

# The Huntington Globe.

BY W. LEWIS.

HUNTINGDON, SEPTEMBER 5, 1855.

VOL. 11, NO. 12.

**THE HUNTINGDON GLOBE,**  
For annum, in advance, \$1 50  
" if not paid in advance, 2 00  
No paper discontinued until all arrearages are paid.

A failure to notify a discontinuance at the expiration of the term subscribed for will be considered a new engagement.

Terms of Advertising			
	1 ins.	2 ins.	3 ins.
Six lines or less,	25	37 1/2	50
1 square, 16 lines, brevier,	50	75	1 00
2 "	1 00	1 50	2 00
3 "	1 50	2 25	3 00
3 m. 6 m. 12 m.			
1 square,	\$3 00	\$5 00	\$8 00
2 "	5 00	8 00	12 00
3 "	7 50	10 00	15 00
4 "	9 00	14 00	23 00
5 "	15 00	25 00	38 00
10 "	25 00	40 00	60 00
Professional and Business Cards not exceeding 6 lines, one year,	4 00		

From the Washington Union.  
**The Duty and the Destiny of the Democratic Party.**—No. 1.

After the great speech of Mr. Hayne, in the United States Senate, in reply to Mr. Webster in 1830, the latter, before proceeding to respond to his antagonist, made use of the following memorable language:

"When the mariner has been tossed for many days, in thick weather, and on an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun, to take his latitude, and ascertain how far the elements have driven him from his true course."

And now that the whirlwind of fanaticism, which has so far driven the public opinion of this country from its accustomed and its sober channels, has partially subsided, it is well that we should take a look-out upon the still boisterous ocean of politics, and ascertain not only the extent of the damage which has been inflicted, but, so far as we may, the present condition and future prospect of our country. It is too early to write the history of recent and of passing events, novel and extraordinary as they are; but there is an existing necessity for practical observation and preparation which we cannot deny, and which it is impossible to evade.

Not to go back to ascertain the cause of popular tumults, or of popular changes, it is enough for us to say that, in the general wreck of experiments, one great party has been wholly broken up, and by a strange infatuation, many of its numbers have sought what they supposed to be a refuge in the caves and corners of the factious of the day. By a strange coincidence the two chiefs of this party passed from the stage of life a few years ago, and almost at the same time, after rendering unequalled services to their country; and their departure seemed to leave their followers not only without guides, but almost without hope. Even those who had echoed the opinions and worshipped the example of these champions appear to have buried their energies in the graves of Webster and of Clay. The vacuum thus left remained an "aching void," and nothing could be found of the vitality and vigor of past days but the unconquerable aversion to their former adversaries on the part of some of those leaders who should have boldly preserved the old whig organization. A party thus deprived by an act of Providence of its most brilliant lights, and thus deserted by those who should have kept it in the field, was already half demoralized. It was this condition that made it an easy prey for sectional adventurers—that absorbed most of its members in the abolition factions of the North and in the secret lodges of the South.—Doubting and fearing this new state of things, those who yielded to it could not honestly or heartily co-operate with their new associates; and the final catastrophe, following so inevitably on the heels of a sudden and extended success, was as much the consequence of the want of faith in the majority of the combination as in the fatal seeds of political decay which had been deeply planted in its bosom by its inventors and its authors. And this is the present condition of all the several divisions and differences distinguished under the general title of the OPPOSITION TO THE DEMOCRATIC PARTY.

The only homogeneous and truly national organization that has maintained itself through all these struggles and changes is the democratic party. Refusing to disband like the whig party—impelled, indeed, by every consideration of fidelity to pledges and devotion to principle, to opposition to the new order of things—the first effort of the combined factions was to remove such an obstacle from their pathway. To this end they invoked the prejudices of section against section, and for the moment, at least in the northern States, they sunk their noisy nationality and rallied under the banner of the abolitionists. But this very concentration made the democracy more resolute and firm for future conflicts. It disclosed the tactics of the secret party. And although the northern States, misled and excited in the first onset of a new party with old heresies, allowed that democracy to encounter a series of defeats, such as the vigilance, ability, and courage of the latter in the midst of its disasters, that when the desolation of proscription and intolerance had devastated the North, the South was armed to the teeth for the invader, and re-asserted, in a series of brilliant victories, not alone its own rights, but at the same time reanimated and strengthened the constitutional men of the North. The tide that rushed so fiercely for the first few months, threatening to overwhelm the most sacred covenants, and to prostrate the most cherished monuments of patriotism, has begun to ebb with fearful rapidity, leaving more than one reckless leader stranded, and retreating the shore with the broken hopes and eleventh hour regrets of those who were so eager to float into power upon any and every wave of fanaticism.

There is a large class of conservative men in this free country, many of whom embarked in the enterprise of know-nothingism from honest motives. They had been whigs under Clay and Webster, and fell into the hands of the new movement—first, because of their antagonism to the democracy; and,

secondly, because they could not conceive that a surrender of what they had been taught was a mere name would produce evil consequences. These men have now discovered their mistake, and find that they have been misled into an intolerance, which, in its insatiate pursuit of its victims, would break up all the foundations of society and of law, and substitute for the peaceful system of a government of opinion an oligarchy composed of bigots in religion, fanatics in politics, desperadoes in morals, and incapables in statesmanship. It is easy to see how the unsealing of such men's eyes must advance and strengthen the only existing and national party, which opposes violence and error in every State of the Union, and stands upon truth fortified by experience and trial, wherever the constitution of our country is acknowledged and obeyed.

**The Duty and the Destiny of the Democratic Party.**—No. 2.

The advantage of the democratic party in the present crisis of political affairs is to be found in this: that that party is immovably fixed upon the unchanging rock of principle. In the midst of the ever-varying scenes of the day—when the crude theories of fanaticism and of intolerance are enabled to assume substance and shape—and when the public mind is beset with every imaginable scheme, and bewildered by every dazzling idea—it is impossible to over-estimate the grateful and healthy influences of the democratic creed, standing, as it does, upon those philosophical truths which are so necessary to the solid interests and constitutional rights of all sections of the country. The progress of liberal principles cannot be aided by the ill-digested suggestions of inexperienced and selfish demagogues. "Men change but principles live forever;" and no act, whether of legislation or of statesmanship, will stand the test of time, and survive the investigating spirit of the age, which is not rooted in the unalterable and eternal justice of things. Stability is vitally essential in such a government as ours—not, indeed, in the sense in which it is understood by the governments of the Old World, but in the meaning of the term which decides every new issue by the inexorable standard of the right, and rejects those dangerous and treasonable designs which, disguised in the robes of expediency, too often supersede the measures of conscientious and experienced patriotism. We find, in proof of this, that every question of finance, of revenue, of territory, and of public policy, has in succession been adjusted by the democratic party, upon principles which, tried by the trial of years, have at last overthrown all objections, and are now acquiesced in by a united, if not by a grateful public sentiment. The same remedies, must produce the same wholesome and enduring fruits; and we have already entered upon the realization of this last triumph.—That this triumph should not be allowed to fail in the smallest particular, however, is a principal duty of the democratic party. But it is not humiliating that, when the whole people are so profoundly and immediately interested in the success of a permanent public policy—when every material institution of society, every department of industry and trade, every political and moral right, is concerned in the establishment of such a policy—that a wild and wanton proscription, stimulated by the most ignorant prejudices, and defended by the most dangerous malcontents, should be permitted to run its course of fraud and force, of bigotry and bloodshed, in defiance of the sober judgment of the country, and too often assisted by the guilty indifference of the people?

It is a course of the times that a few able and unscrupulous men are often able to carry off their partisans and friends upon the most absurd and insubstantial theories. Call it what we may, it is by no means a compliance to our national intelligence to see a great body of American voters one day advocating the rights of the Catholics, (as in the case of the whigs of 1852,) almost to the exclusion of all other persuasions, and yet the next day (as in the case of the great body of the same party in 1855) turning about and practically denying the Catholic his guaranteed privileges at the polls, and his equality before the laws in many other respects. Alexander Hamilton speaks in one of his letters of the incalculable value of an honest and patriotic public man; and we are often impressed with the force of his observation when we see how much injury a single dishonest public man can inflict, not only upon the national character, but upon the very people whom he hypocritically affects to serve. There is no safety in that condition of things which permits a shrewd manager to sway the public sentiment of his party as his hopes or hatreds may dictate. Every right or guarantee must be unsettled if this danger should become general enough to be national. Hence it is that all parties who take position upon the securities and covenants of the constitution are those alone who are fit to be trusted by a free people. If the democratic party was not always ready to suffer defeat by tenaciously holding on to what was right, (however odious the measure might be at the moment,) it would become an object of derisive contempt, because it must then be a mere corrupt and selfish conspiracy, intent alone upon power, and ready to sacrifice character and consistency at all times for a miserable temporary advantage.

There is not a State in this broad Union—there is not a Territory—which is not now affected by some, local mischief, aided by some revengeful politician, and directed against the democratic party. Could all these elements be lastingly combined—if by any principle of political chemistry ingredients so repulsive to each other could be held together—not only the democracy, but the federal compact itself, would totter to its base, a mass of indistinguishable ruin. It is fortunate that such a coalition is a political impossibility. It is more than fortunate—it is almost providential—that for every one of these mischiefs a drastic and unflinching cure may be found in the undying creed of the democratic party. The Albany Argus, in the

course of a recent article on this subject, expresses this whole idea in the following brief and striking passage:

"On the other hand, the democratic party has a national existence. It is organized on the theory of embracing in its creed only such principles as concern the conduct of our national affairs, and of leaving to local action those which relate to State matters only. Its principles, its affections, and its exertions, comprehend within their scope the whole country, and frown upon everything like disunion. Upon the slavery question it will seek to stand where the constitution stands, and where patriotic men of the North and of the South can stand together and labor in harmony. It will not be a slavery party. Upon the prohibition question, so far as any principles affecting that enter its creed, it will oppose laws which violate constitutional safeguards, or trample upon the well-recognized rights of person and of property, while it will by no means stand in the way of such wholesome legislation, within the range of well-established principles, as will promote the cause of morals and virtue. It will not be a liquor party."

So, too, while resisting the attacks of misguided men upon the rights, political and social, of their equals, the democracy cannot be called a Catholic party or a foreign party. The duty of the democracy and of all parties in all these issues could not be more clearly defined if it were written on the arches of the sky. This duty is the instinctive instinct that combines and concentrates the friends of liberal principles on the American continent. If the adopted citizen is sought to be robbed or cheated out of his rights, we are invoked to resistance to his oppressor by the laws that have made him our brother and our equal. If the furies of theological bitterness and intolerance are let loose at the throat of the Catholic, who sees his God through his own forms of worship, we find our course marked out, as by a sunbeam, in the familiar history of our forefathers, who came hither, pursued by the oppressor, to found a republic upon the broad basis of religious and political equality. The constitution we are sworn to obey obligates, by the very sanctity of the holy obligation that binds us to it, all subsequent pledges that faction may exact in order to violate it. Those who created that instrument, suffering the while the initial pangs of the internal feuds that have since beleaguered our whole political fabric, made it strong enough to resist all its future enemies, come in what shape they might, whether as the foreign agitator who seeks to sow the seeds of division among a family of unrivalled republics, or as the domestic traitor who would plunge a free people into intestine war in order to liberate from servitude those who would next be lost in an irretrievable social degradation, or as the advocate of extravagant expenditures and centralizing legislation, by which the general government is gradually to ignore or to destroy the sovereignty of the States.

How conspicuously these truths appear, now that the last attempt of the factions of the day bids fair to be overwhelmingly defeated, and now that we are about to enter upon a new contest for the presidency! But the snake is "only scotched, not killed;" and we shall next proceed to speak of the duty which the democracy owes to itself, in order that the inspiring indications of the present may be abundantly realized.

**The Duty and the Destiny of the Democratic Party.**—No. 3.

The unanimity of sentiment and action which pervades the democratic party in all the States and Territories of the Union was never more signally manifested than in the position of that party on the question presented to the country by the new secret organization. The patriotic duty of opposition to this conspiracy seems to have animated the democracy everywhere as by an irresistible instinct. In the midst of the misrepresentation and the clamor of the whigs and the abolitionists on the subject of Nebraska, the project of proscription came in as a new element of political controversy, and was gladly seized upon by the latter as the sure and only way of effectually destroying the democratic party. With equal promptitude, and with a much more general acquiescence, the democratic party took the other side; and the contest commenced. Thousands of whigs saw the progress of this anti-Christian, anti-republican crusade, and refused to second it; and many who had followed the varying fortunes of the old Clay and Webster leaders painfully realized the utter humiliation of their new condition, and preferred neutrally or open opposition to the responsibility of any longer connexion with a party which had proved itself only too willing to seize upon every fanaticism that might help it into power. As long, however, as the know-nothings and abolitionists could use their kindred excitements in the northern States, particularly in the impulsive and exaggerated condition of the public mind, few whigs could be found actively to oppose the combination; and the first fruits of the coalition were so many disastrous defeats to the democratic party. It was only when Virginia threw herself into the arena that the torrent was arrested; and reflection led to a healthy and a rapid reaction. The victors in the North became the victims in the South; and, as they recoiled before the onset of a triumphant democracy, thousands whom they had first deluded saw their error and abandoned their connexion with the know-nothing conspirators. All that is now required to complete the work so happily begun in the South is a fair opportunity and an open field to the democratic party in the free States. Such is the reward of adherence to principles; such the issue of a duty well and fearlessly performed; such the realization of the prophecy of the Washington Union when the know-nothing epidemic first broke out, and when this Journal declared that, let the storm rage as it might—let the batteries of intolerance and of proscription mow down their thousands—yet that success would be sure to come soon, if only the democrats planted themselves upon the right, and refused to compromise with the wrong. They did so; and the consequences are before us.

This duty well discharged, another and a

weighty obligation remains to be adhered to. This is the duty of purging the ranks of the democracy from all who persist in clinging to the know-nothing order.

It is because the leaders of the old whig party did not at once take this course that thousands of whigs have fallen into the toils of the proscriptionists. In many States, where the whigs were at first doubtful what to do, the know-nothings silently usurped the machinery of the whig organization; and now when a whig meeting is called, the know-nothings quietly take possession, vote in their own officers under the pretext of being whigs, and quietly select their own friends for the offices. This has become so favorite a practice with the honorable and high-minded conspirators against toleration and equality, that in many places it is not safe for the whigs to call a meeting. Such is one of the injurious results of having for party leaders men whose aspirations are all selfish, and whose whole idea of principle is resolved into opposition to the democratic party.

The democracy, on the other hand, pursue an entirely different course—the course at once of duty and of principle; and they are saved from a host of afflictions by it. The moment they find themselves betrayed by any one who professes to be a democrat, after he has put on the chains of the inquiry they repudiate him with indignation.—Every State, every county, almost every election district throughout the Union, can furnish examples of this kind. We have yet to find the first instance in which the democrats have failed to reject and eject those who have thus outraged all honor and truth. It has been the same in the North and in the South—in the East and in the West. No matter how the offender might prevaricate, he was compelled to disgorge his dark secret, and to go out with "the scarlet letter" branded upon his brow. If he contrived to get upon a democratic ticket, his name was taken off, and sent forth as the synonym of treason to truth and to manhood. If he crept into a nominating convention, he was avoided and expelled. At every democratic meeting that is held the pledge of relentless and unceasing war upon the proscriptive conspiracy is renewed and adopted by acclamation. Every convention to select candidates for place is installed by a rigid examination of every delegate on the question of know-nothingism. And while this is the tone of the masses of the democratic party, the nominees of that party are alike bold and uncompromising. Whether it be Wise, of Virginia; Medill, of Ohio; Johnson, of Tennessee; Johnson, of Georgia; Wickliffe, of Louisiana; Winston, of Alabama; Pease, of Texas; Clarke, of Kentucky, or any other democratic candidates for governors in other States or any of the candidates for any other stations, the tone of opposition to the know-nothings is emphatic and unequivocal. And it is only by maintaining this stand, and discharging this high duty with courage, that the democrats will be able to meet the expectations of the country.

Consistent with this inexorable rule of action, however, is that other duty of the democratic party, to rescue, as "brands from the burning," all such as have been deceived into the midnight inquisition. Some of the very best men of both the great parties have been thus deceived; and such as these, daily breaking out from the dens into which they were entrapped, are gladly welcomed back to their old principles. There is a wide and deep difference between men in this category, and those who enter the order with the deliberate purpose of defrauding and betraying their friends.

When these duties are well and energetically fulfilled, the hearts of patriotic men palpitate in sympathy with the party capable of such intrepidity; and a dazzling destiny is sure to crown the exertions of those who are not afraid to be true to their principles and themselves.

**The Duty and the Destiny of the Democratic Party.**—No. 4.

We are not disposed to deny that the organized proscription, under the name of know-nothings, has done good. There is a sagacious and an elevating philosophy in the theory of Friar Laurence when he says:

"For nought so vile that on the earth doth live  
But to the earth some special good doth give."

We are, therefore, indebted to the know-nothings, not because they have ushered upon the public stage a brood of evils, social and political, but because they have exposed to us the weak places in our system, and have thus unconsciously admonished us of the necessity of adhering to the sacred principles of our constitution. Their advocacy of dangerous doctrines has compelled the people to look for an antidote to the bane.—Thus, in the combat with evil thoughts and evil deeds, men are prone to resort to those high principles of public and private virtue without which no government could stand and no community thrive. We are apt to forget these elements of national and individual safety, and we are often painfully recalled to a keen sense of their value by some sudden convulsion of popular feeling, or some successful demonstration of fanatical violence.

But a more immediate benefit has been conferred upon the democratic party by the secret conspiracy. It has been a sort of reservoir which has received such unnumbered members of our organization as have for years clung to it, simply to corrupt and to weaken it. In every State of the Union the democratic party has suffered from these infectious influences. Affecting to adhere to its usages, and falsely professing its principles, they were enabled to wound it by their secret treachery, and to bring it into discredit by their odious association with it. But the know-nothing organization was a temptation they could not withstand. They were at first attracted by its well-whitened sepulchre, and afterwards captured by its rapid though temporary accession to power. The consequence was, that they deserted in numbers, and that in every State of the Union the democracy seemed to grow stronger, as they certainly did grow purer and better, after a

consumation so long and devoutly prayed for. For every loss thus gained, moreover, we have been enabled to record honest accessions from the ranks of our former opponents.

The organization and the usages of the democracy have, however, played a conspicuous part in the recent struggle with the factions of the day. Unaided by the machinery of oaths, which constitutes the strength of the know-nothing conspiracy, and scorning the practice of binding a great party in the chains of a bribed or terrified majority, it has fairly and publicly nominated its candidates for office, and voted for them at the polls. In some cases unexpected treachery, the spawn of the proscriptive lodges, contrived to defeat the democratic candidates; but in others—in those contests more especially of a later date—the expedients and the frauds of the enemy having been exposed, the democratic nominees have been triumphantly carried. And now, in the midst of the reaction that always succeeds the detection of dishonest practices, especially in politics, the democratic party look forward to coming contests, proud and strong not only in the basis of their organization—the enduring principles of equality and of justice—but confident and invincible in the binding force of their organization and the sanctity of their regular nominations.

The wrecks which are scattered along the tracks of political history are not the wrecks alone of the men who have attempted to tear down the monuments of principle and of law, but of those who, false to the obligations of honor, have attempted to maintain the double attitude of attachment to a party and of hostility to its organization. Willfully forgetting that it is in vain to talk of union upon doctrines, if this union is to be impaired by personal contests between those who aspire to represent these doctrines, such men have no hesitation in binding themselves to abide the decision of the fairly-ascertained majority, and afterwards violating this covenant with their party friends. There is no moral difference between such faithlessness as this and the deliberate infraction of pledged honor by an individual in private life; and although the law may sometimes punish an offence like the last, yet it is certain that the man reckless enough to forfeit his character and to betray his political associates, is no less worthy of reprobation and of contempt.

Strange to say, that after a series of the most violent denunciations of the democratic party on account of the fidelity which that party exacts to the fairly-ascertained wishes of the majority, the very men most profuse in these denunciations have adopted a series of despotic rules for the protection of their secret nominations, before which even the hired tyrants of the Star Chamber would have recoiled. Their selections are first made by packed and oath-bound combinations, and then their followers are compelled to support these selections at the polls, or to stand before the world as "perjured to their country and their God!" And why is it that the nominations of the democratic party, made in the face of the public, and after the fullest and most searching investigation, are sustained, while those of the know-nothings in most cases have recently failed to command respect? Because the democracy are united upon a common creed in every part of the Union, and because they feel that a party which is a unit upon principle cannot afford to divide upon the subordinate essential of the selection of the representatives of that principle. On the other hand, even the fear of being denounced as "perjurors" cannot longer bind the whigs or know-nothings to a nomination, because there is no national platform or common belief upon which they can stand and challenge the support of their intelligent countrymen.

Hence it is that never before have the usages and the organization of the democratic party been more rigidly adhered to and more generally respected than at the present moment. In the selection of candidates for all the offices in the gift of the people these usages are consistently applied. All our late triumphs in the South are the triumphs of democratic principles and regular nominations; and it is clear that the democracy of the North are rapidly settling their dissensions, and uniting their energies upon the understanding of union upon principle and concert in action.

And these preparations are necessary to our future success. It is right that we should lay the foundations of our organization deep and strong. It is necessary that the example of the democratic people in choosing their representatives to the State and national legislatures, and to their national conventions, should be zealously followed by those representatives. The democratic people are a unit upon democratic principles and democratic usages, and those who have been elected to speak and act for them cannot too often consult the sentiment and obey the wishes of their constituents.

**A WHOLE FAMILY POISONED.**—We learn from a reliable source, that a family by the name of Dinsmore, residing near Cookstown, in this county, were poisoned one day last week, in the following manner:—The eldest daughter was sent by her mother to make up the bread, and mistaking a bottle of arsenic for saleratus, mixed the former in the dough.—The family, consisting of Mr. Dinsmore, his wife, mother-in-law, and three children, eat of the bread, and at the last account, all had died except Mr. Dinsmore, who is not expected to recover. When first seized, it was thought to be cholera but the true cause was afterwards discovered.—*Brownsville (Pa.) Clipper, 15th.*

Francis Carr, who has taught school in Indiana for several years, was driven from Mooresville a few evenings ago, by a gang of seven or eight Know Nothings, who shouted "kill him, knock his brains out," &c. The New Albany Ledger says he is a peaceable, quiet man, and had committed no offence under heaven except being born in Ireland, and having a good education.

Lazy rich girls make rich men poor, and industrious poor girls make poor men rich.

**Secret Political Parties.**

In a late letter on the subject of Know-Nothingism, Gen. Rusk, United States Senator from Texas, says:

"Their secrecy is highly objectionable.—No party can be safely trusted with power who do not openly and distinctly avow their principles. The oaths which it is understood they take are illegal, tyrannical and at open war with the fundamental principles of our government. They are a direct encroachment upon that personal liberty and individual responsibility which is the very groundwork of our free institutions. It is the highest privilege as well as the sacred duty of every American citizen to vote for measures and men under the guidance of his own best judgment. How can he surrender that right to a midnight council, and bind himself by oath to carry out what they may dictate, and fulfill his obligations to himself, his country and his God as a freeman? The thing is absurd! He must, in the very nature of things, frequently go against either his judgement or his oath; and that too where the most vital interests of his country may be involved."

This is well and forcibly put. If there were no other objection to Know-Nothingism, this one of secrecy would be sufficient to secure our earnest and zealous opposition. Its characteristics are slavery and proscription—slavery of its own members and proscription of all others. A man does not even become a member by his own free choice, but must be admitted at the will of others who, having got in themselves, have the power of keeping others out. If a person chooses to unite with any open political party, he has only to consult his own inclinations and opinions!—No one has a right to, or can keep him out, or prevent his enjoyment of all the rights and privileges of a freeman and of a party man. But if a citizen wishes to unite with one of these secret parties he must be admitted by the votes of others sitting in secret, where his character is canvassed without any opportunity of defence or reply. He is not admitted, either, by a majority. The revelations published in the Chambersburg Whig showed that it only took five black-balls to nullify five hundred affirmative votes, thus giving to a few personal enemies, or persons interested in keeping another out, a power unknown to the whole spirit and nature of our government. Thus is the very entrance to the secret party rendered humiliating to the last degree to a man of spirit and self-respect.

If he gets in he is in no better condition. He is required to take an oath to keep secrets, before he knows what he will have to keep, and is rendered amenable to a code of laws or rules, irksome and offensive and wholly useless to enable him to discharge his duties as a citizen. Until lately he was not permitted to acknowledge his membership in the Order, or the place of its meeting, or admit even its very existence. If he was an upright man this led to continual difficulties and disagreeable evasions, as disagreeable as disgraceful. That it led to a wide-spread and systematic course of falsehood and deception cannot be denied. Even now a member is not permitted to tell who else are members, even when the question is directly put. His only resort is silence or evasion.

In fact, in every aspect in which it can be surveyed, a member of a secret political party such as the Know Nothings is in a state of constraint near akin to moral and mental slavery on the subject of politics, which, to all other subjects, should be the freest of all other subjects. We cannot see how any voter possessed of proper self-respect can subject himself to such intolerable constraint, which governs and controls his whole political conduct, and even compels him to vote for certain individuals however obnoxious, or not vote at all, and all this too, under the responsibilities of an extra-judicial oath. It is utterly impossible that such a party can long exist.—*Pittsburg (Whig) Gazette.*

**Hear Henry Clay.**

An old line whig of Tennessee lately handed to the Editor of the Nashville Union the following extract from a speech delivered by Henry Clay at a barbaque near Lexington, Kentucky, on the 13th of November, 1847:

"What other rule can there be than to leave the followers of each religion to their own solemn convictions of conscientious duty towards God? Who but the Great Author of the Universe can judge in such a question? For my part, I sincerely believe, and hope that those who belong to all the departments of the great church of Christ, if in truth and purity they conform to the doctrines which they profess, will ultimately secure an abode in those regions of bliss which all aim finally to reach."

Kossuth has written a recent letter to the N. Y. Times, in which he argues with much force that the know-nothings, by themselves adopting the governing principle of the Jesuit order, to wit secret combination, to accomplish ends by means the most questionable, morally considered,—will, instead of suppressing Jesuitism, really be instrumental in spreading its pernicious influences into all our social and political movements. He concludes with the following words of advice and warning, which—albeit they come from a foreigner—are worthy to be weighed and remembered:

"If the old issues are gone, raise new ones; but raise them on a principle. If the old parties are worn out, form new parties, but always on a principle. Of one thing however, I would warn America to beware, and that is the introduction of race, tongue, or religion into the arena of political contest. Centuries may have to atone for the error of one generation."

The Know Nothings of the Ashland district, Kentucky, have elected to Congress the man who publicly declared that in his "heart of hearts he hated Henry Clay," over the bosom friend of the great statesman and the executor of his will.