

The American Organ

"The Perpetuation of American Freedom is our object; American Rights our motto; and the American Party our cognomen."

VOLUME I.

WASHINGTON, D. C., WEDNESDAY AFTERNOON, JANUARY 3, 1855.

NUMBER 42.

THE DAILY AMERICAN ORGAN
Is published every afternoon, (except Sunday), at the corner of Louisiana avenue and 7th street, and is delivered to city subscribers (payable to the carriers) at 10 cents per week. Single copies, 5 cents. Mail subscribers, \$5 00 per annum, or \$2 50 for six months, always in advance.

RATES OF ADVERTISING.
Five lines or less, one insertion, 25 cents; each additional line, 5 cents.
Each additional insertion, half of the above rates.
Displayed advertisements charged by solid measure.

THE WEEKLY AMERICAN ORGAN
Is published every Monday morning, on the following terms:

1 copy, one year, \$2 00 5 copies, 6 months, \$1 00
10 copies, one year, \$15 00 10 copies, 6 months, \$8 00
Payments always in advance.

RATES OF ADVERTISING.
Ten cents per line for each insertion.

All communications on business connected with this paper must be directed to the "American Organ," Washington City, and be post-paid.
All advertisements for the "Organ" should be handed into the office before twelve o'clock, P. M., of the day of publication.

Our Principles.

First. We shall advocate a repeal of the laws of naturalization, or if that cannot be accomplished, then such a modification of those laws, as will prevent future immigrants from becoming citizens, short of a residence of twenty-one years, after taking the oath of allegiance to the United States, and of abjuration of all other powers, potentates, and princes.

Second. We shall advocate the passage of a stringent law by Congress to prevent the immigration hither of foreigners, who are either paupers or criminals, and to send back to the countries from which they come, all such foreigners of these classes as may, in violation of such law, hereafter reach our ports; and to require the President of the United States to demand from any government, which may send hither such classes of its subjects, immediate and ample satisfaction for such outrage, and a proper indemnity against the repetition thereof.

Third. We shall oppose the election or appointment of any foreign-born citizen to any office of trust, honor or emolument, under the Federal or State governments; or the employment or enlistment of such persons in the army or navy in time of war; maintaining, as we do the opinion, that the native-born citizens of the United States have the right to govern the land of their birth; and that all immigrants from abroad should be content with the enjoyment of life, liberty and property, under our institutions, without seeking to participate in the enactment, administration, or execution of our laws.

Fourth. We shall advocate and urge the adoption of such an amended form of an oath to support the Constitution of the United States, and to be administered to all persons elected or appointed to any office of trust, honor, or emolument, under the Federal or State governments, as will effectually exclude from such offices all persons, who shall not directly and explicitly recognize the obligations and binding force of the Constitution of the United States, as paramount to all obligations of adhesion or allegiance to any foreign prince, power, potentate, or authority whatever, under any and all circumstances.

Fifth. We shall maintain the doctrine that no one of the States of this Union has the right to admit to the enjoyment of free suffrage any person of foreign birth, who has not been first made a citizen of the United States, according to the "uniform rule" of naturalization prescribed by Congress, under the provisions of the constitution.

Sixth. We shall oppose, now and hereafter, any "union of Church and State," no matter what class of religionists shall seek to bring about such union.

Seventh. We shall vigorously maintain the vested rights of all persons, of native or foreign birth, and shall at all times oppose the slightest interference with such vested rights.

Eighth. We shall oppose and protest against all abridgment of religious liberty, holding it as a cardinal maxim, that religious faith is a question between individual and his God, and over which no political government, or other human power, can rightfully exercise any supervision or control, at any time, in any place, or in any form.

Ninth. We shall oppose all "higher law" doctrines, by which the constitution is to be set at naught, violated, or disregarded, whether by politicians, by religionists, or by the adherents or followers of either, or by any other class of persons.

Tenth. We shall maintain and defend the constitution as it stands, the Union as it exists, and the rights of the States, without diminution as guaranteed thereby; opposing at all times, and to the extent of our ability and influence, all who may assail them, or either of them.

Eleventh. We shall oppose no man, and sustain no man, on the ground of his opposition to, or his support of, Democratic measures, or Whig measures; but we shall oppose those who oppose our doctrines, and sustain those who sustain our doctrines.

Twelfth. And lastly, we shall use our utmost exertions to build up an "American party," whose maxim shall be:

AMERICANS SHALL BULE THEIR COUNTRY!

M. T. PARKER,
House and Sign Painter and Glazier,
No. 60 Louisiana avenue, between 6th and 7th sts.
dec 18-54

NOTICE. Persons desiring to subscribe to the AMERICAN ORGAN will please leave their names and residence at Wm. D. Richards, Jr.'s, Fancy Store, at Exchange Block, at H. Mansfield's, Tobacco Store, on Royal Street, or at the Agency, St. Asaph Street, two doors south of King, or at James Entwistle, Jr., Druggist, King Street, two doors south of Royal, Alexandria, Virginia.

JOHN P. HALL, Agent for the American Organ, 7th Ward, No. 414 5th Street, between F and G. Persons who desire to subscribe to the paper will please leave their names and residence at Mr. Hall's, and Mr. Rowell's Drug Store, corner of 7th Street and Virginia Avenue.

THOMAS E. JACOBS, Agent for the American Organ, for the 8th and 9th Wards, Office in Old Fellows' Hall, near the Marine Garrison.

The following preamble and resolutions, adopted at a mass meeting of the citizens of Washington, on the 27th day of September last, present the general sentiments of the "American party" in this city, and will doubtless be read with interest by the friends of American principles throughout the country, to which:

Whereas, a public meeting of citizens of Washington was held at Carnal's Saloon, on the 19th instant, upon a call made in and approved by the Executive organ, the proceedings of which, in the resolutions and in the speeches of certain selected orators, at a subsequent adjourned meeting, are now spread before the public eye in the columns of said organ, and its kindred press; with approbation; and whereas said resolutions, as well as the professions of patriotism, assiduous devotion to the American heart and necessary to the safety of the constitution and to the peace and prosperity of our country; and whereas, the Executive is invoked therein to remove from public office, and to discontinue as soon as possible those principles, thereby to perpetrate a ruthless proscription of both Whigs and Democrats for a honest difference of opinion; therefore—

Resolved, That we profess ourselves to be in the condition and to be in the religious freedom, which is contradicted by actions, cannot receive the sensible and vigilant guardians of American liberty, whose approbation has been excited at beholding the kind that have been made toward a complete control of our government by the subjects of a foreign potentate well-known, as the avowed enemy of our whole American system, to whose overthrow they are solemnly devoted.

Resolved, That, as vigilant custodians of that beneficent system of civil and religious freedom bequeathed to us by the fathers of the republic, it is our duty to meet and repel all insidious attacks upon our liberties, as well as all open assaults; and that we view with indignation and alarm the assertion of principles and purposes, on the part of the recognized exponents of the Roman Catholic Church in the United States, which constitute a direct and open challenge to that, if not now resisted, will lead, in no distant day, to the overthrow of the American Constitution and the complete establishment of despotism.

Resolved, That, in the several political divisions of the country, as Whigs and Democrats, we have struggled in honest conflict over contested principles and measures, all of which are now settled; yet in the midst of this struggle, and in the midst of this contest, we have witnessed a complete and unrelenting opposition, and "pledge to each other our lives, our fortunes, and our sacred honor" not to cease our efforts until our country shall be freed from the domination of a foreign potentate.

Resolved, That we proclaim, as the cardinal principles of our political and moral creed, a sacred regard for the constitution in all its provisions, upon which we believe that the rights of the people are secured; freedom of speech, freedom of opinion, freedom of conscience, freedom of the press, together with a school system for the diffusion of intelligence, sanctified by an open Bible as the rule of faith and practice, holding as we do, that the rights of the people are secured by the constitution, and that the rights of the people are secured by the constitution, and that the rights of the people are secured by the constitution.

Resolved, That we welcome to our country the victims of tyranny from foreign lands, and offer them the same rights and privileges which we claim for Americans; and that we do not believe that we have any right to interfere with the rights of any person, who do not live in our country, and who have not been first made a citizen of the United States, according to the provisions of the constitution.

Resolved, That every Protestant denomination in the United States maintains the constitutional principle of a separation of Church and State—in which the rights of the people are secured; and while on the other hand, the Papal Church abroad openly and always, and everywhere maintains the doctrine of obedience of the civil to the ecclesiastical authority; and that the rights of the people are secured by the constitution, and that the rights of the people are secured by the constitution.

Resolved, That upon these principles we appeal from the opinions whose proclamation has caused the present state of affairs in this city, and we appeal from the opinions whose proclamation has caused the present state of affairs in this city, and we appeal from the opinions whose proclamation has caused the present state of affairs in this city.

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AN ACT for establishing religious freedom, passed in the Assembly of Virginia in the beginning of the year 1786:

Well aware that Almighty God hath created the mind free; that attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate his religion by coercion, either as in his almighty arm it is to be seen, that the impious presumption of legislators and rulers, civil as well as ecclesiastical, who, being themselves but fallible and unassisted by heaven, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavoring to impose them upon others, hath established and maintained false religions over the greatest part of the world, and through all time;

That to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical; that even the forcing him to support this or that teacher of his own religious persuasion is depriving him of the comfortable liberty of giving his contributions to the particular pastor whose morals he would make his pattern, and whose powers he feels most sensible to righteousness, and in withdrawing from the ministry those temporal rewards, which, proceeding from an approbation of their personal conduct, are an additional incitement to earnest and unremitting labor for the instruction of mankind; that our civil rights have no dependence on our religious opinions more than our opinions on physics or geometry; that, therefore, the proscribing any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow-citizens, he has a natural right; that it tends also to corrupt the principles of the very religion it is meant to encourage; by bribing, with a monopoly of office, those who will externally profess and conform to it; that, though indeed, those who are thus bribed will not actually support a criminal who do not without such temptations, yet neither do those innocent who by the bait in their way; that to suffer the civil magistrates to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles, on the supposition of their ill tendency, is a dangerous fallacy, which at once destroys all liberty, by being of course judged of that tendency, will be a sufficient cause of judgment, and approve or condemn the sentiments of others only as they shall square with, or differ from, his own; that it is time enough, for the rightful purposes of civil government, for its officers to interfere when principles break into open acts against peace and good order; and, finally, that, though in great, and will prevail if left to itself, that, though in great, and will prevail if left to itself, that, though in great, and will prevail if left to itself.

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PROSPECTUS OF THE "AMERICAN ORGAN," A Daily and Weekly Paper, published in Washington, D. C., by C. W. BROWN, Editor.

AN ASSOCIATION OF NATIVE AMERICANS.

WE have reached an important crisis in our political history. The two leading parties in our country, hitherto separated by broad lines, either of principle or of policy, differ now scarcely in any thing but in name.

National Unity, formerly an essential point of difference between the two parties, has now become a question of principle for the sake of protection, which once divided parties and distracted our National Councils, has become obsolete, as a question of party policy, since, as both yield to a compromise of their conflicting positions, the details of our present tariff system is all that is demanded by the most strenuous advocates of protection to the American industry.

The distribution of the public lands among the several States, as formerly claimed by one party, and the application of those proceeds solely in aid of the national Treasury, as claimed by the other party, have both yielded to a compromise of their conflicting positions, so far, at least, as to sink these questions as issues between Whigs and Democrats. A plan formed of a compound of "squatter sovereignty," of "squatter rights," and of "surrender to the States" in which they lay, seems likely to withdraw the public lands from the arena of future party conflict.

The improvement of harbors and rivers by Congressional aid, on which political parties have hitherto differed in different times, has now become less a question of principle than of local and sectional interest; and it will doubtless be adjusted by the next Congress, upon the basis of liberality and justice to the interests of the people of the age and the true interests of the country.

Other questions, of minor importance, on which, at different times, the two prominent parties of the country disagreed, have now, by a change of circumstances, become questions of principle, and are now being discussed, in their theoretical or practical importance, between Whigs and Democrats? We know of none; and if these hitherto rival parties shall maintain their respective positions, they will be so for the mere sake of the struggle of power.

But now issues have arisen, having no reference to the party organizations of Whigs and Democrats—issues which are vastly important in their bearing upon the future of the country, and which, if not settled, will, in their discussion, progress, and termination, annihilate these two parties, which, for years past, have battled with alternate success, for political supremacy.

A new era is at hand, an era which will be characterized in the future history of these States, as the era of PATRIOTISM! Throughout the length and breadth of this great and glorious Union, the masses of the people are rising up, and are spontaneously and simultaneously starting the inquiry—"ARE WE AMERICANS CAPABLE OF GOVERNING THEMSELVES?" This inquiry is as universal as it is natural and pertinent. It is a question which springs in all portions of the United States, and resting on the single basis, that the native-born citizens of this Union have the capacity and the right to govern themselves, and to protect their rights which they have inherited, and to maintain the freedom and independence of their native land.

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AMERICAN ORGAN.

Smithsonian Lectures.

ANIMAL POISONS AND THEIR ANTIDOTES.

By Dr. BRAINARD.

The doctor has devoted much of his time to experimenting on poisons, and from his intimate knowledge of their nature, is a fit person to explain them. He was introduced by Prof. Henry, who spoke of the experiments of the morning, and the satisfaction they gave.

The doctor commenced by remarking the superiority of the science of the present day over that of the ancients in detecting poisons, and only such as are fully qualified should prepare text-books for the instruction of the many. He could not agree to the idea that superficial men are best calculated to prepare popular works. It is true that some have the art of simplifying science, but in most cases this simplification consists in leaving out the difficult parts.

The tendency of modern civilization is to diminish respect for authority. While it elevates the many, and increases for the time, at least, the sum of human happiness, it does not tend to increase the amount of knowledge in a corresponding degree. There is a wide difference between discovering a new truth and spreading the knowledge of old ones. The latter, though known to millions, is not equivalent to the former. That civilization may advance, it is necessary that provision should be made for the increase of knowledge, as well as its diffusion. And also, that the great truths which have been established should not be diluted, obscured, or forgotten. Also, that the truths of morality should be actively, constantly, and habitually applied. And this can only be done by the action of individuals. But the tendency of high civilization is to relax individual effort. As elementary knowledge is diffused, the voice of the individual is less heard.

Knowledge has arrived at such a stage that a division of labor is necessary. And so the reputation of the student of one branch of science, rests with professors in the same—and these are not generally the dispensers of favor—and those who seek wealth or influence in general knowledge, appeal to the public generally—hence the tendency to Charlatanism.

It is impossible that all who are engaged in business should have time for profound thought; they must be content to receive their knowledge at second hand. But they are not content to remain students, but aspire to become teachers—and are ambitious of authorship.

The present is a reading age—but it would not be quickly read well—this is not proportionate to a thinking age. The sum of positive knowledge is embraced in but few books. Too many silly, superficial, and bad books are published.

Here he alluded to the present copy-right system between this country and England, as debasing literature, by supplying cheap books, and said that the scientific and literary press of the present would be supplied with the inferior article. As to another result of the wide diffusion of elementary knowledge, without a proper cultivation of the morals, being an inordinate desire for wealth; this is illustrated by the auto-biography of one who glories in his shame, and unblushingly describes the means by which he has defrauded the public.

He now spoke of the want of appreciation for profound learning and abstract science—of editors being the most authoritative teachers on all questions, the abuse of their positions by many of the class, and proper use of it by the few.

His theory of education is to adapt instruction to age. Memory, imitation, and the formation of mental habits exist in early life, while the reasoning faculties are of slow growth. He would stress the memory at an early age with valuable rules to be used in future life. Mental cultivation should have three objects; to impart facilities in performing various mental operations; to store the memory with facts and precepts, and to impart the art of thinking, of generalization, of deduction and induction.

Many children of eight years can be taught to speak correctly a number of languages, and yet be unable to understand a single abstract principle of grammar.

He thinks the idea that nothing except that which he can fully comprehend, should be taught the child, is preposterous and mischievous, that it is inverting the order of nature, and though it may produce remarkably intelligent children, it is also the order of nature, it is before science—the entire concrete, before the entire abstract. These two extremes should gradually run into each other; as the pupil becomes older, the course of instruction should become more and more logical.

The importance of early judicious training, is often referred to, but it is not sufficiently appreciated. In connection with this point he advanced an idea, which seems worthy the source whence it came. It was that the science of statistics has shown that certain crimes which are peculiar to the season of youth, disappear comparatively with advancing age, and re-appear again toward the close of life.

Among those arts, he thinks, may be taught before the age of ten, are reading, spelling, chirography, and drawing, composition, correct punctuation, and the use of the various parts of speech. At the same time the memory may be educated to habits of retention and precision. He does not think it is sufficient for a pupil to express rules in his own language, but that he should learn them by rote, and that the memory is susceptible of an indefinite cultivation.

It was not his idea that the child should not receive as clear explanation as possible, as far as he is capable of receiving it, but that habits of precision of memory should receive much attention during early youth. He is not in favor of cramming the memory with too much at a time, but would have it gradually brought into a high state of cultivation.

He thought the error of the old system of education consisted in continuing the drilling period too long, and not shedding it off gradually into that of the practical. In this country it is defective in not imparting the mental facilities which can most easily be acquired in early life, and is equally defective in the other extreme in not habituating the student to habits of logical thought or deductions from general principles. He thinks the science taught in our higher seminaries, with some exceptions, is of a superficial character, as facts, rather than principles, are taught; and the branches of science which have assumed the most systematic form, are crowded out of the collegiate course by others more striking but of less profound character.

He thinks the great object of intellectual education to consist not only in teaching the pupil how to think, but also how to do. He places great stress on the education of the habits. One can be educated to habits of truth, courage, generosity, benevolence, and of justice, or may be allowed to fall into habits of an opposite character. Man is the creature of habit—it is to him more than a second nature; but, while bad habits are acquired with readiness, good habits can only be formed by unremitting labor. And the habits of individuals form the habits of a nation.

A ROMISH FRIEND OF REPUBLICANISM.—A Roman Catholic priest, living in that county, preached a sermon near Wilbur a few days since, in which he attempted to prove that a Republican Government was wrong in principle, in practice, and in morals; that it was contrary to the laws of God and nature, ruinous to the interests of the true church, (the Roman Catholic), and that all who were members of that church should do everything in their power to break down and destroy any such government.—American Telegraph, Westminster, Md.

NOTICE TO CONTRACTORS.

OFFICE OF METROPOLITAN R. R. COMPANY,
Georgetown, D. C., Dec. 26, 1854.

SEALED PROPOSALS for the grading, masonry, and bridging of rocky cuts and a half mile of track, to be constructed in the city of Washington, on the Metropolitan Railroad, will be received at the office of the company until three o'clock P. M. on the 15th day of February next.

The maps, profiles, plans, and specifications will be ready for inspection on and after the 5th day of February next.

The Metropolitan Railroad is designed to extend from the city of Washington and Georgetown to the Baltimore and Ohio Railroad, by an easy and direct route, having to pass the latter road east of the city of Washington, and to terminate at the city of Baltimore, a distance of about ninety miles of the present travelled route from the Capital to the Western and North-western States of forty-five miles.

By further information desired by persons proposing for the work will be furnished at the office, or may be had by addressing the President of the Company, by letter, prior to the day of letting.

By order of the Board of Directors,
EDMUND FRENCH, Chief Engineer.
dec 26-54

GENTLEMEN'S HAIR-DRESSING ESTABLISHMENT.

Willard's Hotel.

JOHN H. GIBBS begs leave to call the attention of the Gentlemen to the above establishment, where they will find every comfort in the Shaving, Hair-cutting, Curling, Shampooing, and Hair Dressing.

Also, to his Wig, Scalps, and Toupes, which articles cannot be surpassed in the United States, and are always on hand, or made to order at short notice. His stock of Toilet articles and Furnishing Goods are carefully selected, and will be found to comprise the best kinds of Combs, Brushes, Linn's Extracts; all sorts of Paris Perfumery; Guerlain's, Rigges, and other Shaving and Toilet Soaps. Best quality Razors; nail Knives; Penknives; Tweezers; Razor Straps; genuine Florida Cologne, in long, short, and wicker bottles; Toilet Mirrors; Cold Cream, Lip Salve, Ascorbine; and almost every requisite for the Toilet.

In Furnishing Goods he has Kid Gloves, white and colored; fashionable Cravats, Scarfs, Neck Ties; Winter Gloves; Shirts, Suspenders, Stocks, pocket watch-chains, Collars, &c., all of which have been purchased from the best houses in New York, and are warranted to be what they are represented.

dec 11-54

HOUSES AND LOTS FOR SALE.
100 BUILDING LOTS, and 26 houses, brick and frame, for sale on easy terms. Also, two stores to let, on the corner of 7th and G streets, Island. Apply to
WALTER A. TRUE,
Carpenter and Builder,
Corner of Virginia avenue and 7th Street.
dec 28-54

PUBLIC AND PRIVATE LIBRARIES
furnished at two-thirds their value, by calling at
NEW UNION BOOKSTORE,
474 Penn. avenue,
dec 28-54