

THE HUNTINGDON GLOBE, A DEMOCRATIC FAMILY JOURNAL, DEVOTED TO LOCAL AND GENERAL NEWS, &C.

country from the rest, or to enfeeble the sacred ties that now link together the various parts."

And yet, these fanatics have no remedy.—Sampson-like, they are bent on tearing down the temple though they perish beneath the ruins. They have never offered either a practical or legal remedy for the evils of which they complain. So far, their efforts have harmed the slave; restricted his opportunities and tightened his chains. If they think the African would be happier in his own country than by doing what did not aid the Colonization Society? When the South, with Clay in the lead, attempted this scheme, the Abolitionists turned their backs on it.

But suppose no constitutional obstacles to interfere, or that the Southern people should agree to emancipate their slaves, at a stated period, provided they were taken away and properly maintained—what then could be done? Could a scheme be devised to better their condition? Who would employ, feed, and clothe these helpless beings? Where could a home be found for them? Would they be permitted to come North? I think not. But, suppose they were; would the change improve their condition? Would they live easier or happier? Would they be elevated in the scale of moral being, and would their ideas of civilization and Christianity be more expanded? Let any man who seeks an answer to these questions study the condition of the free blacks of the North—Freedom to them, without political and social equality with the whites, for which they are unfit, is mockery; "The word of promise to the ear to be broken to the hope." It may be, fellow-citizens, that there are those amongst us who would be willing to assign equality to the colored race. If there be any such, I would advise them to compare the sin of degrading our race, with that of slavery in its present form, and then, if perfectly satisfied with the policy, to commence the practice themselves. I do not pretend to find a remedy for the sad condition of the colored race, though I feel as much sympathy for them as most men. I only insist that those who are supplying the fountains of bitter agitation, and poisoning the channels of intercourse between sister States, should tell us what to do, or cease their unwise clamors—Now, do not misunderstand me. I am no advocate of African slavery—I simply look at the question as I find it, under the Constitution, and the alternatives presented.

Then, again, I should be glad if those who are constantly attempting to tarnish the fame of our country be overdriven pictures of what they term the national sin of African servitude, would point us to the spot on the face of the earth, or name the period of its history, in which the condition of the African is, or was, better than at present in the United States. When and where did he enjoy greater political comforts or a higher degree of mental culture? When more of a freeman? When and where has he stood higher in the scale of civilization! Mr. Evans of the Senate, who has examined the subject thoroughly, says that there is no spot where an equal number live as well as the slaves of the South. In what instance has a large community given evidence of a capacity for government? They were not freemen bereft of liberty when brought to our shores; but slaves of the lowest grade—slaves to their own countrymen. History tells us that Africa has been "a country of slaves and masters." Park and Denham, and other travellers, describe society as in the lowest stage of barbarism. If it were possible, then, to return these people to the country and condition of their ancestors, the act would be an outrage upon humanity and civilization.

And yet there are those who would hazard our happy Union in this vain effort—who would bring ruin upon the white because they cannot elevate the colored race. They are mad men.

Now fellow-Democrats, with your consent, I shall pay my respects to the Know Nothing wing of the opposition. This is a party of bad principles and even worse forms and practices. It came into existence for the avowed purpose of invading individual rights, and subverting the covenants of the Constitution and laws. I shall never forget the sensation produced by the enunciation of the doctrine, on the very spot where liberty was declared, that birth-place and religious belief should be tests for civil office; that "Americans must rule America"; that the intellect of man, so incomprehensible to himself, his moral virtue, his very soul, was to be measured by the accident of birth and religious faith. No matter how great and brilliant and pure and God-like his attributes, if born in the wrong place, or if he bowed the knee at the wrong shrine, he was doomed to obscurity.

But this new Order was readily recognized as an old enemy in a fresh garb, concocted by the same spirit who a short time previous, had scouted the principle on which it was based; the Know Nothings who, in 1852, denounced General Pierce as a bigoted Protestant, and attempted to sustain the charge by Catholic certificates, are the same sensitive Know Nothings who circulated the famous pictorial biography of Gen. Scott, their candidate, displaying him in the midst, of raw Irishmen, listening to their complaints, and ministering to their wants, and all this to prove that he was a generous man, who would not neglect the poor, down-trodden foreigner. It was the candidate of these Know Nothing leaders who travelled the country in the last Presidential contest to win the votes of foreign-born citizens by ridiculous twaddle about the "rich Irish brioghs" and the "sweet German accent." It was their candidate who proposed to interpolate a new plank in the platform, to the effect that any species of humanity mustering in the army for one year should have the right of suffrage. Notwithstanding Gen. Scott's identity with the Catholic church, these Know Nothings voted for him, and they would have done so had the Pope been his daily companion.—But Scott was not elected. These much courted people voted as theretofore, some for the Democratic and some for the Whig candidate, thus vindicating themselves against the charge of chauvinism now so freely made. But a change came over the views of their former admirers, the Know Nothings. The foreign accent lost its charms, and the groups of Irish with whom Scott had mingled, as well as the church with which he was identified, have been converted into hideous monsters to alarm the weak and ignorant; and hence Know Nothingism.

It is almost incredible that any portion of the American people should have embraced a doctrine so offensive and unjust, and above all, that they should have so readily indulged in all the evils and wrongs of which they complained. Thus, claiming to be peculiarly American, they embraced principles distinctly anti-American. Professing reverence for republican institutions, they made war on their very essence—civil and religious freedom. Depreciating secret and clannish movements in others, they adopted the practice

themselves. Discarding, in terms of bitterness, Jesuitism in matters of religion, they determined to try it in politics. Professing profound reverence for the teachings of Washington, they adopted a plan of organization against which that good man warned the people.

All this because they had suddenly become alarmed about the dangers of foreign influence, and the power of the Catholic Church and the Pope. But sensible people, looking at the census, discovered that there are only about 300 Catholic Priests in the United States, against 25,000 energetic and untiring Protestant Preachers—thirty of the latter to one of the former—and also, that the foreign born citizens are about as one to twenty-three native born. They could discover no cause of alarm in such a picture.

They were reminded, too, that our fathers were not afraid of Foreigners or Catholics, in times past. That they had counseled together when Independence was declared, and when the Constitution was made. That the foreign and native born, the Protestant and Catholic had stood and fell in the war of the Revolution; in that of 1812, and again in that with Mexico. That they had paid taxes in times of peace. That La Fayette, Montgomery, De Kalb, Kosciusko were foreigners.—They even remembered that Tom Corwin, who said that American soldiers in Mexico should be welcomed with bloody hands to hospitable graves, is a Native, and that Gen. Shields, who was shot at Cerro Gordo, whilst commanding a charge on the enemy, is an Irishman. They were reminded, also, that we fixed the conditions on which the people of other countries, of every religious denomination, could become citizens equal with ourselves. That we invited them to come—that we had boasted of our vast unoccupied territory, of freedom of speech, liberty of press, and dignity of self-government; of an asylum for the oppressed; the land of the free, and the brave, where men could worship their God according to the dictates of conscience, and there should be none to molest or make them afraid. That so invited, many have come from every country, and of every religious belief; and that having complied with our terms we were bound forever. That all attempts to take from them any of the privilege or opportunities thus bestowed, is bad faith and bad morals.

These considerations checked the progress of Know Nothingism. Two years ago it saluted forth, with the impious bearing of a Goliah, challenging the Democracy to single combat, but now it is more like a horned Sampson, hiding its face for very shame. It is a proud remembrance that the Democracy of Pennsylvania had met this new Order at the very threshold of its career, and resisted it regardless of consequences, preferring the right to victory. I have often said before, that the contest of 1854 would compose one of the brightest pages in the history of the Democratic party.

But I wish you to look at the joint or combined enemy for a moment. No one has failed to notice the efforts which are being made to bring about a fusion between the Republicans and Know Nothings in the North. The first coincidence is, that the New York Know Nothing Convention, and the Philadelphia Black Republican Convention, both nominated Mr. Fremont for President. Then, again, they have united at different points, on State and local officers. In Pennsylvania, for instance, they have but one ticket. And here they have acted together before, and may do so again. They did so in 1854 and in 1855, and have determined to do so at the coming October election. This work is the easier for the reason that with a few honorable exceptions the Know Nothings are Black Republicans. Dissimilar as are their purposes, they will unite, if it be necessary, to secure office and spoils. The examples we have in this State, should satisfy us on this point. Now let us bring them in juxtaposition, and study the whole picture. The Abolitionists, alias Republicans, are agitated to distraction about the hardships of the African slave; they are devoted to his interests, are determined to sever his chains, and to elevate him in the scale of moral and political being. This is their faith and purpose.

The Know Nothings, on the other hand, are pledged to proscribe all foreign born Catholic citizens from civil office, and thus degrade a large class of white citizens.—They are not for the African, but they are against the Irishman and the German, the Frenchman and the Welshman, &c. It is perceived, then, that the success of Republicanism is the triumph of the colored race, whilst the triumph of Know Nothingism is the signal for the prostration of a large class of white citizens. Now I can hardly see how this business can be managed on joint account. Its practical workings presents sad difficulties. The negroes and the foreigners should be tests for civil office; and thus degrade a large class of white citizens.—They are not for the African, but they are against the Irishman and the German, the Frenchman and the Welshman, &c. It is perceived, then, that the success of Republicanism is the triumph of the colored race, whilst the triumph of Know Nothingism is the signal for the prostration of a large class of white citizens.

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THE GLOBE.

Circulation—the largest in the county.

HUNTINGDON, PA.

Wednesday, July 23, 1856.

FOR PRESIDENT,
JAMES BUCHANAN, of Pennsylvania.

FOR VICE PRESIDENT,
JOHN C. BRECKINRIDGE, of Ky.

FOR CANAL COMMISSIONER,
GEORGE SCOTT, of Columbian county.

FOR AUDITOR GENERAL,
JACOB FRY, Jr., of Montgomery co.

PRESIDENTIAL ELECTORS.

SENATORIAL, Wilson McCandless.

DISTRICTAL, Charles R. Buckalew.

1—Geo. W. Nohlinger.

2—Pierce B. Pease.

3—Edward Warman.

4—Wm. H. White.

5—John McNair.

6—John N. Brinton.

7—John T. Tracy.

8—Charles Keeley.

9—James Patterson.

10—Isaac Stenker.

11—F. W. Hughes.

12—Thomas Osterhout.

13—Abraham Edinger.

14—John Michael Ober.

15—George A. Crawford.

16—James Black.

17—H. J. Stahle.

18—John D. Roddy.

19—Jacob Tracy.

20—John Buchanan.

21—Wm. Wilkins.

22—James G. Campbell.

23—T. Cunningham.

24—John Keatly.

25—Vincent Phelps.

DEMOCRATIC STATE CONVENTION.

The Hon. TIMOTHY IREES having withdrawn his name as a candidate for Surveyor General, in a communication addressed to the Democratic State Central Committee, at their last meeting in Harrisburg, a resolution was adopted by that Committee, calling upon the officers and delegates of the last Democratic State Convention to assemble at CHAMBERSBURG, on Wednesday, the 6th day of August, *next*.

at ten o'clock, A. M., to nominate a candidate for Surveyor General, to fill the vacancy created by the resignation of Judge IREES. In pursuance of this action of the Democratic State Central Committee, the officers and delegates of the last Democratic State Convention, are respectively requested to meet at the time and place above mentioned, for the purpose stated.

JOHN W. FORNEY, Chairman.

ISAAC G. MCKINLEY, Secretaries.

DEMOCRATIC COUNTY COMMITTEE.

Sam'l T. Brown, Chairman.

A. J. Fee, Henderson, twp.

Wm. Lincoln, Walker,

Ludwig Hoover, Penn.

Peter Pines, Pottsville.

Dr. J. G. Lightfoot, Shiloh.

Jas. C. Morris, Alex'ia.

Samuel Bolinger, Cromwell.

John Carl, Sr., Dublin.

William G. Harper, Tell.

John C. G. Springer, Johnsbury.

Jas. Chumbeian, Warhawk.

John R. Hunter, Petersburgh.

David Hamilton, Todd.

Henry Roberts, West.

JOHN W. FORNEY, Chairman of Democratic County Committee.

Read the speech of Hon. Wm. BIGLER in to-day's paper. It is an able document.

The Rev. Dr. Tyng.

The Journal last week paraded the so-called sermon of this politico-religious adventurer before its readers, and urged its perusal by them, because "the Dr. is the pastor of the wealthiest Episcopalian Congregation in Pennsylvania," and because "he has scrupulously abstained from any thing of the kind."

As for the Abolition resolution of 1819, attributed to him by Mr. Fuller, he proved an alibi and the charge has been dropped. As for Mr. F.'s attempt to hold him accountable for other men's errors, it is neither general nor logical. The truth is Mr. F.'s antiquarian researches in the political graveyards of