

40947

WIDE-AWAKE!

R O M A N I S M :

ITS AIMS AND TENDENCIES.

T H E

SENTIMENTS OF A "KNOW-NOTHING."

BY L. W. GRANGER.

DETROIT:

PUBLISHED BY THE PROPRIETOR.

1854.

Entered according to Act of Congress, in the Clerk's office at Detroit for the District of Michigan,
by L. W. GRANGER, August 1, 1854.

E. A. WALES' Steam Power Presses, Advertiser Buildings, Detroit.

P R E F A C E.

IN the pages following, I have honestly and faithfully endeavored to present to the reader, in as brief a manner as possible, some of the more plausible characteristics of Romanism, in its various stages and progress, as it presents itself to my own mind. I have abstained from the introduction of obsolete words, or quaint and antique forms of expression, by simply confining myself to matters of fact. Whether it will appear to you a true condition of the affairs upon which it treats or a tale of fancy or fiction, you, of course, must be the judges. Our whole object has simply been to present this all-important subject in its true light; to point out the many equivocalities under which Romanism is now laboring in this country, for the purpose of undermining the foundations of a government, over which it has not and never can have control—That the people of our own government may protect their Common Schools from the interference of a Roman Catholic Priesthood, and their usurping the power invested in that system, by converting it into a channel to be made subservient to their own predilections,—To guard well that sacred institution, the Ballot Box, from all foreign control and invasion, by being made a *tool* for political purposes, by designing hands,—In short, to discountenance every measure or system calculated to impair the institutions of our country. Every thing has been told in a plain and comprehensive form. Trusting that it may be an instrument not only of waking up the consciences of many who now look with indifference upon the scene around them, but at the same time be effectual in eradicating an evil from among us, which sooner or later, unless checked, will prove disastrous to the American people, is the ardent desire of

DETROIT, August, 1854.

THE AUTHOR.

TO THE
HON. JACOB M. HOWARD,

FOR HIS MANY PUBLIC AND PRIVATE VIRTUES, AND HIS UNSWERVING
SUPPORT OF LAW AND ORDER, THIS BOOK IS RES-
PECTFULLY INSCRIBED BY THE

AUTHOR.

AN APPEAL

To the People of the United States of America.

FELLOW CITIZENS, — A great and important crisis is at hand! The nation is convulsed to its very centre! yet we look upon the calamity as one of ordinary interest. We remain unaroused from our slumbers, while the enemy “stalketh abroad at noon-day,” laying his deep-seated foundations for plunder and conspiracy. For the past twenty years, it has been advancing with a rapidity unequalled and unparalleled in the history of nations. It has encroached upon the rights, not only of individuals, but of all that Americans hold sacred and dear. It has established a power among us, fearful in its operations, and we may say almost uncontrollable, and all in the name of DEMOCRACY! Wonderful name for a misguided people! But let us pause for a moment while we enter into the reflection of what seems to us to be a subject worthy of our attentive consideration.

When we, as American citizens, contemplate the workings of our great “Democratic” system of Government, we seem to lose sight of that portion which relates to popular sovereignty! To have too little regard for the popular will of the people, so long as any particular object can be obtained, even at the sacrifice of right and principle! Instead of clinging to the Constitution, that sheet anchor of our liberties, as the guiding star of our ambition for right, we look more earnestly to a system, which if persevered in, must inevitably be the downfall and ruin of a people whose lives, fortunes, and sacred honors, have been dedicated to and baptized in the blood of freedom!

Loudly do politicians harp upon, — (politicians that are as corrupt as the government itself)—fiercely do the halls of debate ring with the eloquence of our modern statesmen in vindication of our Institutions and their Republican simplicity; while their voices are but the death-knell echoes of the ruin of a great and mighty empire. The pulse of the people has been tapped, while enormous evils and outrages have been perpetrated upon them by the enemies of freedom, and all in the *name of liberty*. A fearful and momentous crisis, like a threatening cloud, darkens and hovers over our national escutcheon! The slow, but sure and effectual giant tread of Pagan-Romanism, is fast inundating the foundations of our Government. They are making new inroads upon her legislative action, and fresh advances upon all her healthy and peaceable systems, with an *impudence* unparalleled in the history of any country or nation in the world. Startle not, gentle reader, as we trace the fruits of this direful pestilence through its various stages, as they now present themselves to the American people. As “Nero fiddled while Rome was burning,” so may we expect to find many a miserable and worn-out politician and party hack, aiding them in the wider extension and diffusion of their corrupt and nefarious designs, upon some selfish and miserable promise of *bribery* and *corruption*!

What does Romanism demand? We answer, in the first place, in that portion clothed with “priestly authority,” by a “DIVISION OF ALL MONEYS APPROPRIATED FOR THE SUPPORT OF COMMON SCHOOLS!” For what object do they demand it? For the wider diffusion of Romanism throughout our land! They have knocked at the doors of our Common Schools for this object, and when refused admittance, a spirit of insubordination to our laws has been manifested on their part, and modes of violence resorted to in order to seek revenge! But, to the shame of our Government be it said, they have sought and received “comfort and strength from the enemy.” Arnold-like, there are those who would sell

and barter away the glorious heritage bequeathed to them by their ancestors, for a "mess of pottage," just so long as *they* were to receive the benefit to accrue therefrom. Their money and influence can be easily obtained, even for such a system, on the day of election, if they can only obtain *their* votes in return.

What can we, as Americans, gain by such a policy? Nothing, comparatively nothing, but the ruin it produces! Politicians ask us in return, backed up by a Jesuitical Priesthood,—"What, are you not going to tolerate religious freedom in your country?" We answer in reply, yes! but we are determined not to thrust the Protestant Bible out of our Churches and Common Schools, in order to please a bigoted and besotted Pagan superstition! We are by no means yet prepared to appropriate to your use money dedicated for the education of our children, and those to come after them, to support the incendiary torch of Romanism! To our shores you are freely welcomed, but to the laws of our government you must submit as soon as your feet tread upon our soil! If you cannot submit to *our* Common School system, you are at liberty to place your offspring under the control of one freely guaranteed to you by our government, in teaching them in schools where the Bible is excluded, and where the public money is *not* expended. But further than this you *cannot* go! The mandate has gone forth—'tis the people's fiat—beyond it you cannot pass! Wherever you have caused this question to be agitated and carried into the political arena, you have failed in accomplishing your designs. The policy of the government is fixed, and the decree cannot be altered. To its requirements you must acquiesce.

None but a close and careful observer of governmental affairs, can know or dream of the dangers to result from such an alarming evil. It would be fatal to our Common School system, wherever the wound was inflicted. If immigration is to increase in proportion to what it has for the past

few years, we should lose all power and control over them in a very few years. But we are told that there is no danger—that it is the work of *fanaticism!* All this may be true, but the *facts* stare us too conclusively in the face to admit of such an argument. That several attempts have recently been made in Massachusetts, as well as in other parts of the country, to exclude the Bible from our public schools by Roman Catholic Priests, admits of no contradiction here. In the town of Holliston, in the above named State, an attempt was recently made for that purpose, and before the tempest could be calmed, a public meeting of the citizens was called for the purpose of deciding the question, which of course, resulted in the negative. No sooner do we see this question settled there, than we are again called upon to witness the spirit of Romanism and insubordination manifesting itself in its bitterest and most vindictive form. We give it below as we find it in one of the ablest journals of Boston, the Bee.

“PRIESTLY INTERFERENCE.—The Boston Bee states that in one of the Schools in Salem, Mass., a day or two since, a scholar refused to study one of the regular philosophy works because the Priest told him not to! The teacher, having no fear for an impertinent and interfering priest, insisted on the study being pursued; whereupon the Priest ordered the removal of the boy from school. Comment is unnecessary.”

Yes, comments are unnecessary! and language is too futile to express the indignation which every American should feel at such attempts to subvert the high authority in all systems which have their origin in the government itself.

But now let us in turn, look upon the other side of the question and compare the figures. It will not be found necessary for us to wade through a long train of suppositions to substantiate the position that we shall take; but let us at the outset come close to the mark. The plea that Romanism sets up in vindication of their alledged right for a division of the “school money” is, on account of their loyalty to the Con-

stitution and their obedience to the laws and support to the institutions of the country. Because a few brave and noble Irishmen left their homes and firesides to engage in the Revolutionary struggle for freedom, in securing our independence, must we in return, forsake the government which we labored to defend by turning traitors, and transmitting it, with its sacred institutions, into the hands of a people who, as the emissaries of bloody and bigoted Rome, are its bitterest enemies, thereby converting it into a Roman Catholic hierarchy! NEVER!! NEVER!!

Why should not Americans be as justifiable in their impositions upon the Romish Government upon the ground of loyalty, or some other modern invention, by introducing into their schools the Protestant Bible, demanding the expulsion of not only *their* Bible, but all books which was opposed to their belief and religion? Who can predict the end? Where would the Irish rebellion and insurrection cease? Would Romish Bishops and Priests of that Green Isle, tolerate such an outrage on the part of Americans? Would not the scenes of the reformation, when Paganism put to death every believer in the Protestant Religion, again be re-enacted? Would they not howl over the defamation of their religion and sanctuary? Would not the victims of their wrath be scourged and imprisoned, nailed to the rack, burned at the stake, or roasted alive, as a punishment for their crime? Oh, yes, say we; but they can cross the Atlantic and come over among us to and commit as many depredations upon our government as they choose, because we have laws that do not forbid it. They can burn our churches and school houses; murder and massacre American citizens in our streets in open day; cause all manner of outrages and deeds of violence to be committed upon our persons and institutions, in consequence of their loyalty to the Constitution. Such is the language of their principal organ in this country, the *Boston Pilot*, a journal that Americans should never allow to be tolerated in a country which manifests such strong hostility to foreign influ-

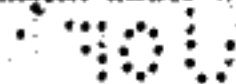


ence. Its doctrines are full of bigotry and incendiarism; they are unenlightened, dark and damning, and detrimental not only to our institutions, but to the best interests of our common country.

In order to show the vindictive spirit which that *Catholic* journal manifests towards our Government, we give but one among a thousand extracts that we might quote; and we ask for it a careful perusal. These Roman Catholic papers are under the entire control of "Bishop and Priest," and are of course, the embodiment of their malice and malignity towards Protestantism:

"EMIGRATION.—According to the *Boston Pilot*, the emigration from Ireland to the United States is fast decreasing. We are glad to hear it. The cruel and ungrateful manner in which Irishmen and their religion have been treated in the States, for some time past, should deter the sons of the Green Isle from going to what we are sorry to say is now a land of mob-law, in which whatever became of the "stars," the "stripes" seem to be reserved for the hapless children of the persecuted land. Far better for them to go to Canada, or to any other part of British North America except those plague spots in New Brunswick which are cursed by the fell spirit of Orangeism."

Notwithstanding they style us a "*mob-law land*," and that too by a Roman Catholic paper printed in the city of Boston, they are at the same time allowed to apply the incendiary torch to one of the most sacred of our Institutions; to kindle a fire in our midst that unless quenched, and quenched forever, before the fire be too far kindled, will throw up the crest of its desolating lava into a bloody and terrific revolution. We feel almost constrained to use the language of Franklin, at the beginning of our Revolution, when this spirit of wild fanaticism is bursting upon us—"*The sun of liberty is set; Americans must light their lamps.*" The national pendulum is already beating the alarum! A Roman Catholic Clergy stand in the gap, like fiends from the nethermost hell, urging onward their ignorant and deluded followers to usurp the powers of the Government under which they live, as a reward for their loyalty to the



Constitution since the days of the great American Revolution! (Query!)

How are they taught that the right to worship God according to the dictates of conscience, is a privilege guaranteed to them by the Constitution of the United States? Do they learn it of themselves, or through some other agency? What authority do they establish for their interference in the rights of others, as well as that of the government itself; in our common school systems, and all others held sacred by the American people and Government? The fact is established beyond controversy, that it is through the teachings of a Popish Priesthood, whose orders are derived from polluted and blood-stained Rome!

Can it be presumed, that a class of people who are continually kept in ignorance through the influence of a *Church system*, strictly enforced, can know but little of the operations of a government founded upon an entirely different structure from that of their own? The fact being well established that Romanism teaches its subjects obedience to the government of the *Church*, and to be subjected to the authority of the Priest under whom they serve and worship, rather than a government of law and order, how can they, we repeat, be worthy the patronage and support of the government? Could the supposition be more preposterous to American citizens, than that a class of human beings, escaping from the most corrupt and oppressive government in the world; a class of people so indolent in themselves, that they are unable to obtain an honest livelihood in their own country, are fit subjects to control a model government like that under which we are now living? The idea can not be entertained for a moment. They are a people, whom we are sorry to say, are constantly kept in subjection to an infamous, and base Priesthood—a system worse in itself than was ever dreamed of by the most bigoted and barbarous nation of the world. But we wish not to be misunderstood as at all objecting to their religion; but in their attempts to misuse and subvert the government of their adoption. It is,

on account of their interference *with* the government and its institutions that our objections are raised. The structure of this government is built upon broad and enlightened foundations; its machinery is vast and complicated,—its operations progressive and Republican. How can such a government be carried forward in its simplicity by a people under the complete control of Papacy and Paganism—the tendencies of which are in diametrical opposition to the genius and spirit of our institutions? It never can with any degree of safety to ourselves, or security to the country.

Fellow citizens of America! What a field for contemplation! Are you not competent to manage the affairs of a government of which you are the main pillars and embodiment? We are not yet willing to believe that you have fallen so low, or degenerated so fast, as yet to give up to the demands made upon you by Romanism. Before your very eyes in the light of day, is this spirit of insubordination and anarchy ripening into maturity. The storm-cloud is brooding; your enemies are marshalled on every hand. Let every American be on his guard against the relentless foe, by securing well the battlements of his country's honor and integrity.

This now brings us to another point of consideration. And in the first place, let us ask, why are these demands of Romish subserviency made upon the American people? We answer most reluctantly, in consequence of our negligence and inactivity. Who would have whispered the idea twenty years ago, that Roman Catholics in America, would have sought for an appropriation of the public school fund, for the education of their children in accordance with the teachings of their Church discipline? Who would have supposed that they would have made an attempt to usurp the powers of the General Government, and interfere with the public and private rights of the people? And still further, who would have boasted of the supposition, that in the attempt of Americans to enforce the laws of the land, that such language as the following would

have appeared in any public print in the country! But such gasconade fellow-citizens, appears in the Pope's organ, the *Boston Pilot*. Read it and then pause for a reply.

"We every day read of a congregation of the American Order assembling for the purpose of insulting females, and even committing outrages upon them. This is a proof of the braggadocio bravery of Americans; they have no manliness; no love of fair play; it is of no use reasoning with them; there are but two courses left, the most plausible of which is, and we believe that it is the determination of many of our Irish brethren, to *knock them down*, or otherwise chastise them corporeally, for should our Irishmen appeal to law for a redress, the odds are against him, for religious prejudices run so high in Court with a Protestant Judge and Protestant Jury, the poor oppressed Irishman would be deprived of all just means of redress."

Such is the language of these Catholic journals from one end of the country to the other; and we ask Americans, if it is not high time to awake out of sleep? When our attention is drawn to such incendiary schemes, where is the American citizen to be found whose blood does not boil within his veins, to seek redress from the right quarter?

But now let us inquire, through whose influence do these schemes emanate? Not by the poor ignorant Irishman who has no knowledge of our laws, with the exception that if he violates them, he stands convicted *under* the law; neither do we believe that they come forward in their own strength asking for an appropriation of the school money. No! such an invention would never have originated with an ignorant Catholic. Behind the curtain is concealed the secret. It is PAPAL INFLUENCE! A Roman Catholic Bishop, or Priesthood! Through the influence of this infernal machinery, is the *rights* of the poor Irishman trodden under foot and ground to powder. What the Bishop tells them to do, they do through fear and dread of being cast into purgatory!

They are driven into the support of such systems in order to satisfy the demands that Popery is making upon the institutions of the United States.

DESCENDANTS OF THE PILGRIMS! Does not such an outrage upon your country enkindle anew in your veins the fires of the Revolution? or are you slumbering at your posts in the assurance that "all is well?" The danger is all around you. It has not come upon you unawares; but the storm has been brooding for a quarter of a century. The West—the mighty West—is a swift witness against you. From the shores of the Atlantic to the Pacific; along the banks of the Ohio to the populous cities upon our Lake shores, is one vast bee-hive of foreign population. With this tide of immigration, rolls on in rapid succession, battalions of Romish Priests, to first plant upon our soil, its accursed institution. In the larger cities of the Union, they fill our jails, poor-houses and prisons, and sow among us the seeds of death in its vilest forms. They are told, (through their Clergy,) that they must not be content with the security the laws guarantee to them in America, but that they must wage a ceaseless warfare with their institutions if they refuse to give them a due proportion of all public moneys calculated to advance their interest and religion.

Such are the fruits of Romanism, faintly pictured. Let the American people, but for a single day, give this God-accursed, God-forsaken and damnable priesthood, full power and control over this government, the torch of the incendiary would be applied to every house of public worship in the land that has not been consecrated to their use by the so-called holy water, and other emblems of blasphemous, corruption, and rascality. Your school houses would be destroyed, and the Bible rifled of its holy teachings and contents, and every Bishop and Priest howl with joy over the smouldering and blackened embers. Every day and every hour, proves but a confirmation of our assertion.

But as we pursue the subject still further and give it a fair investigation, we see the fire rage with more terror; we hear the crackling embers as they totter beneath the rubbish and ruin that it produces, but we remain unalarmed at the spectacle. In Cincinnati, the battle has commenced. The Roman Catholics have fortified their Churches by planting within them cannon and muskets. And for what? To shoot down American citizens, who are determined, if there be any law and justice in the land, or in the Constitution under which they live, to maintain the respect of their government, at all hazards! Can it be possible, in this enlightened age, that American citizens will submit such an outrage to be imposed upon their country, as to allow cannon and muskets to be stationed within the wall of a Romish Cathedral, to serve as the implements of death to American citizens! If it has come to this, the sooner the fires of the Revolution are again kindled upon Bunker's heights and Saratoga the better. If the war is to be "carried into Denmark," and civil and religious liberty to be set at defiance through Papal influence, God grant that the war may soon come. Planting cannon in Churches, by a banditti of Romish rebels, in an American country! Heaven save the *goddess of liberty*! Scarcely a day passes that some person is not knocked down as a "Know-Nothing!" The Times office has several times been set on fire, in consequence of the opposition shown the Catholics, and their course TOWARDS THE COMMON SCHOOLS! You, too, fellow citizens, should be armed, ready for the conflict! You too should cause cannon and muskets to be stationed around you, as fit emblems for your protection; and in order to protect your lives in the street and public highways of the land, carry your revolver and *shoot down* the first Irish rebel, that dare insult your person as an American citizen! This is the advice of the *Boston Pilot* to its Romish adherents! When the time has come within the history of our own government, that the condition of our municipal offices is such, that it is impossible to bring

a Roman Catholic to justice and punishment have we not something to fear and dread?

The system of Common Education, as established by our patriotic fathers, is deemed the most sacred under the Constitution. Experience has shown that in the most enlightened condition of human society, any system of public education must have an adequate *fiscal* foundation. Such has been the fact in New York, Massachusetts and Connecticut, which States have devoted large treasures to the support of Common Schools. Shall these treasures be withdrawn from their original channel, and given away to the support of a system worse than Paganism itself? No! thank God! like faithful sentinels of your government, you have established that decree in your recent elections, beyond a controversy! If, as *native born* American citizens, that decree was settled through the influence of the "Know-Nothing" organization, or by an ardent attachment to the Constitution of your country, it matters not, for both are one in sentiment, and flow through the same pure and crystal channel—both having their origin in the government. To no system in the world should Americans feel such an ardent attachment, as that of Common Schools! Who can wonder, when such encroachments are made upon that system by a class of citizens composed of the more miserable and ignorant serfs of Europe, that the blood of Americans should boil over with indignation! And if it becomes necessary to vindicate and protect that system, even at the point of the bayonet, they will find that the American people have not degenerated so low, and lost to all manner of respect for their institutions, as to be found wanting to a sense of duty. It costs us but little to guard our liberties when endangered; and to what higher ambition can an American citizen aspire, than to be a faithful sentinel of his country in the hour of danger? If, as American citizens, we are ever called upon to engage in a Roman Catholic rebellion, it will, be at a time of unawares; an hour when we are slumbering at our posts

and dreaming of security! Fellow citizens, there is NO SECURITY in the hour of danger. Our danger is not so much to be dreaded from outward foes as those from within. An outward foe can be met upon his own battlements in a fair and open fight; but an enemy at home, is one much to be dreaded. This it is, that should nerve the American people to be more active and zealous in defence of their country and its institutions.

What a day of desolation would that be to our country when the Bible was driven from our public schools, and the children of American parents taught to worship a Romish Priesthood? When the public moneys, bequeathed to the children of American parents, by millions of now slumbering and sleeping patriots, should be given for the education of such a hellish and abominable system! Can it be that it has come to this? We cannot believe it.

We can do no better in closing our remarks upon this subject, than in devoting a short space to the following extract of a speech delivered by the Hon. Joseph W. Savage, of New York city, in the New York Legislature, on the 7th of April last. The Common Schools in that State still require protection by their friends in the Legislature against the constant assaults of the Priesthood of Rome. First, on the plea of tender conscience and sectarianism, the Bible was excluded from the schools; then they were called Godless, and petition was made for a part of the school fund, that *sectarian* Romish schools might be established and maintained. On the 7th of April, a bill was introduced into the Legislature of that State, providing "that no School connected with any of the public or private asylums or societies, *of a sectarian or denominational character*, in the State, and no school under charge of any religious sect or denomination wherein any particular creed or doctrines are taught peculiar to any sect or church, shall receive any portion of the school

money." The remarks of Mr. Savage should be printed throughout the land in letters of gold.

"Sir, our Common Schools are places wherein the children of all our people meet. They study together, they play together, they associate together upon a common level. They come to understand and know each other, assimilate in morals, in tastes, and in habits. A sort of brotherhood is established, fraternity of feeling promoted, and a foundation for a life of liberality and kindness towards each other is laid. The importance of this consideration is not, I fear, sufficiently appreciated. Its influence is measureless in giving practical effect to that spirit of universal toleration, which breathes through all our institutions and speaks in all our laws. I know well that our Common Schools have been denounced as "Godless" and "infidel" by a denomination that arrogates to itself all the wisdom, all the truth, and all the piety of the world. I know they have been thus denounced because they do not teach a blind and unquestioning obedience to the priesthood, because they do not inculcate the doctrines of Rome as a primary element of education.

"Sir, the children educated by these funds are to be the future sovereigns of the country; they are to wield the destiny, for good or for evil, of the State. What kind of education should they have to fit them for the exercise of this power and these duties? No one, I presume, will deny the proposition that it should be historical and moral—upon these three propositions all will unite. The history taught should be authentic; it should be the truth; it should not be fashioned or shaped to meet the views of any sect, nor to promote or screen any particular denomination—nor should it be arranged with a view to prejudice or wipe out any stain from the character of any man, or combination of men, or from any institution that belongs or has passed into history.

"It is said that there is a Christian sect in this State, large in numbers, whose conscience will not consent to the Bible being read in the schools. I am fully aware of this, and it is from this sect that the commotion which ended in the exclusion of the Bible from our Common Schools originated. Sir, I claim that I am not a bigot; that I am not intolerant; that I would render equal and exact justice to all sects and creeds. But when the Roman Church, in its pride and exclusiveness, claims that its conscience alone shall be respected, and that its prejudices and tastes shall alone be consulted, I answer that this is a Protestant country. That there are in this Union over twenty millions of Protestants to two millions of Catholics. That there are ten Protestant parents in this State to one Catholic parent. These ten parents desire the Bible should be read in the schools. Their consciences are offended because of its exclusion. Whose consciences shall be consulted?

"Shall these ten Protestant parents, men to the manor born, be overruled to satisfy the one whose conscience, framed upon the platform of a sect, is too tender to permit the simple Word of God to be read in the hearing of his children? Is

there equality or justice in this? S'r, in a republican government majorities must rule. They must rule in the school house as well as at the polls and in these halls.'

Having now traced the effect of Romanism through its various stages as affecting our Public Schools, we are led to enquire, "what is our duty as American citizens? to the real lovers of the country—those who bow with a single heart to the shrine of true liberty? Can we discern? We will glance and see. This is one—"To wrest the nation and its destiny from the iron hand of party, which does not seek its highest good and best development. It is shackled, bent over, almost stifled, by party. Good men see this, and seeing are combining to bring about a better state of things. Demagogues, always a rotten, false, dangerous faction—never patriotic, never with the people, never on the side of right, of God, of country—have ruled the land till it has been ruled almost out of house and home, reason, reality. A lesson of the day—a deep, solemn, stern lesson, is the overthrow of corrupt parties and corrupt politicians.

Another: To overthrow that Church that seeks to gain secular power—a Church that was born in Rome, that was built on lies, is perpetuated by superstition, is sustained by tyranny, and the enemy of all that is republican and democratic. The Church is among us. It is growing. It grows because there are loose men among us, who come over in emigrant ships, who wear the cross, who go to the Priest, who beget crime, who commit offenses against the law, who do all that is damning, and all sanctioned by this same Church. It is this Church, insolent and infamous, that makes the heart and brain ache to think of; that has crushed liberty where it has had the power; that makes nations poor and miserable; that takes out their life-blood; their manhood; that be-machines humanity; that drives out God, with God blasphemously on its lips. It is to rout this, root and branch, that is a lesson of the day, and an earnest lesson.

Still another: To stem the tide of emigration—of emigration that is

stocking our fair land with crime and criminals; with paupers and poor houses; with all that leeches out our substance, and burden and weigh down our prosperity. We need to warn the stern fact that this emigration, while it adds to the numerical force of the country, also adds to the strength of its enemies.

To reach the great evil, public sentiment must compel the leaders to stay all riotous proceedings, which it is sufficiently well known, they can always and easily do, by simply raising a finger or issuing a command. With such official orders, there will be no interference with the right of speaking or preaching—a right which every American must and will maintain—peaceably if they can, forcibly if they must. It is a liberty the Pope “execrates,” and his followers “curse,” and therefore should be upheld, for if this concession should be made, it would only be followed up by the racks and tortures of the “holy inquisition.”

The American movement for American safety, is equally a measure of safety to all foreigners. All are equally interested in the welfare of this republic, especially the emigrant who seeks here a refuge from oppression—an asylum for his children. They must come forth to protect the institutions that protect them, and aid in sustaining our liberties—our laws and the free schools—the great source of light, virtue and intelligence.

Let us now in the second place enquire—“WHAT FURTHER DOES ROMANISM DEMAND?” The answer is plain, and easily furnished. It demands of our public authorities the erection of Convents and Nunneries; for underground walks to these dens of hell and infamy! Temples dedicated to Romish infidelity and corruption! Fit emblems of purgatory! Why the demand for these underground walks for Priest and Nun to travel? Why will our civil authorities sanction such an outrage to be perpetrated in these enlightened days? Here you have

the answer. Because you permit foreigners to hold responsible offices of trust in the place of native-born Americans! and such will be the case just so long as such outrages are tolerated.

In a Protestant country like this, Convents and Monasteries are not only to be deprecated as a source of great evil, but also of *immorality*. Around them is thrown a barrier of high walls to conceal their inmates from mortal vision, and to exclude them from all other influences save that of Papal authority and subjection. So in their CONFESSIONAL discipline! Upon this point, it is useless to say but little. We need scarcely allude to the fact of the downfall of many victims to this miserable Papal farce! Of its miseries and damning influences—the stings of a distracted conscience—the stain of character left upon the soul of the unwilling victim, is a deed of darkness which cries out against us from the ground. Not a few recent developments which have transpired in different parts of the country, fully substantiate our position. The *Confessional* has been made, by many a Priest, a scene of moral outrage. It is but occasionally that its victims break through the barriers of the law, or are enabled, through the fear of their Priests, to expose the iniquity which has been the source of their ruin. We speak these facts from the book; from facts which are upon record, and will “cry out against them,” so long as their Church discipline permits such an outrage to be tolerated upon its members by a bigoted Priesthood.

The following is but one among the many renunciations of a similar character that we notice almost daily. The writer having for a long time been a Romanist and seen the evil influences of which he speaks, furnishes abundant evidence of our remarks:

“The Rev. H. L. Oxley, of Leeds, England, who renounced Romanism, in defending himself against the assaults of his former friends, avers as a matter of painful and personal experience, that the leading doctrines of the Church of Rome are not only opposed to the written word of God, but are fatally destructive to the peace, happiness and morality, even of

hundreds of her deluded votaries—that the celibacy of the *Clergy* is the frightful cause of monstrous crimes—that the *Confessional* is not unfrequently the scene of GREAT ENORMITIES—that Monasteries and Convents are institutions inimical to religious liberty — that monastic vows have been and are to many who take them, the cause of keen regret, fruitless tears, and unavailing sorrow.”

Such confessions as these speak for themselves, and are worthy of our consideration, because they bring in their tread a crime not only punishable under our laws, but a source of immorality on the part of these Romish *seducers!* If the Church sanctions such an outrage upon its members, who can at all wonder that it is as corrupt as Hell, and its MINISTERS fit subjects for the Penitentiary and gallows?

As every day discloses some new developments in reference to the awful crimes perpetrated by the Roman Catholic Clergy, we give the account of another horrible tragedy, the facts of which appear to be too well established to admit of controversy.

LICENTIOUSNESS OF THE ROMAN CATHOLIC PRIESTHOOD. — The subjoined document is a matter of record on the docket of the Mayor of Allegheny City, and is a matter, that in spite of its hideous details, should be made public, evincing as it does, the unfitness of Papist Priests to occupy positions in this country, in which their licentious acts prove so detrimental to the virtue and happiness of the people. The subjoined case will be brought up shortly for investigation in Allegheny City, at which time it is known that disclosures of the most startling character, in relation to the practices of the ROMAN CATHOLIC PRIESTHOOD, will be made public. In the meantime, we refer our reader to the following confession, made in the most solemn manner, before William Adams, Esq., Mayor of Allegheny City:—*N. Y. Paper.*

The Voluntary Confession of Ellenor Lawrence, formerly of Elk County, State of Pennsylvania, now of Allegheny City, taken before William Adams, Mayor of said City, July 7th, A. D., 1854.

The said Ellenor Lawrence doth, of her own free will and accord, confess and declare, that she is fourteen years of age; that her mother died when she was sixteen years of age; that her father William Lawrence, kept a house-keeper until he died, which occurred in July, 1851. At my father's death, he left me heir to five thousand dollars in money,

and one hundred and fifty-six acres of land in Elk County. My father appointed Thomas McConnell, of said County, my guardian; which said McConnell sent me to Bishop O'Conner; the Bishop sent me to the Sisters in Birmingham, where I remained two years, until last March, at which time the Bishop sent for me to come and live in his Palace—since which time I remained in his Palace, except such times as he sent me over to the Sisters in Birmingham, where I would stay sometimes a week or more and then come back to the Palace, just as the Bishop required.

About one or two o'clock, on a certain day, I cannot now remember the exact day, but it was in the month of August last, the Bishop rang his bell, which the servant girl answered. He said it was not her he wanted—it was Ellenor Lawrence. I then went, because the commands of the BISHOP WERE IMPERATIVE (!)

When I went up, I found him in his bed-room. When I came in, he caught me in his arms and threw me on the bed, and commenced an improper intimacy, by "PULLING UP MY CLOTHES." I commenced to cry and halloo with all my might, when he put his hand on my mouth and breast, and told me I MUST NOT RESIST A BISHOP OR PRIEST! because if I did not, I would get a good reward in the other world, and escape the torments of Purgatory. But I still resisted, and when he could not accomplish his purpose, he then took my hand and rubbed it over his person. At another time, he called me up to his room to show me some pictures, and when there he made some improper advances. I picked up a pair of tongs and threw at him, and started to run down stairs thinking I could outrun him, but he caught me and pulled me on his knees, and told me if I ever did the like again that Sister Margaret would have to kill me! On a day of the retreat of the Catholic Priests, some of whom were in Allegheny, with the Bishop, I took the opportunity to escape from the Palace, (for the girls in the Palace never get out only into the back yard,) in the following manner:

I rang the Bishop's bell, the servant came up and asked if the Bishop had got home. I said yes, and then pulled the wire that leads from the front room to the Bishop's room, and ran down to the front door as if to answer the call; when I opened the door and ran into the street. I met a lady and told her I had just run away from the Palace, and wanted her to find me a place.

One day during the time I was at the Palace, the servant girl and myself were going through the subterranean passage leading from the the Palace to the Church, where there is a trap door, which we both got at and lifted a little—it was so heavy we could not lift it entirely up.

When we lifted it, the smell of stench that came out was terrible. I asked the servant girl whose name was B. R.—what made such a smell? She told me it was old meat—but I told her I did not believe it, and insisted upon knowing what it was. She then said, “it was the SISTERS’ DEAD BABIES” that were thrown in there, and the “PRIESTS WERE THE FATHERS OF THEM!” When I would cry to this girl, and say I was afraid of the Bishop on that account, she said that was nothing, as SHE SLEPT WITH FATHER McMAHAN ALL THE TIME AT NIGHTS,” and that BISHOP O’CONNOR HAD TO DO WITH HER IN THE LIBRARY! For this reason I ran away.

her
ELLENOR ✕ LAWRENCE.
mark.

Allegheny City, July 7th, 1854.

Taken and subscribed before me, this 7th day of July, 1854.

WILLIAM ADAMS, Mayor.

Are not these startling disclosures? What first attracts our notice on opening the trap door? The “SISTERS’ DEAD BABIES,” thrown into that loathsome grave! Who was there to claim identity to those decaying victims thus cruelly sacrificed and BUTCHERED? Where were the parents of them all? Ah!—sad to tell,—they were not there! No! but the deposition informs us, that the “PRIESTS were the FATHERS OF THEM!” When the girl would cry and say that she was afraid of the Bishop on that account,—the reply from the servant girl was, “that was nothing, as “SHE SLEPT WITH FATHER McMAHAN ALL THE TIME AT NIGHTS!”—AND THAT “FATHER O’CONNOR HAD TO DO WITH HER IN THE LIBRARY!”

To whom has all the above reference? We answer—to ROMAN CATHOLIC BISHOP AND PRIESTS!—setting themselves up as ambassadors of Christ, in a Protestant, Christian land!

Reader,—what think you of Convents and the Minister’s Palace? Are they not the “gates of hell leading down to the chambers of death?” Are they not the “plague-spots” of the earth, where innocence and virtue are sacrificed upon the altar of unholy and unrestrained passion? Are they not the “dens that lead to death,” and do not their

steps take hold on hell?" Have they not cast down many wounded; till a dart strike through their liver—as a bird hasteth to the snare and knoweth not that it is for their lives?

What a catalogue of DARK DEEDS AND CRIMES will the day of examination in that city unfold to the Christian world? Heart-rending and sickening indeed, it will be to every citizen, who loves virtue and morality in the people. Thanks be to God, the eyes of the American people are becoming opened. Frightful visions begin to dance before their affrighted imaginations as they witness these ROMAN CATHOLIC PRIESTS—as a legion of the *damned from the torments of hell!*—blasting forever the characters of virtuous females; leading them through narrow cells 'mid bolts and bars;—forcing them to Confession in order that they may become finished prostitutes to infest our cities, scattering disease, crime and immorality among us in its vilest forms. Reader, we need not tell you that "they have cast down many wounded!"

What then will Romanism not do? Behold the Church, "the mother of harlots!"—the pulpit converted into the chamber of death! The blood of innocence cries out against her from the ground! Her Clergy are stained with the BLOOD OF THE SEDUCED! God forbid that she shall much longer stand in our midst—the pestilence of the nineteenth century!

Knowing of no subject which will prove more interesting, and at the same time startling to the reader, than the many facts which are daily brought to light in relation to the cruel tortures exhibited in Convents, we extract the following, by an American traveller, of an Inquisition in Mexico:

"We entered the church, and my interpreter, who by the way, was a gentleman and a scholar, interested me with the names of the different images of the Saints. At last we came to the gold image. This was God. A little way from this he showed me another image that he called God's mother. We had now arrived at the door, where I had

before been constrained to stop. A priest, with his hair cut short, stood by it, and on seeing my cane, which I took care to hold in such a position that he could not help seeing it, he bowed very low, which compliment we returned. The cane was a shepherd's crook, with a cross mounted in front. Two inches above the turn in the centre of the cross was a stone, two-thirds red, set in a brass belt. None but priests carried a cane with a cross upon it. My companion now introduced me as an American padre (priest) from Providence, R. I. He then represented me as a friend. This priest immediately called another, who invited us into a room, and bid us be seated. He then commenced conversation through my interpreter. He was very anxious to know how the Catholic cause was prospering in the United States. To these and other inquiries my interpreter gave such answers as best suited himself. The priest then produced a letter from Providence, R. I., which my interpreter read and translated to me. The priest of Providence spoke of their increase in numbers, progress of their schools, and of their underhand manner and success in educating the Protestant children, and also their power in politics, all of which told but too plainly that Rome was in America, and her hirelings were sapping that liberty which our fathers won so dearly and left to their children.

"We left this room and passed through a dressing room, and descended a long flight of stairs that led to an underground room. This room was dimly lighted with candles as we passed through it; and from thence we passed through an alley-way that led to a tomb. In this tomb is deposited the bodies of distinguished persons, and the stench was so strong that I turned away. This tomb also was dimly lighted with candles. We passed through this room and down another flight of steps, at the bottom of which I distinctly heard groans. The priest gave a signal rap, a door opened, and we entered. My blood chilled in my veins as I looked around. I will not attempt to describe my feelings, nor the thoughts that ran through my brain. I had read and thought much of an Inquisition room, but the fact that I was actually standing in one and looking at the hellish instruments of torture, and beholding those poor victims stripped and bruised, while their piteous moans and deep suppressed sighs rang through my ears—it was enough almost to drive me mad—I longed for the strength of Sampson to set them free. There stood two hideous black Mexicans, one holding a scourge in his hand, while the warm blood stood in drops on the ends of the strands. A few

paces from me was a young woman, sixteen or eighteen years old, stripped naked, her ankles fastened to some rings in the floor, her breast resting upon a pile of timber, her hands fastened by cords on the opposite side, and in this stooping position she had been beaten by the monster that held the scourge until the purple gore had puddled at her feet, and her body was scarred in a horrid manner. I inquired the nature of her crime, and learned that she had accused one of the priests of a crime that in this country would have sent him to the State Prison; but for daring to speak the truth she would probably never come out of this room alive. I saw one with a cord tied to her fingers, and suspended from the top of the room, which was arched over; others in chains in different positions; some with iron balls fastened to different parts of their bodies, being murdered by inches in the most cruel manner, while quite a number of indescribable torturing machines were unoccupied. The victims in this room were all women. As the priests rule this country, they can punish the men in some other way.

“As I passed the plaza and saw the large cross erected, I said to myself, ‘let Cortez live in story, but let his name be remembered only to be mentioned with abhorrence; the vagabond cut-throat who knew no law but that of the strongest, who acknowledged no right, who respected no tie, who possessed no virtue or kindly feeling—the invader, the robber, the murderer by wholesale, the hypocrite, the monster, that changed this beautiful part of God’s creation into a den of blight, blood and desolation; a hell upon earth, and for what? To gratify the lust, avarice, bigotry and ferocity of a set of vagabonds, miscreants and bloodhounds.’ The author and propagator of Roman Catholicism in this part of creation may well serve as a beacon of everlasting infamy to future ages. All his talents, fortitude and valor are insufficient to wipe out this act. The heathen Montezuma, or his nephew Guatimozin, were Christians compared to Cortez or his successors, the Catholics.”

AMERICAN CITIZENS! Can we longer remain in silence? Will Americans, *true* Americans, forever slumber? Will they not penetrate to the interior of this edifice and behold the *corruption* which is being spread over the land? Will they not rescue our glorious country from their thralldom? Will they not uphold and protect the institutions of our native land? these institutions, bequeathed to us by our fathers

purchased by their honesty and integrity, and sealed with their blood, handed down to us without one stain, gained by wading through fire and water, that under them we might increase in goodness, live happy, and die contented. Shall we remain silent and tamely submit to the insults which these minions of the Pope heap upon us? calling our schools Godless, our Bible a falsehood; telling us to our faces that our parents are living in adultery, and that we are the children of sin; building convents where our officers cannot enter—convents to immure within their walls our sisters and daughters (if they can prevail,) who are the joy of our hearts, the star of our existence. Is it necessary for their good to shut women from the world made for their enjoyment? Is it necessary to sacrifice youth and beauty upon the altar of lust? Common sense cries in thunder tones—No! We may slumber for a time, but we shall awake, shake ourselves from the lethargy into which we have fallen, and strike a blow that will be felt. They will quail beneath our ire, and the throne at Rome will shake, if not fall. The groans of those sacrificed on its shrine, the moans of the wounded, the blood of innocent victims, arise and bid us avenge their wrongs, and to learn from the past how to guard ourselves for the future.

It is natural for us to enquire in the next place, “when will these things have an end?” We answer—never—so long as the Pope of Rome is the instrument by which this extermination is to be effected;—that his Bishops in this country are solemnly sworn to carry out the plan of extermination, and that the Roman Catholic population have no choice in the matter, being one and all bound, at the peril of their souls, the horror of excommunication, and torments of purgatory, to obey the behests of their masters. A few extracts upon this point, will furnish an illustration upon this subject:

“Daniel O’Connell, at the Corn Exchange, Dublin, October 11, 1843, said: “You should do all in your power to *carry out the pious intentions*

of his Holiness the Pope. Where you have the electoral franchise, give your votes to none but those who will assist you in *so holy a struggle.*" These are the solemn words of Daniel O'Connell. Mark! it is the struggle for carrying out, in the United States, the pious intentions of his Holiness the Pope."

"In May, 1844, a lawful political meeting of Americans, unarmed and unwarmed, was fired into. Without one particle of provocation, eight young Americans were deliberately killed; shot down by arms in the hands of Irish paupers, some of whom declared they "could not help having the guns—they were sent to them." Aye, reader, you may be shocked at the charge, and profess to doubt; but your doubts shall be removed. The Courts of Justice in the City of Philadelphia, furnish the sworn, absolute proofs!

"At that time the Bishop of New York wrote to Mayor Harper, that he "had prevented in New York such a riot as had been committed in a neighboring city," (Philadelphia.) The Bishop of Philadelphia could also have prevented the appalling riots in his diocese just as certainly, just as easily as they were prevented by the Bishop in New York. He did not choose to do so. Why? The Philadelphia riot was permitted, nay concocted, because a test blow was then to be struck at the "liberty of speech." Other riots before and since, have been ordered as demonstrations against the "liberty of speech," or some other liberty which "his Holiness," the King of Rome "execrates" and "curses." We make no questionable charge, no accusation which fair reason and the facts do not clearly warrant. If one doubt exists, name but that doubt, and it shall be overwhelmed with unanswerable proofs.

"The liberty of the press" has been already brought under as complete a censorship in the United States, as exists in Italy or Austria; no paper, with but here and there an exception, daring to utter one manly thought on the subject of Romanism, the penalty being the cowardly fear of losing patronage or votes. This base trackling is open as the day; so palpable, so deplorable that arguments or proof would be thrown away.

"The "liberty of speech" received its most appalling shock in 1844. The shock was repeated at Pittsburg, when Barker was assailed by the Bishop's rioters, and thrown into prison, because he dared to expose "Denn's Theology," a class book in the Irish Colleges, of such obscene

and disgusting filthiness that the Bishop excused it by declaring it "was not intended for the people, but only for the priests!" Used by the lusty wifeless Priests at confessions, to pour its corrupting pollution into the ears and hearts of the poor weak wives and sisters, whose sins these demi-gods profess to give."

These, fellow countrymen! AMERICAN CITIZENS! are some of the many reasons that are beginning to arouse an American sentiment; a sentiment of profound contempt and indignation at the vast hordes of Popish convicts and paupers who, escaping from grinding oppression and starvation at home, land upon our shores, and at once go to work to pollute our ballot box, to take possession of our offices, to crowd our poor houses, fill our rum shops and prisons, exterminate or break our laws, destroy our schools, trample on our Bibles, blacken our sources of intelligence, fill our cities with conflagrations, mobs, assassinations and riots, and to crown all, compel vote-hunting demagogues, on bended knees, to kiss the dust upon their feet, and humbly protest "*they are our better citizens!*" We heartily regret the necessity of saying one word against any who seek our shores, nor do we breathe or feel aught but sympathy for the poor immigrant, who loves the home that shelters and protects him; nor would we disturb a living soul in the freest, fullest exercise of any religion he may choose to profess. It is a gross slander to say that Americans desire to interfere with any man's religion. Our sole object is self-protection, preservation. We wish to arouse the feelings of every true American to this all important subject; to point them to the appalling consequence that must and *will follow* the perseverance of the enemies of this country in carrying out their avowed designs. The American creed is—"No Kings—no Popes—but an enlightened people!" devoted to the maintenance of American principles, without sectarianism in politics or religion!

If the evils that we have above alluded to, are such, (as you cannot hon-

estly deny,) why conceal the fact? Why give countenance and support to a cause which will, if persevered in, spread its desolating lava throughout the length and breadth of the land? Why will you remain silent while these successive wrongs are being perpetrated in the midst of your homes and firesides? You can never take fire in your bosoms and not be burned! *Fellow countrymen!* arm yourselves in the panoply of a most righteous cause. Let not the freedom of your blood-bought institutions gasp for breath for the want of your protection, in a war with Papal dissention and influence; but teach these enemies of your liberties that they **SHALL BE PROTECTED!** even if it be amid the clashing of burnished steel!

We are often led to wonder at the cause of so much crime and misery among us, and the source from which it all emanates. But the mystery is easily solved. Ireland has sent more pauperism to the United States than all other foreign countries. The immigration from that country is constant and alarming to those who are best acquainted with the facts. To the proof! During the month of June, fifty-nine emigrant ships took their departure from Liverpool, having on board, 21,767 passengers. Of these, 32 ships were bound for the United States, having on board 13,866 passengers, composed of 2,124 English, 318 Scotch, and **NINE THOUSAND FORTY-TWO(!)** and the remainder 2,382 natives of other countries. That a greater amount of crime is committed from the subjects of Catholic countries, is a fact beyond controversy; and that they not only fill our poor-houses and prisons; but enter our ports armed with filth, disease and death, is too plausible for us to question here. The cause to which all this evil is attributed, is in the fact that it is the legitimate offspring of their Church government, as will be seen by the following:

The amount of crime in Protestant and Roman Catholic countries stands in contrast thus:

England, Protestant, for each million inhabitants per annum,	4
Ireland, Catholic, " " " "	19
Belgium, " " " "	18
France, " " " "	31
Austria, " " " "	36
Bavaria, " " " "	39
Papal States, " " " "	100

The number of the above facts are all drawn from the civil and criminal record of the respective countries named. Now, taking the whole of these countries together, we have seventy-five cases of murder for every million of people. In Protestant countries—England, for example, we have but four for every million. Aside from other demoralizing influences of Popery, the fact now to be named, beyond doubt, operates with great power in cheapening human life in Catholic countries. The Protestant criminal believes he is sending his victim, if not a Christian, at once to a miserable eternity, and this awful consideration gives a terrible aspect to the crime of murder. But the Papist only sends his victim to Purgatory, whence he can be rescued by the masses the Priest can be hired to say for his soul—or his own bloody hand and heart will not hinder him from doing that office himself. We think the above facts in regard to vice and crime in the two great departments of Christendom worthy the most serious pondering of every friend of human life, of morality and virtue.

The number of ILLEGITIMATE BIRTHS per annum, in different cities, are as follows:

London, Protestant,	4 per cent.
Paris, Catholic,	32 "
Brussels, "	35 "
Munich, "	25 "
Vienna, "	51 "
ROME,	3,500 IN THE POPE'S OWN.

How does Romanism promote crime? Protestants are taught that

sin destroys both body and soul; while Romanism teaches that sin does not destroy, provided the perpetrator of any crime will purchase a pardon from the priest, which is done by a sum of money so small, as to render it plain to every one, Catholic or Protestant, that for the benefit of the priest, *the more sin the better!* Comment is unnecessary! The secret is out and the mystery is solved. Just so long as the tide of immigration continues with its present rapidity, just so long will we be exposed to the same results.

That American citizens will soon see the necessity for urgent action on their part, in this respect, we have but little fear; and that in the present excited condition of the country, when the masses of the people are becoming alarmed and jealous of their institutions, we consider the subject paramount to all other interests possible.

Having now alluded to a few of the many demands made upon us by Romanism, we will next turn our attention to another demand made upon our government by the same power, of more importance to us as people and the institutions of our country, than any to which we have alluded and equally worthy of serious consideration.

WHAT FURTHER DOES ROMANISM DEMAND? *It demands an interference in the affairs of Government!* In the following remarks upon this part of our subject, our language will be found plain and pointed. We have nothing to gain or lose in a *political* point of view, by our loud denunciations against this crying evil. All that we have in view is our country—our whole country, and nothing but our country! When we say *our* country, we mean her glorious institutions—her sacred forms of liberty for which our fathers so long panted! And when we refer to *our* country and the hallowed associations that cluster around the American Revolution, we are not unmindful of those faithful and honest patriots who aided and sustained us in that eventful struggle, Lafayette, Steuben, Montgomery, Pulaski, and other noble foreigners. No! While these

noble patriots will ever receive a hearty response from the heart of every true American, we are not willing to desecrate our war of Independence, with the pauper rabble of the present day, that now curse our country.

There is probably no theme which Americans love to dwell upon, like that of their country; and when they see their glorious institutions, which were wrought out of a hard and well fought struggle, yielding to foreign subserviency, it is then they feel that revenge is sweet! It is then that the American people will present a firm and unbroken front, to every encroachment made upon their rights as freemen—and freemen, too, of a country sanctified to freedom by the blood of a pure and patriotic ancestry. We acknowledge no power here, save that invested in the Constitution and laws of the country. The stars and stripes they *will* defend, even though it should prove in the end their winding sheet.

But we have said that Romanism demanded an interference in the affairs of government. By this, we wish to be understood as confining our remarks to an unlimited point of view. In the first place “HOW does Romanism make this demand, and secondly, THROUGH whom does this interference emanate?” Our answer is ready.

We need not trace our researches farther back than since the tide of immigration began to flow in upon us with such fearful rapidity, which dates its origin at about the time of the Jackson dynasty. We do not, however, attribute to that administration, this great influx of foreign immigration; we are merely alluding to facts. But we cannot avoid the incontrovertible fact—a fact that admits of no contradiction—that the party of which Gen. Jackson was the embodiment, has been the instrument through which Irish Catholics *have* made this demand and interference in the affairs of our government. From that time down to the present crisis, in order to gain and secure votes for that party, the naturalization laws, which fix the probationary time of naturalization of all foreigners, have been set at defiance, and rendered null and void. No

sooner do we see them thrown upon our shores in swarms, like so much rubbish and freight, than they are dragged to the ballot-box, with a vote in one hand and a glass of rum in the other, to disgrace the very instrument through which American citizens can alone redress their grievances! Why is all this? The answer is plain and easy of solution. They are taught to reverence *that* party because it was the *Jackson* party, that possessed all the elements of "Democracy," and in their hands has this sacred—the most sacred institution of which this country can boast—become converted into party machinery! Deny it, fellow-citizens, if you can, whether you be Whig, Democrat, or whatever other name you choose to be called. National disgrace has followed this outrageous and daring assumption of power, in the hand of not a few miserable, political hacks and wire-pullers. What protection have we to the sacredness of the ballot-box, so long as such violations of that institution are permitted to go on, sanctioned by people in whose hands the laws of this country are confided, and they themselves the chief fountain of power? No sooner do the Roman Catholic Priests make the demand, than they find the door open for entrance. Who controls the Catholic vote of the State of New York? Through whose influence is Romanism indebted for its rapid progress in this country? Through whose fear of losing Catholic votes, and being subjected to the political guillotine is it that the miserable tool now occupying the gubernatorial chair of the State of New York acts in obedience? Let the following answer:

"The removal of Mr. Blunt from the office of Commissioner of Emigration at New York, by Gov. Seymour, was at the instigation of Bishop Hughes. The Mirror says: "it cannot be said that he has been removed for the public good, for a better man has not taken his place, and from well known facts in connection with Mr. Blunt and Catholicism, the inference is irresistible that a religious question alone has deposed him."

In reference to the above appointment, we add the following from the Rochester American:

"A short time ago Gov. Seymour expelled a civil officer from a position which he justly merited by his patriotism, and the abilities which eminently fitted him for the post, and appointed in his stead a ROMAN CATHOLIC. Now what can be the motive for this? There was nothing in the man or in his political conduct, which could possibly have been a sufficient reason for his expulsion from a well deserved office. Gov. Seymour had no objection to him as a private citizen, or as a public man; but he had objections to him merely as a Protestant, and solely on that ground expelled him from office. This unjust act shows him to be favorable to the Roman Catholic cause, or it shows him to be dishonest in his political course, and anxious for the favor of Roman Catholics. We suppose he considers the Irish Catholics or the Catholics of whatsoever race they may be, to be the predominant party in the State, and wishes to gain their favor by treason to his religion, and by silencing the voice of justice and conscience. The act is void of the least show of justice. The officer was competent to discharge the duties of his position. Gov. Seymour never pretended that he was not. His political course was consistent with the principles of that party to which he adhered, his moral life was unimpeachable. Then what was the offence for which he was expelled? Oh, he was a Protestant! Black crime, this, most certainly. Is Gov. Seymour a Roman Catholic? We will not pretend to decide whether he is or not; but most assuredly this act seems to bespeak his inclinations to Catholicity. But we are sure of this—if he is going to build his hope of political distinction and endowment upon Catholic votes and Catholic influence in this country, he will build his hopes upon an unsafe and perilous basis. We have no sympathy, no respect for a man, tho' he may be Governor of the Empire State, who can condescend to sacrifice his principles of justice and right, to the attainment of political distinction by upholding a kind of men who triumph and rejoice over the unjust disgrace of an American citizen."

AMERICAN CITIZENS, language fails us to express our indignation at such an outrage, committed by the civil Magistrate of any State in our Union! Low in the depths of *political infamy* must that man be sunk who will commit such an insult to the American people, to gain the vote of a ROMAN CATHOLIC! If this is the policy to be pursued hereafter, as it has heretofore been, how much longer will we, as *American-born citi-*

zens, submit to its decrees? Will not the PEOPLE drive these base hirelings from the places of trust they now occupy, and transmit them into the hands of those in whom the people recognize no demagogue and political blood-hound. Yes, we say, the time will come—and that quickly too—when this political traffic will be done away with, even if it be at the sacrifice of much that Americans hold sacred and dear.

Such being the case, is not the deposition too great an outrage for Protestantism, or the Americans of this country to bear? Yet, notwithstanding these transactions are of daily occurrence, we remain tranquil and supine. That the politics of New York State have been controlled for the last twenty-five years, by the Roman Catholic vote, and a portion of that time through the influence of Bishop Hughes, is a fact too obvious to admit of contradiction. Scarcely an appointment is made in that city (New York,) without the consultation of this "Prince of Rome," this great *Democratic* "fountain of power." Upon this same principle are their charter elections conducted, and many of their best offices filled with his subjects. A residence of six days in that city, has been deemed a sufficient length of time to subserve their interests at the ballot-box. These Irish Catholics are, generally speaking, an ignorant, degraded and superstitious class of beings. They are *spewed* out upon our shores, like Jonah from the belly of the whale; they are utterly unable and incompetent to take care of themselves. They apply to the Priest for assistance but they are spurned from his presence. They are thrown upon the hospitality of Protestants, and if they are kindly treated and taken care of, their patrons and benefactors receive in return for kindness, the insults not only of themselves, but from all the Popish organs of this country.

But oh, say our countrymen in return, it is poor down-trodden Ireland! Yes, fellow-citizens, it is poor down-trodden Ireland; and that same Green Isle will soon say to you, as she already has said, "I AM HOLIER THAN THOU!" *make way for liberty!* This will be the syren

song of the enemies of your liberties, when their children shall clip the wings of our noble bird, and tear in pieces your national insignia. Romanism has demanded it; unless you are aroused to a sense of duty, she will obtain it. It is poor Ireland! but why should she mourn over her condition? She has been stung, maddened, driven to desperation; she is polluted and festered with sores, until she stinks with corruption; robbed and bled by a God-accursed and eternally damned Priesthood, until there is no virtue or intelligence in her people. They keep their subjects in complete subjection; and there is so little intelligence in them that if they should serve out the full time required by the Constitution, before they could become legal voters, they would even then be ignorant of our civil forms of government. Take an example, for instance. Ask the most intelligent of them upon the day of election for what principles are they contending; if they understand what measures are the best calculated to promote the prosperity of a government so diametrically opposed to their own, and the only answer you will receive in return is—"Gen. Jackson and democracy!" To this assertion many of you will bear me witness. *Demagogues, DENY IT if you will!*

Who can wonder then, that our elections are conducted with so much FRAUD and CORRUPTION? Through this intolerable Romish influence which has been brought to bear against us, you are all witnesses to the fact, that it has resulted not only in the election of bad and corrupt men to office, but in the defeat of some of the greatest statesmen in the country. Into what a sad state of things must a country like our own have degenerated, when unable to control the affairs of their own government? When the minions of Popery are sufficiently strong to erect a barrier in our progress, and to say to us effectually: "Thus far can you come, but no farther!" As lamentable as such a condition of affairs may seem to you, upon that crisis we are now standing; and nothing will ever avoid the issue but a war of extermination. When can we look for

a different result? When will Roman Catholics *act* for themselves, or when will they become so effectually *naturalized* as to become in the true sense of the word, good and intelligent American citizens? It cannot be, until they break away from that "Priestly authority" to which they are now so strongly attached; until they disinherit their belief in convents and monasteries; until they renounce forever their belief in the Confessional doctrine of their Church, concocted and established by their Clergy, for the sole purpose of committing a daring and outrageous crime upon the persons of those innocent lambs under their charge! Until they are sufficiently enlightened to believe and know that the Holy Bible is the sacred Word of God, and by its teachings they are to meet him in judgment array, and that through HIM is their only hope of salvation. In short, until they can point out satisfactorily the difference between the operations of a government, guided by wisdom and simplicity, and one that is positively suicidal to the best interests of the country of their adoption. When all this is done, then indeed will the influence of Romanism have but a feeble foundation to stand upon in this nineteenth century!

While it is an admissible fact that the political effects of Romanism are palpably seen and experienced in the city and State of New York, the cities of Cincinnati, Philadelphia, Chicago, and St. Louis, are under the same influences. The best offices of these cities are filled with *foreigners*; and the subordinate ones partially so. In Cincinnati the City Government is composed of so many of this class of community, that it is impossible to obtain judgment against a Roman Catholic. How are we in Detroit? The same influence is at work here under the SANCTION of the CHURCH OF ROME and its Clergy; and the Catholic vote is considered an important consideration upon the day of election. They trespass, even *here*, upon your rights as citizens and freemen; and are endeavoring to wield from your grasp the very power

which you now hold. In many cities where Romanism has made strong holds, and erected powerful fortifications for defence, it has assumed a dangerous form. Peaceable citizens, whose views and opinions perchance, are not in unison with their own, are knocked down in the streets, and brutally murdered; they (the Irish) go armed with Bowie knives and pistols, ready and eager to shoot down those who form associations for the preservation of American rights and interests. They receive insults and epithets the most foul and malicious, as well as deeds of personal violence to their bodies. Let them go on, fellow citizens! Let them longer tantalize with Americans in the way they have pursued for the last ten years, and "YOUNG AMERICA" will kindle a fire in this country that will lay in ashes the spire of every Cathedral that now glitters in the sunbeam; and the blackened walls will howl their mournful requiem over the desolated rubbish! That day is not far distant. The thunder which the American government will peal forth amid the clash of arms and the din of battle, will shake Popery in this country from its very centre, and a war of extermination will completely annihilate their Priest-ridden influence from our cities! Mark the prediction!

In the affairs of this government, Americans have all a common interest; and how to protect that government it is their duty to study. The Father of his country warned the people to beware of all FOREIGN INFLUENCE, no matter in what shape it might present itself; and when we read of such daring outrages being perpetrated upon American citizens abroad, as the following, we say that it becomes the duty of this government to adopt a similar policy if needs be:

"It is well known that England stands by this doctrine, 'once a subject, always a subject;' consequently, no matter how much one, born under her flag, forswears his allegiance, and claims citizenship, England never acknowledges the right to do so. She can at any moment claim every naturalized citizen born within British possessions as hers, and if found in hostility may treat all such as traitors. This aggressive pre-

“tension is being resuscitated from its dormant state. Now that war has been declared against Russia, the English Consul in Philadelphia announces that any British subject contributing to a loan raised on behalf of a sovereign at war with Great Britain, will be guilty of Treason. What will the American people say to this foreign interference with the rights and privileges of American citizens?”

It must rejoice the heart of every true American to witness the many demonstrations now being made in different portions of the country, to maintain their rights at all hazards. A slow but effectual cure is being perfected, which, if persevered in and carried out in good faith and fidelity, will prove a most powerful auxiliary in routing from office thousands of Roman Catholics. The work we say has commenced; and as much as we deprecate the *necessity* of such a course on the part of “native born Americans,” still the times warrant the movement, and we have no doubt it will be manfully sustained. In the language of the Prairie (Ill.) Telegraph:

“The *Know-Nothings* we believe are but a re-organization of the *Native Americans*, imbued with the same spirit, actuated by the same motives, and combined on the same principles, and for the same effect. Is it not a matter of regret, that after nearly three-fourths of a century’s experience in the science of government, and unparalleled success and progress under it, in arts, arms, laws, liberty, national prosperity, and all that pertain to our well tried peculiar institutions, and the science of good government, Americans on their own soil should have cause to see a necessity thus to associate themselves, in defence of these institutions, against the threatening aspect of the Hydra-headed monster of disorganization and anarchy, so obviously depicted in the formidable front of foreign influence, that marshals its thousands and tens of thousands of those who have sought refuge on our shores from home oppressions, but who, knowing nothing of true liberty, substitute licentiousness in its grossest characteristics in its place, and while affecting patriotism for the land of their adoption, clearly show their predilections for the lands of their nativities, by their associations in clannish squads, celebrating with uproarious fervor, peculiar institutions of lands apparently abjured, but in

which all their sympathies are centered. If these un-Americanized foreigners can associate in honor of their respective abdicated countries, as Faderland, or ould Ireland, on American soil, Americans claim no more than the same right on their own soil, of similar associations, and on far more justifiable and rational grounds, to defend their most cherished institutions against the aggressions of these foreigners, who arrogate dictatorial attitudes, and assume to teach what true Americanism is, or should be, while they are endeavoring to trample its most sacred peculiarities under their unhallowed feet; demagogues who encourage these aggressors, and foreign clans for the sake of their easily purchased votes, will doubtless exert themselves to unpopularize American associations, and sink them if they can, into the lowest contempt."

This movement on the part of this association, as you will perceive, has created quite a sensation in Cincinnati on the part of the Roman Catholics, their Priests being at the head of the business, as is generally the case.

The Cincinnati Times gives some interesting notes on the state of things in that city. Since the attempt made there some time ago to gag American citizens and keep them from the polls, there have been keen eyes searching through the city to discover where the evil was rooted. It is now reported that the fountain of all Cincinnati mischief and misrule has been discovered, and that stringent measures will be adopted to put an end to the corrupt influences which have been at work. Of course, as yet, *nobody Knows Nothing* how it is to be accomplished, but the faith is fully entertained by all well posted in the city affairs. The Times, in speaking of the rumors circulated about *pungent* articles, such as Bowie knives, pistols, &c. says:

"Two or three weeks ago the public was frightened from its propriety by a statement that at Canton, in this State, a cask had arrived at the station marked with the single word "Canton" for a direction. The strange address led to an examination of the contents, which were found to be fire-arms and Bowie knives. It was called for and taken away by a Catholic Priest. The whole of the statement was afterwards contra-

dicted. Mr. Keplinger, the ticket and freight agent at the depot, denied that any such cask had been received or claimed by a Catholic Priest. The Ravenna Democrat of Wednesday, intimates that the whole denial is a quibble; it was not a *cask* but a *box*, that contained the weapons. A correspondent whose name the editor says he is ready to give, writes:

* * * * *

“The box was claimed and carried away in broad daylight by a Catholic Priest; and since that time a small iron cannon has been received at the station, with the same suspicious mark, and was claimed and carried away by the Catholic Priest. The box was received, and it is folly for any one to attempt to deny it. What the object is, I am as ignorant as your readers. Such implements are not usually used in the worship of God. What a minister of Jesus Christ could want with such articles, is a question that I cannot solve.”

The Times adds:

“Does Archbishop of Purcell, or any of his friends, followers, or acquaintances, in the city or elsewhere—or anybody else—know anything of the casting of, say six, small octagon shaped cannon, or small cannon of any shape, the present year, at a foundry at or near the head of Broadway, in Cincinnati—say in the vicinity of Gardiner’s Iron Foundry, or at any other place? Such has been the talk for some time, but we have refrained from giving publicity to the allegations that they were ordered, were made, and are to be used for the protection of ‘our most holy religion,’ here and elsewhere. Will the Catholic Telegraph, or anybody else, give us their affidavit for or against the truth of this rumor? Also, whether similar doings have taken place on Race street, between Fourth and Fifth streets, or in that neighborhood, in this city; and still further, whether a cask or casks, box or boxes, of revolvers and other quick and conclusive arguments, have been received the present year at or near the Catholic Cathedral, which, having been accidentally exposed, were sent to a neighboring armory; and further, whether as is alleged by a young mechanic recently at work on the St. Xavier premises, there are a good many muskets stored there, and what for?”

And for what? the Times may well add. To shoot down American citizens who profess to belong to an American association of freemen! The box *claimed* and *removed* by a ROMAN CATHOLIC PRIEST (!) FIRE-ARMS and BOWIE KNIVES! to be used by a ROMAN CATHOLIC

PRIEST ! and subjects, to murder and massacre American citizens ! not only in the silent hours of the night, but in open daylight ! And for what ? Not for attacking or misusing them ; not for encroaching upon their rights as adopted citizens ; not by making unnecessary demands upon them, in any shape or form, but simply for being attached to an association of AMERICAN FREEMEN ! What think you of this ? It is not confined to Cincinnati, Washington, and Philadelphia, alone, but wherever such an organization is in progress.

Scarcely has the indignation of the people subsided before the notes of discord again come pealing in our ears in thunder tones, that St. Louis IS IN ARMS ! What cause has wrought this change among her quiet and law-abiding citizens ? What cause has instigated her people to seek revenge,—to fire up their patriotism with indignation, feeling no security to themselves or their families, save under the protection of martial law and military discipline ? Why those glittering bayonets and waving plumes—the rolling drum and deep, shrill fife ? Why is it that the moment the fatal stab is given in the breast of an American citizen, that business becomes suspended, and all rush to the scene of combat ? Ah ! my countrymen, I need not tell you. Insult not Boston by asking her if she will ever forget that fatal night to her city, the fifth of March, 1770 ! The horrors of that dreadful night are but too deeply impressed in the hearts of her people. As language is too feeble to paint the emotion of their souls, when their streets were stained with the blood of their brethren,—when their ears were wounded with the groans of the dying,—when their houses were wrapped in flames,—their beauteous virgins exposed to all the insolence of unbridled passion, and their virtuous wives falling sacrifice to worse than brutal violence,—so have the inhabitants of St. Louis sufficient cause for revenge.

Let us, then, in order that we may not be accused of presenting to the reader a one-sided issue of this deeply and much to be regretted drama, which has so recently transpired in that city, give the details as we find them in the public prints of the day.

It appears that the new American organization of "Know-Nothings," assembled on the evening previous to their late election to adopt a ticket for a member of Congress. It will also be observed, that in making other selections, they excluded every Catholic, as well as every one with *foreign blood in his veins*, from receiving a nomination. The day of election having arrived, and the Roman Catholics, stung with revenge at the course pursued by this American order, commenced their assaults upon the people by **PLUNGING A KNIFE** into the bowels of an **AMERICAN CITIZEN!** The following is but a skeleton sketch of the whole transaction:

The difficulty commenced in the Fifth Ward, and was occasioned by an Irishman stabbing an American. This was the signal for a general attack, which was commenced upon the Irish doggeries on Mayor and Green streets, and Washington Avenue, and on the whole front of the Levee, from Cherry street to below Locust, were more or less injured. The crowd supplied themselves with axes and other implements of the sort, from the steamboats at the wharf, and with them beat in the shutters and smashed the counters and everything that would yield to blows. On the Levee, between Cherry and Locust, there are only one or two houses, at most, that do not bear disastrous marks of the conflict.

We could not learn with certainty of one death. It is rumored that there are four or five killed. From the reports rife on the spot, and from the facts that hundreds of discharges were heard during the row, which raged a good two hours in all its fury, and has continued at intervals thus far during the night, it is fair to presume that the number wounded is large.

The greatest excitement prevails at the time of writing. The office of the *Anzeiger* has already been once attacked with stones, and as we write, crowds are rushing down Third street in that direction, shouting "Bœrnstein! Bœrnstein!" The military are under arms, and on the alert. The editor of the Democrat says:

"It is utterly impossible to estimate the number of persons wounded in the whole affair, or even to say how many have been killed. We saw at least twenty men lying bleeding and wounded so severely that they were insensible—their faces cut most horribly and skulls mashed; and some appearing perfectly dead; and we have learned of three men certainly dead, and of five or six more who are thought to be dead at this time from wounds received.

At a late hour when it was deemed safe for persons to pass along the

riotous district, we turned out for the purpose of procuring a list of the houses and their location, but found such a multitude on all streets named, that we were compelled to give it up for a more seasonable hour. At a rough estimate, there are not less than sixty houses destroyed. All this, besides the murder and maiming, was the work of but a few hours."

Fellow-countrymen—when these outrages will have an end, God only knows. How can we look upon the desolating scene around us without being fully impressed with the thought that it must lead, eventually, to a fearful re-action? We certainly cannot, with such examples before our eyes, suffer our liberties to be ravished from us by lawless force, or cajoled away by flattery or fraud. None but those who set a just value upon the blessings of liberty, are worthy to enjoy her;—your illustrious fathers were her zealous votaries;—when the blasting frowns of tyranny drove her from public view, they clasped her in their arms—they cherished her in their generous bosoms;—they brought her safe over the rough ocean, and fixed her seat in this then dreary wilderness. In her DEFENCE they boldly encountered the most alarming dangers;—neither the ravenous beasts that ranged the woods for prey, nor the more furious savages of the wilderness, could damp their ardor. While with one hand, they broke the stubborn glebe, with the other they grasped their weapons, ever ready to protect her from danger.

Now is the time to grasp YOUR weapons, American freemen! BLOOD HAS BEEN SHED IN YOUR MIDST! Vengeance is the watchword! JUSTICE—stern and unalterable JUSTICE—has been demanded, but ignominiously DENIED you! In the language of Warren—"The voice of your father's blood cries to you from the ground—my sons SCORN TO BE SLAVES! In vain we met the frowns of tyrants—in vain we crossed the boisterous ocean, found a new world, and prepared it for the happy residence of liberty—in vain we toiled—in vain we fought—we bled in vain, if YOU, OUR OFFSPRING, WANT VALOR TO REPEL THE ASSAULTS OF HER INVADERS!"

How it causes the blood to boil in our veins, as we witness from day to

day, the lamp of liberty flickering in its socket, and expiring upon altars once dedicated to freedom. Oh, American freemen, let it be so no longer. If the war is *inevitable*—LET IT COME! AMERICANS MUST CONQUER—or Rome's deluded followers! Extenuate the matter no longer. American institutions must and will survive the shock—or Convents, Monasteries and Cathedrals, must lay low in unhal- lowed ashes!—while the ROTTEN and POLLUTED CARCASS of every RO- MAN CATHOLIC *Bishop and Priest* within our borders, will learn the salutary lesson—taught by American freemen, too—that Rome, the city of the vile, and “mother of abominations,” can never establish her decrees upon one inch of soil dedicated to the American Government. Let her persevere in her further depredations upon our Institutions—let her spill a few more drops of American blood for our soil to drink—let her plant a few more cannon in our midst, by these SANCTIMONIOUS RASCALS, the Priests;—let these UNPUNISHED BUTCHERS—these ARRO- GANT KNAVES—arm their subjects with bowie knives and fire-arms to MURDER American citizens—trample under foot the Protestant Bible, and fire our School Houses; and the American people will whet their swords —but not in vain—bidding their burnished steel to drink deep of the blood of their COUNTRY'S INVADERS! Bitter will that day be for Rome and its vile Priesthood, in that evil hour!

The Boston Pilot manifests a vindictive spirit towards this new organ- ization, and predicts the fearful calamity which must befall Romanism. It says:

“An eminent American statesman, one of the pillars of the DEMO- CRATIC PARTY, when he heard that this new party was formed, observed that it was the most dangerous organization ever established in America. It is certain that the party is founded on a basis which, however apparently American it may be, is diametrically opposed to the funda- mental principles which underlie American institutions. It is the most unconstitutional party yet formed in the country, and hence, *if* it triumphs in the approaching elections, its triumph will be brief. In this

respect it goes beyond the freesoil party, which also rests upon an unconstitutional basis. Both parties will owe their temporary success to the stronger and less honorable passions of men. In other words, communities of men are periodically seized with fits of madness, as animals are, and during the mad fit, they say and do things of which they are afterwards heartily ashamed. The good sense of the nation will at no distant day reject these unconstitutional parties, and what with freesoil and know-nothing riots, our enemies are *laboring in our cause*, for their lawless actions will open the eyes of the nation sooner than they would otherwise be opened.

As we said, the know-nothing organization is now the most aristocratic and the most formidable of the Natyve sects. There are several others, the most promising of which is the order of the United Americans. The know-nothings, as we have said, exclude men who are not of pure American blood. Yet Protestant and infidel foreigners, and above all, the German infidel and Irish Orangemen, who are more numerous than people suppose, make most excellent naytyves. Their hatred of Catholicity exceeds even that of the know-nothings, and so they are allies whose services cannot be spared.

Why should not Romanism feel the "sting of the adder," and raise its "hydra headed monster," as it sees itself reeling before the voice of the people? The following will show the strength and position which this new organization now holds in the United States:

The New York Herald, speculating on the influence of the "Know-Nothings," at the Presidential election, says: The following are the principal States having populous cities, where Native American organizations may be expected to take place, and thus influence electoral votes at the next election:

STATES.	CHIEF CITIES.	VOTES.
Massachusetts,	Boston, Lowell, &c.	13
Maine,	Portland, Bangor, &c.	8
Rhode Island,	Providence, &c.	4
Connecticut,	Hartford, New Haven, &c.	6
New York,	New York, Brooklyn,	35
New Jersey,	Newark, Camden,	7
Pennsylvania,	Philadelphia, &c.	27
Delaware,	Wilmington, &c.	3
Maryland,	Baltimore, &c.	8
Louisiana,	New Orleans, &c.	6
Ohio,	Cincinnati, &c.	25
Total,	- - - - -	142

The whole number of the electoral votes of the thirty-one States, is 296, making 146 necessary to a choice. It will therefore require but little additional force to the balance of the power votes which the Know-Nothings may hold at the next Presidential election to enable them to carry their points.

The *Boston Bee*, in remarking upon the prospects of this new organization, says :

“ The unexpected success of the Know-Nothings, and the prospect of their preserving the country from the clutches of the Pope, have seriously alarmed the Romish Propaganda, who, finding they miscalculated their strength, and made too early a movement, are now attempting, with Jesuitical skill, to throw dust into the people’s eyes.

It is well known that the present American movement was called into being through the threatenings, gloryings, and boastings of accredited Catholic organs ; and that it is against Catholicism as the unswerving foe of Republicanism, that it is mainly directed. The Irish Protestants, together with the English, Italians, and Germans, who have taken up their abode among us, understand this, and with great good sense acquiesce, knowing well that under our Constitution no line can be drawn to meet the case, but nativity. The Germans, who form a large foreign element in the country, are particularly content. They declare, through their journals, that the Know-Nothings are very good natured, well meaning fellows ; and they had rather by far be under the rule of a Native than a Jesuit.

The point at issue then, being, not so much Nativism and foreignism, as Catholicism, the Romanists very naturally desire to avert the gaze the public have fixed upon them, and accordingly have suppressed the Shepherd of the Valley, together with one or two more journals which have made themselves most obnoxious. They have likewise deputed the American renegade, Orestes A. Brownson, to get up a sham fight with his foreign brethren ; hoping, under cover of the smoke, dust and noise thus created, to be able to withdraw the regular Papal forces from the public ken, and so for the present confine them, as heretofore, to *under-mining* operations.

But let not the lookers-on be deceived by this, or the vigor with which the engagement is carried on. The pent-up jealousy and hate which the American and foreign Romish priesthood and scribblers in this country have entertained for each other, will no doubt exhibit itself in bitter fury. But though many hearty thwacks be given with right good will, no love

of America or American institutions, will nerve an arm on either side, and a word from the Vatican will at any moment still the tumult, and unite the two forces against their common enemy.

Another mighty reason for this movement is evident. A short time since the Boston Pilot announced that the stock of Irish Catholics at home was getting low, and that the German immigration, most of which was anti-Catholic, would soon predominate, and for this reason it might be politic shortly to alter or abolish the naturalization laws, every good son of the church should hurry up and get his naturalization papers. It is not strange then that Brownson should assist to hoist the banner of Nativism, or the Boston Pilot approve the act. But the lover of liberty, whether born on this land or any other, remember that the Catholic is *bound to serve his church before his country*; and that the Romish Church favors no progress except that which tends to strengthen and consolidate its own power."

Having thus shown the reasons why this American association was formed, and the results to accrue therefrom, we are left to the conclusion that it will be the result of much good in the end. The great and alarming evil of foreign influence, must be eradicated; something must be done on the part of our government, to stem this current of influence, so foreign to our free institutions. It matters but little in what shape or form it commences operations. To those who take hold of the matter in earnest, we say, God speed the work! The blessings which we now enjoy are the fruits of American industry, perseverance and toil. They form a component part of the government itself.

Can we wonder, then that Americans demand NO INTERFERENCE in the affairs of their government? They have long enough submitted to the encroachments of foreign power; to constant aggressions upon the elective franchise; to all manner of usurpations upon the government, communities and individuals. They have borne it "until forbearance has ceased to be a virtue;" and for these innumerable grievances they are now determined to be the executioners of their own laws. They have delegated their representatives in Congress with all the power necessary

to accomplish the object, by amending the naturalization laws, in order to protect the ballot box from gross fraud and injustice, but they have disregarded their mandate. The people have petitioned, and petitioned in vain, but there is a party in this country, viz: the self-styled Democratic party, that has swarmed around them, opposing every measure calculated to effect a change in these laws, in order to SECURE THEIR VOTES! Grave Senators, having assumed the proud prerogative of despots, taking all power from the people and investing it in their own hands, has become a great obstacle in the way of final success. Now then let us look at the signs of the Times. At the late election in the city of New Orleans, the question was whether Americans or foreigners are to rule this country; to make and execute our laws! In debating the fact as to the nativity of the police force of New Orleans, it is stated on the authority of the official record, that in the first district there are two Englishmen ninety-eight Irishmen, twenty-five Germans, and twenty-five Americans: Police of the second district, twenty Frenchmen, twenty-seven Germans: forty-four Irishmen, and fifty Americans. Police of the third district two Frenchmen, four Spaniards, twelve Irishmen, thirteen Germans, and twenty-six Americans. Police of the fourth district, though not stated in detail, is estimated to be about one-fourth Americans. This is the newly appointed Police, standing 470 FOREIGNERS! to 116 AMERICANS. What a beautiful state of affairs does this represent our country to be in! But a short time since in the city of Boston, that the vindication of the freedom of speech; of discussions of any questions affecting, or suppose to affect the political condition of the country, has been the occasion of riot and fight. The audacity with which the Irish Catholics especially, contend for political power, to be laid at the feet of the priests, is exciting attention everywhere, and must give rise to feelings and acts indicated by the memorable words of WASHINGTON during the gloomiest period of our revolutionary contest—"PUT NONE BUT AMERICANS ON GUARD AT NIGHT.

NATURALIZE! NATURALIZE! is the never ceasing cry of such papers as the "Shepherd of the Valley" in the West, and the "Boston Pilot" in the East. Standing in our midst, participating in all the blessings of this glorious country, whose foundations were laid by those who cemented them with their blood and tears—the cry is still like the horse-leech' more! more! They would govern, not only themselves, but those who have hospitably given them shelter, and that too with an iron hand, and by a sanguinary code. There is a world of significance in the call, just now. The fact is, the *Pilot* and its adherents—all who are tied down in slavery to the Romish Church and its various machinery—are in need of all the forces they can muster. Hence the cry of NATURALIZE! NATURALIZE!! NATURALIZE!!! No sooner do they arrive on our shores than their intentions are declared, their naturalization papers ingeniously drawn up, and they dragged before the judge, where their oaths amounts to little else than perjury, and in a few days become legal voters! Is there no CORRUPTION in all this? No! says the *demagogue*—"every thing is fair in politics," and thus upon the same ground is this GROSS OUTRAGE upon the elective franchise accounted for. Not only in every municipal, but in all State and Presidential elections, FRAUD is stamped upon the ballot box! It is converted into a degraded and dangerous instrument! Are these Roman Catholic Priests—these *loathsome vagabonds*, "hypocritical and seductive dare-devils," who not only POLLUTE their already corrupt and accursed Church, but also the most sacred institution within the gift of a free people, stationed at the ballot box to urge these foul and malicious conspirators to deposit their ballot? No. They tell them in the pulpit, read over to them the list of candidates, and tell them upon the peril of being cast by them into purgatory, to go THE WHOLE TICKET! On the day of election they swarm around the ballot box, and in ignorance of what they are doing, cast their suffrages for men of whom they know nothing, and care less. They are made, in the hands of political

knaves and demagogues, TOOLS for PARTY PURPOSES! In the heat of a political battle, what care the demagogue for the government or its sacred institutions? To them, the perpetuity of this government is no object, if they can only fill the offices, and "fatten upon the spoils." What interest do they take in the national honor and pride of their country? Their gaze is eagerly cast into the future—into the "public crib,"—there to remain in doubtful expectation of gaining the goal of their ambition. For the good of their government they never entertain an honest principle for a moment. In their aspirations for success, like drowning men, they "catch at every straw" that perchance may come in their way. To secure their election, they employ dishonorable means as agents to success, thereby rendering politics of little moment to men of honor and integrity. Our rulers are men of this same stamp; in fact, they are the more corrupt, when we consider the position they occupy. Every political movement is done by "CAUCUS," or by some Pilot in the "SECRET CHAMBER!" It is here that the policy of courting the ROMAN CATHOLIC VOTE is called in question,—whether it will prove politic to this or that political organization. We believe, and always have, that such political movements on the part of a few men, are dangerous to the institutions of a free and Republican Government. It brings into the field of warfare, elements of strife and discord; it undervalues the worth of our integrity as an American people—a people whom all nations honor with reverence as the "Star in the East," to guide them in the paths of wisdom, intelligence and virtue!

How lamentable then, that we, as one people—comprising one great body politic—should be subjected to so many influences, the tendency of which is to impair the noble structure of our government. We all feel them; all admit them to be stern and incontrovertible facts. If the mass of the people move forward to redress wrongs perpetrated, or call loudly for reform in reference to any particular system, calculated as a measure

of *reform*, they are as often repulsed in their efforts, by those who term themselves "*party leaders!*"

Is it to be supposed that any government should tolerate and protect what is essentially fatal to its own existence? When it guarantees the freedom of speech, does it mean to protect the traitor in preaching treason? Does it mean to protect the insurrectionist in exciting to rebellion? Does it mean to guaranty every man so disposed the right to advise and plot its own overthrow? Does it contemplate suicide? And of religious freedom: Does it intend to afford protection to that religion which aims to subvert it and bring about a union of church and state? Does it intend to protect that religion which is the open and implicable enemy of all other creeds, sacred and profane, and only wants the power to crush all other human institutions, and prohibit the freedom of speech and action, and even thought? Does it intend to be so free and tolerant as to permit the extermination of all freedom and toleration?

No government like ours could, for a moment, rationally be supposed to protect any religious or political creed, or its followers and promulgators, if the aim and action be inconsistent with republicanism. On the contrary, inasmuch as it is founded in rational liberty, it is its duty to discountenance and suppress any creed, sect or party, whose principles are at war with itself, the natural right or duty, of self-preservation being just as applicable to nations or governments, as to individuals. Hence, although our government may allow a residence here to individuals whose political or religious views are antagonistic to itself, it should never admit them to citizenship; it should never give them a voice in the administration of public affairs, nor allow them any privileges that are not allowed to citizens, or that would be likely to exert an influence inimical to the strength and permanency of our institutions. If they want anything inconsistent with the peace and welfare of the country, they should be compelled to go elsewhere for it. They would have no right to complain,

as they have no right to demand that others shall make sacrifices or run risks for their benefit.

And further, should any citizen become opposed to the principles of our government, either through a political or religious conviction, he at the same time becomes dangerous to our peace, prosperity and permanency as a nation, to the extent of his influence and power; and it is his duty as an honest man, and it is the right of any or all true citizens to demand that he shall withdraw from the great confederacy—that he shall relinquish his citizenship, and yield up his political rights, to become a mere resident in the country, or to join another in consonance with his political and religious belief. The government is established for the benefit of the whole, and can be dissolved only by the consent of the whole, or because it fails to fulfil the objects for which it was designed; and for an individual or a faction to claim the right to make war upon it is to acknowledge the right of all to make war upon him or it, even to extermination, should they deem it for their safety.

No man can claim exemption from political and moral responsibility on account of his religious belief. He cannot be allowed to do in the name of religion that which he would not be allowed to do by virtue of his political rights. Nor must he consider his religious duties paramount to his political duties, and therefore be willing to sacrifice his country for his religion. He has no business to be a member of a government, the duties of which shall not be deemed more important than his religious duties, inasmuch as the former concern the whole, and the latter only the individual.

But what shall we think of Professors in Catholic Colleges who assert their allegiance to this country in one breath, and in the next one boldly declare that should the Pope of Rome, as the Vicar of God, command them to “fast a year,” or anything else, they would do it, although it should cause the destruction of the Union? — !!!

You will undoubtedly bear me witness, that *party discipline* has already proved disastrous to the country and its institutions. It has defeated the greatest of statesmen, and done honor to the least worthy of *saplings*. In consequence of such base ingratitude manifested on our part, we should naturally suppose that there was but little virtue and intelligence remaining in the people! Government is a civil institution, an institution which has its origin in the weakness of individuals, and hath for its end the strength and security of all; and so long as the means of effecting this important end are thoroughly known and religiously attended to, government is one of the richest blessings to mankind, and ought to be held in the highest veneration.

It was this noble attachment to a free Constitution which raised ancient Rome, from the smallest beginnings, to that bright summit of happiness and glory, to which she arrived; and it was the loss of this which plunged her from that summit into the black gulf of infamy and slavery, It was this attachment which inspired her Senators with wisdom; it was this which glowed in the breasts of her heroes; it was this which guarded her liberties and extended her dominions, gave peace at home, and commanded respect abroad. And when this decayed, her magistrates lost their reverence for justice and the laws, and degenerated into tyrants and oppressors; her Senators, forgetful of their dignity, and seduced by base corruption, betrayed their country; her soldiers, regardless of their relation to the community, and urged only by the hopes of plunder and rapine, unfeelingly committed the most flagrant enormities; and, hired to the trade of death, with relentless fury, they perpetrated the most cruel murders, whereby the streets of imperial Rome were drenched with her noblest and best blood. *Thus* this empress of the world lost her dominions abroad; and she stands to this day, the scorn and derision of nations, and a monument of this eternal truth, that public happiness depends on a virtuous and unshaken attachment to a free Constitution.

My countrymen—your Constitution, too, is founded upon free and benevolent principles;—the keen discerning eye—the silvered locks of wisdom—the anxious brow and furrowed cheek, as they gazed enraptured upon its wisdom and power, bespoke their hearty and cordial approbation. But alas, not unlike Rome, have we fallen from our original purity. Not that our country is infested with the same evils and outrages that caused the destruction of that once noble and imperial city. No. But we have other reasons for mourning over our bleeding country! We need not ask if any wretch has dared deface the image of his God! Has haughty France, or cruel Spain, sent forth her myrmidons? Has the grim savage rushed again from the far distant wilderness; or does some fiend, fierce from the depths of hell, with all the rancorous malice which the apostate damned can feel, twang her destructive bow, and hurl her deadly arrows at our breast? No—none of these. It is the bloodhounds of *Rome* which inflicts the wound;—who has encroached upon the rights and interests of our Government, until she will soon hear the sound of the trump the American arch-angel will peal forth in her ears—
 “WE SPARE—UPON CONDITION YOU DEPART !”

An old familiar voice speaks to us from the tomb of WASHINGTON,—the faltering tongue of hoary age, calls on us to set our faces against the influences of Rome’s decrees, as manifested in the United States. He urges us on to maintain our rights, or nobly perish in the generous struggle. The lisping infant raises its suppliant hands, imploring defence against the threatening storm. Your fathers look from their celestial seats with smiling approbation on their sons, who boldly stand forth in the cause of their country; but sternly frown upon the inhuman miscreant, who, to secure the “loaves and fishes” to himself, would breed a serpent to destroy his children.

Says Patrick Henry—“I have but one lamp by which my feet can be guided—and that is the lamp of *experience*.” We know of no manner of judging of the future, but by the past. In the Farewell Address of

the Father of his Country, we find the following language—words that should forever burn within the bosom of every American citizen whose pulse beats high in the holy cause of patriotism :

“ Against the insidious wiles of FOREIGN INFLUENCE, I conjure you to believe me, fellow-citizens, the jealousy of a free people ought to be constantly awake ; since history and experience prove, that FOREIGN INFLUENCE is one of the most baneful foes of a Republican Government. The great rule of conduct for us, in regard to FOREIGN NATIONS, is in extending our commercial relations, to have with them as little connexion as possible.

“ Why quit our own to stand upon FOREIGN ground ? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor, or caprice ?”

“ TO WARN AGAINST THE MISCHIEFS OF FOREIGN INTRIGUES,—TO GUARD AGAINST THE IMPOSTURES OF PRETENDED PATRIOTISM !”

If such were the breathings of WASHINGTON in the infant days of this Republic, when, through his wisdom and intelligence, he saw the danger approaching, like unto a newly discovered star in the constellation, what should be our position now, when the danger apprehended, has become a bona fide reality ? If it was TREASON then on the part of Americans to give aid and comfort to all opposers of a free Government, should it be considered any the less criminal now ? If, when our venerable ancestors in their struggle for Independence, deemed all FOREIGN INFLUENCE conspiracy against the United States—then the more enlightened and intelligent condition of the people at the present day, should cause every ROMAN CATHOLIC BISHOP AND PRIEST in this country who come among us to usurp the powers of the General Government, and scatter the seeds of dissension throughout our Institutions, should *hang between heaven and earth*—a warning to their cohorts yet to come !

You, fellow-countrymen, who think that Romanists are capable of

managing the affairs of this Government, pause for a moment and consider the condition into which Ireland has been brought *through the influence of her Priesthood*, and how she is still "biting the dust" for her ignorance and superstition. Witness her, who for five centuries has bled—who, to the present hour continues to bleed, under the yoke of her galling supremacy;—whose miserable victims seem at length to have laid down, subdued and despairing, under the multiplied inflictions of Priestly cruelty and rigor. In vain do her own best statesmen and patriots remonstrate against this great injustice!—in vain put forth the annual efforts of their benevolence, their zeal, their eloquence;—in vain touch every spring that interest, that humanity, that the maxims of everlasting justice can move to stay its force and mitigate the fate of Irishmen. They are their own persecuted adherents of the cross—she leaves no HOPE! Witness her subject millions in the East, where, in the language of the greatest of her surviving orators—" *sacrilege, massacre and perfidy*, pile up the sombre pyramids of her renown."

Such are the people, my countrymen, with whom you have to contend. Ireland could and would seek for redress were she not continually oppressed by a hireling Priesthood, or were her people sufficiently enlightened in the forms of a good Government. If her citizens do not possess the requisite qualifications toward the attainment of that object at home, how much less should we allow them to infringe upon the interests of the American people. Dear to us is this country—far dearer than we can express. Who shall touch such a country, and not fire the patriotism and unsheath the sword of us all? No! Americans!—while you reserve your independent privilege of rendering, at all times, your suffrages as you please,—

LET OUR PROUD FOE BE UNDECEIVED!

With the miseries of Ireland, we as a *Government*, have nothing to do;—as a *people*, we have fed and clothed her subjects when hungry

and naked; freighted vessels with food and sent them forth as the swift-winged messengers of our love and charity, to stem the current of famine which a few years since was hurrying many of her victims into eternity: while her PRIESTLY BUTCHERS silently gazed in *solemn mockery* not only upon the cross and its symbols, “laughing at their calamity;” but applying the donations to their OWN USE! They have hurled it back into our teeth amid *insults* and *gross outrages* upon our Institutions. But for all this, we have allowed them every privilege in this country guaranteed to American citizens under the Constitution;—but having usurped that power and privilege, our sympathies must *now cease!* The American people “HAVE LIGHTED THEIR LAMPS!”—THE LAST ROMAN CATHOLIC HAS BEEN PUT ON GUARD! DETROIT, like all of her sister cities, will show to the world, that she will treat all foreigners who make this city their home, with all the respect consistent with her laws and the Constitution—protect their homes and firesides in the hour of conflagration and danger; but as to their *holding office*, SHE NEVER WILL CONSENT! Their PRIESTS may *demand* it—they may urge on poor and ignorant Irishmen to insult our Government, burn our Churches, and destroy our School-houses; they can command them to knock down every American citizen they may meet, and rob and murder them; but when Uncle Sam becomes aroused and begins to show his teeth, this “hairy-scalped Priesthood” will wish they had *never been born!* They may continue to erect to the service of infidelity, their noble cathedrals, seminaries and school-houses; our civil authorities may still continue to grant them Convent privileges and under ground railways; to inflict their wilful depredations upon the people, and subvert the high authority invested in the Government—and all under the sanction of religion;—but as sure as there is a God in Heaven, not all the powers of Rome’s decrees, will find no sacrifice, not even our own blood, esteemed too rich a libation for the pulling down of her altars!

CONCLUSION.

FELLOW-COUNTRYMEN,—we have now conducted you through the foregoing pages to the end of our volume. Throughout the discussion of the various topics upon which it treats, it has been our constant aim and endeavor to present to you a careful and accurate condition of public affairs agitating the country at the present time;—neither have they been more highly colored than stubborn FACTS can be called positive TRUTHS! As it is impossible to mistake public sentiment when communities are convulsed with excitement, so we have not shrunk from any responsibility resting upon us wherein the TRUTH has been called in question. At times the truth may be evaded—but it never can be dethroned.

“ TRUTH crushed to earth, will rise again,
The eternal years of God are her's,—
But ERROR wounded, writhes in pain,
And dies amid its worshippers.”

Or in other words—

“ He is a FREEMAN whom the TRUTH makes free,
And all are SLAVES beside!”

If, in our discussion of this subject we should be thought to have been guilty of any crime, it has only been in the suppression of many of those dark and horrible tragedies, committed through the influence of Romanism, too appalling to be placed on record. The only defense which we have set up in the contest, has been the “sword of truth,” without the slightest regard to the depth of the wound it may have inflicted. But in our efforts to strike a deadly blow against Romanism, how will we be met, not only by its enemies, but friends? If the Roman press in this country—aided and “backed up” by the Pope and his lying Priests, writhe beneath the “sting of the lash,” it will fall upon the ear as the wailings of the damned from the depths of perdition. And

why?—because they have aroused a sentiment in this country which already predicts their total annihilation;—a sentiment that can never be lulled into sleep so long as Romanism has an existence among us. Already they see the “hand-writing on the wall!” the precursor of their final doom! Their wilful depredations upon this Government for the past twenty years, have been too enormous longer to bear endurance. They have been allowed to erect convents and monasteries in our midst, to carry on their black and blood-stained crimes, until the people, in their might, have fully resolved to tread upon the head of the serpent, breaking asunder bolts and bars, and holding up their vile and polluted Clergy to the execration of the world!

We have in the present work, borne but a slight portion of the labor now before the people; but we feel the more encouraged to persevere unto the end, as we witness the grand demonstration around us. We have no aspirations for office or public honor. Our ambition is far above the “shackles of office.” It is to lift my bleeding country from the dust—to see her stand upon HER OWN ground in times like these! We care not what the secular press may say against us—their vindictive malice will fall harmless at our feet. Far better will it be for those who conduct the public political journals of the present day, to go and wash themselves of their political filth, rather than “to court” FOREIGN VOTES to subserve the interest of their party. But there is, thank God, in this, our day, a *political press* which cannot be BOUGHT or SOLD, by *bribery* or *corruption!*—a *press* that will stand by the TRUTH, even be it at the cost of bitter sacrifice. That is the press which will vindicate the rights of the American Government when assailed by a hireling Priesthood—backed up by all the machinations which even Rome herself can bring against it. Such a press will never swerve from the truth, let the consequences be what they may. The press is already doing much to expose the Church of Rome, by knocking away its rotten foundations, and ex-

posing the daring outrages of its JACOBIN DESECRATERS OF THE SABBATH;—and we have every reason to believe that their efforts have been and will be sanctioned by every true American citizen.

We cannot bring our subject to a close without devoting a little space to the “KNOW-NOTHING” organization. We desire all of our readers to fully understand its object—that it is to *advocate the immediate formation of a NATIONAL AMERICAN PARTY!* They stand on a broad *platform*. Their PRINCIPLES are strong, deep, firmly rooted. They come from the American head and the American heart. They go to strengthen, enlarge, and perpetuate American sentiments, institutions, laws and society. They are great, glorious, manly, patriotic. Let us then, in our hope, strength, courage, form into a National organization, and inscribe upon our banner, in letters of light and life—“GOD AND OUR COUNTRY!—AMERICA AND REPUBLICANISM!” The following is our PLATFORM:—“We aim to Americanize America. None but Native Americans to Office. A pure *American* Common School System. War to the hilt, on Romanism. The advocacy of a sound, healthy, and safe Nationality. Hostility to all Papal Influences, in whatever form and under whatever name. American Institutions and American Sentiments. More stringent and effective Emigration Laws. The amplest Protection to Protestant Interests. The Doctrines of the revered WASHINGTON and his compatriots. Eternal enmity to all attempts to carry out the principles of a Foreign Church or State. Our Country—our whole Country—and nothing but our Country. The breaking up of Party intrigues, and with it that vast system of political knavery which has become so great a curse and bane to the country. American Laws and American Legislation, and Death to all Foreign Influences, whether in high places or low. In short—the elevation, education, rights, happiness of the people.”

Are not these glorious principles? Are they not far better than these

OF

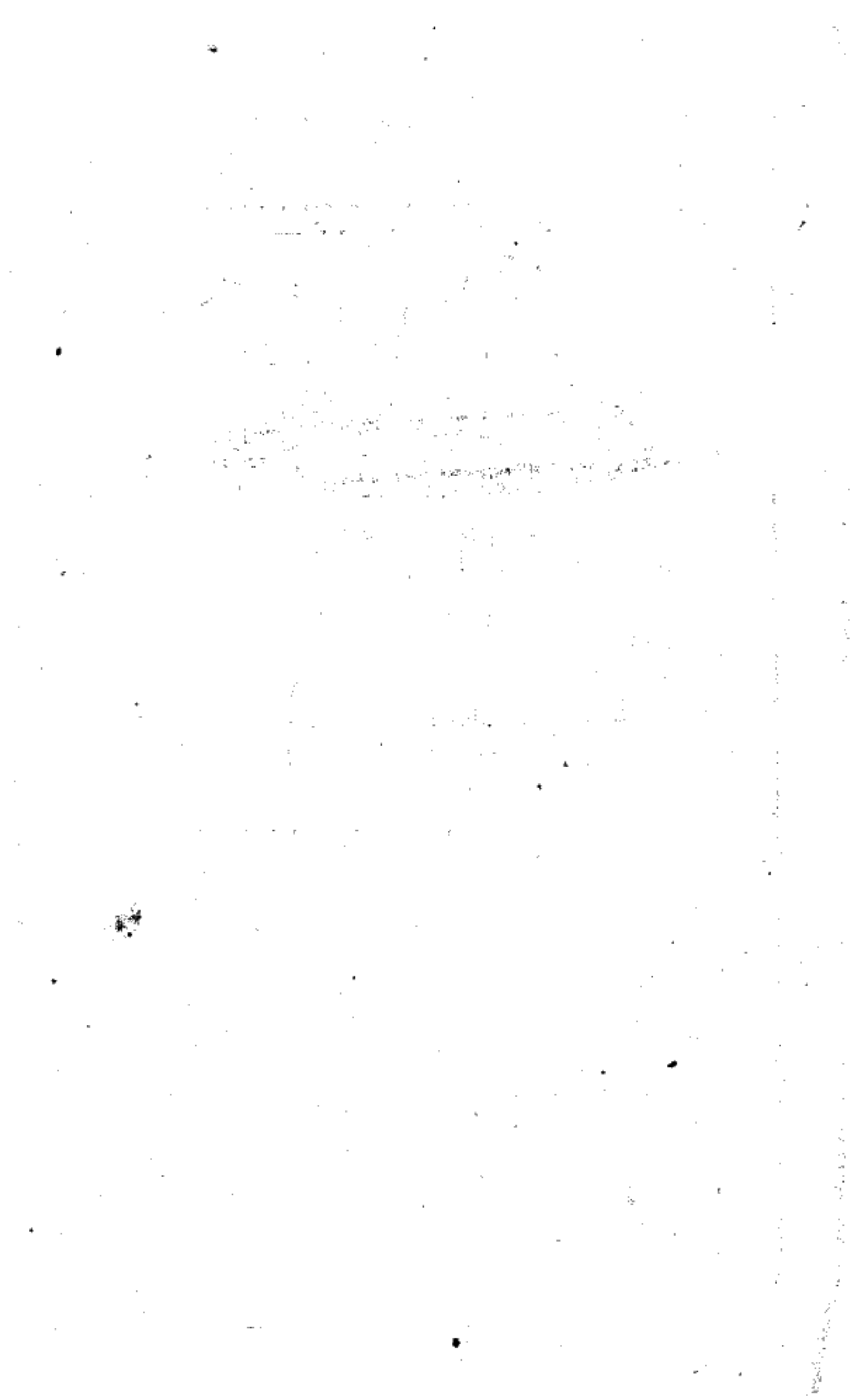
of all other parties! It has in its ranks the cream of the country. It is the party of equality, of fraternity, of patriotism; and its heart throbs American, and only American pulsations. Now is the time to act.

Into *your* hands, AMERICAN CITIZENS, is committed, not only the welfare of your country, but its sacred Institutions. They were bequeathed to you by the glorious memories of the American Revolution. It becomes your duty, then, to cherish them as sacred ashes gathered in the urn;—to guard them well from every invasion,—at home or abroad—when calculated to impair their noble structure. In taking my leave of you, my countrymen, let me entreat you, by every tie that binds and cements together our happy Union, to *resist every encroachment made upon the Institutions of your country*, by every kind of FOREIGN INFLUENCE, from whatever source it may emanate!

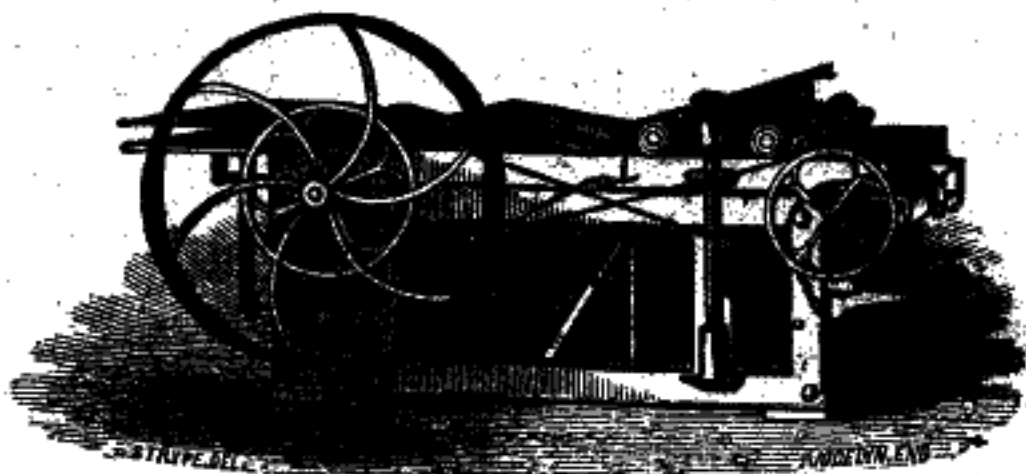
LET AMERICAN CITIZENS RULE IN AMERICA!—KEEP IT AMERICAN! Follow the advice of the Father of his Country—
“ IN TIME OF PEACE PREPARE FOR WAR!”

F-I-N-I-S.

YOU



EDWIN A WALES,



Book and Job Printer,

AND PUBLISHER OF THE

DAILY, SEMI-WEEKLY AND WEEKLY

ADVERTISER,

212 JEFFERSON AVENUE, DETROIT.

THE

ADVERTISER ESTABLISHMENT

Possesses facilities, unrivalled in the North-West, for the speedy execution of every variety of

BOOK AND JOB PRINTING.

The Office is constantly running Two Large and Two Small

STEAM POWER PRESSES,

(Manufactured by R. Hoe & Co., N. Y., and L. & S. Adams & Co., Boston.)

Two Washington Presses, and a Boston Card Press.

Terms for Job Work, Cash on delivery or on presentation of bill.

TERMS FOR SUBSCRIPTION.

For **DAILY**, delivered to City Subscribers, 15 cents per week, payable weekly to Carriers, or \$8.00 per year, payable semi-annually in advance.

To Country Subscribers, by mail or express, \$6.00 per annum, in advance, or on presentation of bill.

Semi-Weekly Advertiser.

Published every **WEDNESDAY** and **SATURDAY MORNING**. \$2.00 per year, in Advance.

Weekly Advertiser.

Published every **TUESDAY MORNING**, at the low price of **ONE DOLLAR PER YEAR**,

Invariably in Advance!