifference; such as no one can well imagine who has not witnessed them. The willing—nay, enthusiastic candidates for the honors of citizenship, are marched from these committees by

partizans selected for the purpose, and forced through the ceremonies by the wholesale. The "hard swearing" in unintelligible language, the arts and strange "evidences" there exhibited, can better be imagined than described. The *fees* are either forthcoming from party leaders, committees, or the party; or scores of reckoning are kept which are not less curious than shameful. These scores are sometimes "long drawn out," amounting in one case, we are told, to \$300, and which at one time was offered for \$50, and went begging at that. A similar one was run up, we understand, in Brooklyn by the "Naturalization Committees," and it was afterwards hawked about for sale, and was in this way found out. Thus there is much dirty work in this naturalization business, besides the violation of law.

Five thousand and four hundred foreigners have been naturalized in this city in one year, and *one thousand in three days!*

The circumstance which has just transpired, by the decision of the New York Supreme Court—that the *Marine Court* of this city is *not a Court of Record*, will disfranchise (if the majority naturalized in that Court were entitled to naturalization papers) some 40,000 foreigners, besides affecting the titles to a vast amount of real estate. For thirty years, says one of its Judges, no less than 2,000 foreigners have been naturalized annually in this city, or 60,000 in the whole, two-thirds of whom, probably, have been naturalized in that Court. The final issue of this subject, however, awaits the decision of the Court of Errors.

At the polls similar frauds and artifices are adopted, both by newly fledged Americans and their *party* friends; and, during the elections a wholesale business is carried on all over the city; and it is even extended to neighboring cities and towns. Large numbers are brought in, housed and "cared for," during the time; they are then parceled out for voting in different wards, and agents are placed to conduct them thither and secure their votes. Our Prisons and our Almshouses are emptied for this purpose, and squads are brought from neighboring public works. A person told us that he had housed *sixty* of these at one time, which had been brought from Staten Island; hundreds have been brought, too, from Philadelphia and towns in New Jersey. *The Times*, speaking of the many political frauds in this City, said, some time since, "the administration party in this City erected in the public street a shanty about *sixty feet* long, and covered the pavement with straw, and *every night during the election filled it with foreigners, who in the morning marched out to the polls, and under advice, swore a residence acquired by a night's lodging under the straw in the shanty, in the street!*" One has boasted that he would vote in *every ward* in this City; another boasted that he *had* voted in *three*, another in *four*, and still another in *seven!* One was recognized, however, and indicted for perjury, but he got clear *of course*, by the partizans interested in his votes. One boasted that he had been offered, and *had accepted*, \$20 for *changing* his politics, or *opinions*, and for electioneering during the election; but those who know any thing of party movements in this City, know these things to be very common affairs. During elections, it is not uncommon to hear and see such as the following "*Scene in an Eating House*," as described by the Express, "The cellar was full of Germans, Poles and others—"*Dam de Vigs!*"—"*Dam de Native Americans!*" "*Hurrah for de Equal Rights!*" "*Hurrah for de Liberty and de Indepence,*"—"*Hur-*

rah for General Shackshun"—"I fight de liberty in Polan,"—"I am de native Kossinsko"—"Fances Wright, Madame Darusmont, ish near mine heart,"—"Dan de Shentlemeos"—"I am no Shentleman,"—"I am de p'opies' man"—"Give me some punch, voman."

"Have you been naturalized?" inquired a challenger of a foreigner not long since, "Yes." "Where were you naturalized?" "In Montreal."—[*Cleav. Gaz.*] An Irishman in presenting his vote in the 12th ward, was asked when he presented his papers? This was all *Greek*—he did not understand. "Was you here during the cholera?" "And is it *kalerow* you'd be after knowen, mun?" "Yes, the cholera." "Och! I did'nt saw him, sir." "The sickness, I mean." "Och, and its *ail* you mane, I never seen it." True he was but two years in Amirrika! His "advisers" said there was *some mistake!*

In reference to frauds committed at our elections by foreigners, it was estimated some time since in a public print, that the number of illegal votes polled at one election was, 2,000 in New Jersey; 10,000 in Pennsylvania; 5,000 in Illinois; 3,000 in Indiana and Michigan; 2,000 in Ohio; 2,000 in Maine, and 25,000 in New York. Thus we have a floating, scattered foreign political capital of about 50,000 votes, against the Republican institutions of this country!" The examples of frauds at that election were revolting, as they are indeed at every election, but use has made the abuse less remarkable. In a small town, South Amboy, twenty aliens have voted, and others have voted in numerous places on their "declaration papers," thirty of which were in one town. In some cases foreign paupers went to other towns and voted. "After the election," said a paper "large numbers were transported to N. J. to aid the *free* citizens there in electing their officers. So great was the withdrawal, we are informed, that the work on the Rail Road is nearly suspended!" It is no less true than curious that before and after such elections, a great parade is made at the meetings, called by the "adopted citizens," of their having, as they say, "*breasted the storms of many political campaigns, shoulder to shoulder in the foremost ranks, in the hottest of the conflict!*" &c.—"under the holy banner of Democracy!" etc. They speak also of "*our* disinterestedness"—"*our* fidelity," and of "*American ingratitude!*" "the foes of freedom," etc.

No less to be condemned and deplored is the flocking of the worst kinds of *criminals* to our country. Nor is it less remarkable that swarms of these are sent here by foreign governments! New York is a prominent point at which these felons of the worst grade land. The present Recorder of this city, says: "The cities of Paris and London, have now a well organized police force, and the effect of that is to *deluge the commercial emporium of our country with the foreign vagabonds*, whose operations are rendered futile abroad; and they make this country the great depot and the theatre of their extensive operations! They arrive here in droves by every packet, fill our streets; and will compel us to take some measures to stem the fearful increase of crime which is brought upon us."

It may be well known that *three-fourths of the adult white criminals brought before our Police Courts are foreigners!* Many of these, of course, are well trained in the arts of villainy, having learned and long practiced them in schools of crime abroad. All the vigilance of our public officers is inadequate to the increase of crime thus induced by refugees from Europe. It is a melancholly reflection that,

besides their effects upon the morals of our citizens, we are thus overburthened with the expenses of their arrest, conviction and punishment; and all this without prospects of relief; on the contrary, with a certainty of their rapid increase. The fault is now more our own than that of foreign governments; for, seeing the evil and the policy which induces it, we become ridiculous and impotent in the eyes of the world by not instituting means to prevent it. It has been well said by a writer in the interior of our country: "If crimes multiply in the ratio of the increase of our population from extraneous causes,—as is too plainly shown,—it will be the rule of policy, for self-defence, the protection of our lives, and the security of our morals, that we should, at once, repress this curse from the shores of Europe, while it is in our power to apply the remedy!" ** "We might fill columns upon columns of our paper, week after week, with murders and other heinous deeds, committed by reckless outcasts and intruders from foreign lands!" This is but a common sentiment with the moral and *American* portion of the press throughout the country. But rarely do we hear any thing said on this subject by the foreign portion of our public papers. The party press is so much involved in political warfare, that it has little time, and less inclination perhaps, to allude to this great and growing evil. Politicians do not hesitate, in fact, to engage some of the worst of these refugees and desperadoes in their cause. Such are a majority of those employed to hunt up and swear through aliens at our courts of naturalization. Criminals are even let out of prison for this purpose. It was represented to a political officer not long since, that it was necessary for the party that a certain criminal, confined in the penitentiary, should be liberated, as he could influence *an hundred votes*, of his countrymen at the election; the criminal was accordingly liberated! We have seen, by evidences before our Courts, that large numbers have been let loose by our city authorities, just prior to our elections, and despatched in squads to vote at different polls in this city! Nay, this is said to be a common practice; but it is hushed up with innumerable other frauds, by political management. The particular case alluded to, is said to have been *compromised*, in consideration of other frauds not less aggravated, and committed by the other party. Indeed, exposures of these things, when made, are made more for *political effect* than to redress wrongs, or reform public abuses. Cases of this kind, false swearing, repeated voting, and the other species of political frauds and violations of law in this city by foreigners, are without number; and all tend to show the corruption of political parties, the necessity of reform, and of a Registration Law. This law was first a primary object of the American party, years ago, and it was at length established in this city by their efforts. There is no worse theft or robbery than such practices; and yet they are winked at by public authorities, and by the public presses, and are permitted to go unwhipt of justice. By these "frauds," or more justly *crimes*, the result of an election, involving the interests of hundreds of thousands, and millions of money, is entirely changed; yet they are regarded as of little importance,—while he who steals a loaf of bread, or a pair of shoes, is punished with the utmost rigor of the law.

The cases of *bail* at our Courts, and the examples of "hard swearing" for their countrymen, afford extraordinary evidences of the character and feelings of foreigners. It has been a regular business with some, thus to accommodate their countrymen, and those only, in

this way. We have facts before us on this point, equally expressive of the arts of foreigners to escape justice, and of the necessity of reform. One of these was called by his countrymen, "bail general." He was a hod carrier *by profession*, but being furnished with a broadcloth suit, he officiated in the above capacity at the Police Court. This was "straw bait" with a vengeance! Americans can get no such standing accommodations, no such stuffed automata, for *their* convenience—and we hope they never may. The instances of foreign criminals, and bigamists palming themselves off by their assurance upon our countrymen and wedding those of our most respectable families, when they have wives and children at *home*, or have fled from thence to escape justice, are too common to pass unnoticed. How many of our citizens have been made wretched for life in this manner. Great numbers, we see, have not only ruined one, but several families, before their character has been discovered. Why is it that Americans are thus so often imposed upon and ruined by these brazen faced adventurers from abroad? It is to be hoped that they will learn caution. An example in point, was a weaver from a manufacturing town in England, who, after selling his loom, etc., which he worked in a cellar, "rigged up," and had barely means to "get out" to this country. By extraordinary art this fellow was introduced into a wealthy family, and at length won the hand of a loved daughter. On the evening of marriage an invited guest at the *grand ceremonie*, while the scoundrel was strutting up and down the parlor, recognized him and his "*family connections*" "at home." The scene which followed may better be imagined than described. Runaway husbands from Leeds, England, are so numerous that the authorities there have offered a reward for their apprehension.

The governments of Europe have acted upon the principle that, when they can rid their districts of paupers and criminals by transportation, they never devise means to make them earn their bread. But we have been forced by sheer necessity, and at vast pains and expense, to provide those means for them; and our Almshouses and State Prisons attest the necessity they have thus, shamelessly and wantonly, imposed upon us. As with their paupers, so with their criminals, both have crowded our Prisons and Almshouses in equal proportions. Their chief and most adroit burglars—their murderers and villains of the deepest dye—we have been compelled, after suffering all their wrongs, to convict and support. We are told by our city authorities that *three-fourths* of the white convicts on Blackwell's Island are foreigners, and that about *two-thirds* of those at Sing Sing are of the same origin: *93 000 persons have been committed in one year in Great Britain, and by one Magistrate!* Here is a fruitful source of our criminals! Even their *State* prisoners are transported to our Atlantic cities; and we have them now in this City, mingling with our citizens; our eyes are daily upon them in our streets.

Not content with shipping them clandestinely, they open their prisons in the interior, march them to their sea-ports, and ship them off upon us.

ACCUSATIONS OF POLITICIANS AND FOREIGNERS.

SOME crude and hasty observers, and generally violent and illiberal politicians, have accused the friends of American Republican principles of *illiberality* and *prescription*. It is a common remark that those characterized for some predominant fault, generally suspect and accuse others of the same thing. Hence those critical in these matters judge of the prevailing weakness of men by their readiness to accuse others of particular faults. It will be found to hold true in this instance that those accusing American Republicans of illiberality or prejudice, are themselves extremely selfish, illiberal, ignorant or vicious. They are generally strong party men who rudely question the *motives* of those differing in opinion from themselves. They betray an overweening desire to secure the votes of foreigners for their party dogmas and leaders, and are found anticipating some personal advantages from their party zeal and prejudices.

If to love country more than party; if to desire the purity and permanency of our institutions more than the interests of individuals, and if to exert reasonable efforts to stay the progress of moral and political evils be more commendable than to scramble for places or quarrel about distinctions raised by politicians, then American Republicans may be accused of illiberality; but not otherwise. They are indeed prepossessed in favor of their own country and the preservation of its institutions; and they are prejudiced, withal—if anti-Americans like the term—against the enemies of their country, or those who would sacrifice justice and the laws to selfish, party or foreign interests. Now, are Americans right or wrong in thus preferring the paramount interests of their country, and in opposing those who, knowing little and caring less for those interests, blindly and pertinaciously seek to warp them by foreign influence, and render them subservient to their own wilful and anti-American prejudices? What candid, patriotic and intelligent American thinks so? Who that feels a spark of the love of country, or believes himself actuated by honorable motives, can for a moment question the objects or oppose the efforts of American Republicans in reforming public abuses and instituting such laws as shall restrain the undue exercise of foreign power in our midst and the violation of the laws? Surely none.

American Republicans are accused by some, too, of being proscriptive. This also comes from those who are shamelessly proscriptive with their own countrymen in matters of party. Would they, as party men, elect or place in offices of power, profit or responsibility any one of their native citizens who did not believe and act as they do in political matters? Most assuredly not; and yet these men are the first to accuse others of proscription. Their political opponents may be as virtuous, as intelligent and as true to the interests of the country as themselves—and their own native countrymen withal, who cannot be justly suspected of treason to their country or of stratagem and spoils any more than themselves. Still, they would instantly remove all such men from offices of trust and authority, and forever prohibit them from making and administering our laws; aye, and from voting if they could or dared. Their system of proscription is bitter, relentless and lasting, and

that, too, *against their own countrymen*, and "for opinion's sake" only! Not so with American Republicans. They would prevent the *acts* of *foreigners* while in power and establish salutary laws by which other foreigners *not in the country* may be prevented by their votes from doing *acts* which will destroy the country, by ignorance, prejudice, treason, riot or bloodshed. Now, who are most proscriptive? Who are the most reasonable, and who the most patriotic?

An *American* need fear no treason in his own countrymen;—he does not fear it. No; but he persecutes and proscribes them for mere matters of political *opinion*, and on subjects too of little or no importance; and those subjects always *American*. Very far from this are the acts and purposes of American Republicans. Party men, who thus wrongly and rashly proscribe their own intelligent and virtuous countrymen *for their opinions*, accuse native Americans of proscription, because they, forsooth, would protect the rights and interests of *all* their countrymen, of *all* parties, against the ignorance, the prejudices and the treason of *foreigners*! Away with such accusations! They are as false as they are anti-American, and as illiberal as they are unjust.

But this, fellow-citizens, is the effect of party spirit; the natural offspring of illiberality and foreign influence "begotten in sin and conceived in iniquity." Strange indeed is it that its parents are thus *unnatural*, the one foreign and the other native, yet neither *American*. Talk of illiberality, under such circumstances! *Professed* Americans should be ashamed of it. Are our countrymen to be deterred from the discharge of their highest duties by this interested cry of illiberality or proscription? We trust not. We believe there is too much intelligence, too much patriotism, too much honesty for the majority of them to be thus deceived or frightened. The cry is raised by foreigners and echoed by interested partizans. Let them continue it; we know their objects; and knowing them, we dare oppose them. They may deceive some, as intended, but no intelligent patriot.

American Republicans are indeed illiberal if the love of country be paramount to the love of self and of party; if a desire to preserve and perpetuate our institutions be greater than that of place and profit; if permanent national interests are to give place to temporary, personal or party interests. They are proscriptive withal; if to be so is to stay the progressive evils of foreign influence, and to take from the enemies of our common country the power to destroy its institutions. But *is* this illiberality? *is* it proscription? If so, then there is reason in the accusation, though there is none in the accusers; for, as we have said, they proscribe their own countrymen for their opinions. What! *illiberal*, because we are not indifferent to the acts of foreigners; because we would not excite them to new exhibitions of arrogance and new assumptions of power—because we would check the growth of misrule and crime—because we would build up a wall of safety around our heritage, and guard the portals to our temple of freedom! Let it be so; we have an approving conscience and an approving God! We have the approving smiles of the spirits of our fathers; we have the sage precepts of our greatest and best men; we have the living plaudits of every patriot, and we shall have the gratitude of all posterity.

What proscriptive? because we would not throw our cherished rights into the streets to be trampled under foot—because the pearl of our inheritance is not cast before swine that they may turn and rend us—because we will insist that men shall know the value of gifts before they are bestowed upon them, and because we will that foreigners shall ask for those gifts and know for what they ask before they are thrust upon them—because we will not consent to become the slave of slaves, and tamely bow our necks to the minions of foreign and ecclesiastical tyranny! Is this proscription?—out on such mockery! We know, thank heaven! the meaning of words and of acts. We know the cost of our freedom, and we prize it; We know the riches of our birthright, and we cherish them; We know the value of our rights and we dare defend them.

But is it not the extreme of illiberality thus to impute to our countrymen motives and objects they neither feel nor manifest? Is it not proscription *de facto* for parties to denounce native Americans for the love they bear their country and one another? Let professed Americans have done with this injustice towards their countrymen. Let them feel and act in common and as one man in the defence of our rights and interests, and the interests of all men. And let it be remembered that in doing so, we not only benefit ourselves and our posterity, but confer on foreigners now in our country and those hereafter to come among us, with all their posterity, the highest and the most enduring blessings! Let us look at and follow the example of our fathers, who thus felt and acted as brothers for the achievement of the privileges we enjoy, which we confer on foreigners and which we now should and will defend. Let not party spirit thus divide you; let it not excite those feelings of hostility and prejudice, which now so distract you, pervert your judgment and endanger your country. It was with these sentiments, Countrymen, that the American Republicans of New York broke loose from the trammels of party; and, in view of the rapid increase and alarming evils of foreign influence rushed to the rescue and gloriously triumphed. We saw the blessings of liberty and the purity and permanency of our institutions to be of more consequence than the party dogmas of the day, and we now call on every patriot to rally to our *American* cause.

Yes, and the enemies of American principles call us, in supposed derision, "*natives*," "*Native Americans*," etc., as if the distinction was indeed disgraceful to us; as if we should be *ashamed of the title and character of "Native Americans!"* Heaven forbid! No, no; we are proud of it. Neither Foreigners, nor American demagogues and traitors will ever make us ashamed of our name or our glorious heritage, though we may be bound in chains or burned at the stake! But, has it come to this, Americans? Once *it was* not so; yet, now that foreign influence has got so strong a hold of us, we are *ashamed* of our name and of our character!—ashamed of our country and of our birthright!—Heavens! what a falling off was there, my countrymen! Our name is "*American Republicans*." Our enemies know it; and none but they miscall it or misinterpret our principles. Let them bandy epithets; let them traduce, let them brand our country-

men!—Our hope, like that of our fathers, is in our cause, our country, our God!

Seeing, and deeply feeling, the necessity of reform, and the establishment of salutary laws to guard our liberties against the inevitable effects of foreign influence, as does a very large portion of our native citizens, it is a painful, and truly mortifying reflection, that they are prevented from the accomplishment of these important measures by the numbers of foreigners entitled to oppose them. Yes, measures of immediate necessity to the country are *forbidden* or prevented, by the existing numbers and strength of foreigners among us! The evil complained of has acquired a force almost too gigantic to be resisted, and our countrymen are compelled to submit to the power which, in its rapid tide over our land, is destined soon to sweep away the bulwarks of our Republic. Is not this reflection, then, calculated to arouse us to action? A distinguished statesman has assured us that, in his opinion, this power is, and ever will be, irresistible; that there are a sufficient number of *our own countrymen*—and with deep and lasting disgrace be it said—who are so ambitious and corrupt as to stimulate and direct this power for their selfish and political purposes; and hence that, thus associated and directed, it is already *too late* to attempt reform or to enact necessary laws! Were there no other demonstration of the power and fatal effects of foreign influence in our country, this, we think, sufficiently startling to alarm and nerve every patriot. Is it, indeed, *too late*? Is it true that we are already slaves; that foreigners are already our masters, and that any national measure *they* do not approve *must* be crushed? *Must* we submit, now and for ever, to this painful, this awful necessity? Is there not virtue, patriotism, energy enough in the American people to redeem us from this fatal condition? Say, countrymen, must we abide this? Must we sit down in despair, cover our faces and idly weep over our fallen greatness? God forbid! We say again, then, with the chivalric HENRY—and we trust that every American Patriot will heartily respond to the declaration—“I know not what others may think, but, as for myself, give me liberty or give me death!” And, also, with the patriotic ADAMS, at the first declaration of our independence, “Do we intend to submit and consent that we ourselves shall be ground to powder, and our country and its rights trodden down in the dust? We never shall submit!” * * * “While I live, let me have a country, or at least the hope of one, and that a free country!” * * * “Sir, before God, I believe the hour has come! My judgment approves this measure, and my whole heart is in it. All that I have, all that I am, and all that I hope in this life, I am now ready here to stake upon it. Sink or swim, live or die, survive or perish, I am for the declaration! It is my living sentiment; and, by the blessing of God, it shall be my dying sentiment—Independence now, and *Independence for ever!*”

FOREIGN ASSOCIATIONS AND PREJUDICES.

The influence and prejudices of foreigners are manifested the moment they set foot on our soil. They "huddle together" as "birds of a feather." They avoid and keep aloof from Americans, and literally pronounce a curse of excommunication upon them. They join few or none of our associations, except where some special advantage is to be gained, and exclude us from their own. This they do as much from their own prejudices, national, political, and religious, as from the mandates of their priests. All this is seen daily; and some very interesting examples are shown by the priests and the people, and that too, under the interdiction of pains and penalties, spiritual and temporal. The case of Alderman Patrick O'Neil, who, as the papers stated at the time, was denied the Sacrament and absolution on his death-bed, unless he renounced his connection with the highly benevolent American Association of "Odd Fellows;" that, too, of the priestly denunciation and prohibition of the meeting of some young men in this city, to discuss the principles of the Catholic church, may be noticed as examples. Is this "liberality;" is it not "proscription?" What say you; you who make the accusation against Americans? You who so eagerly hug foreigners to your bosom—not because you really love their "liberality," their learning, their patriotism, their love of morals, their love of you, or your country. Oh, no! but because *you love their votes more.*

And not only do they thus band together into social clans to preserve their foreign nationality, their foreign prejudices, habits, languages, and purposes; but they join themselves into *foreign military bands!* and then they are prepared to enforce and perpetuate their foreignism completely and effectually, to the *exclusion of all native Americans*, and even "to the death!" Is this "liberality," too; is it non-proscriptive?" and are these the reasons why they are "better Americans" than native Americans? Is this the way too (admitting, for the sake of the argument, that they are *not*, as they profess, "*better Americans*,") is this the way, we ask, to make *Americans* of them at all? We ask for information; but we desire an answer addressed to yourselves, your country, your God! How think you, countrymen?

But, as it may seem to you, they profess and claim, at the same time, to be *foreigners*? They call upon *their* countrymen as *our* fellow natives, "*our* countrymen," "*our* brethren," "*United Irishmen*," "*brother Irishmen*," "*brother Germans*," "*brother Catholics*," &c., &c. This *may* be an evidence, in their "better" judgment, of being "better Americans," but we have yet to learn if it be so. We have yet "better" to understand *our* "mother tongue" before we can comprehend this *apparent* anomaly. Is it "proscription" or not thus to shut *us* out, native citizens, from *their* associations, *their* military companies and regiments? And should this make them "*better Americans*" than yourselves and is this an example of their "*liberality*?"

Again, what is the effect of all this exclusiveness, all this foreignism, on the minds of the children of these "better Americans," what is the *intended* effect? It is clearly and avowedly to make them also such "better Americans." They are early introduced into their associations, and zealously instructed in all the *mysteries* calculated to make them *such* Americans. One of the means to accomplish this is to prevent them both by inclination, prejudice, and by the commands of priests, from uniting with the children of native Americans, in our Public Schools. There might be danger, indeed, as they shrewdly apprehend, of their children becoming *Americans*, were they to be permitted to do so, and thus they might lose their title and claims to being "*better Americans*." "Let not your children," says the Catholic Diary, "so much as touch a school book made by a Protestant teacher!" This is the way to make them better Americans, and this is the "*Civil Liberty*" and the "*liberality*" so much talked about by foreigners! In the Irish Repeal and other associations, they are placed under the obligations, the pains and penalties imposed upon their parents. Above all, is it necessary and imperatively enjoined upon them, in order to make them *such* better Americans, that they shall avoid all contact with "*Heretical Associations*," &c. Now all this may be very *liberal* in the eyes of political demagogues, and especially in those of foreigners themselves,

but we would rather abide the decision of candid, intelligent, and patriotic Americans, as to whether it is so or not. Certain it is, that native Americans being "heretics," nothing is more plain than that American Associations are to be avoided, as well as heretics or Americans individually. How then can foreigners, under these restrictions, ever become Americans?

Foreigners, then, make, or rather preserve themselves as such. They draw the lines of distinction between themselves and Americans, by their social, political, and military associations, and thus consolidate themselves as a foreign community, a *foreign party*. They have organized as such; they hold their meetings as such, and for their own peculiar interests. Thus they are *exclusive*, and they seek to become more and more so, alike in their opinions, their habits, and their purposes. In doing this, too, in their Repeal meetings, they openly and daringly violate our international laws, and all good national faith. One of their orators said at a late and large Repeal gathering, that if their objects and meetings were unconstitutional, "he, for one, would renounce his allegiance to the Constitution."

It is an established principle of international law, that "every nation in a state of peace, is bound to prevent its subjects from doing any wrong or injustice to the subjects of other nations."

And, again, "Every nation is bound to abstain from all interference with the domains of other nations." How then can the American government justly permit Irish Repealers in this country, whether aliens or adopted citizens,—for aliens are also bound to obey the laws of a government within which they are residents,—to threaten or molest, in any way, or to provide means for the dismemberment of another government, with which it is on the strictest terms of peace and amity? It is plainly a violation of international law, of good faith and common justice. The Repealers are therefore guilty of an open and wanton violation of all these principles; and they recklessly provoke retaliation and war as a consequence from the British government. Nay, they daringly declare that they aim to provoke such a war, and they boast of their *ability* to carry it on! Thus they would make our countrymen think, as we see by their bravado at repeal meetings, that *they* could and would "whip England." They unceasingly agitate and prejudice the public mind, for no other reason than to promote their own selfish wishes, and to gratify their own feelings of hostility against a friendly government. A Repeal orator said not long since, "*America* cares not how soon *war* is declared. Two hundred thousand Irishmen can be raised in America, effective and *willing*." Were they to succeed in provoking such a war, and in thus effecting the slaughter of tens of thousands of our countrymen, little, *very* little would be seen of them in the contest; and we should be made, as they cunningly think, to act the part of the cat's paw in the tragedy.

The chief object also of foreigners—and let not this be forgotten, though it is an example of Irish *consistency*—in arraying themselves *with* England so *madly* against the institutions of our southern States, is to provoke a war with England; for they perceive that that is the most sensitive spot in our whole body politic. In addition to this, they act *with* England, in arraying the northern against the southern States; for by this, too, they aim to grasp still greater, if not transcendent powers. These things are artfully put in practice and continued by their Jesuits in this country, and they are perfectly plain to every intelligent observer. Let the loud and frequent appeals of that noisy and blustering agitator, O'Connell, to his countrymen here, and *priest* Mathew and 60,000 alien Irishmen at once, all calling on them to array themselves against the institutions of the southern States, and all these foreign calls being acknowledged and acted upon, too, by the Irish in the northern and eastern States, while they are cunningly but hypocritically denounced for effect by the Irish in the southern States;—we say, let these outrageous examples of foreign interference and domestic treason, acting in concert, suffice to show the character and the designs of foreigners here and abroad. Whatever may be thought in the abstract of any wrongs which the Irish at home may suffer,—though these are magnified beyond measure,—or of slavery, it is a daring and insulting outrage for them, whether here or at home, in thus treasonably

opposing the institutions of any part of our country; and we only wonder that Americans at the south are still quiet in view of such insults from foreigners.

In view of these facts there will appear great justice, and especially after what has been said of Native Americans by Irish Repealers among us, in quoting a few remarks from a New Orleans paper, on the character of these boisterous Champions of *liberty*, though they fall far short of the sentiments and language used by them against Americans. We quote without comment or endorsement. Let those who know, judge of the facts and conclusions.

"We have heard a great deal, in times past, of the bravery of the Irish people—their warm-hearted and enthusiastic love of country—their self-sacrificing patriotism—and, under Emmet and his coadjutors, the Irish character did actually almost rise to the dignity of a spirit which *deserved* to be free. But, alas! how miserably has it sunk since then? What do we see? A people groaning beneath the rod of oppression, at length roused to action by sufferings which they can no longer bear, and demanding from their tyrants those rights which God bestows upon all his creatures who deserve to exercise them? Do we see the 'down-trodden people of Ireland' (this a favorite phrase with our modern maudlin philanthropists) rising up in their might, and with the sword of justice in their hands, swearing that they will be free or die? No! But we see a parcel of miserable and cowardly slaves, too timid and unintellectual to venture one grand stroke for liberty, quarrelling with their masters at a fair, while under the influence of whiskey, and then turned out into the streets to die like spiritless dogs, while their champion, the great O'Connell, rides to public assemblies in his Lordship's gilded and liveried chariot, with his 'massive gold chain of office' about his neck, and makes a flowery speech about liberty, while his emissaries are traversing far-off lands begging money from door to door and from city to city, to support the poor victims of British oppression! Is *this* the picture of a great and mighty nation struggling to be free? Can Americans look back at their own history and contemplate the deeds by which their fathers wrenched their liberties from the tyrant's hand, and then recognise these begging, cowardly slaves as congenial spirits? Does Ireland expect to gain her freedom, while her people are so destitute of that spirit which can alone make liberty valuable to them? Or can Americans for one moment seriously believe that donations to Daniel O'Connell, even admitting that they were to be honestly applied in the manner he professes, are to bestow freedom upon Ireland? If she would indeed be free, let her show that she is worthy of so great a blessing. Let her emulate the deeds of the patriotic Poles, who died sword in hand, bravely contending for liberty; let her take example from the scattered and feeble colonies of North America, which dared to cope, alone and unaided, with the giant power of their oppressor. Freedom is won by *fighting*, not by *begging*! and we cannot contemplate the paltry efforts of the *great champions* of Ireland without feeling humiliated by the reflection that such mock heroes should dare to claim the sympathies of American Freemen.

"The gulf is deeper than this. The cry of 'Irish Repeal' is but a decoy to distract our attention from the fraudulent and traitorous designs of the enemies of America—or rather of *Americans*. They wish to play upon our too easy sympathies, and enrich themselves at the expense of our indiscriminating good-nature. They aim at the destruction of *our domestic institutions, and the supplanting of our slave labor by their own*. What if they deny it, *here*—they openly unite with the abolitionists at the North; and the trick of denying in New Orleans that which made the burden of their public meeting at Faneuil Hall, with William Lloyd Garrison for chairman and a free negro and a runaway slave for secretaries, is too shallow to dup even the most common understanding. There is *treason* abroad in this land; and if its emissaries and preachers do not hurry away, they may yet be presented with the same badges of distinction worn by the toises of the Revolution."

The Associations, Societies, Clubs and Clans of foreigners, are characterised by some ulterior object. One is intended to force upon the public their political influence directly, while another is designed to do this through their religion. One has some ostensible benevolent object, while another affects to preserve the memory of some of their national heroes, saints, or some events in the history of *their* country. But, does a solitary body of foreigners meet to perpetuate *our* institutions, the remembrance of *our* great men, or to keep alive the effects of events in *our* American history? Not one! No, they are quite too much interested in *their* country and *their* countrymen to do this, if they had any disposition to do so, which they have not. It is said "they have a regularly organized political association in the tenth ward, of New York, which holds *no communication* with their fellow-citizens, and they even have their *tickets* printed in a language which Americans cannot understand, and that, with its branches in parts of the city, it numbers between 2000 and 3000 voters, for which they make their own terms with political leaders." And further, that "in the sixth ward, they have a well-drilled political Roman Catholic Irish association still more numerous, and whose isolation and non-intercourse with American citizens are still more intolerant and proscriptive."

Again, there are numerous other associations, the ostensible purpose of which we know not, except that we see them rally and call their meetings at the elections. Among these is one they call the "*Fauglalla*" society, or by some *such Greek* appellation. As a sample of their foreignism at all these meetings and celebrations, we might cite one—that of their "*native saint*," St. Patrick. The *order* and spirit of their toasts are of course a *true test* of their sentiments and interests. This, as usual, was as follows:—1st, "The day we celebrate," 2d, "*Our Native Land*," 3d, "The Clergy of Ireland," 4th, "Father Mathew," 5th, "O'Connell," and 6th and *last*, "Our adopted Country." This is precisely the order in which we should suppose they would express their sentiments and the objects of their attachments and preference.

Foreigners even boast that they have "*more rights in Amerikey* than the natives." They are indeed allowed to band together in military companies and regiments, in all our cities, excluding all native Americans, giving their own foreign word of command, and practising their own foreign discipline; but the formation of a native American company in Philadelphia lately called out some would-be-thought Americans, unfortunately connected with the press, who pronounced it "*monstrous!*" No wonder foreigners say they have more rights than we, and that their countrymen say abroad in their public prints that their countrymen here have the control of our elections; and also that we "*are more than half conquered!*" They can meet also in immense Repeal gatherings, and "*agitate! agitate!! agitate!!!*" And for what? for America? for any American national measure? No! for the Irish, and for Irish measures! and them only! They can hold their innumerable other meetings, hang out their foreign flags, cry up *their* country, and cry down *our* country, abuse native citizens and laud their countrymen, and condemn our institutions to their hearts' content, and all this is perfectly right. But *American* associations are "*monstrous;*" and they are actually broken up by these foreigners. The time was when our associations were hooted at, and we held them in fear of our lives; and *now*, nothing but actual force deters foreigners from doing as they have done and as they *will* do. Nothing but this prevented a murderous assault upon us in procession a few months since! so their priests tell us. Think of this, countrymen!

How does this foreignism, this exclusiveness and foreign attachment, affect all the naturalized Irish, English, &c., in this country, and especially in the event of a war in opposition to their own countrymen, friends, and native land? Why, it would operate *as it has operated*, when a military company of theirs was called out to quell a riot and the destruction of property on a rail-road, not long since, and when they refused, as they came in sight, to obey orders, or to march upon *their* countrymen, but *threatened to fire upon Americans first!* That is what they would do; and that is what all foreign armed bands in our midst would do under similar circumstances! When an English adopted citizen was asked, during the late prospect of war, if he would defend our rights against England; he promptly replied, No! he could not think, he said, of fighting against his own countrymen, and his native land. And, as did another, lately turned out of one of our military companies for similar declarations; and indeed as nine-tenths of them would say. But they can, nevertheless, use our elective franchise when they please; aye, domineer over native citizens as they please. Think well of this, fellow-citizens; if found fighting against their own country abroad too, or in any way opposing them in war, they are liable to be *tried, convicted and executed, as traitors!* Who among them, then, will jeopard their lives in fighting for their "*adopted country?*" If they fight against any other country, they may also be deemed criminal in their native country. Can any certificate of naturalization take precedence of the claims of a government under which a man was born? He is there a *natural* citizen, and the laws prohibit him from being naturalized under another government and from renouncing his allegiance. Is not the act of naturalization nugatory—a farce?

Such was the case when the "Irish Greens" of this city, who boasted so ostreperously of their patriotism and valor during the last war, and asked to be marched to the Canadian lines, that they might be allowed an opportunity of

displaying their courage in defence of *our* land; but every booby of whom deserted and fled home before they had even approached the lines, or the sight or sound of danger! Such, too, we are told, was their example at New Orleans, and other places. This arming of foreign bands among us, to display their power, their distinctions, and their martial appearance to wonder-stricken boys and blacks, is as ridiculous in themselves, as it is wrong and insulting to Americans. They may ride through and trample under foot Sunday-school processions of infants, as they did in Philadelphia, or cut down Americans and their horses, when in their way, as they did at another time in that city, or they may shoot them down in the streets by dozens, as they would so many dogs, when skulking behind walls, and within their holes. They may threaten that they will defend at the point of the bayonet a lecherous alien countrywoman of theirs, if the New York city authorities do not interpose their power to resent a trifling insult of theirs with a few American boys—they may display all these, and numberless other feats of military *bravery* we might mention, before the eyes and upon the heads of Americans; but as for their defence of our country and our institutions, their *professed* and *boasted* objects, "it's all in the eye." They are, as they have shown themselves, "men of straw."

The conduct of the "Montgomery Guards," (Irish soldiers) of Boston, was so reckless and anti-American as to induce the people of many towns about Boston to petition for their being disbanded. Let our citizens do likewise with our foreign companies and regiments. What do *we* want of foreign armed soldiers in our midst?

The 9th article of the New York German Horse Guards, in which commands are given in a foreign language, says, "No person shall be admitted into this company, *except a German*, or an American born citizen of *German or Dutch ancestors*." Other foreign military bands are still more *exclusive*.

It is a well known fact that foreign voters excuse themselves when called on to do militia duty, by asserting that they are *aliens*. This is also common in reference to jury duty; they are ever ready, however, and eager to *vote*. Not one in twenty of those who vote, do either jury or militia duty! Why are they thus privileged more than Americans? A commanding officer undertook to exclude those from voting who had thus excused themselves from militia duty. Let others go and do likewise. It is true, as we have said, that we have little confidence in them as soldiers, and especially when armed and banded together exclusively as foreigners; yet we see no reason why all should not comply with the laws; why they should be exempt from the *duties*, since they enjoy all, and even more, of the *privileges* of Americans: in fine, why they should be favored so far above Americans, since they have little of the spirit, and in fact are opposed to our institutions!

A startling evidence, among others, of the nature of foreign influence, associations and prejudice, is the *combination* of foreigners to *prevent American mechanics from obtaining employment!* The numerous public school-houses which, under the present Roman Catholic school law, yet, without being called for by the public necessity, and only to clutch at power to gratify foreign ambition, to establish a political religion, and to repudiate the use of the Bible, were erected by them to the almost total exclusion of Americans. On some, contracted for by foreigners, we are told, not an American was allowed to work. An American mason obtained work on a building in this city the other day, the hands of which were *all Irish*. But "he had not worked more than an hour," says the account, "when the rest of the workmen *ordered him, as being an American, to quit work!* On appealing to the foreman, the Irish workmen threatened to break off and leave the building, *if the American was not immediately discharged, which was done forthwith!*" "Upon questioning him," continues the relator, a most respectable citizen, "I found that he and four others had, the day previously, been discharged from the culvert now in course of building for the Long Island Rail Road Company, *for the same cause, and by the same means!*" This *American mechanic* was then advised to get employment on another job, in another part of the city. "On proceeding there, he was immediately informed by the director of the work that it was of no use; that if an *American* went to work on the building, the other hands (all *Irishmen*) would immediately quit

work!" This needs no comment. We will, however, add the remarks of a public paper on the subject. "There can no longer be a doubt that a *regular and systematic organization at this moment exists among the combined hordes of Irish laborers, to prevent every American citizen from obtaining employment in the departments of work monopolized by themselves!*"

The *New York mechanics* issued a placard some time since, speaking of T. Thom, a contractor on Trinity Church in this city, as "a *foreign pauper,*" who had reduced their wages below the regular price, and had sent to Scotland to import others, to complete the work on that building.

ILLUSTRATIONS OF FOREIGN INFLUENCE.

Examples of the general and hostile influence of foreigners in opposition to our institutions and to our native citizens, and of their irreconcilability to both, are so numerous that it might be thought useless to cite any of them here in proof of the present alarming height and inevitable results of that influence in our country. But a few instances, given promiscuously, may tend to convince some of our countrymen, not so familiar with them as those residing in our chief cities, that there is not a moment to be lost in defending our institutions against them. It is obvious that, in all cases where foreigners dare manifest their foreign feelings and purposes—and we find they now dare do almost anything—they do it with insulting arrogance and recklessness; and this is positive proof of what they will do when their power is a little more "concentrated."

At a meeting of native citizens, held in this city three years ago, on the subject of American principles, Irish Catholics rushed into the room and broke up the meeting by threats and hideous noises; and the Americans escaped from the Hall under their threats. When this was done, they boasted of it as "a *triumph of the Pope over Americans!*" *American Associations* are often scouted, ridiculed and broken up by these foreigners, while they hold their Repeal and innumerable other meetings, and threaten and "agitate" as much as they please. *Americans* should bear these things in mind. "*The Catholics begin to feel their strength(!)*" says the Catholic Register, "since they have formed themselves into an associated body!" Yes, the Catholic papers too, openly attempted to show that *capital crimes and suicide are the necessary consequences of our public school system!* One of these says, with characteristic impudence, "We entreat our opponents" (the friends of our public schools) "to pause in the prosecution of a system of education which, affording no preservative against crime, will eventually demoralize society. As an experiment, it has been too long tried—and, that it has failed of the desired success, is proved by the crowds of soaplocks, rowdies and undisciplined youths that infest our streets, * * *." "*The system is in every respect heathenish!* We, at least, will take care to preserve our children from its contaminating influence!" Read this again and think it over, Americans, and tell us your opinion of our public schools.

They say, too, in their arrogant claims to control our institutions, and especially our public schools,—the great bulwark against their designs and prejudices, and emphatically *the American temples of freedom,*—"We have enlisted the sympathies of the Catholics of all Europe!" No doubt of it. Be therefore on your guard, Americans!

In many of the wards of our city, old native Americans have been deterred, through fear, from voting at our elections. Even the lives of adopted citizens have been threatened, as lately that of the superintendent of streets, an Irishman. Our Aldermen, too, have been followed with stones and clubs. An old Knickerbocker of the 12th Ward, has been hunted and driven from the polls with shelalas, in momentary danger of his life. These cases, indeed, are common. In Philadelphia, foreigners lately undertook, and partially succeeded, in driving away, by threats and force, native citizens from the polls of some of the wards. Gross insults from them, it is well known, are too common for special notice.

Since the massacre of native Americans by the Catholic Irish in Philadelphia, a gentleman was dragged from his house and horribly beaten, for no other reason, it is said, than because he was on the Native American ticket!

An American citizen, passing down the 8th Avenue in this city, was asked by three Irish if he was going to the ward meeting. Being answered in the affirmative, they fell upon him with stones and bludgeons, and beat him so that his life was despaired of. He was horribly mutilated.

The frequent assaults by foreigners upon our countrymen at their noisy and drunken revelries, are well known to our citizens; and the cases of murder, technically construed *manslaughter* in the "fourth degree," are not to be readily forgotten. Nor is the late case at Syracuse, at the Dutch tavern, where an American was shot down, and many shot at through the windows, wounding several, beyond recollection.

They undertook, with clubs, stones and threats, to break up a large meeting of American Republicans in the 12th Ward, and but for the firmness of the Americans, they would have done so, with loss of life, perhaps. Before the murderous attack of the Irish Catholics with fire-arms on the native Americans in Philadelphia, they had broken up another of their meetings by tearing down their stand and threatening them with violence. And prior to that, they had several times formed in large bodies and rioted for several days through that city, destroying work and property, and assaulting quiet citizens in the most barbarous manner.

The disturbance of one of our own meetings by an Irish Roman Catholic Street Inspector, of the 12th Ward, and the attempt to break up another in the 17th Ward, by taking possession of the stand, and the appointment of one *Maloney*, an Irishman, as Chairman, are evidences of the feelings and intentions of foreigners here.

At an American Republican meeting in Westchester, some months since, the Americans were assailed by a body of barbarous Irishmen employed on the public works, and many of the Americans, being unguarded, were violently beaten. The life of one of the Americans was despaired of. Large bodies of Irishmen, it is said, were seen going towards the place of meeting, but fortunately after it had adjourned. The attempt of the Irish, at Flushing, to break up an American meeting was of a similar character.

An American officer was assaulted and murderously beaten by foreigners, in Hannibal, Mo., for daring to speak in praise of the Native American party there.

With their habits and morals in our populous cities, most of our countrymen are acquainted. The low, filthy grogshops of our cities are filled with them, and the chief of such shops are also kept by them. During a walk through one of the wards of this city on *Sunday* a citizen counted forty-seven of these grogshops open; forty-two of which were kept by foreigners! Their dance houses on the Sabbath are numerous, noisy and vicious in the extreme. Music, instrumental and vocal, is practised during the day, and ardent spirits are used to excess by both sexes. Very few foreigners, comparatively, attend church, except a portion of them in the morning, while the most of them visit these houses, pleasure grounds, grogshops, etc. Some reform, however, has been accomplished in these things, as in other sources of vice, by the present *American Republican* authorities; and we trust by their continuance in well-doing, a lasting reform will mark their administration.

The Philadelphia Ledger says, "in the course of his editorial remarks he had occasion to speak of the debased state of Ireland in the scale of temperance. On the day following, he was waited upon by a committee of Irishmen, requiring him to retract or they would drop his paper, &c. They were the representatives of the grogshop keepers. If these persons can threaten the public press, where will they stop? We note it down as one of the signs that daily come to us from every quarter, of the disposition to trample upon American rights." This, we may add, is in keeping with the large meetings of foreigners lately held in this city to denounce and browbeat our present Common Council, for shutting up their low and noisy grogshops, on the Sabbath, their tirades of abuse of the public authorities, and their insulting bravado and threats as expressed by resolutions and published in the public papers.

A meeting of one thousand Germans was held in Cincinnati after their destructive riot there, a year or two ago, to brave public opinion, to mark out the line of

political policy of the people of the United States; and to condemn the policy already established. Their opinions and proceedings on both were paraded in the public papers at great length, disgusting every American at their bold assumptions and audacious dictation. "We are at a pretty pass," said a public paper there at the time, "if we are to be instructed *in* our rights and *out* of them by *foreign partizans*; if the presumptuous insolence of this class of foreign desperadoes, who having just landed on the shores of our once happy country, are permitted to arraign our highest judicial tribunal, to threaten the legislature, to take the law into their own hands and to destroy the property of corporate and private institutions, and unblushingly avow their purpose to visit other institutions with like vengeance! Go on," continues the writer, "ye levellers, lawless freebooters, and east-off incendiaries of foreign climes. But do not flatter yourselves that the patient and forbearing spirit of Americans will sleep for ever! Americans! will ye sleep longer? Are our dwellings, our lives, to be doomed to the fury of a foreign rabble, a reckless mob? Are Americans to be instructed in the meaning of their *own constitution* by a heterogeneous mass of beings, the sweepings of the old world!" These ruffians justified their lawless and destructive acts, by resolving that "We hope the *severe warning thus given by the late mob will be heeded*, &c., for they (Americans) may rest assured, a like provocation will produce like consequences!"

This spirit of foreignism and hostility to our institutions, might be exemplified by their threats during their agitation of the School question, and the organization of their foreign party and ticket. One example will suffice. One of their leaders and chief speakers at *Washington (!) Hall*, during the great and threatening meetings said, "*We will have the division of the school fund, and the school bill, if we (shaking his fist in an angry and threatening manner) have to obtain it by physical force!*"

What reflections rush upon the vision of an American, on being told, as we have been, by a political hireling, a foreigner, "You 'natives' may make the best of your power *now*, but you will soon find yourselves *in the minority!*" This is big with meaning, yet it means no more than what reality may soon justify. Again, another says, "We will show you that we can use the sword as well as you Americans." This, though quite gratuitous, also has a meaning, and one, that, like the other, cannot be mistaken. It is also in harmony with the meaning of the "Catholic Canticle," by the Repealers,

"Let the powder be dry, and well whetted the steel,
We'll shiver the hell-hounds with Catholic darts,
Led on by our clergy," &c.

And there is a meaning, likewise, in that part of it which says, "to humble the curst Yankees." We say, what reflections are these threats calculated to call up in the minds of pure and patriotic men? Remember then, countrymen, and remember too, what we say—

"Up! or freedom breathes her last!"

At large meetings of "Adopted citizens," and aliens, called at St. John's Hall, and other places in this city, they often declaimed against native citizens, other parties, and our institutions. They pompously assert their great political consequence, and loudly and clamorously demand office as the reward of their political importance—"because," as they say, "the Irish and other adopted citizens have been refused partition *in office*—our rights have been neglected and outraged—that we are bound to take a *decided stand* and demand a fair share of the representation as a right which *we will have at all hazards.*" Committees are appointed at their meetings to confer with the *Germans*, and to urge upon all adopted citizens the *necessity of asserting their rights with a high hand and determined resolution!*—that *Irishmen* have rights upon the country of their adoption, which *must and shall be heard and appreciated!*" These, and a thousand other declarations as to their rights, their defiance of native citizens, their determination to have their own way in political matters, in their arrogant claims to office and to legislation, which we might quote, speak trumpet-tongued, their purely selfish and foreign character. Hence, as we see, they eagerly seize at

political power, right or wrong, to hold, *in terrorem*, one or the other of the political parties of the day, and thus to compel such party to yield to their demands both for office and for the modification of our laws, to suit their foreign purposes. Some of these declarations, at the various places of their meetings, are calculated to fill the minds of Americans with indignation. But enough for the present; yet were the reader to ask if this is what was expected in giving them the privileges of Americans—to join together as foreigners and demand, leach-like, “more, more, more” offices and power, and to threaten Americans if their demands are not granted?

It cannot but excite the indignation, also, of every honourable American, when associated with his countrymen to reform public abuses, to be denounced by foreigners as a “miserable faction,” a term never yet, though it might be with signal justice, applied to them. The opprobrious epithets they have used likewise, in speaking of native citizens, are too numerous and too exciting for enumeration. Besides those we have mentioned, an Irishman writing in the *Washington Globe*, calls us, “English *Blood-hounds*, who will be made to quail before the Irish wolf-dog—*Irishmen!*” He at the same time calls upon “my (his) countrymen” to rally and vote for Mr. Van Buren, because he elevated an Irishman to a high office! He also reviled Gen. Harrison as “the vilest orangeman in America,” because he said, “I rely upon the votes of my countrymen!” These are the reasons he sets forth—speaking through that paper as the organ of the Irish—for his infamous denunciations of Native Americans. This, and a continued strain of calumny, communicated through several letters, addressed to Irishmen, were especially directed to Native Americans, in view of the increasing numbers of the Native American association at Washington, and the growing prospects of our party. He further calls us “British Tories and Native Americans—Orangemen—the lineal descendants of those very men whom our ancestors so gloriously flogged at *Fontenoy!*” &c.—“This is the kind of defeat,” he says, “we have in store for the native American Orangemen!” “Irishmen! in the sacred name of liberty, I conjure you to arouse yourselves!—Irishmen of the empire State of New York! you constitute the Irish Brigade of the grand army!” &c. And further, “your natural desire for revenge”—“the skulking badgers of native Americanism”—*America and Ireland* expect every man to do his duty!—“Liberty or death!”—“Rally to the onset!”—“You shall share the laurels of victory”—“the merit of your grateful services,”—“the success of your gallant exertions,”—“strike terror!”—“spread joy over the verdant hills of your own blessed Ireland,”—“let your battle cry be *Fontenoy*, and victory shall be yours!”—“hurrah for old Ireland!”—“We shall lick them to their heart’s content, and give them, what they least expect, a *Fontenoy* defeat.” “*Irishmen!* the battle is commenced, the flag is unfurled, the enemy bluster like bullies,”—“Ah, the vile Tories! how they do delight to adopt the watch word of their English brethren,” &c. But enough, here you are challenged to battle. Americans, what will you do?

A western paper edited by an Irishman, calls those native citizens who will take no part in this ceaseless “agitation,” and blarney about *Repeal*, “miserable miscalled natives!” who “show their snagged teeth, and open their atrabilious vomon bag,” &c. An American paper at St. Louis, says, in reply:—“Miscalled natives, indeed! We hurl back the epithet, and brand its authors with one which will stick to him—*ungrateful Irishmen—misnamed Americans!*”

Nothing is more common than to hear foreigners traduce this country and our countrymen, though they are getting a living in it and from us, so much better than that which they obtain or could obtain at home. They are continually vilifying our institutions and pouring out their spleen and abuse upon us; they are dissatisfied with almost everything they see and hear, and are ever making disparaging comparisons between our country and theirs, between us and their countrymen. “Oh! this is nothing to be compared,” say they, with such and such things “in my country.” As characteristic of this, an Irishman said the other day, “Ah and I thought you called this a free country; sure, troth, it’s no freer nor our country, for I hasn’t bought a ha’peth here that I hav’nt had to pay for.” This is the idea of freedom with one half. Great numbers who have been raised from abject poverty to independence,

are among these slanderers, and those, too, holding offices of authority over us. One of the most wealthy, though a pauper when he came here, is one of the most "liberal," in his denunciations against us and our laws. He is now a lordly landlord, and he abuses our legislators outrageously for passing the act which protects the household furniture of the poor tenant, and chiefly that of his own Irish countrymen. He lives, prince like, in Broadway.

Every American knows these things to be true; and he should say to all these grumbling dissatisfied foreigners, "go home to your own country and countrymen, then, if ours are so much inferior, and there get your living, there do your own voting and your own grumbling!

"How in the name of conscience," says the Boston Pilot, formerly, and not unappropriately called '*The Jesuit*,' "can a man have the *impudence* to find fault with *honest emigrants, whose own ancestors were emigrant PIRATES (!)* for *such was the character of the early settlers of New England!!!*—The pilgrim fathers of New England *Pirates!* Think of this, Americans!—You whose fathers fled from the *chains, the torture, the flames!*—of these very Roman Catholics, who now call them "*Pirates!*"

These foreigners, too, with all their other "strong provocations, bitter burning wrongs" have "told us that they are "better Americans" and hence that they better understand and can better make, administer, and defend our laws than native citizens? and, therefore, that they should rule over us according to their supreme pleasure? They have, in large bodies, formally denounced us as "enemies of liberty" and declared in their meetings and public papers, that they "*despise and abhor*" us. They have "*Resolved*" at large gatherings that "*WE (Irishmen) excel them (native citizens), in all the noble and generous virtues of the heart—that they (native Americans) are the Helots (slaves) of this happy and independent Republic, who try, like their Grecian prototypes, to obtain respectability (!) on the ruins of those born to be their Masters!!*" They have, in formal, published resolutions, at large meetings and in the public journals, grossly insulted and abused native citizens by the opprobrious epithets of '*Skulking Badgers,*'—'*Spawn of Puritan Bigots,*'—'*Canting Knaves,*'—'*Seditious and unprincipled Caterers,*'—'*Ignorantly and Ruffianly of the Populace,*'—'*Moral Pestilence,*'—'*Panderers to the passions of the Vilest,*'—'*Canting Pharisees,*'—'*Bigoted Heretics,*'—'*Damnable Heretics,*'—'*Incendiaries,*'—'*Pirates*'—'*whose Ancestors were Pirates,*' (!)—'*Bigoted Illiterate Creatures,*'—'*Dismal-minded Calumniators,*'—'*Vermin,*'—'*Noxious Reptiles,*'—'*Foulmouthed Bigots,*'—'*Orangemen,*'—'*Damned Yankers,*'—"*Mobs, infuriated and mad with inflamed and bigoted passions*"—"*Blue Law Canting Crew*"—"*Brawling Braves*"—"*Native Knaves*"—"*Pagan Savages*"—"*Heathen Mob*"—"*Hell-hounds*" &c., &c.

We noticed in another article of this foreign paper some choice sentiments respecting the *Native Americans* of New York a few of which we stop to quote—"Miserable clique," "infamous gang," "blackguards," "rowdies," "host of idle loafers," "worst species of rowdyism." "They (American Republicans of N. Y.) have *nothing to lose by any change* that may take place, as they consist of *the worst and most degraded classes.*" "They long to effect such a *change* (not the change of our public schools) in the hope of succeeding to *plunder and pilloage* the peaceable and industrious, of wealth and property. That this is the object of those *reckless pack of ruffians*, no one can doubt. It behooves every friend of *law*, and *order* (Irishmen) to step forward and *crush this filthy gang* in its infancy, as something *must be done to protect the country from their rabid rows.*"

"The repeal associations are now being held in the various wards of the city, and the officers of the Associations are rapidly increasing. The news from Ireland by the next steamer is looked for with a degree of interest that *nothing can equal*; and the *affairs of Ireland* continue to *absorb the public attention* in all parts of the city. *The emergency fund!* and in fact the organization of the Society (Irish Repealers) in America has now become a *formidable weapon!* in the hands of Ireland's friends!" etc. Americans should read this attentively, and compare what is said of *American* association with what is said of *foreign Irish* repeal associations, and then reflect upon *what we are* in their view; *what we should be*, and *what we soon will be*, if we do not both reflect and *act*. What American does not blush with indignation at such language?

One of the oratorical foreign demagogues said, while addressing a meeting of "his countrymen," at Tammany Hall, as publicly reported, "*One more charge and the native citizens are prostrate in the dust, from whence they sprung!*" A Dublin paper said "*The Irish party are triumphant in New York.*"

Not content with abusing us and our institutions, they slander our sires and enter the graves of the most venerated of them for that purpose. Fanny Wright, the foreign termagant, agrarian, and ultra radical, who came here to lecture *Americans on morals and laws*, and who was taken by the hand by men now high in office in this city, said that "Robert Morris, Fisher Ames, Alexander Hamilton, John Jay, and a host of others, were a set of scurvey fellows!"

We will make an extract or two from another article in one of these Roman Catholic foreign papers at Boston, in reference to the bloody affair in Philadelphia, etc., begun by *his countrymen in murdering*, at "one fell swoop," *fourteen Native Americans peaceably collected in the streets, because they were Native Americans!*—to show the falsehoods, and the diabolical spirit of these foreigners. "The wrath of God has been aroused in the Catholic breast!" "A heathen mob is allowed to sack the sacred temple of the living God (to take away the one hundred stand of loaded guns, the kegs of powder, the 4000 bullets and slugs and the barbarous pikes—all secreted there to shoot down and mangle the bodies of native Americans with) "*protected (!) by heathen soldiers, a heathen mayor who connives at the deed!*"—Gracious God to *what sort of uland have we been lured?*"—(that we may not massacre, without resistance, native Americans as we please!) "The sturdy, brave, courageous, resolute Irishmen (who skulked within brick walls and shot through holes down upon native Americans standing unarmed in the streets!)—their virtuous wives, their virtuous daughters, could have! defended (why did they not? *Why did Native Americans alone defend it?*) "against the combined and concentrated barbarity of *Native Heathenism, Paganism, Mormonism, Millerism, Fourierism, Thumpism, Jumpism, Methodism, Nonsensism*, and every other *ism* coupled with the morality! of the Philadelphians; their dear and lovely women!" "It will flourish (their Church) despite of *Native Paganism and Heathenism*, and we shall fight for and defend it, like true soldiers." "This Orange tiger (American Republicanism) was frowned down at Albany; it was shot down at Philadelphia!" "Let it not dare to bark or growl at our Churches in New York, or we will use a more efficacious remedy than the hero of old!" It then calls us "*Biblicals and fanatics,*" "*pack of vulgar bigots, whose nonsensical railings and preachings on morality,*" &c., "*vulgar clownish Missionary,*" "*Fanatical Societies,*" "*The Catholic Press!*"—"*the Liberty loving Press, the Patriotic Press of America!*" "*The elemental fire from Heaven, to burn up this land!*" &c. "*His (Frelinghuysen's) insolent assault and cry of!*" "*We won't give up the Bible!*" "*should put the country on its guard.*" I ask you to look at this new monster in America!" "*This is the new Native monster (the Bible) in all its hideous deformity!*" It now becomes the *Catholics of America* to look out and defend themselves, and not allow this rampant fanatical to attack Bishop Hughes!" &c. "If they attack us, we are able to defend ourselves; we will next allow England to shoot them down at Texas and Oregon, and then we are ready to shoot down England ourselves!" "*Frelinghuysen and his fanatics and bigots.*" "This is the whole history of the outrageous villany at Philadelphia." All this; aye, a constant stream of such insults, bravado, Billingsgate, slander, and threats, is uttered by these foreign Roman Catholic presses among us against Americans, American Republicans, the Bible, our public schools, &c.

In relation to this Philadelphia tragedy, the following from the Philadelphia Sun, is true and just. It accords with the expressed sentiments and decisions of *eighteen other papers of that city*, the decisions of the *Grand Jury*, and other legal and grave bodies of impartial citizens, who examined all the particulars, and not the few *ex parte* facts in the case.

"Is there any power of language that can express the just horror which every virtuous mind must feel, at these barbarous murders of men who were quietly engaged in the performance of a sacred right, under the guarantee of the Constitution and the protection of the laws? What was the provocation, what the offence on the part of the Native Americans? To attend a public meeting—to discuss their rights and defend them—to debate their wrongs and redress them—peacefully, constitutionally, and quietly. In so doing, they are interrupted by armed bands of foreign desperadoes, assaulted, beaten, and shot down!

"At this awful crisis, it becomes the duty of every American who loves his country, or sympathises with his fellow-citizens, to throw off all other considerations but those of self-preservation, and rally all their thoughts, feelings, energies, and affections in vindication of the fame of Republicanism from this foul reproach. We are contending for American rights—for the rights of humanity—for the laws of God—for the precious principles of the American Revolution, to secure us from the despotism of foreign renegades, whose weapon is physical force, and whose arguments are the bludgeon, the musket, and the pistol—who pause at no atrocity, who hesitate at no enormity, and shrink from no crime.

"The time has now arrived to ascertain on what terms we hold our liberties. This is no common affray, no everyday lynch-law atrocity. It aims at the extinction of the rights of conscience—it seeks to destroy the rights of man. The crisis is a solemn one."

They can shoot us down in the streets when unarmed and peaceably assembled; and all this is to be overlooked, slighted or forgot in the enormity of our offence of defending ourselves. We must not resist! They may tear in pieces and trample under their feet our national banner; and yet all this, too, is right enough, and we must not dare to resent it! Oh no! But, as a writer says, "we will tell these recipients of our country's bounty that our flag was made to wave over the *free*, and not to enshroud in its tattered folds, the mangled corpses of our murdered brethren."

The Vice President of the "Irish Repealers," of Boston, well expressed himself and associates, by saying, among many other equally foreign things:—"The English missed their figure when they supposed that by sending their Irish subjects to America, they got rid of them. It was not so—we are *Irishmen still!* We are now able to work for good old Ireland." And so they raised \$125 on the spot for O'Connell, and received a letter from him with six rounds of cheers, (eighteen in all) which letter acknowledged the receipt of one hundred pounds, previously sent him by them—but which should have gone to support their pauper countrymen in our Alms Houses. They have raised \$1,000 at a time at their meetings. A leader, and formerly the President of the Repeal Association in this city, Mr. Emmet, was one of the very highest officers in our city government; and he has received from it over \$70,000! How much more consistent and *American* it would have been to have given this to an *American*, to have helped paid his tax for the support of foreign paupers, and to have saved any of it from going into the pockets of O'Connell, the slanderer of Americans. All this, and the vast amount of other funds, is raised here, as they say, "for O'Connell and *liberty!*" But who ever heard O'Connell or any of these Repealers advocating liberty in a slavish and tyrannical Catholic country?

The abusive slanders recently and publicly cast upon a distinguished and worthy citizen, notwithstanding he had been to them a benevolent friend, is an example of their characteristic ingratitude. But this is to be expected by all who are supposed to stand in the way of their selfish and ambitious foreign purposes. The particulars we have not room to notice, but our citizens will perceive that we allude to M. M. Noah, Esq.—Who among other things was stigmatized by them as belonging to a proscribed race, &c.; and yet this man had let many of the poor wretches out of prison, and paid their debts during the prevalence of the yellow fever in this city. He states, however, in reply to their slanders, that, as early as 1817, the "Irish patriots," as they are called, who fled to our country for their lives, and who "received a cordial welcome," at once determined to *take the control of matters into their own hands*; and they assembled at Tammany Hall to insist on the adoption of a political ticket of *their own making*. In the midst of the riot they cried "*down with the natives!*" and when ejected from the wig-wam, they went over in a body to St. John's Hall, made another ticket for Assembly and county officers, and *ran it!* Men *not a week in the country* attended this meeting," &c. This was the character of those "Irish patriots," and this is, ever has been, and ever will be the character and gratitude of such foreign "patriots." They care only for their own foreign interests, their own country, and their own countrymen, and this is the length and breadth of the *patriotism* they feel or manifest. If the writer *then*, as he says, "made up his mind that, unless some legal check was interposed to this foreign influence, Americans never would be able to select their own rulers," how much greater reasons are there for thinking so *now*? And in 1822, when these "patriots" were asked by the Democratic party to aid in the election of

this benevolent gentleman to the office in which he had done them so much service, these "grateful Irish" could not vote for a Jew, and "could not allow a Jew to hang a Christian." Accordingly, they selected an *Irishman* for the office, and by selling themselves to another party, they succeeded in electing him!

This is their gratitude, their "liberality." This discerning writer concludes by saying, that "our uneducated Irish (and these constitute nine-tenths of the whole), are slavish, bigoted, violent, and intolerant, and are always under the control and direction of leaders. If they are educated they will at once reject the influence of the Jesuits. The Native American party (of which he is not one), to do them justice, are in favor of conferring on them any right but immediate voting." &c. He says further, "Irishmen are everywhere Irishmen; we cannot make Americans of them," and, in alluding to their calling him a "political Jew," he says, "it comes with a very bad grace from a body of men whose religion has been political and temporal from the days of Constantine to the present moment, and whose power, for fifteen centuries, has been everywhere marked with proscription and blood! No set of men are more determined to achieve political power, none who so industriously confederate for that purpose," etc. And this is just what Jefferson said they would do.

A paper of our city holds the following just language, though prompted by private pique, and itself under the same base influence; but "when rogues fall out," &c. Oh, for an *independent American* press!

Thus mated, have these fugitives from the workhouses and stews of Britain, set themselves up in our midst, and, by the aid of a press and types, assumed to themselves the supervision of our glorious Republic—its interests, constitutions, laws, and public functionaries. From the President of the Union down to the commonest tip-staff of our wards; from the most important national measures to the most insignificant metropolitan affair; to all and of all does this precious gang of foreign vagabonds assume to dictate, commend, condemn, denounce, vilify, misrepresent, ridicule, and libel. Our most brilliant and esteemed public men, and our most prominent and venerated private citizens are insulted and ridiculed by them; our institutions and our laws are made the themes of low jests and infamous saires by them; and our public officers, from the highest in the land to the lowest subordinate of the humblest village, are by turns libelled and laughed at; commanded and cajoled; scoffed at and solicited, reproved, commended, or reprimanded; insulted, ridiculed, and fulsomely panegyricized; as suits the whims, the caprices, or the interests of these foreign vampires. Is it not time that our authorities put forth their strong arm to protect our citizens, our common country, and our political and civil institutions, from this band of dangerous and disgraced British vagabonds! The voice of the American press and the American people is unanimous in its call for such an interference on their part, in behalf of the public peace and safety, and of public decency; and it is a happy thing for this city, and the country at large, that not only reproof, but still more efficient measures have been adopted by our criminal court to abate this imported nuisance, and relieve our community from one of the most obnoxious and dangerous pests that ever fastened itself with leech-like appetite upon this or any other body politic.

Notwithstanding the *native* purity of our institutions and all our benevolence for transported paupers and criminals, they treat us* in high places abroad as well as by their presses, with the utmost contumely and slander. A *noblesman* says of us, "Every male, from 14 to 16, carries a Bowie Knife, to enable him to be judge and jury, and the executioner of his own law! The American people are driven to commit *open murder*, because their laws have not force sufficient to protect them! I openly detest their government, because it is a tyranny! I have reasons to assure your lordship, that the people secretly detest their government as much as I do!" This is common language there; but if we were to refuse to provide for no more of their paupers and criminals, we might convince them that we still bore some regard for our interests and for our government. The manner in which Americans and their institutions have been slandered abroad, and especially by foreign itinerants, who have partaken largely of our courtesy and bounty, is too well known to need comment or quotation, and it is too disgusting withal to think much of. It is to be hoped that Americans will have learned how to use this class of foreigners hereafter. The hate of foreigners, of us and our institutions, has continued from the first settlement of our country. Let any one read "Walsh's Appeal" to learn the cruelty and contempt with which they have treated our fathers, our institutions, and everything American. The influence given to foreign capitalists and aliens by the investment of \$200,000,000 in our public works, must necessarily be just cause of alarm. Besides, their numerous private companies, with extensive capital

and influence, have immense control over our natural resources and institutions in all parts of our country.

An *English* adopted citizen says, "the people of England would never permit the descendants or the *Plebian puddle* (our fathers) to rule them"—very courteous; very. We would not, and we *did not*, permit the *lordly aristocrats* of England to rule us.

The London Times, in its Billingsgate tone against the United States, coolly calculates

"1. The breaking up of the Union by detaching the Southern States from the Northern and Middle States. 2. The destruction of the resources of the Northern and Middle States." He then adds that the best policy for Great Britain to take, would be by "excepting the South from a war, and blockading the North in the strictest manner—we should *destroy all the investment* in cotton factories in the North; by depriving *them* of the raw material we should deprive the North of one of its strong motives for a war with England, which arises from the progress which its manufactures are making; and as the foreign countries which they supply (viz., Morocco, South America, Eastern Seas, &c.) would no longer be supplied by them, we should be creating new openings for our own manufactures."

The writer states that he has placed a plan for conducting a war with America, in the hands of the British government, who have highly approved of it.

But the North American Review says of our relations with England,

"It is not safe any more than it is right, that we should acquiesce in encroachments and affront from any quarter, however formidable. It is not safe, because to yield to them is at once to invite their repetition and to abandon our vantage ground, by impairing the strength and spirit which will be ultimately needful to repel them. Security is only to be found in a cool vigilance and determination, and in them it is to be found; we are not a people needing, or likely, to distrust their efficacy in any troublesome posture of affairs."

We can have no stronger evidence of the undying attachment of men for "their own, their native land," than that exhibited by "Irish Repealers," and, of course, no better evidence of their incapability of having anything to do with the control of the government of any other countries. It may be said that an Irishman or Englishman is just as well qualified to administer the government and laws of the United States, while yet a resident of his "native land," as that he is qualified here; for he feels none the less attachment, as all experience and observation show, for that land, because he happens to be in another. Why, should we not, since this is the case, admit then, all Europe to vote at our elections, and make and amend our laws to suit their pleasure? So far as love of country is concerned—and that is the great object of consideration, we might just as well send our ballot-boxes to Europe for the votes of foreigners there, as to yield them up to foreigners here. The mere locality is nothing, if the love of country, the necessary principle, the motive, the intelligence, &c., be wanting in a voter here. In this, what advantage has the mass of foreigners here over foreigners there? A vast many more there are intelligent, and know more of our country, our policy and the nature of our institutions, than the mass here, and who, consequently, would vote more understandingly. It would therefore appear much safer to trust to the judgment of enlightened, liberal-minded foreigners in Europe, so far as these essential principles are concerned, than it would to the stupidly ignorant, the bigoted and prejudiced priest-ridden foreigners here. The love of country, as we have shown, being the same, that is, of a foreign country, the superior judgment, liberal-mindedness, morals, &c., of the one, would evidently predominate over the characteristics of the others.

As to the necessity of a man's voting for the laws and government under which he may have placed himself, which is the argument of foreigners and their advocates, we see no more force in it, if disqualified for the above reasons, than there is in a child's exercising all the powers and functions of manhood, politically, socially and physically. Until his majority, however, the laws and common opinion dictate his incapacity to govern himself and others, for the reason that his experience and intelligence do not qualify him to do so understandingly. To *understand* a thing, therefore, is to know how to use it safely and usefully, either for the advantage of one's self or others,—not because one happens to be placed in relation to a thing. This is the doctrine, and the doctrine which is applied to youth by the common opinion of mankind, and which for the same reasons is applicable to foreigners. Our youth, however,

possess all the advantages over foreigners, in their love of country; their morals, their acquaintance with our institutions, and the absence of all foreign religious, political, or local prejudices and prepossessions. An American youth, therefore, is qualified, and essentially better qualified to exercise the elective franchise, than the mass of foreigners who exercise that exalted privilege. Hence the reasonableness and the necessity of an amendment of our naturalization laws, so as to require a longer period of probation with foreigners. How much safer it would be, generally, for American youth to vote at sixteen or eighteen, than for the class of foreigners we have been considering!

It has been well asked, in view of the innate love of country, "Is there a foreigner in America—do you, reader, know of one—who will acknowledge that he does not love his native country better than any other in the wide world? If there be any so lost to the influences of those natural affections and that love of birth-place which God has planted in every breast, he is at cold-hearted wretch, and deserves no home or heritage in any land. And, for those who still retain that sacred love of country which, born with us, attends us to the grave, we simply ask them whether it is just that, in America, where *all* depends upon the popular will, they should ask or receive the same political rights with the native born? Let every intelligent foreigner answer this to his conscience."

This, their paramount love of native land, was expressed in a letter from a repealer the other day in their Romish organ. He says, "*Our homes in the Emerald Isle*"—"my still loved native land;"—"sweet named Association of Repealers"—"Ireland, our happy land." Another talks about "*the duty I owe my native country,*" etc. Surely they are better "natives," if not "better Americans," than we, native Americans, "the spawn of Puritan bigots." We, united Americans, bear no comparison, it might seem, with "United Irishmen," in love of "native land." Well, let them love their native land, their "brother Irishmen," etc. We expect all this, and we do the same things ourselves when in a foreign land. But let them let the laws and institutions of *our* native land alone. When at "home," they may do as they please with *their* native land, its laws, and its people, and *we will* do the same when at "home" with *our* native land, etc.

It is grossly insulting to our countrymen, and it is designed to be so—to be told at large meetings of these foreigners, that we have no right to petition Congress for an amendment of our naturalization laws, and that *our* Congress has no right to grant our petition! etc. Even in the interior of Missouri, these anti "alias" better Americans, have spoken out their hate of, and opposition to, native citizens, and,

Resolved, That we call upon all Germans residing (!) in the United States, and admonish them, most earnestly to join us, in taking measures to oppose propositions (petitions to amend the naturalization laws), holding in detestation all reason and higher considerations of civilized nations! And to prevent such "a calamity to our countrymen (!) and all emigrants! we request them to call meetings and petition Congress that the prayer of the Native Americans be not granted!"

Resolved, That a Committee of vigilance and correspondence, consisting of 12 persons, be appointed to enter into correspondence with our German brethren residing at distant places, to watch the proceedings and movements of the Native Americans out of Congress (!) on this subject, etc.

Mark the language and design of this! All these things, countrymen, tend to one end—the subversion of our liberty!

A foreigner, in publicly attacking native citizens for daring to petition, and Congress for daring to entertain the prayers of our countrymen for an amendment of the naturalization laws, compares us with *savage nations*, as does the *savage* author of the "Appeal to Voluntary Citizens," and he makes us suffer some, as he imagines, by the comparison. He asks "What right we have to exclude foreign paupers and criminals,—if we have forgotten that *we came from the dunghill*, from the loins of brigands, refugees, and felons, and that Providence has reserved this country as the grand reservoir for the redundancy of Europe," etc.

Thus, then, we are told that we must consider our beloved country as the great slough-hole for the deposit of the world's filth; that our fathers, instead of being the pure and exalted patriots, the wise, the moral statesmen we had sup-

posed them to have been, were "*brigands, refugees and felons!*" and that we "came from the dung-hill," etc. Heavens! has it come to this? Who among us, having a particle of those men's blood coursing our veins—and for ourselves, thank God, we have that which has flowed through and animated seven generations of American hearts, as well at "Bloody Brook," "Bunker Hill," and the "war of '12," as in "the American councils"—can sit still and hear our fathers and ourselves thus slandered? Up, up! countrymen, and defend the memory of those you love and revere; defend yourselves, your posterity, your country! Throw back these foul calumnies in the teeth of the foreign vagabonds who utter them, and to whom you too tamely barter away your birth-right! Drive the base slanderers from the free and pure air they contaminate, to that of the stews and dungeons alone congenial to their natural rottenness.

Why! foreigners do indeed think that it is and that it should be our sole ambition and study to please and satisfy them, and that we must not interfere with their interests, their supreme wishes and pleasure. Well, well, countrymen, perhaps it should be so! Perhaps we *must* sit down like craven idiots at the feet of these foreign vagabonds, tamely receive their lash, and lick the dust trod upon by those "born to be our masters!" But *we* are not of that number.

Well did Jefferson say, in view of such things, "Foreigners are the most dangerous foes of our free institutions." And well may Americans inquire, in view of them also, if we live in a conquered country or not, and whether we shall not flee to some other, to secure those rights and that liberty we vainly supposed ourselves possessed of.

Besides the inflammatory and insulting language used against Americans by these foreigners, there are some corrupt Americans (so called), demagogues, who are often employed to address them, where they understand our language sufficiently well to be thus addressed. Others cater to their base prejudices, to cheat the wretches of their votes. One of these party hirelings lately addressed to them a pamphlet under the specious title of "*An appeal to voluntary citizens,*" filled with all the party and foreign slang so well calculated, as designed, to suit the depraved foreign maw of his readers. In this, native Americans are treated to the slander so characteristic of himself, of foreignism, and of the natural prejudices and hate of foreigners. Our pamphlet, too, is "*an Appeal,*" but not one to *necessary* citizens; not to *foreign* prejudice, ignorance and vice. No; it is one to *native Americans*, proud of being born upon the soil purchased and made sacred by the blood of their fathers; one to our intelligent, moral, liberal and patriotic countrymen, proudly rejoicing in the inheritance of that glorious birthright they are disposed to defend against the attacks of these "voluntary" foreigners; and which this hireling slanderer has disgraced.

The only thing further remarkable about that "appeal," is that there are to be found men, American or foreign—that there is a man who would thus sacrifice all of which an American ought to be proud, to party interests and foreign prejudices. Another demagogue, no less distinguished in his party madness and soul-enslaving devotion to the same groveling means by which to earn the votes of foreigners, is suffered by the providence of God to control a public press in this city. The examples of his foreignism and abuse of his countrymen, to gratify the basest prejudices of his few foreign readers—*few*, we congratulate our countrymen in saying—are daily; but that of traducing, vilifying, ridiculing the heroes of Bunker Hill, will not, as it should not, soon escape the recollection of our countrymen. Are we to be tamed down, our perceptions of justice stilled, our eyes blindfolded, or ourselves lulled into the sleep of death! The time has gone by when foreign Jesuits can drug us with this fatal draught, or lure us into their secret snares. Let no American who regards the safety of his country, allow himself for a moment to be deceived by the cunning artifices of foreigners or political demagogues—men who would hush you by a childish fear of their ghostly aspect, the more fatally to stab you from under the cowl. The world has seen enough of this—every intelligent American ought to have seen and heard enough to guard him against these stealthy arts of an enemy. Beware, then, Americans! Fear not to bring your foes to the broad and honest light of day, and there boldly meet them in defence of your rights and your country!

Foreigners sometimes seek to obtain influence in certain American associa-

tions where their influence can be felt. So strong had that influence become in a certain association in this city, that it ruled triumphantly, and the charge of its affairs and property (in opposition to an *American ticket*), was placed in the hands of the Irish Canadian agitator, McKenzie, a notorious alien and renegade, who sacrificed so many Americans in his Canadian burletta, but who was ever careful to keep himself out of harm's way, yet who now lords it over us in his office in *our Custom House*. The example of a foreigner claiming to be elected Doorkeeper of the New York Assembly, last year, *because he was an Irishman*, was a little too fat for the stomachs of a New York legislative body; but party may force them to gulph down such things ere long, and even to give them the *preference*, as demanded on that occasion, when fifty good *Americans* begged for the place. Their great effort seems to be to secure office, even though it sometimes be without emolument; and they always bring the whole of the votes and influence of *their* countrymen to operate in their behalf. This is illustrated by the fact of all the Irish voting and clamoring for Gen. Jackson, *because he was born of Irish parents!* Had he been the son of a Revolutionary hero, you would have seen none of that Irish enthusiasm, so prevalent all over the country in his behalf. Everybody knows this. What do they know and care for American Revolutionary patriots? Their country and countrymen are all in all with them; and it matters not what character a man has, or what his qualifications may be, if he be *Irish* or born of *Irish* parents. This is *proof* of their being "better Americans!"

At an election not long since, in a neighboring town, out of thirty-nine public officers elected, thirty-three were foreigners! The majority of the officers in this city, before the last election, were believed to be foreigners. Two thirds of our city watch were said to be foreigners. The majority of our consuls abroad, who have so many national interests and those of so many American seamen under their charge, have been, almost ever since our independence, foreigners! A large proportion of the clerks and sub-officers at Washington are foreigners. There were sixty-two of these high in office there, several years ago, and those, too, who have been the bitterest enemies of the American party at Washington. One of these, while thus holding office over us, and in addressing a large body of his Irish countrymen; said, in addition to a long trade of abuse against native citizens, "*We (Irishmen) excel them (Native Americans) in all the noble and generous virtues of the heart. They are the very helots (slaves) of this happy and independent Republic, who try, like their Grecian prototypes, to obtain respectability (!) on the ruins of those born to be their masters!*" How grateful must be such a traitor for the office given him to rule over, and thus abuse us! This haughty foreigner turned out of employ an American clerk, *under him, because he became a member of the Washington Native American Association*; and, though *petitioned* by many of the most respectable native citizens of Washington, he refused to reinstate him!

Foreigners are also aided by the constant and zealous efforts of large associations of their countrymen in our cities, in procuring employment for new alien comers, and by their arts and the reduction of prices, they succeed in ousting Americans, and in filling up almost every new place which occurs. During little over three months, one of these societies procured places for seven hundred and eighty-eight persons, half of which were obtained, undoubtedly, by the removal of Americans. An instance of the manner in which they worm themselves *into* employ, reduce the price of American labor, and thus worm Americans *out* of employ; we might cite in one class, viz.: that of the 38,561 seamen shipped in one year at the port of New York, *only 2040 were Americans!*

Their adherence to one another against Americans, is shown in the fact, that an American, on paying the Irish laborers on a section of canal, found great numbers claiming pay who had not been employed, he therefore refused their claims. But they sued him. "Oaths were heaped upon oaths," the account says—"the whole party swearing for one another! One Irishman, who had solemnly sworn to a fact, was afterwards told that it militated against his countryman's success, and he returned to the judge and desired to *reverse* his testimony, declaring that he had *made a mistake!*"

N. B.—Because he promised to break down the American Republican party in New York

Foreigners are constantly boasting, too, of the achievements of their countrymen during our Revolution, and arrogating to themselves great praise and extraordinary *rights* in consequence. This silly boast, when scanned, is the veriest humbug with which they continue to deceive our countrymen. Where there was *one* who was of service to us, there were *one thousand* who were our enemies, and helped to shed the blood of our fathers. Of course all the enemies against which we contended, were foreigners only—Montgomery, ceaselessly lauded by the Irish in this country, did little or nothing essentially important to our country, as his life shows. His attack upon Quebec was without orders from his superior officer, and was, undoubtedly, a rash, misguided, and consequently, fatal act, and what is more, it sacrificed the whole of *our own countrymen* who were with him in that hopeless attack. Now what else than this fatal thing did he do for America? And had he done anything, would it have compensated for the American lives he sacrificed on that occasion? And *why* was he friendly to our country at all? Why, *he married an American lady, with a princely fortune!*

The French, to whom we owe some courtesy, arrived here *after* we ourselves had fought all the battles on which our destiny depended; and it has been well said, "they never thought of our independence, but only of the question whether we should belong to the English or themselves?" Their subsequent desire to make war upon us, proves this. And, further, the whole of our debt of gratitude was paid dearly in dollars and cents, and that also of other nations, long before our national debt incurred by the revolution was paid. Besides, our trade with them was more to their advantage than all the aid we ever received from them; and this paid them better than any other nation ever did.

The appointment of foreigners to office, early excited the fears of our countrymen; and, if it did so *then*, *how much more should it now?* Washington, in a letter to Mr. Morris, says, "this is a subject of *great importance to the well-being of the United States*. The lavish manner in which rank has hitherto been bestowed upon them, will certainly be *productive of the evils*—either to make us despicable in the eyes of Europe, or to become a means of *pouring them in upon us like a torrent, and adding to our present burthen!*" He says, also, that our countrymen of merit "*will not submit much, if any longer, to the unnatural promotion of men over them, who have nothing more than a little plausibility, unbounded pride and ambition,*" etc. After speaking of their character &c., he questions "whether it is consistent with justice or prudence, to promote those military *fortune-hunters at the hazard of your army!*" And further, "they are men of great ambition who *would sacrifice everything to promote their own personal glory, or are mere spies! who are sent here to obtain a more thorough knowledge of our situation and our circumstances, in the execution of which I am persuaded some of them are faithful emissaries,*" etc. He then particularizes two or three, and concludes by saying, "*I do most devoutly wish that we had not a foreigner among us, except the Marquis La Fayette, who acts upon very different principles from those which govern the rest!*" so much for the foreign office-holders and revolutionary services about which foreigners are eternally boasting in this country.

It is worthy of remark, in this connection, that although Gen. Green was the idol of his army, a conspiracy was gotten up in it, and a correspondence held with the British to deliver him up. It was detected; the ringleader was shot, and twelve of his associates deserted; but "*among the conspirators not one native American was implicated!*" Such were "the foreigners of the Revolution."

Well has a very distinguished U. S. Senator said, "But the member from Penn. has alluded eulogistically to foreigners. Does he mean to compare De Kalb, Steuben, La Fayette and Pulaski with *the hordes of foreign paupers that are constantly flooding our shores. There were other foreigners who mingled in our revolutionary struggle,—but on the other side!—Hessians!*" etc.

In relation to foreigners holding offices over us, it may be asked why it was that the framers of the Constitution precluded them from becoming Presidents of the United States, and since that, by a salutary amendment, from becoming Vice Presidents? Now, *if it was right to exclude them from these offices, why is it*

wrong to exclude them from other offices? The reasons are the same in all offices. Why then draw the distinction? Either it is wrong in the one case, or it is right in all cases? There is no avoiding this conclusion. The Constitution should be altered to admit them to be Presidents, or it should be altered to prevent them from holding any national office. But it should not be forgotten that a foreigner may become the President of the United States, notwithstanding the provisions of the Constitution to prevent such a calamity. The Speaker of the House of Representatives, it will be seen, takes the place and discharges the high duties of President, in case of the death or disqualification of the President and Vice President. Hence Levy, an alien, or Owen, an Englishman, or any other foreigner now of that body, may become President of the United States.

But, taking the United States and State Constitutions as they are, they evidently and wisely contemplate that, Native Americans being alone qualified to make our laws and administer our government, they alone should be appointed to office. Common sense, common justice and common safety justify and approve this provision. Depend upon it, however, an effort will be made, so soon as foreigners feel themselves strong enough, to blot out from that sacred instrument the salutary, the saving provision which prevents them from being Presidents of the United States, the wisdom and caution of our fathers to the contrary notwithstanding. These remarks equally apply to the exclusion of foreigners from becoming Governors of some of the States, as provided by their Constitutions.

Foreign influence is seriously manifested by the innumerable medical and other quacks, who throng our country. Many of the most ignorant and knavish fellows come here, and by means of the most shameful arts and shameless assurances, the parade of a few foreign and technical names with falsehood and puffing, succeed in humbugging our citizens most outrageously. Examples are innumerable. Who has not heard of the "Fire King," who could not write his own name? We have heard him unblushingly boast of cases of deception disgusting enough, one would think, to sicken every American of foreign quacks of any kind; and yet he paraded the title of M. D., and actually granted the title to others for \$25 each! The "Pill Man" has made hundreds of thousands of dollars out of Americans, by the simple composition which a child may make. Being a mere adventurer, and out of employ here as a laborer, he was told one day by a foreign cony, "to humbug the damned Yankees;" he did so, and made his fortune; with the title of M. D. We have innumerable cases before us, of this kind, in this city. Another was an hostler, and came to this country, like tens of thousands of others, to "seek his fortune." He contrived to be a military aid while yet an alien; and declaring himself a surgeon, "set up in the eye business," and made a fortune also. But we cannot begin to particularize among these foreign quacks, nor can we enumerate the evils they have inflicted on suffering humanity, or sufficiently condemn their impositions on Americans. The country is literally flooded with foreign empyrics and quacks, knowing that Americans foolishly regard things foreign, however worthless or pernicious; as possessing superlative merit. Hence Americans themselves assume, oftentimes, some foreign name or title for the sake of gulling their countrymen the more readily. How long before our countrymen will have done with these foreign medical knaves, and humbugs, and their nostrums? Advertising is a substitute with them for merit; and this, it is seen, they use *in catenso*. With \$1000 for advertising and 6 cents for medicine, one of these quacks has said he would make a fortune out of the Yankees.

The prejudices and exclusiveness of foreigners are manifested in their demanding to have their children taught in their own peculiar interests, habits, and even in their own foreign languages, and that, too, at the expense of Americans. In this audacious demand, they find some political demagogues sufficiently slavish and anti-American to support them. Such, we need not say, are traitors, both to our own countrymen and to foreigners themselves. They combine with foreigners to preserve all their foreign feelings and interests, and to prevent them from being Americans. One of these interested and political

demagogues may boast of having been, by some unaccountable mal-fortune, the Executive of this State, though he will find in this no excuse for his narrow, selfish, anti-American and emphatically *small* views. He and they have already justly sunk into their natural and merited littleness and contempt with a virtuous and patriotic people. Thus to perpetuate foreign distinctions and to hedge foreigners in, around and out of the sympathies of the American people, is to build up a polyglot Republic and babelize our country. None but foreigners and such demagogues would do this.

How admirably *consistent* is this gubernatorial demagogue, this *co-laborer* with foreign priests in the destruction of our public schools and all principles of *American* education! Hear him in his *inaugural* message! "*It is indeed by their labor, and by that only, that foreigners render any service to the United States; and it is the duty, as it is the just prerogative, of the American people to confine them to this, their only proper vocation in our country!*" This language, fellow-citizens of New York City and State, was well enough spoken by Wm. H. Seward then, perhaps when he wanted the countenance and votes of Americans and honorable men, and when he might have been less corrupt, withal. But what does he say, and what is he doing now?—Wandering and haranguing the Irish throughout this State. Those closetings with, and promises from Roman priests, too, have not been obliterated from our memory, though they may have been from his and that of his *infin schutes*. This same political demagogue compares the heartless agitator of Ireland, and bitter enemy of America, to our own great Washington!—"the Washington of Ireland!" &c. Compare the acts of this fellow with those of Washington! But the comparison is in keeping with the author of the "letter of Repealers to O'Connell," Wm. H. Seward; whom the Irish flatter, because his mother was Irish! Oh! how much better than if he had been born of *American* parents! The language of a distinguished State Senator on the *Registry law*, is more *consistent* at least. "Most of them are paupers, strangers, and sojourners, * * * who contribute not one cent to the maintenance of the government, and are not found, save on the day of election," &c. "They swear falsely with perfect impunity, as respects punishment in this world, and, according to whose faith, perhaps, the price of a day's labor gives them absolute security for the next."

Such demagogues have declared openly before the greedy foreign aspirants for power that "*foreigners are more entitled to the rights of suffrage than native Americans.*" Such infamous doctrines are designed to sink Americans to the condition of *foreign slaves*, and to urge them to ride over us rough-shod. It encourages the masses to pass resolutions "denouncing any associations in which none but native born citizens are recognized," and it emboldens foreigners in the continuance of their own innumerable associations and armed bands, in which *none but foreigners are recognized!* The demagogue from another county of this State, who, in Congress, brought in a bill to naturalize foreigners in two years, that he might secure the votes of refugees, and felons from Canada, to retain him in place, showed the same foreign *Hand*. He who, to secure the mayoralty of Detroit, became "the friend and *Pitcher*" of the Irish, and *President of their Repeal association*, is another of these political demagogues. Out of this, the Irish made capital in this city, by threatening the Democratic party that they would be served in like manner if they did not give them office, and thereby "*evince their gratitude towards us!*" (See Freeman's Journal.)

The petty demagogue, too, who to earn Irish votes for his father as President of the United States, (a *President*, who, by proclamation, sent out to all Europe for "*whomsoever he may meet to help him maintain our government and laws,*") *foreignized* himself, presided at meetings and conventions, and became *president* himself of "*Irish repealers,*" &c., is another of the mess of "*small potatoes,*" demagogues. As in Ireland, they stimulate the repealers to riots, and also to enact at their conventions the raising of large Irish armed forces here to proceed to fight the British government! Other demagogues are unfortunately allowed to control the public press, and a large proportion of these in our cities, where tone is given to public sentiment, are foreigners. Among these, and the most unblushing anti-American, is the editor of the Albany

Journal. These foreign journals and demagogues, among other slanders and falsehoods, which they know to be such, say that the object of American Republicans is to *disfranchise adopted citizens*. Every one knows, however, but the poor, ignorant, prejudiced foreigners, that our objects are entirely *prospective*, and that we deprive neither the alien nor the adopted citizen of a single just right; but, on the contrary, would add to their privileges and the real advantages of those hereafter to come here. And shall such foreigners and political demagogues forbid us doing this? Some of these demagogues, too, are now busy all over the country in addressing foreign bands and forcing into their already prejudiced minds every species of slander and falsehood—hugging them to their bosom, flattering their vanity and love of power, their prejudices and ignorance—to steal from them by such knavish tricks their votes at the ensuing election. Shame!

Another demagogue and "great beggar-man," *O'Connell*, by his ceaseless and noisy "agitation" is keeping alive foreignism in our land. He calls on "his countrymen" in America to arraign themselves against our institutions, and encourages them to break down our public schools and cast our Bible into the streets! He has denounced Americans and their laws by the foulest curses and says, "*if, as the poets say, there be in hell a depth still more profound, that depth would I reserve for the Americans!*" And this is the "Beggar-man," who receives such large sums from the poor Irish in this country and elsewhere to the amount of \$200,000! Well he may *agitate*, when thus liberally fed. How would it do to send part of this back to help pay for the support of his pauper countrymen here, for which Americans, whom he curses, are so enormously taxed! Another calls a meeting within the "cradle of American liberty," Faneuil Hall, Boston, and there offers up reiterated shouts with "his countrymen," for the civil and political tyrant, *the Pope of Rome*. Another—Bishop Hughes of New York, a political as well as ecclesiastical demagogue, is engaged unceasingly in stirring up the spirit of national and religious prejudices and constant agitation among his countrymen, and in arraying them politically and religiously, against our countrymen and our institutions. He confesses that he holds in his hands the infuriated masses of madly bigoted foreigners who only wait his nod to "let slip the dogs of war" upon our defenceless native citizens! Think of it, countrymen!—A leading demagogue of the church and of the political arena, openly and shamelessly declares in our public papers, that during the late excitement it was by his *mercy* that he restrained an immense foreign mob in our city from wreaking its deadly hate upon our native citizens! This is a startling proof of the power of foreign demagogues in our midst! Think well of this, we say, countrymen! Let it sink deep into your hearts; and, if it does not stir you to timely defence, there is no hope for you or your country!

He, too, was the man, who led on his foreign masses against your public schools and against the Bible! He now contends in the public papers that the results of reading the Bible are the moral depravity and crimes of citizens, and argues from that its expulsion from your public schools. A public paper with a foreign editor too, justly asks, in view of his public discussions against our citizens and our schools, his egotism and slander, "what it all has to do with the Bishop's share in originating and fomenting that accursed spirit of religious animosity which produced such terrible results in Philadelphia!" "His is the spirit," continues the writer, "which established the Inquisition and lighted up the flames of persecution." This demagogue hypocritically gave out as an apology for his late discussions that his life had been threatened, and availed himself of the occasion to inflict upon the public numberless columns of foreignism, bigotry, and slander; when, lo! it turned out that his epistolary apology was a *humbug*; a jesuitical artifice, to excite sympathy, prejudice, and ill-blood. But enough of this demagogue for the present. The Pope of Rome, too, is a demagogue of the first water. He is indeed the prince of demagogues, the universal demagogue, and he now actively plays his part in our country. His late bull against our countrymen, our institutions, our Bible and missionary societies, is the perfection of demagoguism. Let it be read by every American, though he may as well have spared his curses.

There are many such professedly *democratic* demagogues who clamorously contend, in the ears of foreigners, and for political purposes we know, that all immigrants, paupers, criminals, and what not, "should vote the moment they set foot on our soil," and that they are "better American citizens, *because they come here from choice, whereas native citizens were born here of necessity!*" Monstrous doctrine! Suppose this principle to be carried out by foreigners with these demagogues themselves, in all their business and social relations? How would they like the *practical application* of such doctrines in their houses and families, offices and old business arrangements? One of these "better Americans" fresh from the land of bogs, comes to the homestead, left to one of these new-light philosophers by his father, and on which he and his family have long been comfortably settled, and says, "mishrer, I am jist after taking possession of all yer grounds and buildings, hereabouts; so oust yer woman and childers in a divil of a bit, or I'll tip yer out with a tap of me shelelah. I'm a 'better' man than yerself, ye sees, and has a 'better' right o' the premeses." *Of course*, he will vacate at once. Perhaps his strange benevolent friend may want only to share in the charge and profits of the homestead, and of *course* he must comply. At first he may invite his strange friend to a seat at his table and its bounties; but this does not suit the bog-man; he must control his friend's household, and claim, as he is the "better" man, to sit at the head of his table, and have other things his own way. This might be applied to all business operations; but, as "examples are odious," we leave the *philosophy* of the doctrine as well as its *application* to those who propound or believe it. Such demagogues say that such *better* Americans as these "are of a class" of which, in truth, *we stand much in need!* Do we, indeed?

A writer justly says, "foreigners think this *their own country* as soon as they put their foot on the Island of Manhattan, and those whom they find here help them to keep up this feeling." But as to what foreigners *think*, we might say with a distinguished patriot and President of the United States, "I rely upon the good opinion of my countrymen, and care nothing for the opinion of those who come hither, 3,000 miles across the water."

The foreign papers established in this country, and edited of course by foreigners, take strong grounds against our national policy, as well as native citizens. They *boast* of being *foreign* in *principle* and *practice*. One of the largest and most popular among foreigners (The Albion), has for its motto "*Emigrants indeed change their places, but not their sentiments and feelings!*" Now, this is the naked truth. They show it, and fearlessly say it; but it would seem difficult to convince some Americans of the truth, though thus told it. Yes, this is the undying *foreign* motto, nailed at the masthead and boldly sailed under in our midst. Its editor is an *alien*, says the Courier and Enquirer, and "*the Albion is the best foreign paper.*" But this compliment was gratuitous, it shows its *foreign* character as well by its practice as by its motto, blazoned on its front. It is true that "though immigrants have *changed their places*, they still are *foreigners* in "their sentiments and feelings," but it is not *news*. Though they vote away our rights, or become our office-holders and law-givers, "they have not changed their sentiments and feelings," and, as the Courier says, they "maintain a *manly loyalty to their native sovereign!*" Would John Bull thus compliment an *American Republican* paper in *London*? But the motto is in keeping with its practice, sentiments and feelings, and we wish *Americans* not to forget it; for, being true, it is worth remembering.

The foreign papers here, too, are constantly dealing out their slanders and curses against us and our institutions, and yet they are obtaining their support among us, and are enjoying the advantages and privileges of our laws. "The Courier des Etats-Unis, a paper published in New York" says the Messenger, a southern paper, "is continually speaking disparagingly of the United States, condemning in *toto* everything as regards our moral, social and political relations, and yet it is fattening on the bounty yielded by our liberality. It is a crying shame, and we hope the eyes of the people will be opened to a sense of their degradation." For all this, however, the foreign editor has received "the Cross of the Legion of Honor" from his Royal Master, the King of France! Such is the *pay* for traducing our country whilst feasting upon our bounty!

The American Advocate stated some time since, that there were no less than *nineteen* papers in this city owned or conducted by aliens or recently adopted citizens, and that most of the reporters of these papers are of the same class. The chief of the above are devoted to foreign interests, and many are in foreign languages. These dictate to us the nature and spirit of our institutions, and *our duty* in relation to them. What must be your reflections, countrymen, in view of these facts?

The French paper in this city, advertised some time since for foreign officers and soldiers *for our army*; holding out promises of promotion, etc. This paper also, like its foreign cotemporaries in this city, has shamelessly abused native citizens, and called loudly upon his French countrymen to preserve themselves distinct from Americans, and to arouse and assert *their rights!*

The German paper in this city is continually calling upon the Germans to maintain their distinct character, and their "political importance," and also in calling meetings of Germans, "*for the purpose of devising means best calculated to oppose the intrigues of the Native American party!*"

One of these foreign editors, and the most abusive, fought against us in the British army, during the last war, yet he has been made a field officer in our city military, and he has obtained the admission of one of his foreign sons to a cadetship at West Point, and another as midshipman in our navy, over the heads, too, of hundreds of our sons, and some we know, of Revolutionary sires, long applying for the appointments, at the time. If this is not a disgrace, we know not what is; but it is a proof that foreigners are acknowledged to have claims superior to Americans. Shame! shame! Yes, foreign presses, their editors and advocates, can flourish here, but a native American press may be burned to the ground without a word or feeling of regret, and even by a foreign incendiary, as that at Washington. Others, too, may receive threats of violence, but it is all right, some think, if not a foreign press. The Potomac Advocate, on commencing the support of American principles, was threatened by foreigners in the neighborhood with destruction. At New Orleans, an American proposed publishing a paper to be devoted to our principles; but a number of foreigners in that city, combined to destroy it; and they threatened the proprietor, if he should dare to do it; he was therefore deterred, through fear, from establishing his paper!

Party presses quarrel with those of another party, and with one another, in their slavish struggle to get first and lowest at the feet of foreigners, and then to crawl like craven and cowardly dogs, to their whims and prejudices. The New York Tribune and Plebeian are examples of political slavery to foreign influence. It may be said of them, and many political leaders, with Sterne, "See what bargaining, intriguing, and shifting, he has been content to go through, merely to be thought a man of fair dealing—two grains of honesty would have saved him all the trouble; but, alas, he had them not!"

Shame on such Americans! "With one or two exceptions," says a Boston paper, "the press of New York is as much under English influence, as the press of London!" Several of these are so slavish in their anti-Americanism, that they have refused advertisements respecting American meetings, even after receiving pay for them, which *they hold to this day*. The Courier is an example. Others published forged letters, knowing them to be such, for the purpose of destroying the American party!

CIVIL POWER AND POLITICAL CHARACTER AND ACTS OF POPERY.

On this subject we had stated facts at some length, but we are compelled to omit the chief part of them on account of room. We cannot avoid saying, however, that it is the most important subject which can possibly interest the attention of our countrymen; for it is a lamentable fact that a large portion of them are fatally deceived in regard to it. In what little we shall now say on this subject, we shall have nothing to do with popery or catholicism, as a peculiar mode of worship, or as a religious creed, faith, or independent of its civil or political claims and acts, as that belongs to the theological discussion of the

subject; but we should not be, we will not be, deterred by artful and designing men, from defending our civil institutions, because it is their interest to shield their civil and political acts and those of their church behind their professedly religious faith.

Men are oftentimes obliged to speak of things which, but for their connection with other subjects, they would never discuss or allude to. The profession of any particular creed or rule of religious faith, unconnected with civil matters or the rights and interests of those differing in opinion therefrom, has justly been regarded as a right which no one in this country is justified in disturbing or destroying. We agree, in conformity with the declaration thus generally expressed, that every man should be allowed "to worship God according to the dictates of his own conscience," or, in other words, as he pleases. But there is a law, both of nature and of our country, providing that the dictates of no man's conscience shall interfere with, disturb, or destroy the opinions and interests of others; and this is paramount to all other laws or considerations, on this subject. If the worship of God according to the dictates of a man's conscience be to deprive another of his rights, his happiness, his property, or his life, then he is to be restrained and punished for a violation of justice and the law. The civil power is paramount, under this and all other good governments, to the ecclesiastical power; and the latter should never interfere with the rights and privileges derived from the former, but should ever maintain and defend them.

Our fathers never contemplated, when they framed the Constitution of the United States, that there would be those establishing themselves among us whose rule of religious faith and practice would prove inimical or opposed to the laws of the land. If they had any such in view, they believed their own obvious interests in this land of freedom, would deter them from manifesting their opposition; or they supposed that their numbers would be comparatively small, and that they would be prevented from carrying out their faith and opinions into practice. The sequel will show, however, whether they were right or wrong in their philanthropic views and feelings on this subject. They were especially careful to embody perfect freedom of religious opinion and modes of worship, in direct contradistinction to the illiberal creed and practices of the Roman Catholic Church, by which they had been so long and so murderously persecuted, and to escape which they had fled to this country. The opinions of the devotees of this Church being, that the ecclesiastical authority of their Church, and its supreme *foreign* head, is paramount to all government, all nations, rights, powers and interests, in every part of the earth, they are necessarily opposed to the spirit of our laws, and to the constitution itself; and whenever they have openly manifested their opinions on matters of state, it has been in direct hostility to our institutions. "Difference of opinion," says Jefferson, "is to be tolerated where reason is left free to combat it." But where do we find reason "left free" with the mass under Romish priestly influence? Is it in Italy, Austria, Spain, Portugal, the East Indies, Mexico! and is it any more "free" with such here than in any one of those countries?

That the Roman Catholic Church in this country professes, in conformity with the dictates and dogmas of its head, to be the "Mother Church of the world;" and that, as a primary principle of its "unalterable faith," it has the privilege and authority, both from God and his professed representative, the Pope, "to exercise *temporal* and spiritual power," no candid and intelligent American will deny. This power has been claimed from near the beginning of this Church to the present time, under all circumstances and in all places; and it has uniformly been exercised when and wherever its physical power has been equal to its designs, in the most tyrannical and barbarous manner. Its assumed rights and authority, in this respect, has never been annulled or relaxed in this country, any more than it has in any other country. But let us notice a few *facts*, as to the claims and the exercise of temporal power by this Church, and then let every candid American think and act for himself.

It should be understood distinctly that this church is essentially politico-ecclesiastical. The Pope is a *temporal sovereign*, claiming a power paramount to all

kings and governments of the earth, by which he can nullify all their decrees and absolve all their subjects from allegiance. Pope Sixtus V. says against King Henry, "the authority given to St Peter and his successors, *exceeds all the powers of earthly kings and princes*; it passes *uncontrollable sentence upon all*" &c. He then says, "*we* deprive them and their posterity of their dominions and kingdoms, absolveth their subjects from their oath of allegiance, and forbideth them to pay any allegiance to them" &c., "and do charge and forbid all and every of them that they do not *dare* to obey them, or any of their admonitions, laws and commands!" What would be thought of a Protestant Bishop, or Synod, were he or it to do this? Pope Pius V. says, in his Bull against Elizabeth, he "deprives her of her pretended right to the Kingdom, and absolves all the nobles subjects and people, and whoever else have sworn to her, from their oath and all duty whatsoever" &c., &c. Pope Innocent III says of his Church "She hath given me the mitre in token of things spiritual; the crown in token of things temporal; the mitre for the priesthood and the crown for the kingdom" &c. "*I enjoy alone the plenitude of power, that others may sly of me, next to God, and out of his fulness we have received!*" In conformity with the *temporal power*, ever maintained by the popes, they have deposed or excommunicated *sixty one* kings, queens and emperors; and some of these they have required to perform the most menial services, and were even whipped upon their bare backs, as with King John of England. This is not *temporal power* is it? His church has issued its bulls, too, against the United States; and it will execute its purposes in a similar manner, so soon as it has the power; for it declares itself "unchangeable" and "*infallible*." It cannot, it never has, it never will be otherwise; though the Roman priests may make fools of some in this country by saying that popery "*is changed*" here, &c. Their Bishops in this country now claim all the Roman Church property here for the Pope, and are now quarrelling with some of his people who have lately dared to dispute his *temporal* authority in America. This is not *temporal power* either, we suppose! The late Catholic political election in this city, to *force* us to give them our school fund and to control our public schools, is not *temporal* they would make us believe. The present pope says, "nor can we augur more *consoling consequences to religion and to government* from the zeal of some to *separate the church from the state!* and to burst the bonds which unite the Priesthood to the Empire, for it is clear that *this union* is dreaded by the *profane lovers of liberty!* only because *it has never failed to confer prosperity on both.*" This, too, is not *temporal*.

The whole church, temporal and spiritual, in this country acknowledges the supreme authority, claimed by its *foreign* potentate, who has ever declared himself the ceaseless enemy of our institutions, and formally denounced and invoked the curses of Heaven upon them; he who claims to be, and is styled by his adherents "*vicegerent of God,*" "*Supreme over all mortals,*" "*over all emperors, kings, princes, potentates and people,*" "*the divinely appointed dispenser of spiritual and temporal punishments,*" &c.—"*from him lies no appeal,*" "*he is responsible to no one on earth!*" "*he is judged of no one but God,*" etc. Is this Republicanism? Is it "*essentially democratic!*" as Bishop Hughes says the Roman Church is, and are the subjects of the Pope in this country "*democrats*" as they profess to be? It may be so by "*Divine right*" as claimed by the pope and his priests, but not by *American rights!* The pope says further that God "*grants to him alone the primacy of jurisdiction and the plenitude of power.*" And the tyrant of Austria combined with him in the "*Holy alliance*" "*the Union of Christian Princes*" in the "*blessed St. Leopold Foundation*" "*to promote the greater activity of Catholic missions in the United States*" says, "*as long as I live I will oppose a will of iron to the progress of liberal opinions.*" Is this the "*liberality*" which Roman Catholics claim so loudly in this country? If so, their priests are busy in carrying it out. It is the *liberality* of the creed which declares that "*all heretics (Protestants) shall be delivered over to the civil magistrate to be burned!*" This creed, as we have said, is "*infallible.*" The chief Cardinal of *infallible* authority in these matters, says of it, "*the whole of our faith rests upon one indivisible article, namely, the infallible authority of the Church; the moment therefore that we give up any part whatever the whole falls; for what admits not of being divided, must evidently stand entire, or fall entire!*" Believing thus in

the "unchangeable Church" and their "Lord God" the Pope, and that he and his sworn priests "can do no wrong," are no their subjects prepared to execute any of their commands? Here lies the danger, and from this spring the evils to which we have alluded, under a free government. This may be illustrated by an example. The *Lady superior* of the Convent of Charlestown said, as proved in Court, "the Right Reverend Bishop had *twenty thousand brave Irishmen under his contro!* who would tear down the houses of Mr. Cutter and others, and that the Select men of Charlestown *might read the riot act till they were hoarse, and it would be of no use!*" The outrages in Philadelphia are of the same character, and were dictated by the same feelings and authority. Pope Pius VII., says "the free toleration of any other worshippers is never to be admitted; and it is contrary to the Common Councils and the Roman Religion!" The Court of Rome announced, as an infallible article of faith "Pontificis auctoritas major est quam Scriptura"—"the authority of the Pope is superior to that of the Holy Scriptures!" Gregory VIII. proclaimed "no Chapter, no book is held to be canonical without the authority of the Roman Pontiff!" Pope Nicholas promulgated, in Latin, "the Old and New Testament should be acknowledged, because it is the judgment of Pope Innocent III., and by his authority they are received!" Pope Boniface VIII. enacted this Canon. "We declare, say and pronounce it to be of necessity to salvation for every human creature to be subject to the Roman Pontiff!" Leo X decreed in the Council of Trent "All power in Heaven and earth is given to the Pope and consequently the civil powers is subject to the Papal jurisdiction!"

As to the civil authority claimed by the Pope, the following curse speaks for itself. It is one of the forms pronounced against all who reject his authority. "I declare him or her, father or mother, brother or sister, son or daughter, husband or wife, uncle or aunt, nephew or neice, kinsman or kinswoman, master or mistress, and all others, nearest and dearest, relations or acquaintances whatsoever, who do, or shall hold ecclesiastical or civil authority above or contrary to the authority of the mother church, or who shall obey any of her opposers or enemies—to be accursed!"

Foreign bishops and priests among us act upon the creed of their church and their oath to the Pope of Rome, viz: "To the utmost of my power will I observe the Pope's commands, and I will make others observe them, and I will impugn and persecute all heretics and all rebels (Protestants) to my lord the Pope!" "A priest," says Gregory IX., "cannot be forced to give testimony before a secular judge." "The rebellion of priests is not treason, for they are not subject to the civil government." "The spiritual power must rule the temporal by all means and expedients, when necessary." "A common priest is as much better than a king as a man is better than a beast; nay, so much does a priest excel a king (or chief magistrate) that he who prefers a king to a priest does prefer the creature to the Creator!" "They who are bound by contracts, or in any other manner, to pay or assign anything to these heretics, are not henceforth obliged to do so, nor can they in any way be compelled to do it." "Be it known to all who are under the dominion of heretics, that they are set free from fidelity and duty to them, all oaths solemn agreements and engagements to the contrary notwithstanding." Now, is this not temporal power? Is it American doctrine? is it democratic? Is it not rank treason, and are not all who acknowledge it traitors?

The Pope expressly declares the liberty of opinion, the liberty of speech, the liberty of the press, and the liberty to read the Bible and other books, as curses, and accordingly he curses them! He says, 1st, "that absurd and erroneous doctrine or raving in favor and defence of liberty of conscience, for which most pestilential error the course is opened by that entire and wild liberty of opinion," &c. 2. "Hence arise the revolutions in the minds of men—hence this aggravated corruption of youth," etc.—"hence, in a word, that pest, of all others most to be dreaded in a State, unbridled liberty of opinion, licentiousness of speech," &c. 3d. "Hither tends that worst and never to be suffered, execrated and detested liberty of the press," &c. 4th. "We shudder, venerable brethren, at the sight of monstrous doctrines or rather portentous errors which crowd upon us in the shape of numberless volumes and pamphlets," etc. This is the Roman Catholic doctrine of the nineteenth century, and of America! How do you like it, intelligent, independent and patriotic Americans?

The Pope's late bull against America and American associations shows what the political and spiritual tyrant would do with us if he could, and what he and his confederates are aiming to do by their associations and the millions of their ready instruments, so rapidly overrunning our country. He roars like a mad bull against our Protestant associations for diffusing liberty, Christian intelligence and the Bible among his slaves in Europe. Does he think a moment, however, of his own far more extensive associations, with himself at their head, "for the greater activity of missions in America," "for propagating the *faith*," and in sending his artful agents all over our country—whose *faith* is deadly hostile to our institutions, as he himself declares—does he think of these things, we say, when he roars so lustily against us and *our* associations? What a "holy," *just*, and discriminating "Lord God" he must be!

As a clincher to what we have said respecting the Pope's temporal and spiritual claims in America, Bishop Hughes, or his organ in this city, comes out and avows all the principles of the late Bull from the Vatican against our institutions, and affirms that they are such as "the Church" has always maintained! The Bull, among other things, prohibits the use of the Bible, and calls upon his vicegerents in this country to prevent the reading of our Bible. The Bishop, however, says *their* Bible may be read, "as the Pope understands it!" And so he and his coadjutors said when battling against our public schools. They were then asked, it is stated, if they would be satisfied with the introduction of the "Irish Spelling-book" into *our* common schools; to which they replied by saying that they would write to the Pope and would give an answer on receipt of his reply!

"The thunder-bolt is never seen till felt,
And then it wounds beyond the reach of cure;
Be not secure! none sooner are undone
Than those whom confidence betrays to rest."

We abhor persecution for religious or political opinions: hence we oppose all foreign innovations opposed to the form and spirit of our institutions, for it is a systematic persecution of our countrymen, who have established, and who are content to live under those institutions as they are, deeming them good enough for ourselves, and equally so for foreigners—Roman Catholics or others; and if to oppose these innovations and this foreign opposition be, in *their view*, persecution, so let it be. The semblance of truth and claims of catholicity should not deter us from the defence of our rights and privileges, whatever may be the garb they may assume. All history assures us that under its garb the most atrocious wrongs and butcheries have been committed that have ever blackened its pages: therefore beware, countrymen, of a foreign enemy under its specious forms and colors. We are not yet disposed to admit that we must allow foreigners to skulk behind their religion, or any hiding-place, from whence they may attack our institutions with impunity;—whence they may securely violate our laws, disturb the public peace, or shoot down our countrymen in our streets, without daring to open our mouths or breathe the source from whence they assail us. And who but a traitor to our country would furnish with arms or encourage a secret enemy to his deadly work, or restrain Americans from the defence of themselves and their dearest interests against the shafts of a foe, skulking behind a masked-battery! The bloody tragedy in Philadelphia, as an illustration, has been turned against our countrymen by Jesuits and some interested politicians, to bring Americans at logger-heads, and to direct public attention from the slaughter of our peaceful countrymen by Irish Catholics to the destruction of a church by some boys, or, as has been suggested, by *Jesuits themselves*, so as to make a far greater amount of capital out of the circumstance! This certainly is in exact accordance with the known policy and practices of Jesuits. Be this as it may, the American Republican party of that city, it is well known, were the almost sole defenders of those buildings, and its leading members took almost entire charge of them when threatened. But where were the Roman Catholics all this time? Why did not *they* assist the Native Americans in protecting their churches? This is strange, passing strange; and it tends to confirm the suspicions of the Jesuitical policy in endeavoring to change the issue of this tragedy.

We know the characteristic frankness and generosity of our countrymen, and that in avoiding the suspicion of persecution, even from a foreign enemy or party demagogues, they run to the extreme of indifference or recklessness. We know also that these characteristics are narrowly watched and used as snares to entrap them. Other nations have fallen into the same pit. Be aroused then, countrymen, in season. The "*Holy Alliance of Christian Princes*," whose declared objects, in the "*Leopold Foundation*," are "to promote the greater activity of Catholic missions in America!" assumes the garb of piety by which to accomplish their designs; for, to invade us with threatening armies, with banners and munitions of war, would be presumptuous and futile. This they know, and hence their armies are in the guise of Roman Catholics under the command of devoted priests, all readily marshalled, as we have seen, by their foreign leaders, and annually furnished, as we also know, with hundreds of thousands of dollars by this "*Holy Alliance*. But let any and every American ask himself what occasion we have for foreign Catholic missions? Are we indeed so benighted and barbarous as to require *such* foreign missions? Are we so far below the ignorant and wretched millions of the slavish subjects of their "holy" tyrants as to require to be *colonized* by them "to promote the *greater activity* of Catholic missions" among us? What say you, countrymen!

The most artful, accomplished and efficient agents of this concentrated foreign power are the Order of Jesuits, revived in 1818. The United States is well filled with them. Bishop Hughes, and many of his collaborators in this city, are of this order. Some of his priests addressed "a card" through our political papers, when assailing our public schools, in which, after declaring that they "*duly appreciate Bishop Hughes' able and triumphant vindication of the common school question*," they announce to the American people their "ARDENT ADMIRATION OF THE ILLUSTRIOUS ORDER OF JESUITS, WHICH DEATH ALONE WILL BE ABLE TO EXTINGUISH IN OUR BOSOMS!" This is the greatest insult to an American and Christian public that can be conceived. This Order," it is well known, was the curse of all Europe, until the civil powers unitedly rose to crush it. So destructive were their machinations to the peace and safety of society, that they were repeatedly denounced and broken up by the governments where they were plotting their infernal schemes. Even the Pope himself was forced to suppress them, so gross and fatal were their outrages.

Catholicism, a union of Church and State, *de facto*, professedly and practically "*The Church*," in conformity with this, has come boldly into the political field, in the face of all its professions, organized its political troops of foreigners, with its foreign high-priest and Jesuit at its head—and carried its objects, too! And is not this Church and State? But what American journals have had the patriotism, the independence, the moral courage to denounce it? And have they not in a body sold their votes to the political party bidding the greatest number of dollars? But we must not talk of such things; oh! no: it is "illiberal," "proscription," "intolerance," "persecution!" Strange times indeed, when our mouths must be thus shut and we are forbidden to speak of the greatest political interests of our country; and that too under the fear or threats of popular violence, as in New York, Cincinnati, Charleston, Boston, Philadelphia, etc. These are *temporal* things, bear in mind, not spiritual; *state*, not church; *political*, not religious. And cannot the American people discriminate between political and spiritual matters? Have Jesuits so cloaked their acts and designs as that jealous freemen cannot detect them? Shall they organize a great politico-religious system over our country, and we not know it? Or shall we *pretend* not to know it?

The Pope and his satellites around him "exult," we are told, in the success of their efforts in the United States. Well did the great Cuvier—knowing the acts and dangers of popery—express deep concern on learning this. Well also did a German ambassador at Rome manifest similar feelings of surprise and regret in view of this success; and with great truth did he exclaim, "They [Roman Catholics] will be hampered, or nailed—they will persecute or be persecuted!" Yes, "agitate! agitate! agitate!!!" is their declared motto; and

what with repeal, politics, mobs, riots, etc., how admirably do they live up to and practise by it! In all these they affect to gain, and do gain, some advantage over our countrymen.

Fifty-three years ago there were but 25 Roman priests, 1 bishop and 15 churches in the United States. In 1789 there were ascertained to be 18,000 Roman Catholics in the United States; in 1830, 500,000; in 1833, 800,000—an increase in less than *three* years of 300,000! in 1840, 1,500,000; and in 1844, 2,000,000; with 17 sees, 20 bishops, 1000 priests, 1300 churches and stations, 21 theological seminaries, 21 colleges, &c., 50 female convents, 60 do. seminaries 90 charitable institutions (so called), 88 religious associations, with some 800 sisters, &c. &c. In Scotland there were formerly but a few Roman Catholics; now there are 30,000 *in the city of Glasgow alone!* The sum remitted from the Continent for the use of this church in Great Britain was, some years since, 400,000 pounds, which was distributed by one person! The "Oxford Tracts," and other Roman Catholic movements there, are some of the results; all of which have an *immediate* effect on this country.

Thus, in England, Scotland, but more especially in the United States, it has made and is making extraordinary progress. The intimate connection between Great Britain and this country renders this a fact of singular importance to us. In 40 years they have increased their chapels from 30 to 550! four-fifths of which are in England; and there are now in that island about 750 ecclesiastics, with 8 or 10 popish colleges and some 60 seminaries!

Popery adapts itself, temporarily, to the genius of every people and the circumstances of every country, till its power becomes absolute; then, if the people become sensible of their slavery and attempt to break the yoke upon their necks, they are forced, at the price of tortures, blood and death, to submit to their bondage. The opposition of the Pope to freedom, even of opinion, was recently evinced by his calling to his aid 100,000 mercenary troops from Austria, the hot-bed of tyranny and despotism, to shoot down his subjects for daring to ask for some relief from their oppression. Great numbers of these being arrested, were shot dead in cold blood, by order of his *Holiness!* What think you of this, Americans, and of the claims and designs of "His Holiness" to do the same thing here?

An American writing from Rockland County, N. Y., says he has not been able to obtain a room in which to discuss American principles owing to the opposition of leading politicians, who give as a reason for refusing, that they are afraid of a riot being created by the Roman Catholics; and, by the way, there are a great many in this place. And he concludes by asking "of what value therefore is our *right*, as Americans, to peaceably assemble?" Let every American ask himself this question.

The murderous assault of a large body of Irish Roman Catholics upon the peaceful procession of American Republicans in Brooklyn, with clubs, stones and *fire-arms!* is probably so fresh in the minds of our countrymen as to need no description of particulars; but it was not less wanton and outrageous there than in Philadelphia, though less fatal. The large and orderly procession of American Republicans in this city, last spring, was in imminent danger of being attacked in a yet more savage manner during their march, by the same foreign horde, as we are told by the Papists and their Bishop themselves; the latter alluding to it as exciting the passions of that horde to the highest pitch, and only requiring "five lines" from him to let them go to the work of murder! This is indeed the "crisis," as the Bishop says. Think well of this, Americans. You have no *right* to walk in procession in the streets of New York, Philadelphia, Brooklyn, etc., or to hold peaceful meetings. No! None but the "Repealers," the "Faughballas," the "St.ricks," etc., have any such liberty in *this* country! And when, as in the streets of Cincinnati, some time since, your judges do not take off their hats to *their* processions, they will be knocked off, and yourselves knocked down, and perhaps beaten to death on the spot!

Hear the words of this foreign demagogue in sacerdotal robes, this boasting champion of peace and piety, and let them ring in the ears of every American throughout the land: "I (!) claim the merit of having prevented in this city the fearful crisis which has left its melancholy stigma on another!" (Philadelphia). With

such powers over the myrmidons of a foreign temporal and spiritual tyrant, whose authority he wields in this country by commission, there is no reason for wondering why they were swayed in abject obedience to his political mandates at Carroll Hall; why, at his nod, they rally at the polls and prostitute the high privileges bestowed upon them to their religious prejudices and the exaltation of their own foreign countrymen as rulers over us. No wonder why he boasts of holding in abeyance and directing at pleasure their murderous foreign passions, the torch of the incendiary, and the "two-edged glaive" of the assassin! No wonder that "five lines from him would have been sufficient to have produced the most fearful results!"

The Irish Roman Catholic "Truth-teller" (what a misnomer!) says the arguments of Native Americans are "the tact of fanatics," of "blood-gorged barbarians!" &c. Another Papal organ says: "We must haste, the moments are precious. If the Protestant sects are beforehand with us, it will be difficult to *destroy their influence!*" &c. What do you think of this, countrymen? Their refusing to allow the bodies of the Benevolent American Order of Odd Fellows burial in their "consecrated ground," by order of the Pope, shows their hate of everything and everybody American. They have refused also to let the Bible be brought there! A late paper says the Fourth Ward has been flooded with handbills claiming the vote of the electors—that the ticket is run as a "*Catholic Irish Ticket!*" &c. Another handbill, posted in all parts of the city at an election, says: "*Catholics, arouse! The time has come!*" &c. Another, circulated at an election in Brooklyn, had the Catholic cross upon it, with "*in hoc signo vinces!*"—"in union is our strength!"—"Catholics, vote for Mr. Lott!" &c. We have many other Roman Catholic political handbills which have been paraded through our city at elections, all grossly insulting; some headed "*Catholic voters!*" "*Irishmen, to your posts!*" "*Irishmen, and all Catholic voters!*" &c., &c. And are not these, "Church and State," civil and temporal?—What mockery to deny it!

"Not long since we saw," said a "late paper," a Catholic paper having for its insignia *the American Eagle* represented as holding the *Catholic Cross* in one of its talons, and the *sacramental chalice of the church* in the other! Is not this an insult? Is it not the representative of *church and State*, of political and spiritual power, a desecration of our emblem of liberty? Our own beloved national flag was also desecrated and hung in the breeze at Brooklyn, not long since, *with the Catholic Cross upon it*. Some of our school houses, it is said, are now surmounted by the Catholic Cross! *It has come to this!*

Who did an American or Protestant body of people burst into a Roman Catholic church, stamp, halloo, and insult the clergyman, and finally put out the lights, and break up the meeting, amid the screeches of defenceless women and children, as did the Roman Catholics at the Protestant Reformed church of Rev. Mr. Browlee in this city, *because* the Rev. gentleman was obnoxious to their prejudices? Was this right, countrymen?

The Roman Catholic Douay Bible, and the Rhenish Testament printed under the direction of the Roman Hierarchy of Ireland, the Archbishop of Dublin, and 300 of its most influential Priests in 1816, in commenting on Rev. c. 17, v. 6, says, "of their blood (the blood of "heretics" or protestants) is not called the blood of the saints, no more than the blood of *thieves, man-killers, and other malefactors*; for the shedding of which by order of justice *no common wrath shall answer!*" Consequently, if the protestants oppose the demands of Roman Catholics, *their blood is accounted "no more than the blood of thieves,"* etc. This would be good doctrine to introduce into our public schools through political votes! Consequently the blood of the millions of innocent victims destroyed in Europe by Roman Catholics was the same as that of "*thieves, man-killers,*" etc. If so, no wonder the Pope, on hearing of the murder of 50,000 protestants under Charles IX. "marched with his cardinals to the church, and gave thanks to God for so great a blessing upon the See of Rome," and that "the cannons were fired, and Rome was illuminated to testify the public joy!"

We suppose, however, all Americans should be very careful, and not dare to open their mouths in this "free" country; for we have just seen that a woman with 7 children and one at her breast has been sentenced to death on the scaf-

fold in Madeira, for saying that the Romish host is bread, and that the Holy Scriptures forbid the worship of images. But, with all the horrid butcheries of the Romish church before us, one of its organs here says—"Persecution is not congenial to Catholics!" This is in keeping with the assertion of Bishop Hughes—that *"the Catholic church is essentially Democratic!"* What an insult to common sense and all history.

Another said, not long since, "the pilgrims" (our fathers who fled from the persecutions and massacre of these Roman Catholics), "were a set of bigots, who left their country for their country's good!" How is this, Americans, think you it is true or false? Still another says—

"We (Catholics) in the Republic shall have the *co-operation* of every friend in the provinces—from the continent of North America, shall go up *one day* the voice of millions, demanding, in terms not to be mistaken or denied, justice to Ireland," or in other words, Roman Catholic rule! There is an important meaning in this.

It is said that the first duty of an Irish immigrant on landing here, is to report himself to a priest, who from that moment never loses sight of him. If he removes, he is directed to another priest who then takes charge of him. Thus, when he becomes a citizen, his political influence is at the command of his priest. He, too, with all other papists, is arranged in a group of 10, 50, and 100, for the purpose of taxation; each group having a collector or receiver who pays to the next in order, till the funds come to the Priest and Bishop. We see something of this at the collections of Roman Catholic workmen on a building or a section of the public works, by a regular requisition from the priest. If one proves refractory, he is denied "the rights of the altar," and is liable to excommunication, or the loss of his soul, so he can get no pardon of his sins from the priest. This, it is said, brings him to terms, and the payment of arrears. The women or "helps," are similarly taxed. This severe taxation, with the pardoning and purgatory tax, amounts to a vast sum annually.

Perhaps, in justice to the Irish Roman Catholic Repealers we should copy one of their late and popular songs, said to be "extensively circulated in Ireland and England;" nor may it be without some interest to Americans, as showing by the declarations of the Catholic Repealers what they wish to be understood as their objects and true sentiments.

A CHOICE CANTICLE: OR THE IRISH PAPISTS OWN SONG.

The time has arrived, and the Heretics know it,
But knowing won't do, we must make the rogues feel it,
We'll humble the villains, and well we can do it
In spite of their Wellington, Lyndhurst, and Peel!

The churches of Peter, where silently moulder,
The bones of the saints, whom the heretics show,
Are not more de-tested, deserted, or colder,
Than the souls of the damnable Heretic crew.

But on long shall a spring bloom to gladden our
Hearts,
"Let the powder be dry," and well whetted the steel,
We'll shiver the hell-hounds with Catholic darts,
Led on by our clergy, O'Connell, and Shiel.

The *Citadel*'s fall'n, our shouts shall arise!—
To Catholic powers we make our appeal;
Let them rise too, and rend and astonish the skies,
At the fall of old Wellington, Lyndhurst and Peel!

And then let's remember our friends o'er the water;
Remind them, though to hours, that round goes the
wheel,

* Old England.

+ Americans.

As fallen the *Mother*, so shall fall the *Daughter*,
By a *Negro*, or Irish O'Connell, and Shiel.

Still amidst their bright stars, keep the spark in your
eye;

Which the *Charlotown* bigo so loudly proclaim;
Blow 'em flame, that it may or may die,
Till it adds a new wealth to an Irishman's fame!

Full ere we then the *Yankees* shroud, and at home;
So the Heretic Protestants cause how it roars!
To the help of your *Yankees* all Catholics come,
To humble curs! *Vauleys* and Lyndhursts, and Peels!

On long poles stick your Bibles, in hopes they may
sprout

Poisoned, Protestants appeals for Papiests to feel;
But in lieu, you *Yankees* love, with a rap, and a shout,
In a bumper, *O'Connell*, *O'Connell*, and *Shiel*!

; England

§ United States

Do not let the *heretic* convent

N. B. In view of the foregoing facts and considerations, we have given the principles, objects, and history of the American Republican cause under the head of the duties of citizens in regard to Foreign Influence, but the space all used for our remarks being occupied, we must omit this important chapter. Many very interesting facts and reflections are also omitted, all of which will be introduced in the second edition, soon to be published. In the mean time we trust our countrymen will see the importance of immediate association and a union in every part of the country, and in delegating their power to their representatives, and these only.





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