

Democratic Delegate Convention.

The Democratic Delegates elected in the several boroughs and townships, met in County Convention in the Court House, in Huntingdon, on Wednesday evening August 15, 1855, and organized by calling NICHOLAS CRESSWELL, of Alexandria, to the chair, and appointing GEORGE W. SPEER, of Casville, and J. R. HUNTER, of Petersburg, Secretaries.

On motion of T. P. Campbell, Esq., the following pledge was adopted:

We, the undersigned Delegates to the Democratic County Convention, held 15th August, 1855, do solemnly upon our honor severally declare that we are not members of the Society or Order generally known as "Know Nothings," nor of any other political order or association holding doctrines calculated to prescribe any citizen politically or otherwise on account of his religious opinions or place of birth, and that we never have been members or belonged to any such Order, but that upon the contrary we are opposed to its doctrines.

- N. Cresswell, Samuel Isenberg, Gilbert Chaney, Daniel Massey, H. S. Graham, W. A. Copely, Wm. P. Taylor, Geo. W. Speer, John Porter, John G. Lightner, Jas. J. Goodman, John Scott, Thos. P. Campbell, John Johnston, Jonathan Frazier, John Gemmill, Robt Cunningham, John Jamison, Geo. Eby, Jr., Jas. Chamberlain, Jas. A. Campbell, John R. Hunter, Wm. McNite, John Vandevander, Martin Orlady, George Borst, T. F. Stewart, Jacob H. Miller, J. A. J. Postlethwait, David Henderson, Hugh Seeds, Joseph Isenberg, Jas. B. Carothers, L. Hoover, John Gordon, Seth Benner, Jno. Dougherty, David Hamilton, Sam'l Miller, Jacob Hight, Nathan G. Horton.

The Convention then proceeded to ballot for a Representative delegate to the next Democratic State Convention, and for Conferees to meet Conferees from Cambria and Blair counties to select a Senatorial Delegate—which resulted in the selection of Col. THOS. P. CAMPBELL as Representative delegate, and JOHN GEMMILL, SAMUEL T. BROWN and GEO. W. SPEER, Conferees.

The following resolutions were then read and adopted unanimously:

Resolved, That the secret political society commonly known as "Know Nothings," be its true name what it may, which proscribes men because of their peculiar creed in worshipping God, or the place of their birth, and sinks the will of the individual in a blind obedience to the commands of irresponsible councils, is an institution antipublican—degrading to the man of true honor and calling for the open opposition and reprehension of all true American citizens. It shall meet with our

Resolved, That this convention recommend to the Democracy of Huntingdon county, Hon. A. Plumer, the Democratic nominee for Canal Commissioner, as a suitable person to receive their votes.

Resolved, That the action of the State convention of '52 in disfranchising this Congressional District, and selecting a man to represent it on the committee to those delegates that did not live within its borders or reflect its sentiments, was most unfair, unjust and anti-Democratic, and that the failure to carry out the designs intended excited our liveliest gratification.

Resolved, That our Representative and Senatorial delegates to the next State Convention are hereby instructed to insist upon the adoption of the Congressional District system as the fair and Democratic mode of selecting Delegates to the National Convention, and that they are fully authorized to resist in the manner they may deem most expedient any and every attempt to stifle the views of any portion of the Democracy of the State.

Resolved, That this Convention does not by the foregoing resolutions express any opinion upon the subject of the next Presidency.

A motion to nominate a ticket was amended so as to select a committee of five persons by ballot to do the same, if the same can agree, and if not, to be empowered to call the Convention together again.

The first ballot resulted in the selection of the following gentlemen as said committee:

- THOS. F. STEWART, DANIEL MASSEY, WM. MCNITE, GEO. W. SPEER and HENRY ROBERTS.

The following resolutions were then adopted:

Resolved, That the committee of five persons elected by this convention be vested with full power to meet a like committee on part of the old line Whigs of the county, and agree upon, and put in nomination a ticket for the various offices to be filled this fall by election—to be supported by the Democratic party—and if they can agree upon said ticket we hereby pledge it our support, as if the same had been nominated in full convention—and if the said committee cannot agree upon a ticket, that they be instructed to call this convention together again and report their action under this resolution.

Resolved, That the said committee have power, and are instructed to confer by letter or otherwise, with our friends in Blair county, in relation to candidates for the Legislature, so as to secure harmonious action on that subject.

Committee to meet at Huntingdon on Wednesday, August 22, at 5 o'clock, P. M.

On motion, the President was ordered to appoint the usual County Committee, to consist of one person for each township and borough in the county.

On motion, Resolved, That the proceedings be signed by the officers and published.

On motion, Dr. A. B. LEE, of Mt. Union, addressed the Convention, as follows:

MR. CHAIRMAN AND GENTLEMEN:—I have not the vanity to think that in responding to your call, I can throw any new light on the subjects you have canvassed, and at this late hour after the fatigue of a protracted session, I am only reconciled to this trespass on your time and patience which that response involves, by the reflection that an entering into such a canvass, propriety, nay, duty, requires

that we should state our sentiments in regard to its prominent issues, and the views which have determined our action in meeting them. And here we have to remember that the struggle in which we are about to engage is no ordinary one. Hitherto the Democratic party has had to contend against a party whose opposition was at least open and manly, whose measures and position was avowed, and their line of policy distinctly indicated; which did not go before the grand tribunal of ultimate jurisdiction, the deliberate judgment of the people, with measures concocted in secret, and dimly shadowed forth by organs of doubtful authenticity; each denounced in turn by others as incorrect or unreliable exponents of a creed, till now concealed, with the jealousy of conscious error or conscious weakness, from all but its sworn adherents; and all disavowed whenever convenient, by the party whose principles they pretended to expound. Ever till now have we been called to oppose measures and men, whose supporters were neither afraid nor ashamed to maintain and defend them in the light of day. Ever till now have we been called on to combat systems of local or national policy which, however obnoxious we may have thought them, yet recognized as fully as we ourselves do the social equality of all, and preserved sacredly inviolate the political privileges of every citizen. But in these latter days newfangled doctrines have arisen, with fiery zealots to advocate them, which strike at the very fundamental principles that Democrats in all ages and countries have maintained; which seek virtually to disfranchise a portion of our citizens, and practically deny the equality of social, civil and political rights. And a party which denounces with bitter invective and indiscriminate slander, men of lives the purest and most blameless, for the crime of being born on another soil, and which, amid the light of the nineteenth century, reverts with kindred blindness to the exploded errors of a darken age, and pursues a whole sect of Christians with all the means of persecution, an advancing civilization will permit, and that, too, with a bigoted intolerance that would discredit to mediocrity barbarism, solely because they choose to worship God in the creed of their fathers! Nor does this doctrine want for followers, its iniquitous nature and destructive tendencies, masked by specious sophistries; horrified by exaggerated and distorted pictures of the crimes and oppressions of the buried past; seduced by the delusive promise of a purity that was forever to banish the corruptions of party, and aided by the powerful attractions of mystery and secret association, aided, too, not a little by an organized system of wholesale calumny; multitudes of sincere and patriotic but prejudiced men, many of the unreflecting and most of the disappointed and ambitious, rushed into a party of whose real aims and purposes they emphatically knew nothing until they had taken the fatal step that bound them to an organization from which there was no retreat, save under the charge of perjury and the threat of the traitor's brand; plunged blindfold into an association whose only avowed purpose was war against their brethren, stripped themselves of their infatuation of their right of private judgment, and surrendered their personal interests in unreserved obedience to the behests of conspirators, concealed even from their own associates. Nor is it to be denied that it has grown with the rapidity and the exuberance of the prophet's gourd, but we are happy in the confidence that its decay and downfall will be equally speedy and sudden. Its monstrous teachings and destructive results require not the bitter experience of their evil working to condemn them. Calm reflection and sober reason already enable us to detect the mad ambition that lurks behind the gilded mask of exclusive patriotism, and the fierce intolerance that deludes its own votaries with the pretext of zeal for religious purity. It is, however, in the nature of man that this very delusion should stimulate its followers to the most strenuous efforts to extend its sway, to absorb or to crush all that opposes its course, and no errors are so dangerous as those that assume the garb of peculiar virtue. They are accepted upon the faith of their professions, and time must elapse before the hollow mockery is exposed. Thus they gather followers; in the main the well meaning, the enthusiastic and the credulous, with just a sufficient infusion of the designing, the prejudiced and the crafty, to govern and direct the whole movement towards their own narrow views or selfish purposes. Enthusiasm, too, necessarily tends to degenerate into fanaticism; that willfully shuts its eyes to the plainest dictates of reason, is inexorably deaf to every command of justice, and tramples without pity or remorse over the prostrate forms of mercy, pleading for the suppliant victims of oppression or of penalty. So the snowball of the thoughtless school-boy, reckless of the ruin he causes, rolls, even growing, down the Alpine steep, till it crushes to an avalanche of destruction on the devoted hamlet. Such is the inevitable tendency of the doctrine now advocated by this new party of self-styled Americans, and similar must be their results, could they ever be carried into action. Doctrines which strive to subvert the cardinal principles of Democracy, which refuse social, political and even civil privileges to a portion of the people, which recognize no longer the distinctions we have ever upheld, the distinctions instituted by an all-wise and Omnipotent Providence, those of intelligence and virtue, but substitute for them the accidents of birth and the incidents of creed; the accidents of birth, involuntary; and the incidents of a creed, traditional; which introduce a new standard of party fealty and inaugurate a new shibboleth of patriotism. Sustained by a party which admits of no neutrality, of no discriminations, but ostracizes all who refuse "to swear in the words of the master"; which absorbs all lesser issues; or impudent claims their force to swell its own numbers! Such are the doctrines, such is the party we are now called to combat; and we are justified, nay, we are bound, by common brotherhood, by common citizenship to invite to join us therein, all who have a higher regard to the rights of man than to the claims of party, all who "love not Caesar less, but Rome more." And while we do so, by our action after this evening we have done, we in no respect alter or change our time-honored and success-approved position. Ever have we battled for the rights of mankind for the brotherhood of whatsoever minor issues, whatsoever temporary measures may have heretofore divided us, these are no longer in question; they have either become obsolete, or they have been decided, or they are merged in the new issue. We appeal therefore now, (as the only organized defenders of the rights of man, and the guarantees of our glorious constitution,) to all who love liberty and equality, to all who hate proscription and intolerance, to array themselves beside us. Little care we, now that the patri-

cial blow is aimed at the bosom of Liberty herself, what names or tribes may have hitherto distinguished her sons, and we will with our whole souls honor him whose blade shall parry the stroke, that would wound our common mother, carelessly what forgotten denomination he may have heretofore been known. Appealing to these considerations we feel that our action to-day has been what the crisis demands.

And now let us turn for a moment to review the principles and measures of this new party whose ends we are called on in common with every citizen to promote. I think there is no popular movement but has some basis of truth, right however slender, on which to stand. Be it then our task to separate the true from the false and to weigh in an impartial scale the predominating element. Of abstract propositions multitudinous are the aspects, and scholastic or metaphysical ingenuity may torture into innumerable shapes, each fortified by its syllogism the simplest proposition. Bet thank Heaven these refinements are not necessary to the common understanding, and we can arrive at the nature and character of a policy by a surer and shorter route, albeit it be somewhat rough and unpurged. We may test them by their practical results. Time and space would fail were we to take up each separate proposition of our antagonists on its own merits, and indeed many of them are but repetitions of themselves, mere tautology.—But we may analyse them in their general scope and tendency. The chemist when a compound substance is submitted to him for examination subjects a part of it in solution to the action of re-agents in a test tube and by the results thus obtained he learns the character of the whole. So will we do, and by observing the tendency and necessary action of a part shall we learn the nature of the whole. And while doing so, if we find it incumbent on us to denounce the principles, let us carefully discriminate between the selfish and designing few and the many honest but misguided men, whose mistaken impulses have plunged them into error, which perhaps they even now perceive, but see no way by which they can retreat from the false position in which, partly from ignorance, partly from generous though ill-directed feelings they have become involved. For far be it from me, or us, however much we may dispute with a large portion of our fellow citizens; or however wrong we may think their views; to doubt their sincere patriotism, or to believe them only hypocritical friends of our common country; even though they may set up the claim to exclusive purity, or to be the only Americans par excellence in the land, innocuous though the claim be and unjust the imputation. But it is legitimate to esteem them misguided through passion or mistaken through prejudice. To pursue then our examination of the characters of this new doctrine, let us state the case as its own exponents declare it. First, all who are not born upon our soil must necessarily be untrue to our institutions. A horrible proposition; let us see the evidence. Turn we to the annals of old Conrad the Hessian deserter to Washington was driven as deeply into the ranks of despotism as that of Johnathan himself, or that his descendants have not contributed their fair share to the subsequent progress of our common country as those of the other. Even calumny itself is here at fault and is driven for cause of accusation to past world for the grisly spectres that are so fright us from our propriety. Nor is the more successful in painting to any present infringement of our institutions, but is forced to the base alternative of sowing suspicion and inculcating fears of some undefined and impossible horror. But what cures fanaticism for the results of experience and therefore should facts stand in the way of a theory? What matters it that no crime has been proven against the adopted citizen.—He is to be condemned on suspicion; the good and the bad together, the wise and the ignorant, the virtuous and the vicious, all are to be involved in one common condemnation, and this, not because of any wrong they have done but for fear they might do some, reversing the maxim of law that every man is to be presumed innocent till proven guilty, but rather that every man shall be esteemed guilty till proven innocent. And as a corollary from this doctrine of distrust, that the power of doing harm (or good either) shall be taken away from every man who might possibly abuse it. It is useless to say that this doctrine contemplates no legislative restrictions but relies on moral influence alone. This is but a subterfuge. Who has ever seen a fanaticism of any sort confined within the bounds originally assigned it? And what matters it whether the effect is produced by moral means or by statute, so long as a portion of our citizens are virtually disfranchised? The ultimate result is to establish two classes of citizens, the one privileged, the other laboring under disabilities, the one superior, the other inferior, of citizens and of serfs. For to say that we will stay the tide of immigration, is to say that we will reverse the order of nature. From the great dispersion of nations on the plains of Shinarump (till the present day, ever has been the march of humanity westward, and as well might we try to resist the wild surge of the Atlantic, as to dam up the ever recurring wave of population. Indeed they who advocate this idea are so few that it is a waste of words to contend with them. What then follows? That we must accept immigration as a fixed and immutable fact and dispose of it as wisdom dictates. But equal justice is the love-story of wisdom, and justice with charity at her side bids, that the blessings we enjoy we shall impart, that we shall give in like measure as we have received, and wisdom teaches that where all are equal nothing is left to create strife, and the spirit of democracy teaches that all shall be placed on equal footing, and that whatsoever distinctions are gained shall be accorded to individual merit. On the contrary the ideas of our opponents would build up an impassable wall of separation between the citizens of our country, and to a portion would say, "you are and must ever be excluded from our privileges, no matter what your merit, no matter what your deserts, you have been born on foreign soil, and alien you must remain, you are among us but you are not of us, and you never shall be." What is the necessary result, two classes are formed, a privileged and a disabled class, and the very condition so much deprecated and now so falsely charged by this misguided party, (viz., a foreign party in the midst of the people,) is inevitably created by the measures they propose to remove the imaginary scarecrow they have set up. From this condition of things, never ending quarrels and contentions must of necessity arise; when one portion of the community sets itself up to be better or more worthy than the other, then is

the bitterness of partisan warfare tenfold increased, and if we add to this the additional irritant of religious discord, who shall estimate the fury and the depth of the measureless discords. No wonder that the first fruits of a doctrine so pernicious, should be riots that have desolated our fairest cities. No wonder that fierce passions should be stirred up when the organ of this party in our very midst declares that "no true papist can be a true patriot." Who can wonder that the heart should throb and the brain madden when the reckless and blinded slanderer denounces men as traitors by wholesale without a title of evidence to color the pretext save the suspicions engendered by the evil thoughts that poison the heart of the author? What man can help being roused to fiery indignation when he hears himself accused of black ingratitude to the liberties he loves as his life, to the country whose greatness is his glory, to whose prosperity is his idol. Who does not feel the hot blood boil when he hears in hourly repetition the foul accusation that he is hostile to the institutions beneath whose shelter he reposes, and waits but the opportunity to stab the hand that has loaded him with gifts? And who while with manly indignation he repels the base aspersion can control his just anger within due bounds? It is not in nature. And what justice, what charity, what reason must inhabit his breast who makes these false accusations against all men of a particular class or nation, without any discrimination between good or bad, and in utter disregard of all previous life or conduct? Who makes every man, how pure and spotless soever himself may be, the scape goat for the sins and vices of all his nation. How would any man like to have such a rule of judgment applied to himself? He would revolt with horror at the wrong. And yet these sticklers for pure religion, these boosters of their especial love for the Bible, never once remember the rule set forth in its sacred page by divine justice itself for the government of man, "whatsoever we would that men should do unto you, do ye also to them." Far other is their course. Enjoying a land the most bounteous under the heavens, they ignore every claim of charity. Blessed by Heaven with institutions the happiest, the most liberal, they would show their gratitude by refusing any share of their good gifts to their brethren, claiming for themselves the largest liberty and the fullest voice in forming the institutions under which all must live, they would diminish the privileges of others, proscribe them for exercising their rights of conscience, and refuse them, for no better reason, all participation in the common government. Proud of the advantages conferred by birth and puffed up with the insolent pretension to superior virtue, they resemble the pharisee in the temple, and wrapped in the mantle of self righteousness they thank God that they are not as other men, sinners and hypocrites, (like these French and Irish) nor even as this (Dutch) publican! Who does not resent the insulting imputations? Who does not feel that these doctrines if they were carried out must inevitably produce a never ceasing contention; on the one hand to retain the usurped superiority of the preferred class, and on the other to break the galling distinction, and to regain the lost privileges. Who does not see that the practical effect must be to brand as an inferior race all on whom the disabilities are inflicted and to convert the political discussions of a free country into the unsparring contests between a conquered people, and their conquerors. It would isolate from the mass of our citizens every foreigner who should land on our shores; would place his rights and his liberty at the mercy of the very men who denounce him; deprive him of all voice in making the laws by which he is governed; would compel him to combine in self defence and to obtain his share of the coveted privileges from which he is debarred by a baseless jealousy, that with a horrible refinement of cruelty first stigmatizes its victim as vile, and then makes that a pretext to rob him of his rights. These proscriptive doctrines are doubly dangerous, for they effectually destroy the very Americanism which their adherents arrogantly claim to be the especial defenders of. There is something in the benign and generous spirit of American institutions that absorbs and incorporates with itself all that comes within its sphere, that elevates and infuses with a higher life all that breathes her air; and the noble hospitality that welcomes to her bosom with open arms the wanderer and the oppressed of every land, that wraps them all with equal love in the same wide mantle of charity, and stretches over all with the impartial benevolence of the Deity the same broad shield of power; that rouses the highest sentiments of the soul, that gives a better estimation of humanity, that liberates all petty distinctions; that merges in its own full flowing stream every race and every clime, and blends every discordant element into one grand and harmonious nationality. This, this is the Americanism we love, this the grand policy we cherish. To such a nationality treachery is impossible and disaffection an absurdity. And to say that a government founded on equal justice and equal protection to all alike, is to be subverted by a foreign element that has no real existence, working by means that no one can define, is simply the chimeria of a demented fancy. No, the danger to our liberties will come when we shall have deserted the principles under which we have grown to greatness, and when, by trampling on the rights of some, we shall have set the fatal example that in turn will involve us all in a common ruin. Nor is the fact that these principles create the very evils they propose to remove their only injurious aspect. Not only do they do this, but they drive all moderate and reasonable men from the attempt to remedy the evils naturally incident to immigration, and force them to abandon every effort to correct real abuses, lest they be accused of favoring a creed abhorrent to their sense of justice. Of the organization of this party I might say much, but time forbids to examine it. I can only refer for a moment to some of its features that are too repugnant to every feeling of manly frankness and candor to be passed in entire silence. What then are we to think of a party that studiously conceals amid night and mystery its acts and purposes; that proposes its ends in which all have a common interest, and by which all must be governed in secret, and permits no open discussion; that gives dissent no chance to be heard, and virtually abolishes the court of public opinion, that denies to a certain minority the dearest rights of freemen; that tramples on history, reason and truth, to stain the names and blacken the character of whole races; that condemns them without an overt act, and punishes the good and the bad alike; that justifies deception, inculcates evasion, and hedges suspicion to its heart; that robs its own members of their free agency, and makes them, under pain of perjury, the blind instru-

ments of a secret Council; that arraigns exemplary citizens without hearing, tries them without defence, and sentences without justice; that substitutes intolerance for religion, and combats what it deems error, by conspiracy; that steps in between man and his God, and says if you worship your Creator in other form than mine, you shall be politically disabled!!! Was ever such tyranny heard of? Was ever tribunal so terrible since the days of the Holy Vehm? Are we not right to rally in opposition to it? Are we not bound to call to our side all who love the true glory of their country, all who hate oppression, all who feel the generous impulse to shield the stranger in our house, as we would the brother of our blood. And here we see the reason that the good and true men of the land of all parties and every where are rousing themselves to put down this monstrous delusion, and I am happy to believe that its days are numbered. Never have I faltered one moment in the confidence that the sober reflection of the people would condemn the madness of the moment. We also must take our share in the contest, and though we may feel little sanguine of present success, we are secure in the certainty of future triumph. Ever battling for the right, defeat has no terrors for us. Undismayed we approach a foe elate in numbers, and flushed with hope. We care not. We have not been enervated by victory nor disorganized by failure. We accept the issue, and if we cannot command success, we will at least deserve it. If the fates have not decreed to us a Marathon, we can at worst make to ourselves a Thermopylae. Though beaten, if beaten we must be, we will go down gallantly maintaining the post of honor, and with our latest breath,

"We will pray that come it may, As come it will for 'a' that, That man to man the world o'er, Shall brothers be for 'a' that." On motion, adjourned. N. CRESSWELL, President. GEO. W. SPEER, J. R. HUNTER, Secretaries.

Know Nothing Americanism. Read the following heart-rendering details of the Louisville butchery, from the Louisville Times:

"We feel that our readers, like ourselves are heartily sick of the disgusting details; but our investigations, of yesterday and the day before have brought to light still further evidence of the brutality of the Know-Nothing mob, which, under the circumstances, we feel it our duty to publish.

"The house of John Chievers, on Main street, near Eleventh, was fired. His wife ran into the street with her child in her arms. She was surrounded by the ruffians and told that if she did not return to the burning ruins and bring out her husband for them to kill, that they would kill both herself and child.—Francis with despair, she permitted one of them to take the child, and she returned to the house, and told her husband what they said. He immediately rushed out to rescue his infant from the murderous wretches, and was aided with shot and left for dead. He was afterwards carried to the Infirmary of the Sisters of Charity and has since died.—He had attempted to vote, and had offered no violence to any human being. The above particulars were detailed to us by his wife.

"Martin Connelly now lying dangerously wounded at the Infirmary, informs us that he was at supper when he discovered that the house was fired. He and his wife ran out. As soon as they reached the street his wife began to plead for his life. A few gentlemen attempted to save him, but one of the ruffians placed a pistol at his left breast and fired. He also informed us of a man named Munroe, boarding with him, who was shot at the same time. Connelly is a peaceable and inoffensive citizen.

"Dennis Long, another of the wounded, lying at the Infirmary, informs us that he was reading a newspaper in the street, when George Thompson a friend of his and a Know Nothing, came and told him that the crowd at the polls were meditating an attack upon the row of houses occupied by the Irish, and advised him to keep in his house. He went to sleep, and was awakened by the shots. His two brothers were in the room when he awoke. They discovered that the house was on fire. They attempted to escape by getting on the roof of the adjoining house, and from thence getting away. But no sooner had they reached the streets than his two brothers, who were in front of him, were fired at and fell. He rushed on through the crowd, but was himself shot, and remained unconscious until he was carried to the jail. His two brothers were killed. He heard the murdered Quinn tell the mob that he would give them all the money and all the property he possessed, if they would spare his life and the lives of his tenants; but the savages shot him before the words were scarcely out of his mouth. No offence is alleged against any of these men.

Cassidy, a nephew of Quinn's was shot as he attempted to escape from the flames.

"George Hubert, an old German, living on the corner of Ninth and Chesnut streets, left home about four o'clock in the evening for Portland-av., to see a cow which he intended to buy. While passing down Main street, he saw two crowds, one on the corner of Tenth street, and the other near the corner of Eleventh street. He was between them; heared some shots fired; looked and saw a man lying on the pavement; saw two men, Americans, go up and fire two shots at the prostrate body, and would have fired the third but the pistol would not go off. Hubert immediately crossed the street to get out of the way. He was followed by a man who said he wanted to kill him with a knife. The old man told him he was going on his business; that he had nothing to do with the fighting; that there was no use in killing a poor old man. The wretch's heart appeared to be touched; he went off with the crowd down towards Eleventh street. The crowd however, almost immediately returned again and surrounded the old man. One of them cried out 'Let us kill the d—d old Dutch s—n of a b—h.' He begged them to spare his life.—Another cried out that he would shoot him for the fun of the thing, and immediately placed a pistol to his right breast and fired. Hubert is now lying in a most critical condition at his residence on the corner of Ninth and Chesnut streets.

An old German, whose name we could not ascertain, living on Portland av. between Thirteenth and Fourteenth streets, who had been sick for several months, crept under the bed when he heard the mob approaching. He was dragged out and shot through the heart.

"The facts which have been stated in this article can be relied upon by our readers.—They have been gathered from the most authentic sources. We propose continuing the history of that

day's outrages, until the country shall have been put in possession of all the facts.—When that shall have been done we have no fear that the judgement it will pronounce."

Popular Disturbances at Elections.

One of the most deplorable evidences of popular ignorance and prejudice, is the recent election riots in the western cities. It is something new connected with popular government, to find electors, after depositing their votes, rushing with arms in their hands and trailing cannon through the streets, to be used in deadly conflict against each other. It was formerly our boast, under republican institutions, that all our revolutions were peaceful ones, fought through the ballot box, and decided by the popular majority. But if such scenes are witnessed in Louisville, as were recently enacted at Cincinnati, it will not be long before bayonets will take the place of ballots, and every election be a bloody revolution, as it is in Mexico and Central America. We are not yet prepared to see the experiment of popular government defeated by popular ignorance; therefore we hope that some effort will be made by the intelligence of the country to enlighten the popular mind so far that sectarian and political fanaticism will lose its power to do mischief, and be made unable to destroy, by civil commotion, a country which heaven seems to have rained its choicest blessings upon, if they were only used properly.—Philadelphia Ledger.

From this new manufacture of popular sovereignty, says the Pittsburg (Whig) Gazette, we are indebted to the advent and prevalence of Know Nothingism. Wherever that proscriptive ism has reared its pestilent head the worst passions of the multitude have been aroused and influenced; race has been set against race, and religion against religion; the natives have been taught to hate, despise and condemn men of foreign birth, and foreigners have been exasperated to the highest pitch of endurance with taunts and insults which human nature finds it hard to bear. It is no wonder then, that when the two classes, thus pitted against each other, come to measure their strength, there should be a fierce and furious outbreak. It matters but little who commits the first overt act of collision; the grand cause which lies back of all is the spirit and essence of know-nothingism, which leads necessarily and inevitably to a conflict between the races marshalled against each other. By their fruits shall ye know them: do men gather grapes of thorns or figs of thistles?

How to Build up a National Party.

Is it by uniting upon principles, or upon men? upon preferences, or upon prejudices? If it be either of these, then we take the broad, bold ground, that the present know nothing party is a mockery and a farce in every one of its pretensions to nationality. That party is not united upon principle, because the order in nearly every State, North and South, has a different set of principles; and upon the great question of State rights, a question which is every day assuming more important aspect, it is separated by an abyss which no human ingenuity has ever yet been able to bridge over, even for temporary purposes.

Nor is this party moderately harmonious on the subject of men. Notwithstanding its clamor against "old leaders," and the wild hunt for office, it fears to indicate a preference, and trembles at the bare idea of being compelled to make a selection for the presidential race.

Even in its prejudices, this party is torn with conflicting opinions. In one quarter it is the Catholics who are most hated; in another the Irish laborers; in another the German societies; and in still another, the ghost that is held up to frighten every body is that of the political power of the Pope. A know nothing in Louisiana is friendly to the Catholic; a know nothing in Alabama is hostile to the Catholic. In Wisconsin a know nothing is eloquent in favor of emigration; in Virginia a know nothing is furious against emigration. Gov. Johnston, who leads the know nothings of Pennsylvania, is a thorough advocate of abolition doctrines; Kenneth Rayner, who leads the same party in North Carolina, and is the bosom friend of Johnston, is no less thoroughly opposed to abolition. In Louisiana a foreign born citizen heads the know nothing State ticket; while in Massachusetts a foreign born citizen, not yet naturalized, is degraded below the level of the negro by know nothing legislation.

What a fraud upon language to say that any such party can ever be a national party. Not to speak of the nationality of the Democratic party, which is a part of the existence, and one of the causes of the success of that party, let us invite attention to the condition of the whig party for years past.—It leaders are great intellects. Its measures were acceptable to the mass of its members; and it answered not only to a common name, but to common objects and aims. What an exchange this party is now offered (and by too many accepted) in the new secret organization, with its little great men, its diversified colors, its conflicting ideas, its abolition head and heart!—Washington Union.

Ohio.—The prospect of a Democratic victory next fall in the Buckeye State is brightening daily. Salmon P. Chase is the nominee of the Republican, or Fusion party, for Governor. In the Convention which nominated him, the Abolition and Free Soil elements predominated largely; the peculiar principles of the K. N.'s were ignored in the platform adopted; and the old line Whigs who had joined in the corrupt coalition, were treated by their allies with supreme contempt; pretty much, in fact, as the Turks have been treated by France and England in the Eastern war. But it appears now that the Free Soilers have overshoot the mark, and the consequence is, that vast numbers of Whigs and Americans have openly repudiated the nomination of Chase. Thus the great Fusion Republican party is already split into fragments, which not even the cohesive power of public plunder can draw together. In the meantime, the Democrats were never better united, never more harmonious, never more confident of success. They have re-nominated Col. Medill for Governor; who is one of the most popular men in Ohio. As matters look now, he will certainly be elected.

The whole number of applications for bounty land warrants received at the Pension Office up to August 20 is 206,400; the number examined, 41,800; warrants issued, 20,236.