

The Independent Republican.

"FREEDOM AND RIGHT AGAINST SLAVERY AND WRONG."

CHARLES F. READ & H. H. FRAZIER EDITORS.

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Poet's Corner.

For the Republic.
FREEDOM CHORUS.
Ain—The Foot Traveller.
All hail, all hail the people's choice,
Fremont! Fremont! Fremont!
The burden of each patriot voice,
Fremont! Fremont! Fremont!
Let every mountain echo glad
Re-echo with the cry, "Free Men,
Fremont, and Liberty."
Chorus—Hurrah, &c.
While every voice with loud acclaim,
Fremont! Fremont! Fremont!
Repeats again our hero's name,
Fremont! Fremont! Fremont!
The people's "heart of hearts" shall be
Upheaved as tempests heave the sea,
"Make way for Liberty."
Chorus—Hurrah, &c.
A noble cause, a noble man,
Fremont! Fremont! Fremont!
Shall swell the ranks and lead the van,
Fremont! Fremont! Fremont!
Free speech in him shall find a friend,
The rights of man he will defend,
The thoughts that dwell in his
Chorus—Hurrah, &c.
The border thieves shall stand in awe,
Fremont! Fremont! Fremont!
And own what might there was,
Fremont! Fremont! Fremont!
And justice, oldest born of Heaven,
To suffering Kansas shall be given,
Her people shall be free.
Chorus—Hurrah, &c.
Then sing the banner to the breeze,
Fremont! Fremont! Fremont!
The echo comes from rocks and trees,
Fremont! Fremont! Fremont!
And raise the shouting cry again,
"Free Soil, Free Speech, Free Press, Free Men,
Fremont, and Liberty."
Chorus—Hurrah, &c.
A. A. L.,
Aug. 1856. J. T.

Miscellaneous.

THE RELIGIOUS PRESS FOR FREEDOM.
It was recently stated, in a daily print of this city, that an unprecedented movement had taken place in the religious press of the North, in opposition to the aggressions of the Slave Power in the Western Territories of our country, and in direct and open championing of the cause of Freedom. A pro-slavery religious newspaper in our vicinity, made to brook such a truth as this, boldly denied the statement, and intimated that only two journals, of the great army of such publications in the Free North—the *Constitutionalist* of Boston, and the *Independent*, our humble self—had given or would give any kind of preference for either of the parties or principles that enter into the pending presidential question. Our contemporary, in making this observation, must have shut his eyes against the hundreds of exchange newspapers lying on its office table, and opened them only on its peculiar hobby of opinion. It relies mainly on these exchanges for the materials of its own columns, and we offer to it the suggestion that after its scissors shall have cut out from the next week's mail the usual quantity to be quoted, it should carefully peruse the fragments that remain, with the view of testing the truth of its recent statements. It takes a good deal of spirit, but not much space, in a plain-speaking newspaper to give a "shriek for Freedom;" and if our neighbor, in the researches which we propose to it, will not overlook any half-column or quarter-column, among the longer and numerous moral and religious disquisitions with which our contemporaries abound, it cannot fail to find, as we find, stubborn articles on such familiar topics as the following, the captions of which we transcribe: "Free Outrages on the Border;" "Freedom assassinated in the Senate Chamber;" "A Free City sacked and burned by Border Ruffians;" "A Free Press demolished and thrown into the River;" "Mischiefs framed into Law;" "Unjust Judges and Chief Rulers;" "A Traitorous President;" "The United States troops as agents of Tyranny;" "The Great Struggle;" "The moral Aspect of the Presidential Question;" "The Duties of Christian Citizens to their Country in the present crisis;" These, and many others like them, are the titles of articles in religious newspapers. The truth is, the religious press of the North has spoken, and spoken nobly, and if not so repeatedly as the secular journals which have the advantage of a more frequent publication, it has at least with more unanimity. The names of such of our contemporaries as have not hesitated to declare themselves opposed to the present effort for the extension of slavery, together with such extracts, showing their views, as the latest mails have brought to our table, and as we have space to print. We need only remark, to avoid misapprehension, that it is not the wont of religious journals to applaud or denounce the names of party candidates, and that many papers which have already given, and will continue to give, their full tribute of influence to the Republican party without the name of Fremont, but use in its stead what is practically its synonym—FREE-SOIL.

The *New-York Observer* ventured to say that the *Evangelist* would not open its mouth to speak. But the *Observer* does not know its neighbors. The *Evangelist* has already spoken, and with boldness and eloquence: "This issue has been slowly shaping itself nearly a quarter of a century, gradually eliminating other subordinate questions, until it occupies the whole field of vision and action. Such an issue has been all along inevitable. The co-existence of two such antagonistic principles as freedom and slavery, each striving to give form, and shape, and direction to our national progress, must sooner or later bring on a life and death conflict. The whole genius and drift of the two forces is different and can by no compromise effort be united. The idea of a Republic including slavery as one of its perpetual and essential elements, and that of one based upon universal political equality are totally different, and involve respectively, principles, traits, tendencies and aspirations as irreconcilable as fire and ice. They must collide with each other sooner or later; an exterminating war must arise and continue till one or the other is destroyed."

But never till this PRESENT ELECTION has that issue been nakedly presented. We do not wonder that timid men, who dread a conflict, or who distrust the strength of the national tie which unites us, should fear and turn pale. Nor do we wonder at the shifts and turns that are resorted to, to postpone a little longer the mortal struggle, which is to put our principles to so terrible a test, to settle the question whether freedom or slavery is to be the controlling spirit and formative power of our national life. It is a serious, eventful, sealing, decisive issue—one that has been coming on ever since the formation of the Government—one that touches the vitals of our political existence—one that, having come up, can never be turned aside until it is settled."

Western Methodist Protestant, Springfield, Ohio.
Western Christian, (Methodist) Cincinnati:
"Is this the boon for which our fathers bled? Printing presses that have advocated liberty have been destroyed, a part of the materials thrown into the river, and a part made into bullets to kill Freedom! There is no excuse for extending slavery into Kansas. Men may talk of slavery being forced upon us by the 'mother country,' but the mother country certainly has not forced slavery on Kansas; and the *Evangelist* force it there by a portion of the citizens of this country we look upon as a crime against God and humanity, which has no equals in this or any other Government."

Preacher and United Presbyterian, Pittsburg, Pa.:
"Above all, the superhuman energies now put forth to make involuntary human slavery a permanent and universal institution of our Government, all conspire to warn us that we are rapidly approaching a crisis which has no parallel since the adoption of our Federal Constitution."
Journal and Messenger, (Baptist) Cincinnati:
"How feeble must be that cause that dreads a small book, lying quiet on its shelf which all slaves cannot read, and whites will not!"
Northern Independent, (Methodist) Auburn, N. Y.:
"For shame sake, let us stop this suspicious manner of talking—let us call slavery not delicate but ABOMINABLE."
Pittsburg Christian Advocate, (Methodist), Pa.:
The *Christian Press*, (American Reform Tract Society's Record).
"It is the DUTY OF EVERY CHRISTIAN to vote against deluging the Government of the United States, ordained for freedom, into an instrument of oppression—against devoting the vast Territories of the United States, rich in the resources of nature and the hopes of civilization, to the blood and curse of slavery. No man can neglect this momentous duty and escape his PERSONAL RESPONSIBILITY to God."
Christian Herald and Messenger, (Baptist), New York and Irvington, N. J.:
Sabbath Recorder, (Seventh Day Baptist) New York City:
"Conservatism is the bane of society. It permits war, intemperance, slavery and a host of evils, and, instead of converting human society into a moral desert, it spreads itself over the Christian church like a pall of death."
Watchman and Reflector, (Baptist) Boston:
"And we ask, in all address, if this is the boasted freedom of the American Republic in the nineteenth century, if these are the ripened fruits of American civilization? Are these the great principles of justice and liberty for which our fathers toiled and died? . . . It may be well for conservative men, like Dr. Adams and Mr. Choate, who tremble at the very name of a Republican party pledged to the great interests of liberty, as a vision of dissolution, to enquire if the Union is worth preserving, where the ends for which it was established are renounced, and if it is made an instrument for propagating slavery over the black race, and suppressing individual freedom in the white."
Presbyterian of the West, Cincinnati:
"The issue, the contest, is upon the country, even at our doors; and this issue, shall slavery be nationalized under the stars and stripes of American Freedom, or confined as a local institution to its own limits? This is the question. Every Christian is bound to speak and act in this matter; every citizen and patriot is bound to cast his vote upon the inquiry, Christianity, liberty, conscience, and the Bible demand it. Unless the country arise to redress by a moral force the unparalleled wrongs it has endured, God will wipe out the cause of these wrongs, sooner or later, in his retributive judgment, with the besom of destruction and the blood of furious battle. His sword is pledged to do it. Shall the throne of iniquity have fellowship with truth, which frameth mischief by a law? Ps. 119: 20. 'I will unto them that devise iniquity because it is in the power of their hand.'—Mic. 2: 3. 'It is time for thee, Lord to work; for they have made void thy law.'—Ps. 119: 126."
Free Presbyterian, Yellow Springs, Ohio:
"Revolutions never go back, and if the slave power is met and defeated on its own ground, as it will be by the election of Fremont, other triumphs of freedom must inevitably follow. If the slave power now triumphs in the election of Buchanan, either the entire continent will be covered with slavery, or, a blood even to the horses' bridles" will flow to wash out its stains."
Westminster Herald, (Associate Presbyterian), New Wilmington, Pa.:
Maine Evangelist, (Congregational) Portland, Me.:
"Maine has spoken and spoken most loudly for freedom, and her voice will sound over the land like a trumpet. We rejoice at the result with no narrow partisan spirit, and we would ascribe all praise to Him to whom much prayer has been offered, and who both governs and saves the victory."
The *Genesee Evangelist*, (Presbyterian) Rochester, N. Y.:
Northwestern Christian Advocate, (Methodist) Chicago:
Religious Herald, (Congregational) Hartford, Conn.:
American Baptist, New-York.
Michigan Christian Herald, (Baptist), Detroit:

And yet it is demanded, by some, that the future and retrograde pass shall sink at these enormities. They may denounce the sins of the old Pharisees, and the outrages that were enacted three thousand years ago, but those of the living present are somehow connected with politics, and must not be touched."

Congregational Journal, Concord, N. H.:
"Come, old Harvard, and Yale, and all ye younger masters, turn about! Bring out your text books and your libraries, and expurgate from them every sentiment that favors that unfortunate assumption of the Declaration of our Independence, that all men are created free and equal, that all are created with the same rights, and that all are created with the same duties."

"Shade of Jefferson! what think ye of this? What a calamity to the nation that thou didst teach and cause to be made a fundamental principle in our system of political faith, that every man has an inalienable right to 'life, liberty, and the pursuit of happiness!' Truly this is an age of progress!"
Christian Secretary, (Baptist) Hartford, Connecticut:
"But the Free-State men of Kansas have not only their natural enemies the border-ruffians to contend with, but also the United States Government. They are completely hemmed in by Missouri and Southern troops—their supplies cut off and they themselves threatened with annihilation. May God in His mercy protect them 'from the hand of the spoiler!'"
Oberlin Evangelist, Oberlin, Ohio:
"By all that is fearful in the pending crisis—by all that is sacred in freedom and right—we urge our fellow-citizens to ensure the election of the man whose banner flings to the breeze the freeman's emblematic sign—FREE PRESS, FREE SPEECH, FREE SOIL, FREE MEN, FREEDOM AND VICTORY!"
Morning Star, (Free Will Baptist) Dover, N. H.:
"Such is the sentiment of the Nebraska act, and the Cincinnati Platform. This is an infidel doctrine. They who sustain it are against God and man."
Christian Era, (Baptist) Lowell, Mass.:
"We know not what demands slavery will yet make, or what outrage on Freedom, Justice and Humanity it will yet perpetrate."
Central Christian Advocate, (Methodist) St. Louis, a journal which circulates in a slave State, in publishing the latest news from Kansas, derived through the Border Ruffian journals, it laments that
"There is not a single free State press in all the territory, to tell its own tale. Care was early taken that they should lie quiet beneath the waters of the Kansas and Missouri rivers."
Puritan Recorder, (Congregational), Boston.
Presbyterian Donor and Advocate, Pittsburg, Pa.:
The Examiner, (Baptist), New-York.
Northern Advocate, (Methodist), Auburn New-York.
The Pacific, (Presbyterian and Congregational), San Francisco, California.
California Christian Advocate, (Methodist), San Francisco.
Religious Expositor, (Baptist) Corvallis, Oregon Territory.
Pacific Christian Advocate, (Methodist), Salem, Oregon.
In addition to this list, there are doubtless other names which for the present escape us. In fact, we know from the usual number of our exchanges, that we have not mentioned all that deserve a record on this honorable catalogue. We hope that friends whom we may have omitted will pardon our oversight.

We may say, also, that everywhere throughout the North, the clergymen are for Fremont. Wherever we meet them, and from whatever place we hear of them, they are ranging themselves on the side of Freedom. There is at this moment, as it seems to us, no less unanimity among the great body of ministers of the whole North against the further Extension of Slavery, than there was in New-England when a palanx of three thousand denounced the Nebraska Bill. We have not the slightest doubt that if at the election in November the ballots cast by ministers of the gospel should be specially designated, the majority for Fremont would comprise so many of the whole number, as to render this vote almost unanimous. All honor to them!

And for the information, as well as the gratification, of those of our readers who have a special interest in the clergymen of New-York city, we will mention that, as we have been quite reliably informed, Rev. Dr. DeWitt, Prof. Robinson, Dr. William Adams, Dr. Prentiss, and several others still more conservative, including Dr. Joel Parker, have come out on the right side.

We know not how any pulpit or any press can excuse itself before the bar of conscience, for withholding its influence, whether it be great or little, from so great and noble a movement as is now going on in our country for constitutional liberty—for free soil, free speech, and every sacred right of free men! Every man, whether in the pulpit or out of it, whether in the church or out of it, whether holding a pen or guiding the plow, every honest and patriotic citizen, has now a duty to perform toward the Republic such as has never before devolved upon him; and as the providence of God has laid the responsibility of the issue of the present crisis upon the North, by giving to the North more than ample power to avert it, each man's duty is made doubly important and imperative. And moreover, as the press and the pulpit are not only the great safeguards but in a large measure the sources of public opinion, it is demanded of them by every interest of freedom, and justice, and humanity, that they should exercise every power they possess to further the cause which is now simply waiting for their united aid to be triumphant.—N. Y. Independent.

NO CHANGE IN THE KANSAS POLICY.—A deputation of the National Kansas Committee waited upon President Pierce a few days ago, to ascertain if the President has changed his policy in relation to Kansas. The following was the close of the interview:—"As representatives of the National Kansas Committee, we are here to-day to ask whether any change in this policy of the administration is to be expected?" President—"No, sirs! There will be none."

READ AND PONDER!!
The New Democratic Doctrine.
Slavery not to be confined to the Negro Race, but to be made the universal condition of the laboring classes of society.
The people of the Free States have so long yielded to the arrogant demands of the Slave Oligarchy in the South, that the latter has come to think it may carry any measure it sees fit, no matter how degrading it may be to the character of the free white men of the North.
Not many years ago the Southern slaveholders were contented to have their "human chattels" protected in the States where they held them.
Next, they demanded and secured Free Slave States from acquired territory, (La., Fa., Ark., Mo., and Texas), while the Free States have only secured two—Iowa and California.
Next, the Slave power demanded all the territories, and broke down the Missouri Compromise, which secured a part of those territories to free labor.
Next, they demanded the right to come into the free States with their slaves whenever they choose, and stay as long as they please, and the United States Courts seem about to yield to them, and grant this outrageous demand.
But the last, the crowning, the diabolical, assumption is, that Slavery is not to be confined to the NEGRO RACE, but must be made to include laboring WHITE MEN also. This doctrine, which is so monstrous and shocking as almost to seem incredible, is now openly avowed and defended by very many of the newspapers and public men of the South that support James Buchanan. The doctrine is also proclaimed by some Northern newspapers of the so-called Democratic party, but not generally with such boldness as in the South. To show the exact extent of this doctrine of extending WHITE MEN, the extracts from Buchanan papers, and from the speeches of Buchanan men are given.
The Richmond Examiner, one of the leading Democratic papers in Virginia, ardently supporting Mr. Buchanan, holds the following language in a late issue:
"Until recently, the defence of Slavery has labored under great difficulties, because its apologists, (for they were mere apologists,) took half-way grounds. They confined the defence of Slavery to mere negro Slavery; thereby giving up the slavery principle, and admitting other forms of Slavery to be wrong."
The line of defence, however, is now changed. The South now maintains that Slavery is right, natural and necessary, and does not depend upon differences of COMPLEXION. The law of the Slave State justifies the holding of WHITE MEN in bondage."
Another Buchanan paper, the leading one in South Carolina, says:
"Slavery is the natural and normal condition of the laboring man, whether WHITE or black. The great evil of Northern free society is, that it is burdened with a servile class of MECHANICS and LABORERS, unfit for self-government, and yet clothed with the attributes and powers of citizens. Master and Slave is a relation in society as necessary as that of parent and child; and the Northern States yet have to introduce it. Their theory of free government is a delusion."
"There's a Democratic" doctrine for you, with a vengeance; "our theory of free government a delusion;" "laboring men whether white or black to be slaves." Verily, matters are coming to a pretty pass with us.
The Richmond (Va.) Enquirer, Mr. Buchanan's confidential organ, and considered by the "Democratic" party as its ablest paper in the South, speaks as follows in a recent number:
"Repeatedly have we asked the North 'How not the experiment of universal liberty FAILED? Are not the evils of FREE SOCIETY INSUFFERABLE? And do not most thinking men among you propose to subvert and reconstruct it?' Still no answer. This gloomy silence is another conclusive evidence we have furnished, that the society of free men is an impracticable form of society; it is everywhere starving, demoralized, and insurrectionary."
"We repeat, then, that policy and humanity alike forbid the extension of the evils of free society to new people and coming generations."
"Two opposite and conflicting forms of society cannot, among civilized men co-exist and endure. The one must give way and cease to exist. The other become universal."
"If free society be unnatural, immoral, unchristian, it must fall, and give way to slavery society—a social system old as the world, universal as man."
The Muscogee (Ala.) Herald, another valiant Buchanan organ, says:
"Free society? We sick of the name—What is it but a conglomerate of GREASY MUCKY MUCKS, an infernal mixture of SMOULDERING FARMERS, and moonstruck THEORISTS! All the Northern and especially the New England States are devoid of society and unfitted for well-bred gentlemen. The prevailing class meet with is that of mechanics struggling to be genteel, and small farmers who do their own drudgery; and yet who are hardly fit for association with a Southern gentleman's body-servant. This is your free society which the Northern hordes are endeavoring to extend into Kansas."
And the South Side Democrat, another prominent Buchanan paper in Virginia, whose editor was appointed for Clerk of the House of Representatives by the present Congress abuses everything FREE after this style:
"We have got to having everything with the prefix FREE, from free negroes down and up through the whole catalogue—FREE farms, FREE labor, FREE society, FREE will, FREE thinking, FREE children, and FREE schools—all belonging to the same brood of damnable imps. But the worst of all these abominations is the modern system of FREE SCHOOLS. The New England system of free schools has been the cause and prolific source of the infidelities and treasons that have turned her cities into Sodom and Gomorrah, and her land into the common nesting-places of howling Bedlamites. We abominate the system, because the schools are FREE."
The Washington Union, the national organ of the "Democratic" party, says that the

honest hero free LABORING MEN of Kansas
"Are a MISERABLE, BLEAR-EYED RABBLE who 'have been transferred like so many CATTLE to that country.'"
The New York Day Book, one of the two papers in New York City that support James Buchanan, proposes to ensnare poor AMERICANS, GERMAN and IRISH, who may fall into poverty and be unable to support their families. Here are the *Day Book's* exact words in speaking of the POOR WHITE PEOPLE:
"Sell the parents of these children into SLAVERY. Let our Legislature pass a law that whoever will take these parents and take care of them and their OFFSPRING, in sickness and in health, shall be fed, clothed and housed them, shall be legally entitled to their services, and let the same Legislature decree that whoever receives these parents and their CHILDREN, and obtains their services, shall take care of them AS LONG AS THEY LIVE."
So much for extracts from "Democrat" newspapers. Now for a few from Democratic speeches.
S. W. Downs, late Democratic Senator from Louisiana, in an elaborate and carefully prepared speech published in the Washington Globe, says:
"I call upon the opponents of Slavery to prove that the WHITE LABORERS of the North are as happy, as contented, or as comfortable as the Slaves of the South. In the South the slaves do not suffer one-tenth of the evils endured by the white laborers of the North. Poverty is unknown to the Southern slave, for as soon as the master of the house becomes too poor to provide for them he SELLS them to others who can take care of them. This, sir, is one of the excellencies of the system of Slavery, and this the superior condition of the Southern slave over the Northern WHITE laborer."
According to Mr. Downs, then, (good Democratic authority) all that the Northern white laborer requires is somebody to sell him when he falls into poverty. Admirable philanthropy! Beautifully conceived! Senator Clemens of Alabama declared in a speech in the U. S. Senate, that "the operatives of New England were not as well situated nor as comfortably off as the slaves that cultivate the rice and cotton fields of the South."
In a recent speech by Mr. Reynolds, Pierce-Buchanan-Democratic candidate for Congress from Missouri, that gentleman declared that he would not vote for any man who would support the admission of Kansas as a Free State, and is utterly opposed to the unjust and anti-Republican laws therein enacted and attempted to be enforced; laws and judicial decisions disgraceful to civilization and humanity, and repugnant to the great charter of American liberty.
Here a Missouri Democrat classes GERMAN and IRISH indiscriminately with NEGRO SLAVERY.
Mr. L. H. Gowde, another Atonism Democrat from Missouri, in a recent speech against the Free State men of Kansas, denounced the laboring men as "WHITE SLAVES."
SENATOR BUTLER, (the uncle of "Assassin" Brooks), a shining light in the Democratic galaxy, declared in a speech in the U. S. Senate this session—
"That men have no right to VOTE unless they are possessed of property as required by the Constitution of South Carolina. They no man can vote unless he owns ten negroes, or an estate to the value of ten thousand dollars."
JAMES BUCHANAN is the Presidential candidate of the men and of the party who hold these odious views.
JOHN C. FREEMONT, the true Republican and true Democrat, who has worked his own way from poverty to greatness pays the following high tribute to the dignity of FREE LABOR, and yet his enemies have the means to assert that he is a slave-holder. Col. Fremont never owned a dollar's worth of human flesh. Here what he says about "free labor."
"FREE LABOR—the natural capital which constitutes the real wealth of this great country, and ceases that intelligent power in the masses, alone to be relied on as the bulwark of FREE INSTITUTIONS."
The Declaration of Gov. Wm. F. Johnston of the American Nomination.
To F. H. ROGUE and S. M. ALLEN, Chairman and Corresponding Secretary of the American National Committee.
DEAR SIRS:—Patriotic demands of the American party its disapprobation of the measures of the present National Administration, as well as the defeat of those who have willingly and cheerfully endorsed and are pledged to support its foreign and domestic policy.
In selection of agents to and their management of our affairs at our Courts has justly rendered it obnoxious to the condemnation of the American people. What the present Administration assumed the conduct of our domestic affairs, all causes of sectional strife had been removed, and peace and fraternal concord existed among the States and people of the Confederacy.
With a controlling influence in all departments of Government, and an influence in the admission and declaration of its friends and advocates, that at this moment discord, sectional strife and angry agitation, dangerous to the permanency of our cherished Union, have been brought upon the country. These evil things are justly attributed to its action and ambition.
Our character among the nations of the earth has been degraded by the authorized announcement, on the part of its employees, that our Government was unwilling or unable to control and check the rapacious long-waker nations, falsely admitted to exist among our citizens.
The revenues of the country have been devoted to sustain a wasteful and extravagant administration of our affairs, while appropriations for the judicious improvement of our rivers and harbors have been resisted and refused; a Territory of the United States has been desolated and depopulated by civil broils, and within its borders laws have been enacted and others adjudged to exist, and attempted to be enforced by the Government, that are destructive of the sacred rights of a free people.
To restore the Government to its legitimate purposes—to preserve the Union and Constitution from dissolution and destruction—to re-establish the high reputation of our country abroad for fair dealing and just action toward other nations—to devote our surplus revenues to national improvements require

for the security of commerce and the safety of travel—to preserve to free labor the vast and fertile plains of Kansas in obedience to the compact of a purer and wiser generation—to abrogate unjust, tyrannical and wicked laws, and to protect the citizen against the odious doctrine of constructive judicial treason—would seem to be the dictate of national patriotism and enlightened humanity.
To effect the entire condemnation of these monstrous abuses and usurpations, the defeat of the nominees of the Cincinnati Convention is an admitted necessity.
To accomplish this desirable result, united action must be secured among the opponents of the National Administration.
Believing that the American party, whose candidate for the Vice-Presidency I became by the action of the New-York Convention, coincided in these views, and that their candidate for the Presidency will carry them into effect, and feeling that it has heretofore made every effort that the correction of these wrongs demanded of it, to secure harmony of action among the opponents of the National Administration, and convinced that it is still willing to place upon the altar of our country's welfare all its preferences for men, and knowing that in the event of success its sacrifices and exertions will be respected and regarded, and with a full knowledge that, in all its actions, it has been and will be controlled more by a desire for the public welfare than by any selfish or partisan motives, I do not hesitate to appeal to its patriotism, that "for the sake of the cause" and for the removal of all grounds of dissension, my name may be withdrawn as a candidate for the highly important office with which the partiality of friends, undesired on my part, has connected it. If this is done, we shall have the proud satisfaction of knowing that so far as our party could control events no cause for dissension and dissension can be charged upon us. Should the Committee decide that it possesses no power to act in the premises, I shall consider it my duty to assume the responsibility of declaring this letter a withdrawal of my name from the list of candidates. I will excuse myself as I lately honored by your confidence, to venture a few words in defence of the conduct I shall pursue as an individual citizen and member of the American party. I shall vote for Col. Fremont—
1. That he is honest, capable and faithful to the Constitution.
2. That he is the nominee of the New-York Convention of the 12th of June last.
3. That his disapprobation of the measures of the present National Administration, is sincere.
4. That he favors the admission of Kansas as a Free State, and is utterly opposed to the unjust and anti-Republican laws therein enacted and attempted to be enforced; laws and judicial decisions disgraceful to civilization and humanity, and repugnant to the great charter of American liberty.
5. That he will administer the Government with the energy and wisdom of our earlier Presidents, favoring no one section to the injury of another, and without doing violence to the interests, rights and consciences of any portion of a common country.
6. That, an American by birth, a Protestant by education and training, the great principles of the American party may be safely intrusted to his keeping and direction.
7. That he is the most available candidate before the people, to carry an election against the present National Administration and its nominees and platforms.
Should any member of the American party consider it to be a duty to act differently in the approaching campaign, I shall hope that the fraternal feelings hitherto prevailing will hereafter unite us in the defence of American Nationality, and in maintenance of the fundamental truth, that our association was formed to cherish, protect, love and venerate a common Constitution, a common Union, a common country, and a common God.
With sentiments of sincere regard, I am, truly, your friend and fellow-citizen,
Wm. F. JOHNSTON.

Interesting Disclosures—Mr. Buchanan on Slavery.
The *Huntsville (Ala.) Democrat* contains an interesting letter from Philadelphia, written to the editor "by a personal friend, a gentleman of the highest respectability, for whose accuracy he vouches," and giving a report of a conversation which the writer had just held with Mr. BUCHANAN.
We copy the letter from the *Advocate*, as follows:
PHILADELPHIA, Wednesday, Aug. 6, 1856.
MY DEAR SIR: I spent two hours with BUCHANAN yesterday, at his residence. His grounds are beautiful and tastefully arranged, but his house is plain and unpretending in the extreme—everything has the air of unostentatious Democracy. But the man himself is the very impersonation of unaffected Republicanism. I was never more agreeably disappointed in my life. He gave us a cordial and frank reception, and talked with us with the freedom of an old acquaintance. I really felt as if I had known him all my life. He said the issue of Slavery was equal to the war of the States as yet.
"That the South had submitted to the aggression of the Abolitionists with a patience that might well challenge the admiration of the world, and, considering the fire-eating propensities, was difficult to understand. He ridiculed the doctrine of Squatter Sovereignty, and said that the South had now, for the first time in the history of the country, obtained from the Government the concession of true principles, viz: that the people of a Territory had the right, when they came to form a State Constitution, to say whether they would or should not have Slavery. That by this legislation Congress had admitted that the power was with the people, and not in the hands of the Union, and that the only sensible rule was, that this could be exercised by the people only when they came to form a State Government, preparatory to admission into the Union. I give you almost his very words—He said, if he should be elected, he felt satisfied the Slavery question would be finally settled, provided he could carry a portion of the New-England States or the State of New-York. In other words, if he were elected by a national vote, what he would do in the premises would have a national support, and the strength of Free-Soilism, which is sectional and would be dispersed. The truth is Mr. Buchanan is as sound on this question as was Mr. Calhoun, and the Northern Democracy are better Southern men to-day, than any Democrats even at the South. Whatever they may have done heretofore, now they meet the question boldly, and defend the institution of Slavery with a fearlessness that

you might do well to imitate. They do not even apologize for it on the ground that it is recognized in the Constitution; but they say it is right. That God himself established it, and that it has the Bible for its foundation. If we do not sustain these men in defence of our institutions, we deserve eternal infamy. The contest is between the BUCHANAN and FREEMONT. FREEMONT is not in the race. No man here pretends to say that he is.
On the whole, therefore, consider his election beyond peradventure—and what I revere is that there can be found in the whole South a single man who will not vote for him. If they could see him, and hear him talk, I firmly believe he would give every Southern voter a lesson.
I have scribbled this off hurriedly, I fear you will not be able to read it.
Yours truly,
W. B. FLOURNOY, Esq., Huntsville, Ala.
We commend these disclosures to the attention of honest Free-Soil Democrats who have been looking to Mr. BUCHANAN for a settlement of the Slavery question, which should address the wrongs inflicted on the North by the repeal of the Missouri Compromise. It has suited the purposes of Col. Dix, John Van Buren, and others who were prominent leaders of the Free-Soil movement in 1848, and who are now anxious to be readmitted into the ranks of the national (!) Democracy, to represent Mr. BUCHANAN as conservative and moderate in his views of the Slavery question. They have both asserted that he is in favor of popular sovereignty—that he is for allowing the people of the Territory to admit or exclude Slavery as they may think proper—and that he would repress force and violence by which they are deprived of this right.
This *Huntsville* letter shows clearly enough that all these representations are utterly unfounded. It proves that in conversation with Southern Pro-Slavery Democrats, he openly repudiates the doctrine of "Squatter Sovereignty," as he did in 1848; in his sympathy with those who defend the institution of Slavery as right and proper in itself.
Mr. BUCHANAN'S declaration that he can settle this question, "provided he can carry New York and a portion of the New-England States," is pregnant with meaning. It implies that he intends to settle it upon a basis not acceptable to the great mass of the North—but which he hopes to carry provided he can carry New York and a portion of New-England to back him. This is the old game; trying to divide the North, for the advancement and benefit of Slavery.
We commend these avowals of Mr. BUCHANAN'S principles and policy to the attention of Democrats throughout the Northern States.—N. Y. Times.

Political Preaching.
A communication will be found in another column on a question which is much talked about but not much considered. There is a great outcry in certain quarters against political preaching, as if ministers had ceased or were ceasing to preach from the Bible. Perhaps we are mistaken; but we do not believe that to any considerable extent, the pastors of evangelical churches on this side of the Potomac have been betrayed into the error of what is called in an obnoxious sense, political preaching. Here and there one may be found who has committed himself, in the pulpit, for some political party, or some political candidate but as a body the clergy are habitually and conscientiously cautious on this side. Here and there one may have uttered himself on some purely political question which is out of the Sabbath, but we are confident that such instances are rare.
It is not preaching politics to preach against the oppression of the poor, or the sale of the needy. It is not preaching politics to preach that the law of God is higher than any act of Congress or any political platform. It is not preaching politics to preach that God will visit national crimes with national retributions. It is not political preaching to preach on the question who is responsible for national sin. It is not political preaching to preach on the sins and duties connected with the right of suffrage.
We admit that, in a sense, all such preaching may be said to be political. It has an important political bearing. But if this is "political preaching," in the obnoxious sense, what was that of which we heard so much in 1850 and 1851? We do not remember the sermons which were then preached—any published and distributed by political committees? If to preach against slavery is preaching politics, what is it to preach for slavery? If to preach, "We ought to obey God rather than men," is preaching politics, what is it to preach that there is no higher law?
Whether theft, murder, and adultery shall be punished is a political question. Whether capital punishment shall be abolished is a political question. Whether polygamy and unlimited divorce shall be allowed is a political question. Whether the theater shall be condemned as a demoralizing institution, is a political question. Exclude from the pulpit all such subjects, and you forbid the preacher to use the Bible for a text-book.
N. Y. Independent.

The *New York American* Celt has a long article to prove that there is a regular bargain and sale between the supporters of Mr. Fillmore and Mr. Buchanan, by which the American vote of the State is to be thrown for the bachelor. "The Know Nothing" of this State are to cast their votes for the Buchanan Electoral Ticket, while the Democrats as far as practicable, are to transfer their votes to the Know Nothing State Ticket, with Ericus Brooks for our next Governor."
The Hon. John M. Bots, a veteran politician of Virginia, lately delivered a speech at Richmond, Va., in which he repudiated the idea that the South would dissolve the Union if Fremont were elected. He denounced unequivocally the brutal assault upon Mr. Sumner. "The Richmond *Examiner*," and trusts that the act for the suppression and prosecution under the act for the suppression of incendiary language.

BAYARD RUSTEN, one of the Fillmore national members of Congress from New York State, has announced his determination to support Fremont and Dayton, and adhere to the policy of the Republican party on the slavery issues.