

TERMS.

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Nativism—Know-Nothingism.

SPEECH OF MR. JOHNSON.

Delivered in the House of Representatives, at Washington, March 18, 1855.

The Committee of the Whole having under consideration the joint resolutions entitled "Resolutions relative to the rights of foreigners," Mr. JOHNSON rose and said:

I shall not undertake to reply to the undignified declamation of the gentleman from Ohio, (Mr. SUTIN). It would be almost impossible for me to follow him through the details of his remarks, even if I desired so to do; for when I find a gentleman who, at this day, is hardly enough known as a Know-Nothing, that he don't know that there is an order of persons commonly called Know-Nothings—that he don't know that there is such an order in existence—I lose confidence in his integrity and veracity, and an unwilling to believe anything he says.

You know, Mr. Chairman, and I know, and every gentleman upon this floor knows, that there is such an order, and the number composing that order is so large that I can hardly know that these men have a secret name by which they call themselves; but that does not relieve them from falsehood when they say that they are what the public call, and what are everywhere notoriously known as Know-Nothings. Sir, they go by the name of Know-Nothings, and if the public are wrong, or if they don't like that name, then let them inform the public what their true name is.

Suppose a man should be indicted by a grand jury that everybody knew him, and upon his arraignment he should plead, in abatement, another name—some secret name—and he would bring witnesses to the stand who would prove that in conformity to the laws of the country, some persons called him by a different name or a dozen different names, would such a plea and such proof avail him? Not at all.

The Court would say to him: "Sir, your name is the name which is upon the indictment, and you are held to the indictment, or we will put in a plea for you, and go on with the trial."

Now, sir, can you not see that the same goes by I care not what doctrines they teach in secret. I will not discuss the principles of the order, and be dependent upon the gentleman himself for a verbal version, extracted from him by pieces and bits. If he is afraid to publish his principles to the world, let him keep them to himself. I shall never join the order to find out what they are; and so long as I find him denying his knowledge of the existence of the order, I have a right to say that he believes every word he says about the principles of that order.

But, Mr. Chairman, aside from the principles of the order, what has he proclaimed to be his object? Why, to extend the period of extending the period for the prolation of foreigners coming to this country, from five to twenty years; and in reply to the remarks of the gentleman from Ohio, (Mr. SUTIN), that the order desires to know Nothingness in the course that the alien and sedition laws, he says he thinks they are better decidedly better, for the period of probation by the alien and sedition laws, he says, for twenty years.

Then he exclaims, what right have these ignorant foreigners to a voice in the affairs of our government, while the man of color, the poor negro who was born upon the soil of this country, Indian, whose country we occupy, and who fought for us, are deprived of that privilege? When asked by the gentleman from Philadelphia (Mr. CARLISLE) whether the Know-Nothing did not prohibit their members from voting for persons who professed the Catholic religion, he replied that he did not know—he did not know what the gentleman meant by Know-Nothings.

In replying to the allusions made by the gentleman from Adams (Mr. McLEAN) by the gentleman from Kentucky (Mr. CLAY), and other members, he adopted the language and the sentiments of the gentleman from the city (Mr. MORRIS), and triumphantly exclaimed: "Let the final descendants of Lafayette, Kosciusko and DeKall come to this country. I will be one of the first to consent to give to all men the rights of citizenship, and without any probation whatever." This they would both do for gratitude's sake; but in the name of gratitude to Lafayette and Kosciusko, they would never consent to the immigration of the paupers and criminals to impoverish the country and endanger our liberties.

These are the positions assumed by the gentleman favoring the passage of these resolutions, and as they are both plain and simple, I take it for granted that their positions are a fair exposition of American—Native American—rights in other words, Know-Nothingism, to which I think we may safely add the religious intolerance, well known to be a cardinal principle of the order, and about which they refuse to make any avowal, and even refuse to be mentioned.

These doctrines, I contend, are anti-American, contrary to the true principles of republicanism, contrary to the wisdom of the age and contrary to the lives, examples, speeches and sayings of the Father of our Country; and as they are both plain and simple, I think we may safely add the religious intolerance, well known to be a cardinal principle of the order, and about which they refuse to make any avowal, and even refuse to be mentioned.

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American Volunteer.

BY JOHN B. BRATTON.

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NO. 47.

Mr. JOHNSON.—Certainly; and I will answer him truly, if I can.

Mr. MORRIS.—Does not the Bible say the righteous shall inherit the earth?

Mr. JOHNSON.—The gentleman's question reminds me of the Puritan fathers. It is said that when they were colonizing Massachusetts, they ascertained, by trading with the Indians, that along the valley of the Connecticut river an abundance of corn could be raised, and that the land was otherwise very desirable.—They were very pious people, as all know—so pious, Mr. Chairman, that they afterwards drove the Quakers out of the country for their infidelity.

Mr. WATSON, interrupting.—I wish to correct the gentleman. They not only drove the Quakers out of the country, but actually persecuted them to death.

Mr. JOHNSON, resuming.—Mr. Chairman so far as the details of the persecution is concerned, I stand corrected. But, sir, I deny that persecution even to death is more enormous than expatriation. The principle is all the same. The intention is the same, and the consequences the choice of the victim. What difference, then, whether the innocent and unoffending Quaker chose, for the sake of his country, his religion, and his God, to lay down his life in martyrdom, or whether he chose a second time to seek the enjoyment of liberty of conscience in a strange land, the border of a vast and almost boundless wilderness, inhabited only by hordes of prey, and men as fierce and wild as they.

But, Mr. Chairman, I am disagreeing. These Puritan fathers wanted to possess themselves of the country, and being opposed to the proposition of an unjust war upon those savages who had always been friendly and traded with them, they called a meeting of the church to consult together, for, like our gentleman from the city, (Mr. MORRIS), they must have Divine authority to do what they proposed should not be done. They met, and after much negotiation, an old deacon arose and offered the following resolution:

"Resolved, That the righteous shall inherit the earth; but the unjust shall be cut off."

No man could gainsay this resolution, for it was couched in the very language of the Scriptures. The resolution was gravely considered and adopted. The deacon then arose and offered another resolution:

"Resolved, That we are the righteous."

This was another poser. Whoever should gainsay this resolution, would be implicating himself to the punishment inflicted upon the "unrighteous Quakers." This resolution was gravely considered and adopted. A benediction was pronounced, meeting dismissed, and straightway the old deacon could be seen at the head of a company marching off to the southward.

Mr. MORRIS.—Mr. Chairman, the scriptures were not at fault. It was their misapplication. He who issued that decree was able to execute it, and he alone, for he alone could judge of the rightness or wrongness of the decree. He never left the city. Beware that you do not evil, that good may come.

Sir, these resolutions are selfish. The doctrine of Native Americanism, being that they do to exclusion, secrecy and Know-Nothingism, are selfish and intolerant. They are like the self-righteousness of the Puritans—they would drive from the country or compel to live in dependency those of other religions who they believe should be contrary to theirs, and in doing the accident of their birth or blood could never come within the narrow limits of their contracted policy. I am aware that religion is a power, and its prerogatives all monarchies to qualify and give title to the heir who claims the crown.

Look at England—prudent, aristocratic and mighty in her condition. Ruled by a woman, because she was able to embody in her claim the true descent—better blood and better birth. Look at England—haughty, aristocratic, powerful, eye, degraded, English—look and hearken—she has her aristocracy, she has her aristocracy, she has her aristocracy; yes, and she has her aristocracy. And it matters not whether you call a government a republic, an aristocracy, a monarchy or an absolute despotism, so long as it is ruled by a woman, because she was able to embody in her claim the true descent—better blood and better birth, and a specified religion shall inherit not only the earth, but the fat of the land, and you will have the starving masses of England and Germany, and the millions of Italy, and the hordes and slaves of Russia. For when you take away from man his equality with his fellow, you crush his ambition and the noblest impulse of the human soul by removing his right to reach the just objects of his ambition—you make him a mere chattel of the soil, and degrade him to a level with inferior animals.

I said we must protect ourselves against the influx of paupers from European countries. To this sentiment I most heartily subscribe.—I will go as far as any man to prevent this country from being made a Botany Bay for all Europe. But let us not be driven to such a state of mind as to be so careful that we do not misapply it. Who are paupers? I deny that a laborer, a man, or woman, although they may be just landed from the ship, and without a dollar to invest in work, let them beg, and to have to steal, they drag out an interminable existence—poor as Lazarus and proud as Lucifer, loafers upon the community and drones upon the great body politic, consuming more than they produce, and descendants of better people.

There is still another reason why I subscribe to the doctrine of Thomas Jefferson, cited by the gentleman from the city. As Americans we have a mission to perform. We should not only offer an asylum for the oppressed of all nations, but we should let the light of our republicanism shine upon the world, and wherever it would be compelled to acknowledge the goodness of our government, and our institutions.—Our march of progress has been so rapid that to keep up requires a steady pace. He who has been absent from the country for ten years naturally falls behind and ceases to be a fair representative of American customs and American institutions. He should be called home and his place should be supplied by another fresh from the ranks of the people. But among the associations of honor and respect, which are looked upon in American interests and thoroughly acquainted with and strongly attached to American institutions. If he has these he will make a good representative abroad, without regard to his blood or birth.

The foreigners who come to this country may have some local attachments. The early associations of life, the home of childhood and the scenes of youth are seldom, if ever, completely obliterated from the human mind. But among the associations of honor and respect, which are looked upon in American interests and thoroughly acquainted with and strongly attached to American institutions. If he has these he will make a good representative abroad, without regard to his blood or birth.

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