WEEKLY INDIANA STATE SENTINEL.

A National Democratic Newspaper-----Devoted to the Union and True Interests of the Country

J. C. WALKER & T. B. HOLCOMBE, EDITORS.] [PUBLISHED EVERY THURSDAY MORNING AT TWO DOLLARS A YEAR.] [C. W. COTTOM, PUBLISHER.

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J. C. WALKER, Proprietor.

THURSDAY MORNING, SEPT. 13, 1855.

Love of Foreigners and Papacy.

Every "Fusion" sheet from Maine to Texas, from Massachusetts to Oregon, is filled with the awful charge that the "Old Liners" love foreigners and papists—it is surprising how the Democracy can survive such an awful charge. It is related of Mahomet that he told his people there was a part in every hog which must not be eaten by any of the faithful, but left them completely in the dark as to the locale of the prohibited part. Some imagine it is the tip end of the tail, some the hoofs, &c., until there are as many different opinions about the part in question as there are parts to a hog, but the hog is all eaten up. In some parts of the country a *protestant foreigner* is received into the loving embrace of the Republican(?) party, in other parts a *native Catholic* is taken. So taking the Union as a whole the Republicans(?) swallow the whole hog.

It is one of the wonders of the age that such a party as the Republican (?) party can exist in the nineteenth century; and it is quite refreshing to hear gentlemen of the capacity and character of the late lamented WILLIAM POOLE, Esq., and the valiant General JOSEPH HISS, talking of the necessity of preserving this country and the Protestant Church from the insidious wiles of the Scarlet Woman. We see it stated in an exchange, that the natural love of Massachusetts for Republicanism (?) is accounted for through the intelligence of her people and their natural hatred of Catholicism. Republicanism (?) may then be defined to be a natural hatred of Catholicism, a desire for burning nunneries, and an intense itching to inspect the wardrobes of defenseless women. The party may emphatically be termed the *Clothes Line Party*.

The press of the Clothes Line Party will not discriminate between a love of foreigners and papacy, and an unwillingness to see them persecuted. Every one is willing to agree upon the fact that this country is and ought to be, the home of the oppressed of every nation. Every one is of the opinion that no religious test should be made. But when the "oppressed" arrive, the Republican (?) party would constantly cast into their teeth the fact that they were not to the "manor born."

A negro, according to Republican logic, is as good as a white man; but an intelligent foreigner is not. Mr. GARRISON, the Rev. THEO. PARKER, and gentlemen of that ilk, who almost deny the existence of a God, are good citizens; but an humble, honest, pious, consistent christian, who happens to be a Roman Catholic, is not to be trusted.

If people believed that the leaders and editors of the clothes-line party were sincere, they might weep over the insanity and idiocy of so respectable a portion of the community; but it is pretty well understood, that their religion and philanthropy have a considerable amount of gammon in them.

The idea that this Republic is to be overturned by a respectable old gentleman in Rome (who by the way is pictured in some *clothes-line publications* as a fierce looking chap, rushing with a cross at a very fast looking young man who is supposed to be America—looking daggers at the youth, whilst the youth leaning against a book, looks as boys do when they put their thumbs to their noses saying "No you don't!")—who wears long dresses and can hardly keep his seat in a very comfortable chair, which he is supposed to possess—is ridiculous in the extreme—and the idea that a few thousands of Irish and Germans, who come here every year, are going to pull down the Capitol and turn the whole Union into a Donnybrook fair or a Turners Gymnasium is also ridiculous.

Because the Democratic party does not choose to rush into these extremes it is branded as a popery-loving foreigner-embracing party. By the way, the clothes-liners ought not to talk about Democrats loving Papists, when the clothes-line Governor of Kentucky has, if we mistake not, married *two* papists.

The clothes-lines are strikingly like the chameleon which changes its hue to suit its location. And when in future years some antiquary shall write the history of the present century, he will mention as the two great humbugs of the times, Barnum's baby show and the clothes-line party.

J. B. NORMAN, Esq.—It is with extreme sorrow that we have noticed the sale, by JOHN B. NORMAN, Esq., of the New Albany *Ledger*. Mr. NORMAN has ever been, since his first connection with the Indiana press, one of its brightest ornaments, and most honorable members.

As a politician he has ever maintained a consistency of principle, a straight-forward honesty of purpose, which has commended his paper and his writings to the favor of all upright men.

As a collator of news, and a caterer to the tastes of the people, he has been as successful as conscientious, ever looking to the bearing which his publications were likely to have upon the promotion of the public morals and the enlightenment of his readers.

He has been a faithful watchman upon the walls of our Democratic zion, his warning voice always being heard on the approach of danger.

We part with him reluctantly, and with the earnest hope that in whatever sphere of action his lot may be cast, he may win that success which his untiring industry merits.

The *Ledger* has, however, fallen into the hands of a most sterling and reliable Democrat, Hon. JAMES M. MORRISON. We enjoy the pleasure of his personal acquaintance, and we hazzard nothing in saying that he will wield a pen which will tell upon the oath-bound faction and Abolition gang now arrayed against the Democracy.

Mr. MATTHEWS, the publisher and business man of the establishment, is a gentleman well acquainted with his business, and will add strength to the establishment. He is not, as a *lying* editor in this city asserts, a Know Nothing. But on the contrary is a good Democrat, a good writer, and a gentleman.

Success, say we, to our old political and editorial Alma Mater, the *Ledger*, and to its new proprietors.

THE PEOPLE MOVING!!

THE DEMOCRACY OF MONTGOMERY IN COUNCIL!!

Grand Outpouring of the People at Crawfordsville!!!

SEVEN THOUSAND DEMOCRATS IN MASS CONVENTION!!!!

Speeches, Music, Banners, Ladies, Military!

Sam's Decease and Sambo's Crucifixion!

Saturday last was a proud day for the gallant Democracy of Old Montgomery—a day which will long be remembered by them as the occasion of the largest gathering of the People—the *honest* People—and the most enthusiastic outpouring and assemblage of the hard fisted yeomanry of the good old Democratic party, ever witnessed in this section of the Hoosier State.

The clarion notes of the trump of Liberty are ringing and reverberating through the hills and valleys of Southern and South-Western Indiana—calling upon our people to arm and come up to the great battle for our Country's cause—our Country's Constitution—our National Union. And the shrill sounds are finding an echo in every Democratic heart—are awakening the honest masses to the imminent peril of the Confederacy from the fanaticisms of Abolitionism, and the still more fearful machinations of that oath-bound faction which has been conceived in sin, brought forth in iniquity, and is spreading its pestilential treasons throughout the land, under the name of Americanism. We rejoice, however, that the corrupt faction has not, nor will not succeed in subverting our Government, and rearing in its stead their sectional, anarchial rule.

The people are aroused against these midnight plotters—these Catalinian conspirators—these pollutors of our young men and debasers of our old—these hirelings of a corrupt system which would rob the American citizen of his character for bold independence, and fetter his mind, his heart and his conscience with the bonds of a Jesuitical system of espoinage, secrecy and proscription, which knows no parallel, even among the oath-bound Jacobins of the Revolutionary days of France. The Democracy and the National men of all parties deem it not necessary to bind themselves to the Constitution and the Union by a secret ritual and a trio of oaths and obligations;—they feel that a love of Country—a devotion to the Constitution and the Union, a loyal Patriotism are principles inherent in their hearts, inspired by the nobleness and excellence of our governmental fabric, and the purity of our glorious institutions. They leave oaths and obligations, and midnight councils, and treasonable defections to those who know no love of liberty—those who have no principles except the five loaves and two fishes—who are willing and ready to sacrifice all of Republicanism and true Americanism to an ungodly thirst for office.

The rotton old hulk of Know Nothingism is fast settling in the sea of public contempt—the breakers of the people's indignation are making clean breaches over it—the crew have nearly all perished—the pilot gone—and the ill-begotten wretches who still cling to the wreck are crying in piteous tones for deliverance from their peril—for rescue from the infamous grave which yawns before them.

Every where in the southern part of the State, are the *honest* and the *good*, who have been inveigled into the midnight dens of this most unholy order, deserting the Lodges, fleeing from them as rats from a burning barn. Sam is being most certainly sacrificed upon the altar of public indignation, and his base leaders will soon be consigned to the same political oblivion from whence they sprang; but they will long be remembered by the American people as BENEDICT ARNOLD is remembered by them, willing for gold, for the spoils of office, to sell their country to the highest bidder—to dissolve the ties of the Union in order to bring to their support a party of reckless Abolitionists who have burned the Constitution of their country on the Natal Day of her existence—who have denounced the Bible as a Lie—the Union as an Alliance with Hell!

THE MEETING OF FRIDAY NIGHT.

On Friday night the Masses who had assembled in the town to attend the Convention of the next day, congregated in the Court-house yard, to the number of about 1,500, and were addressed by CYRUS F. CURRIER, Esq., of Attica, and A. J. BOONE, Esq., of Boone county.

The speech of Mr. C. was one of sound argument and logical deduction. He showed conclusively how inconsistent was Know Nothingism with Republicanism—how perfectly irreconcilable were its principles with those taught by Washington, Jefferson, Madison, Monroe, and Jackson. That if that party succeeded in the coming elections and their measures became engrafted upon our statute books, civil war and anarchy would reign, where peace and order now prevail. He spoke at length upon the evil influences of secret political organizations, and denounced them as inconsistent with the bold and manly avowal of principle, inculcated by the institutions of a free people—as debasing to American character and humiliating to American pride—an abandonment of the principle of a bold and open avowal of sentiment, and manly assertion of individual, of personel independence, to a policy of mean, sneaking, cowardly midnight plotting, inconsistent with the American name, the American character, and the spirit of American institutions. Mr. C. was frequently interrupted by the cheering of the assembled multitude, and his speech throughout was one of marked ability and of great effect.

After Mr. CURRIER had concluded, A. G. BOONE, Esq., of Boone county, was loudly called for; and taking the stand he entertained his hearers for a short time with a most excellent speech. He referred to the Democratic party as the great National Party of the Union. In the infancy of the Republic, when Federalism ran rampant over the land, and the enemies of the Government were preaching treason against the Constitution, giving "aid and comfort" to the enemies of the young Republic, this party was organized by Jefferson, Monroe and Madison, and around the standard reared by it, rallied the good men and true of the Nation—the lovers of the Union—the friends of Civil and Religious Liberty—those men who were in favor of preserving our Nationality, and our Nation's fame—the Fathers of the Revolution. Thus baptised by the gallant heroes of a gallant age, the Democratic Party began to spread its influences and extend its strength, until finally it got possession of the great heart of the Nation—and then commenced an era in our Nation's history, which has truly been denominated the era of good times and heroic achievements. Since that time, with little intermission, the National Government has been administered by Democratic Rulers, and her progress in glory, and greatness, and importance, financial, commercial, political, moral, social and intellectual, has marked the brighest epoch in the world's annals. And now our government stood at the head of the refined nations of the world. Do the people want to change this governmental policy?—Are they willing to cast aside the old and tried and true, and try a new experiment in government? He thought not.

Throughout the whole speech the speaker retained the fixed attention of his hearers.—His speech was one full of genuine patriotism, of true, unadulterated Americanism. It was received with acclamations of delight, and produced the happiest effect upon all who heard it.

THE MEETING ON SATURDAY—THE PROCESSION—BANNERS, MUSIC, SPEECHES, ETC.—Saturday morning dawned roseate and clear, the balmy air inspiring the system with vigor, and the bright sun shedding his golden rays over the beautiful town and its surrounding groves with an almost enchanting effulgence—adding new lustre to the sweetness of the delightful scenery of Crawfordsville.

And then the wide-mouthed cannon belched forth its loud thunder—a note for all the States—arousing the people from their slumbers, and filling the streets with crowds of men, women and children, all filled with enthusiastic ardor and impatient for the hour of the organization of the Convention to arrive.

As early as 8 o'clock the delegations from the various townships in the county began to arrive. The first delegation from Wayne Tp., consisting of a long procession of over fifty wagons, several of which contained bands of music, and all of which were decorated with banners or hickory twigs. One wagon contained thirty-six young ladies, young, roseate, and beautiful, and each bearing a banner inscribed, "*The Union——Now and Forever.*" In this delegation were several banners illustrative of the principles of Sam. One of them represented a burning house, occupied by an Irishman, but fired by a Know Nothing, who stood outside with gun in hand, to shoot the d——d foreigners as they escaped from the flames.—The motto on the banner was—"We'll have *mercy* on you Foreigners." The Wayne Township Rangers, a fine looking and well drilled military company, accompanied this procession. They numbered 53 men, and were handsomely uniformed.

Union Township came next, with thirty-five wagons, some of them containing over thirty persons. They bore a large number of banners, and the National Flag floated from a long hickory tree carried on a wagon at the head of the procession. The banners were painted with devices of the K. N. Order.—Burning houses,—murdered men,—killing innocent women and babes, and similar scenes. One banner represented the Pope chasing some twenty *gallant* and *brave Americans*, who were fleeing for refuge to the arms of a big, double-breasted wench, who stood with open arms to receive her terrified white brethren under the domicil of Abolitionism.

Next came the Invincible Guards, a splendidly uniformed and most excellently drilled military company, followed by the delegation from Coal Creek Township. This Township had thirty-eight wagons, besides a large number of horsemen, in procession. It bore a large number of Flags—the stars and stripes,—besides many banners with devices showing up the K. N.s and the workings of their order. The delegation was headed by the Attica Brass Band.

The other Townships in the County were soon upon the ground, each delegation with its banners, music, and other paraphranalia of enthusiastic Democratic meetings, and all were marched to a vacant square of about six acres in the South part of the town, where the procession was formed, headed by the Banner Band of the State,—the New Albany Saxe-Horns,—and the immense crowd marched to the stirring notes of music, to the ground west of town where the seats and stands had been erected for the accommodation of the Convention. This grove contained about five or six acres of ground, and so large was the crowd that it was filled uncomfortably full with the masses.

The Convention was then called to order by Hon. JOS. E. McDONALD, who, after stating the object of the meeting to be for the purpose of nominating County officers to be voted for at the October election by the Democracy of Montgomery county, and for the purpose of consultation and friendly greeting among the Democrats of the various townships of the county, he moved that the following gentlemen act as officers of the Convention, and upon the putting of the question they were all unanimously elected:

President—Hon. SWANN BROOKSHIRE.

Vice Presidents—(One from each township)—JAMES ALLEN, of Brown; C. JOHNSON, of Union; DAVID SHALLON, of Scott; D. D. NICHOLSON, of Clarke; SAMUEL R. SMITH, of Coal Creek; Capt. J. WATSON, of Ripley; JOHN S. GRAY, of Wayne; H. KEENEY, of Madison; JNO. CORBIN, of Sugar Creek; THOS. MICHAELS, of Franklin; THOS. WILSON, of Walnut.

Secretaries—BAYLESS HANNAH, CHAS. E. BOWEN.

The following ticket was then put in nomination for the vacancies to be filled at the October election, and each of the gentlemen upon it were declared to be the unanimous choice of the Convention:

For Representative,
SILAS PETERSON.
For County Clerk,
W. C. VANCE.
For County Auditor,
JAMES GILKEY.
For County Commissioner,
SAMUEL GILLILAND.
For Coroner,
G. H. WINTON.

Each of these men are well qualified for the various offices to which they have been nominated. The Convention pledged to them their undivided support—the united vote of the Democratic party of the county. That they will be triumphantly elected, the assemblage of Saturday and the enthusiasm there manifested, is a certain indication.

The Convention then passed a resolution fully endorsing the Resolutions passed by the Democracy at the State Mass Convention at Indianapolis, on the 29th of August, and reiterating and re-endorsing the platform of the Baltimore Conventions of '48 and '52.

Lieut. Gov. WILLARD, Indiana's most gifted son and orator, was then introduced to the Convention, by Hon. JOS. E. McDONALD, and the immense assemblage received him with "three times three," which made the old woods echo and re-echo for hundreds of yards around.

The Governor had spoken the day before at Mt. Vernon, and by an accident on the New Albany and Salem Railroad, he was compelled to take a carriage at Greencastle, in order to reach Crawfordsville in time for the meeting. He had ridden most of the night, and was consequently much fatigued and exhausted.

He was rejoiced to behold before him such an immense assemblage of the citizens of Indiana, and he regretted that he was so much exhausted as to be unable to make them such a speech as he would desire. Yet the great questions agitating the public mind, were of such vast importance, that the true patriot would be derelict in his duty to his country, were he to refuse to raise his voice and cry aloud to the people, and point out to them the rocks, the shoals, and quicksands upon which our good ship of state must soon strand unless rescued from her perilous danger by the patriotic and the genuine friends of the Constitution and Union.

What was the present condition of affairs? We were told last year that if the people would change their rulers, and put into power a new set of men, that there would be a vast change for the better in the affairs of our State. By the combination of a secret oath-bound order with all the fags and ends and isms of the day, the Democracy were defeated, and these new reformers, these patrons of morals and models of good government had been placed in power—the bright sun of Democracy was for the time-being obscured by clouds. But after these men had got into power, what did they do towards legislating the State into that political millenium promised by them? Nothing! Literally, nothing! They were not the bold advocates of Reform in the Legislative Halls which it was told us from the stump they would be. They proposed no new measure of State policy, advocated no new principle of Reform, nor even acted boldly and openly upon old issues. They had proved conclusively by their do-nothing policy, that to trust them again with power would be fatal to the best interests of the State.

They had proposed an Apportionment Bill; but *such* a bill. They were determined to gerrymander the State into Know Nothingism when their brass-knuck, house-burning arguments failed to satisfy the people of the excellencies of that delectable institution. But their Apportionment Bill failed to pass. And why? Because the Bill was a bill of inconsistencies, of abominable outrages and of the greatest unfairness.

Democratic counties were to be attached to Know Nothing counties, and the Democratic party thus be shorn of its strength. And the bill would have been an unconstitutional one had it passed. The county of Dubois was left out of the bill. She was to have no Representative; because, perhaps, a large proportion of her citizens were *foreigners*. This Apportionment Bill was but a fair specimen of the balance of the bills proposed by this Fusion, Know Nothing, Abolition Legislature. There was the election of a United States Senator also. Who did this new party propose to represent the Union-loving, the Constitution-revering State of Indiana in the Senate of the United States? An Abolitionist—a sectional, bigotted, illiberal man. He, with his fellow Senators, a noble band of twenty-six men of nerve and determination, had resolved that the fair fame of our flourishing State should not be tarnished by so foul a blot. They had put off the election—they had taken an appeal from this Fusion Legislature to the people—and upon their decision would they stand or fall. He would, he had told his fellow Senators, stand or fall with them on this issue—he preferred political death to political dishonor.

This Legislature had given us one law—the Temperance Law—a law which prevented many of the old, grey-headed, honest men then listening to him from sitting upon a jury in a case involving the issue of a quart of whisky—a law which destroyed the legal and constitutional right to enjoy property—a law which opened the citizen's parlor, his bed-chamber and private apartments to the minions of law that they might search, seize, confiscate and destroy his property on the most trivial evidence—a law which forced a man to prove himself innocent instead of making his prosecutors prove him guilty—a law, in short, as oppressive and odious, as it is unjust and unconstitutional. And yet, because the State Democratic Convention did not pass resolutions in reference to this Temperance Law, thereby seemingly, at least, dictating to the Supreme Court, in whose hands it now is, and whose decision for or against, will soon be given to the people, these Abolition Know Nothing, Fusion Reformers have raised a great cry.

The decision of the Court in the case will be supreme—for himself he would be willing to be governed by it, let the decision be *pro* or *con*. But should the Court decide it unconstitutional, what a howl would Fusionism send up? They teach the people to despise the Constitution and the laws; they will not hesitate to denounce those whose province it is to sit upon and decide the Constitutionality of those laws.

Gov. W. then spoke of the questions of slavery, the Missouri Compromise, and the positions occupied upon these questions by the Democratic party and the party of isms opposed to it. He proved by the highest authorities that the position of the Democratic party on these questions was in consonance with the views entertained by most of the old Fathers and distinguished Statesmen of the Republic. He read the letter of Mr. JEFFERSON in opposition to the Missouri Compromise, and showed therefrom that the principles of non-intervention with this question of slavery was a favorite principle of the author of the Declaration of Independence, the sage of Monticello. That this principle, as embodied in the Nebraska-Kansas Bill, was the true policy to be pursued in reference to the question of slavery. Sectional parties were the bane of Republicanism—of the Union. They would be denounced by all true Republicans—by all honest patriots. This part of his speech was the most eloquent, argumentative, and convincing appeal we have yet heard upon the slavery question. His exposition of the perniciousness of Know Nothingism was as convincing of its rottenness and corruption, as it was eloquent and life-like. The whole speech, in fact, was a master effort of a master mind, and we regret exceedingly our want of space to give it in full. We may, hereafter, publish further extracts from it.

Gov. W. was frequently interrupted by the most enthusiastic applause, and his speech throughout was received with the greatest demonstrations of delight.

Hon. S. H. BUSKIRK, of Bloomington, followed Gov. W., in a speech of great power and eloquence. His speech was the strongest argument we have yet heard against the isms of the factional opposition. The two points of controversy, he said, between the Democratic and Fusion parties, are the Slavery and Know Nothing questions. On the former, the Democratic party maintained the only true National and Republican ground. They were steadfast in their adherence to the principle of Non-Intervention, the only National position to be assumed on the question.—This was the doctrine of Jefferson, of Jackson, of Cass, of Clay, of Webster, and, in fact, of all the leading and distinguished statesmen of the old Whig and of the Democratic parties. The Fusion party, however, occupy the most ultra *sectional* grounds. They oppose the right of the people in the States or Territories to settle the question—they take the power out of the people's hands and place it in the hands of Congress; curtailing the liberties of the people in the settlement of a question in which they were deeply interested.

The Fusionists were for the restoration of the Missouri Compromise. Jefferson was opposed to this Compromise; it virtually gave up territory to slavery which might otherwise be free.

He quoted from Washington, Jefferson and others, against the building up of sectional parties in the country. They were the certain fore-runners of a dissolution of the bonds of National Union now existing between the States.

The North, the Fusionists told us, demanded a restoration of the Missouri Compromise. The North, he asserted, had always opposed that Compromise. A majority of the Northern members in the Congress that passed it, voted against it—the vote was 79 for and 93 against it, the latter being the entire Northern vote.

In 1836 Arkansas applied for admission; and John Q. Adams offered an amendment to the bill refusing her admission, because her Constitution provided for slavery. The amendment received 52 Northern votes.

In 1847, when the territory of Oregon was organised, the Wilmot Proviso was sought to be applied to it, and Mr. Burt offered an amendment inasmuch as the territory all laid North of 36° 30'. But there were 113 Northern votes against the amendment. In 1848 the same amendment was offered—passed the Senate, but was defeated in the House by Northern votes.

On the 13th June, 1850, Mr. Douglass offered a resolution to extend the Missouri Compromise to all the territory acquired from Mexico, lying South of 36, 30, but it was defeated by Northern votes.

This showed whether the declaration of the Fusionists, that the North wanted the Missouri Compromise restored, was true.

Throughout the argument of the whole slavery issue, Mr. B. adduced the documents and facts to prove his assertions, and in defence of the policy of the Democratic party.

In reference to Know Nothingism, he was equally convincing. He showed the principles of the Order to be at war with Republicanism, Religion and Morality—debasing to the American people, and productive of the greatest evils. It arrayed neighbor against neighbor—father against son—family against family. It lead to bloodshed, riot and anarchy. Its principles were Jesuitical, and its operations destructive of confidence between man and man. The good man it swore to falsify his word—it brought together in sweet converse the minister of the Gospel and the debased vagabond, whose every second word was a blasphemy of his Maker's name—it united in the ties of sworn friendship the religious and debased. It was a glomerate mass of pollution and knavery having no equal in political annals.

The people would repudiate such a party, at the ballot box. They would never consent to the subversion of our Republican principles and organization by such a gang of political apostates.

Throughout Mr. B.'s speech, which was two hour's long, he was listened to with the greatest interest, and his speech did much to convince the *honest* opponents of Democracy of the error of their way.

Mr. CARLTON, of the Bloomington *News Letter*, followed Mr. B. in an eloquent and effective speech.

The Convention then adjourned, amid the greatest enthusiasm and good feeling, every Democrat determined to go manfully into the battle, and never lay aside his armor until victory crowned his efforts.

THE MEETING SATURDAY NIGHT.

At candle-lighting on Saturday night. about 1,000 persons assembled in front of the Court-house to listen to a speech from our young and eloquent fellow-townsman, RICHARD RYAN, Esq. We were too unwell to attend at the meeting, but have been assured that Mr. R.'s speech was one full of eloquence and truth, a scathing rebuke to Know Nothingism and Abolitionism. The speech was highly complimented by the leading citizens of Crawfordsville, as one among the best political speeches of the campaign in that county.

At a late hour in the evening, the meeting adjourned amid the firing of cannon and the burning of bonfires.

Old Montgomery is aroused; like a young lion she is "shaking herself," and every Know Nothing in the county feels that his day of political death has come.

Three cheers for the gallant Democracy of old Montgomery.

From the Volunteer.

The Grave of the Unfortunate.

The writer of this article had the melancholy satisfaction lately of visiting most of our benevolent State institutions, for the protection and education of that portion of our fellow-creatures who are wanting in any of the senses. We are taxed a mere pittance to support those institutions, but how richly would the tax-payer be repaid could he but visit those splendid mansions of mercy, where hundreds are guarded and educated and made happy, who else had been weights upon society, and the weary victims of their own existence.

The writer was more particularly interested in a visit to the Asylum for the Insane. The poor unfortunate, who is destitute of sight, only knows his loss when he is told; the deaf and dumb, while he enjoys the light of heaven, has never been cheered by the sounds of oratory or the soul-stirring strains of music, yet he is taught the force of language and is able to appreciate the beauties of creation; but the poor insane, in whom the citadel of reason has tottered and fallen, has nothing left to compensate, and you talk to him in vain of light, of language, of music and of beauty.

The foregoing reflections have been suggested by the case of our late citizen, DAVID McBRIDE, who, through the kindness of Rev. Mr. Caldwell, T. Fleming, Jacob Vernon, and others, was sent to the Insane Hospital sometime since, where he recently died. It is due to that institution to say that if perfect order, combined with cheerfulness, kindness and skilful attention, could have saved his life and restored him to reason, it would have been done. It is also due to the officers of that institution to state that, after they had given the deceased a decent interment, they voluntarily raised a sum by subscription more than sufficient to purchase a marble tombstone with the inscription of birth and death—the overplus of which was generously remitted to the widow. The kindness of Dr. Athon, superintendent of the Asylum, and the assistants, Drs. Torbet and Elliott, and also of the matron, steward and other attendants, who gave the money, will not soon be forgotten by those who knew the deceased.

The benevolent institutions of Indiana are her greatest glory, for in them the "blind are made to see, the dumb to speak," and the insane to reason. When her railways shall have grown over with age, her public edifices crumbled to the dust, and the capitol itself perished amid the mutations and convulsions of time, when all things earthly shall have passed away, and Time shall be no more, the IMMORTAL MINDS thus educated and beautified by her charity, will shine as eternal monuments to her name amid the countless throng of the redeemed, and make Heaven's arches vocal with the praise of God.

AMICUS.

RICH JOKE.—A staid middled-aged gentleman, the father of a large family of children, got himself into a laughable scrape a few days since. He called at the Post Office and received a letter directed to his name, which on opening he found somewhat difficult to read. His wife and daughter being excellent hands at deciphering illegible scrawls, he took the letter to his home in the Grove, and handed it to his wife to read. His astonishment may be imagined when she read without much difficulty, a letter from Fulton, Oswego County, informing him that he had just become the father of a fine child, weighing nine pounds without its clothes; that its found mother was much better than could be expected, and earnestly requesting him to visit his loving wife and offspring on the coming Saturday, and bring with him four diaper pins, a few yards of flannel, and other baby things. The gentleman was thunderstruck, and as soon as he recovered from his astonishment, protested that the letter was for some one else. His wife endeavored to fall into hysterics, but her efforts ended in a fit of laughter, and his grown up daughter was obliged to go to her room to hide her blushes. The old gentleman declared that he will carry no more letters home to his wife to read, until he is first satisfied they are inquires about insurance business.—*Litchfield Republican.*

☞ The present is a time when it behooves every Democrat to lend his active aid in sustaining Democratic newspapers and thus assist in the dissemination of Democratic principles. A secret party has sprung up whose principles are opposed to all the doctrines of the founders of the Republic and whose practices—as evidenced by the scenes and bloodshed which have occurred throughout the country—are worse than their principles. To defeat such a party should be the end and aim of every peace-loving and law-loving man in the community.

FRIDAY MORNING, SEPT. 14, 1855.

Who Are, and Who Are Not Democrats.

Be it remembered, all who are willing to obey and respect the laws of the land, and who love their country, as a mother does her child, are patriots, and Democrats.

Be it remembered, all who are opposed to tyrants, and who sincerely believe that man is capable of self-government, and are willing the people the world over, should make their own laws and control their own affairs in their own way, are Democrats.

Be it remembered, all who believe in the doctrine of State rights—in local legislation, and are opposed to a magnificent and all powerful central government, are Democrats.

Be it remembered, all who believe in the doctrine of equal rights—"live and let live"—and who have love for "their neighbor" and whose love and sympathy does not stop at Mason and Dixon's Line, but extends North, South, East and West, the country over, are Democrats.

Be it remembered, all who believe in a strict construction of the constitution and who are opposed to increasing or strengthening the powers of the Federal Government, and who are in favor of keeping the principal law making power of the country *at home with the people*, are Democrats.

Be it remembered, all who are opposed to sectional and fanatical parties, and who would make no difference between the people of the different States, and who are willing to regard every citizen of the United States, as a brother of the same great family, —are Democrats.

Be it remembered, all who are opposed to secret political societies and organizations, and who believe the same contrary to the spirit of the institutions of our country,—are Democrats.

Be it remembered, all who are opposed to making a man's birth-place, or his religion, a test for office, and who are in favor of all citizens enjoying the rights of civil and religious liberty,—are Democrats.

Be it remembered, all who believe that the Government of the United States, as a whole, when properly administered, and it laws obeyed, is the best Government ever instituted by man, and that the people who live under it, have and do enjoy more comfort and blessings than any other people on earth, and are therefore willing and contented to *live under it as it is*, and are willing and ready, if needs be, to die in its defense, — are Democrats.

On the other hand, be it remembered, all who are unwilling to obey and respect the laws of the land, and who sparingly love their country, and who are willing to take sides with an enemy for the purpose of welcoming American citizens "with bloody hands to hospitable graves," are not Democrats.

Be it remembered, all who are in favor of tyranny, and that doubt man's capability for self-government and are not in favor of all people making their own laws and governing and controlling their own affairs in their own way, are not Democrats.

Be it remembered, all who are in favor of a consolidated form of government, and go in for a strong central power, and are opposed to the doctrine of State rights—to local legislation—are not Democrats.

Be it remembered, all who deny others equal rights and think they are better than other men, and hath not love for "his neighbor," and whose love and sympathy extends only to Mason and Dixon's line—to only a part of the Union—are not Democrats.

Be it remembered, all who are opposed to a strict construction of the Constitution of the United States, and who are in favor of increasing the power of the Federal Government, at the expense of the States, and of the people of the different States and Territories are not Democrats.

Be it remembered, all who are in favor of sectional and fanatical parties and are willing to make a difference between the people of the different States, and are willing to disfranchise a part of the citizens of the country, are not democrats.

Be it remembered, all who are in favor of secret political societies and organizations and fear not mobs and bad feelings among the people, are not democrats.

Be it remembered, all who are in favor of making a man's birth place and his religion a test for office, are not democrats.

In conclusion, Be it remembered, all who are displeased with the constitution and laws we live under and desire the same changed to suit their own peculiar notions, and who are disposed to keep up perpetual agitations to that end, and who seem to be tired of freedom itself, are not democrats, but are enemies to themselves and to their country.

JEFFERSONVILLE, Sept. 10, 1855.

Hon. W. W. Wick—Dear Sir: Your favor of the 17th August was duly received, a copy of which I find published in the *Weekly State Sentinel* of the 23d. I would have answered it before now, but I have been confined to my room by sickness, and I thus hasten to snatch the first hour of returning strength to express my gratitude for your esteem.

I sincerely regret the alienation from the Church to which you refer, and the more so as you are not alone therein. You are one of a large and respectable class of citizens, members of the several Churches, who have been unfavorably affected by Know Nothingism; the members of which may be safely computed at ten thousand in the State of Indiana, the majority of whom are members of our own Church. There were eighty thousand democratic votes cast at the last election; the religious portion of those men, together with many who voted with the triumphant party, are now disaffected with the aiders and apologists of Know Nothings, who are found, you think, mainly among the protestant ministry. In this conjecture I think you are mistaken; and must be permitted to hold that but a fraction, a very small fraction of such are adhering to the Know Nothings. I may be wrong, but still I must think the charge unjust, which represents the majority of the protestant ministry as Know Nothings, and as such *active political partisans*—that such is the universal opinion I know, and I am not surprised that you should hold it—but we must not forget that whilst politicians of one party make this charge, because aggrieved by the "secret order," politicians of the opposite party desire to preserve and perpetuate this impression for effect on the coming elections, and this we may expect them to do, regardless of the spiritual havoc that such a popular sentiment may make in the ranks of the religious members of your party. You must not expect such men to care much how far the feeling of religious alienation extends amongst your political friends, or how deep it becomes, as it is not their business to make men religious, but to carry their party into power.

But we will not say that such a popular charge is unjust without giving a reason for contradicting it. I think it groundless, from the consideration that the ministry, as a class, are men of discernment, and must see that was this their present position, it would embarrass their ministry with half of the people of the State, and possibly with half the members of their Churches. I cannot, and will not believe that, as a class, we are so imprudent as thus to act. I know not how others feel on this subject, but I declare with my previous convictions and feelings, I shall be slow to vote in any election hereafter.

I have exercised this right but twice in voting for State and county officers, and yet I have not escaped the tongue of slander. I voted once in New Albany, when in charge of a church in that city, and once in Indianapolis, whilst in the active colonization agency, during which I regarded your city as head-quarters—in those cases I voted for members of both political parties, and yet an attempt has been made by one of your journals to represent me as exercising this right in an unscrupulous manner—but I shall not dwell on those personalities in this connection; I shall dispose of them in another place. What I wish to say is that no true minister of Christ, can see eight or ten men in each county in this State, alienated from the church of God, possibly forever, carrying their meanness into their families and amongst their kindred, without casting up a religious account of profit and loss, after such an election as the one we have just passed through—and the question must recur, how much did it cost our fathers in the ministry to attach those old men and their families to the faith, and how much has the cause of religion gained as an offset for this loss.

That something has been gained in securing a good temperance system, or the basis of such a system, is not to be doubted; and we must present this issue as an apology for much that has been said and done by religious men and ministers during the past year. But I have always maintained that in a State like ours, where the moral sentiment predominates, such a measure could have been carried at a much less cost of feeling and religious influence, as this reform had friends in all parties.

But we do not sorrow over the past loss to the church, as much as we dread the future, for political managers having discovered the energy of the public mind, when under the influence of moral appliances, now seek to keep up the same system of tactics, by dragging in the religious question, and rousing the public mind against men of foreign birth, and our Roman Catholic neighbors. With the light I have on the subject, I for one am not ready for that kind of work, and I mean to say so in clear terms, and if my friends quarrel with me for it, they must quarrel on.

But to return to the question of "profit and loss"—what are we to gain as a christian community by keeping up the system of tactics which will throw the political power of the christian ministry all on one side of such political issue as that of race and religion—in my opinion little, very little will be gained to the cause of God—whilst still greater havoc will be made in the ranks of the religious; for those who are now alienated because of the former canvass, will become confirmed in their opposition, and carry with them many of their friends and families; and as to the effect, we fear that most of such will make shipwreck of faith—"wo unto the world because of offences; it must needs be that offences come, but wo unto that man by whom the offence cometh." Sir, with this scripture warning before us, you should be slow to believe that there are many religious men who would wilfully and wantonly offend, so as to drive to ruin the weakest believer in Christ—that there are some such I do not doubt, but they are few—I speak the conviction of my heart when I say that your Indiana ministry love to win men to Christ, and are deserving of your confidence because that elevated aim.

But I have a *second reason* for saying that the above popular charge is *unjust*. Before the late canvass, it will be admitted that the religious men of our State were equally divided, between the great political parties, and it is possible that your party had the majority of such men, say in the same ratio that the parties themselves stood. It has been my lot to do some of the hard work for that branch of the church with which I am connected, by the aid of Providence, and by the liberality of the public, I have been enabled to secure a few houses of worship for our people, and place a few thousand dollars in our common church funds, and I have done but little compared with what some other ministers have done, but enough to know that the material wealth of our Indiana churches came not from one party alone—but that your political friends aided to at least one-half in constructing *eight hundred* church edifices, which our denomination boasts, and the *twelve hundred* which other denominations have erected—costing in the aggregate $1,529,585, and undoubtedly they have borne an equal part in creating a productive University fund yielding an annual income of $45,350. In those facts and figures you have the basis of a second reason.—I cannot believe that the ministers of our Indiana churches, have lost sight of their old friends entirely, and under the furor of political partisans have permitted their influence, position, and sacred functions, to be booked, and invoichd as so much political "stock in trade"—by any one political party, for the furtherance of such issues as Know Nothingism to the great and continued prejudice of its opponent, the members of which have done as much to constitute the financial and material platform on which these men stand to proclaim the truth. No! political equity forbids—if ministers are to turn politicians, then equity requires an equal distribution of the influence derived from that sacred position that all parties unite in sustaining. But this is not the correct view of the case: equity, if there is such a thing in these days, requires that whilst ministers may have their private opinions on all questions of state, and may with propriety express them at the poles, or in private conversation, or if the times will justify in the convention of citizens, (this latter seldom) as it is sure to embarrass in some direction. Yet they should never intentionally introduce them into the pulpit, or legislative or administrative courts of the church, much less should we permit a partizan of this or that party to place our ministry or churches in the front rank of any mere political contest; this is our opinion "in a more excellent way."

Nor should church courts be perverted from their legitimate work to revolutionize on political subjects, much less should stringent resolutions be passed thereby designed to direct christians in any given civil election, for surely such a use of church courts is a diversion of such institution from the objects of their construction, and undoubtedly the discussion of political duty belongs, not to ecclesiastical, but to properly organized political meetings, conventions, or civil councils; in which latter any christian or church officer may participate with propriety as a citizen.—The kingdom of Christ not being of this world but being one of righteousness and peace, we believe that its courts and councils should confine themselves to strict church interests, not wrangling or striving over civil questions, or giving precedents which may cause trouble to the church of God.

You ask what many in Indiana have asked—"where shall I go?" Certainly not out of the church. It does not belong to those men that you suspect as morally delinquent in regard to truth and charity—(whom I still believe are few). The church belongs not to them—it belongs to the living God, and has been purchased by the blood of Christ, and was instituted as the means of our salvation. Go not out of the church, for this is generally an imperfect remedy for existing evils; the better way is to make a bold stand against them, and assert your rights, laboring for a reformation.

I will admit that churches, like nations, become plethoric and require depletion—the one by letting out bad blood, the other by accession; but such remedies are extreme cases, and should not be used precipitately, or from wrong motives, never until Providence indicates.

We must expect that at times men will appear in the churches, having all the attributes of the *ruler and master*, who will be disposed to lord it over God's heritage; but those men are the exceptions. I suppose you have seen a few such amiable characters, who with the flourish of the pen, or the wave of the hand, would deepen the wounds of the aggrieved spirit, of a mortified brother, substantially saying, "I care not if you and your kindred do go to—ruin!" and then, with an egotistical display of hard words, strung in coruscations of eloquence *all but* divine, the wordy harrow is swept over the soul of the victim, extorting from the admiring partisan of the opposite party the exclamation—*well done!* (I question very much whether this well done is an echo of the "well done" of the great Shepherd). Such pulpit orators are strangers to that yearning of soul from which sprung the remark of the apostle, "If meat make my brother to offend, I will eat no flesh while the world standeth, least I make my brother to offend." Such men are few, however, and form an exception to the general rule.

Sir, I have thus taken the liberty to discuss freely and plainly, the main points in your letter, not in the spirit of a partisan, but as one who desires the peace and prosperity of the Church of God.

I remain yours, with much respect,
J. MITCHELL.

Population of Chicago.

Elsewhere we give the population of West Chicago as returned by Mr. McKay, Census Commissioner. The reports of the Commissions of the other divisions have been previously published, so that we are now enabled to give the present total population of our city. In the following table we give the population of each of the three divisions of city for 1854 and 1855. The census for 1854 was taken by Messrs. Hall & Co., in June, while compiling the City Directory for that year. This year there is no return made of our marine population; we have therefore placed the same as it was in 1854, although it is doubtless larger now than then. The table will then stand as follows:

	1854.	1855.	Inc.
South Division	24,693	30,096	5,403
West Division	16,056	25,331	9,275
North Division	20,807	24,601	3,794
Marine	4,316	4,316	
Total	65,872	84,344	18,472

The present census returns are compiled by order of the State, and the report comprises the population of the towns of South, North and West Chicago. In the town of North Chicago the number outside the city limits is 205, in West Chicago less than 160. If we estimate the population outside of city limits in South Chicago at 400, which is certainly a liberal allowance, it gives the present actual population of the city proper at 83,503. This is 3,509 higher than the highest estimate made before the Commissioners had commenced their work, and affords another illustration of the fact, that sanguine as we Chicagoans are understood to be in everything pertaining to our city, the actual facts always exceed our largest representation and estimates. To give to strangers abroad a better idea of appreciating the wonderful and unparalleled growth of this city, we append the following table of its population at different periods:

1840	4,479
1843	7,580
1845	12,088
1846	14,169
1847	16,859
1848	20,023
1849	23,047
1850	28,269
1852	38,733
1853	60,652
1854	65,872
1855	83,509

The census of 1853 was taken in the month of December, and that of 1854 in June, so that the figures actually show the increase of but about six months.

From the returns of the Commissioners for the present year we also compile the following table:

Manufactories, North Division	118
" South "	27
" West "	109
Total	254
Value of Manufactured Articles, N. D.	$1,431,900 00
" " " S. D.	4,975,300 00
" " " W. D.	3,421,200 00
Total	$9,827,700 00

We have but to add to the foregoing facts and figures, that they cannot, of themselves, convey any adequate conception to the minds of strangers of the actual prosperity of our city, and of its wonderful strides toward commercial supremacy. To understand this one must needs stand upon the ground and witness the extension of our boundaries, see the substantial and costly edifices that are rising in every part of the city, the spacious blocks being erected on the business streets, the harbor filled with countless masts, though scarcely sufficient to accommodate our growing commerce, the immense warehouses, the extensive depots of our different railroads, the arrival and departure of more than a hundred railroad trains daily, the rush of life through our streets, and the intense activity everywhere prevailing—all this must be seen to give even a faint idea of what we are doing, how we are growing, and what our city is destined to become.

SICK OF KNOW-NOTHING DISHONESTY AND CORRUPTION.—The Philadelphia *Sun*, the Know Nothing organ of that city, is becoming sick at the dishonesty and corruption of its party, and says:

We are not disposed to make the cat's paw for designing demagogues, to pluck from the hot ashes of political contention all the honors and profits, while our principles are not in the least advanced. We have seen enough to make the heart sicken at the corruption and degeneracy of the new school politicians, and active cautery must be applied to eat out their proud flesh. If selfish, greedy, and unworthy anxiety after place shall induce a departure from the straight path of honest integrity, the most lamentable disasters must result.

The Philadelphia *Sun* has been many years the organ of the Native American of that city.

SLAVES POISONED.—Four slaves, a mother and three daughters, were poisoned last week in Savannah, Ga., by arsenic administered, it is thought, by another negro, who had been whipped for a misdemeanor made known to his master by one of his family. The slaves all died in twenty-four hours after having taken the poison. The supposed murderer escaped.

Horace Greely, in the opinion of the pert and tom-boyish Fanny Fern, is about the only handsome man in New York city. This is a new character for the philosopher of the *Tribune* to appear in; he is an earnest, energetic and a highly talented journalist; but we never suspected from his appearance, that any one imagined him an Earis or Demetrius, in personal comeliness.

☞ Zionsville was laid out in 1852, and such has been the rapid growth of the place, that the Third Addition has been made; all the remaining unsold lots in which, will be sold without reserve on Tuesday, 18th inst., at 2 o'clock P. M., on the premises. Cars leave Union Depot for the sale at 1 o'clock. Tickets free.

☞ A man was killed in Clark county, Arkansas, on the 29th ult., by a child about nine or ten years of age. The child's father was engaged in a fist fight with another man, when the child ran up and struck a knife in his adversary, killing him almost instantly.