Daily 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., TUESDAY AFTERNOON, FEBRUARY 6, 1855. NUMBER 71.

THE DAILY AMERICAN ORGAN

Is published every afternoon, (except Sunday,) at the corner of Louisiana avenue and Tenth street, and is delivered to city subscribers (payable to the carriers) at 10 cents per week. Single copies, 2 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	1 copy, 6 months .$1 00
3 copies, one year. 5 00	5 copies, 6 months..5 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, M., of the day of publication.

"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."—*Washington.*

"I hope we may find some means, in future, of shielding ourselves from foreign influence, political, commercial, or in whatever form it may be attempted. I can scarcely withhold myself from joining in the wish of Silas Deane—'that there were an ocean of fire between this and the old world.'"—*Jefferson.*

Agents for the "American Organ."

ALFRED LEWELLIN, Richmond, Virginia.

W. L. WILLIAMS, Temperance Temple, Gay street, Baltimore, Maryland.

JOHN P. HILTON (assisted by D. W. BAILEY, 59 and 61 Walnut street, Cincinnati,) is our agent for Cincinnati and other cities in the west.

V. B. PALMER, the American Newspaper Agent, is *the only authorized Agent* for this paper in the cities of Boston, New York, and Philadelphia, and is duly empowered to take advertisements and subscriptions at the rates required by us. His receipts will be regarded as payments. His offices are—Boston, Scollay's Building; New York, Tribune Buildings; Philadelphia, northwest corner Third and Chestnut sts.

A. D. CHALONER, Burlington, (N. J.,) is agent for the "American Organ" for the State of New Jersey.

M. J. BURNS, Portsmouth, Virginia.

GEORGE H. PETTON, Fredericksburg, Va.

J. C. MORGAN, New Orleans.

S. CLOUGH, State of Rhode Island.

D. S. YOUNG, Staunton, Va.

LAY & BROTHERS, No. 78 South Fourth st., Philadelphia, are authorized to obtain subscriptions for the American Organ.

Basis Principles of the American Party of Virginia.

Determined to preserve our political institutions in their original purity and vigor, and to keep them unadulterated and unimpaired by foreign influence, either civil or religious, as well as by home faction and home demagoguism; and believing that an American policy, religious, political, and commercial, necessary for the attainment of these ends, we shall observe and carry out in practice, the following principles:

1. That the suffrages of the American people for political offices, should not be given to any other than those born on our soil, and reared and matured under the influence of our institutions.

2. That no foreigner ought to be allowed to exercise the elective franchise, till he shall have resided within the United States a sufficient length of time to enable him to become acquainted with the principles and imbued with the spirit of our institutions, and until he shall have become thoroughly identified with the great interests of our country.

3. That whilst no obstacle should be interposed to the immigration of all foreigners of honest and industrious habits, and all privileges and immunities enjoyed by any native-born citizens of our country should be extended to all such immigrants, except that of participating in any of our political administrations; yet all legal means should be adopted to obstruct and prevent the immigration of the vicious and worthless, the criminal and pauper.

4. That the *American* doctrine of religious toleration, and entire absence of all proscription for opinion's sake, should be cherished as one of the very fundamental principles of our civil freedom, and that any sect or party which believes and maintains that any foreign power, religious or political, has the right to control the conscience or direct the conduct of a freeman, occupies a position which is totally at war with the principles of freedom of opinion, and which is mischievous in its tendency, and which principle, if carried into practice, would prove wholly destructive of our religious and civil liberty.

5. That the Bible in the hands of every free citizen is the only permanent basis of all true liberty and genuine equality.

6. That the intelligence of the people is necessary to the right use and the continuance of our liberties, civil and religious; hence the propriety and importance of the promotion and fostering of all means of moral and intellectual culture by some adequate and permanent provision for general education.

7. That the doctrine of availability, now so prevalent and controlling, in the nomination of candidates for office, in total disregard to all principles of right, of truth, and of justice, is essentially wrong, and should be by all good men condemned.

8. That, as a general rule, the same restrictions should be prescribed to the exercise of the power of removal from office, as are made necessary to be observed in the power of appointment thereto; and that executive influence and patronage should be scrupulously conferred and jealously guarded.

9. That the sovereignty of the States should be supreme in the exercise of all powers not expressly delegated to the federal government, and which may not be necessary and proper to carry out the powers so delegated, and that this principle should be observed and held sacred in all organizations of the American party.

10. That all sectarian intermeddling with politics or political institutions, coming from whatever source it may, should be promptly resisted by all such means as seem to be necessary and proper for this end.

11. That whilst the perpetuity of the present form of the federal government of the United States is actually necessary for the proper development of all the resources of this country, yet the principle of non-intervention, both on the part of the federal government and of the several States of the Union, in the municipal affairs of each other, is essential to peace and prosperity of our country, and to the well-being and permanence of our institutions, and at the same time the only reliable bond of brotherhood and union.

12. The red republicanism and licentious indulgence in the enjoyment of civil privileges, are as much to be feared and deprecated by all friends to well-regulated government and true liberty, as any of the forms of monarchy and despotism.

13. That the true interests and welfare of this country, the honor of this nation, the individual and private rights of its citizens, conspire to demand that all other questions arising from party organizations, or from any other source, should be held subordinate to and in practice made to yield to the great principles herein promulgated.

☞ **Our Georgetown Subscribers who do** not receive the paper regularly, will leave their name and address at Welch & Wilson's, Joseph F. Birch's, or Dr. Linthicum's. W. H. CALHOUN,
nov 15 No. 56, Jefferson street.

☞ **JOHN P. HALL, agent for the American** Organ, 7th Ward, No. 644 6th street south, between F and G. Persons who desire to subscribe for the paper will please leave their names and residence at Mr. Hall's, and Mr. Boswell's Drug Store, corner of 7th street and Virginia avenue.

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 enaction, 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* recognise 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 each 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 nought, 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 RULE THEIR COUNTRY!

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 all 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 of mind, yet chose not to propagate by coercions on either, as was in his almighty power to do; that the impious presumption of legislatures and rulers, civil as well as ecclesiastical, who, being themselves but fallible and uninspired men, 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 persuasive to righteousness, and is withdrawing from the ministry those temporal rewards, which, proceeding from an approbation of their personal conduct, are an additional incitement to earnest and unremitting labors for the instruction of mankind; that our civil rights have no dependence on our religious opinions more than our opinions in physics or geometry; that, therefore, the proscribing of 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 worldly honors, those who will externally profess and conform to it; that though, indeed, those are criminal who do not withstand such temptations, yet neither are those innocent who lay the bait in their way; that to suffer the civil magistrate 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 religious liberty, because, he being of course judge of that tendency, will make his opinions the rule 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 out into overt acts against peace and good order; and, finally, that truth is great, and will prevail if left to herself, that she is the proper and sufficient antagonist of error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons, free argument and debate, errors ceasing to be dangerous when it is permitted freely to combat them.

Be it, therefore, enacted by the General Assembly, That no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall he be enforced, restrained, molested, or burdened in his body or goods, nor shall he otherwise suffer on account of his religious opinions or belief, but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities.

And though we well know this Assembly, elected by the people for the ordinary purposes of legislation only, have no power to restrain the acts of succeeding assemblies, constituted with powers equal to our own; and that, therefore, to declare this act irrevocable would be of no effect in law; yet, we are free to declare, and do declare, that the rights hereby asserted are of the natural rights of mankind, and that if any act shall be hereafter passed to repeal the present, or to narrow its operations, such an act will be an infringement of natural right.

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 wit:

Whereas, a public meeting of citizens of Washington was held at Carusi's Saloon, on the 19th instant, upon a call made in and approved by the Executive organ, the proceedings of which, in the resolutions *said* to have been adopted at that meeting, 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 presses, with approbation; and whereas said resolutions, however dressed up in abstract professions of patriotism, assail principles dear 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 employment such officeholders as entertain those principles, thereby to perpetrate a ruthless proscription of both Whigs and Democrats for an honest difference of opinion: therefore—

Resolved, That mere professions of love to the constitution and to civil and religious freedom, when contradicted by actions, cannot deceive the sensible and vigilant guardians of American liberty, whose apprehensions have been excited at beholding the strides 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 overthrew 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 recognised exponents of the Roman Catholic Church in the United States, subversive of our republican institutions, which constitute aggressions of such a character that, if not now resisted, will lead, at no distant day, to the overthrew of the American Constitution and the complete establishment of despotism.

Resolved, That while, in the past 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 present crisis of danger to all that both parties hold dear we will bury every remembrance of past opposition, and "pledge to each other our lives, our fortunes, and our sacred honor" not to cease our exertions until our country shall be freed from the dangers that now menace it.

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 are based our glorious American principles—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 an established principle that intelligence and virtue are essential to the success of a free government.

Resolved, That while we welcome to our country the victims of tyranny from foreign lands, and offer them a place by our side under the shield of our constitution, we claim for Americans the right to govern their own country; and those who do not like our government have our hearty consent to go elsewhere in the pursuit of happiness.

Resolved, That the fourth resolution of the meeting at Carusi's Saloon, recommending to the President of the United States proscription of all officers of the federal government who may have thought fit to become members of the association of Know Knothings—a recommendation which, before its adoption, had been recognised and acted upon by the Executive of the United States—proposes an alarming and dangerous infraction of the principles of self-government, and calls for the prompt and decisive rebuke of all the free citizens of these United States, without distinction of party, sect, or creed.

Resolved, That every Protestant denomination in the United States maintains the constitutional principle of a separation of Church and State—in which principle many American Catholics sincerely concur, 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, both in Europe and America; the sad and ruinous effects of which, in the one, are seen in countless emigrants flying from its tyranny and misery to our own happy land, and in the other, in the ignorance and poverty of the masses, in the wealth and vices of the clergy, and in the ceaseless insurrections, massacres, and proverbial instability of our Southern sister Republics.

Resolved, That upon these principles we appeal from the opinions, whose proclamation has caused this meeting, to the people of the United States; and, although we might infer they are an exponent of executive feelings, from the official positions of those who controlled the proceedings, yet we will still hope that the President, who alone has the power, will arrest the proscription already begun of faithful office-holders, both Democrats and Whigs, for daring to entertain American and Protestant sentiments, and will reject the mercenary suggestion urged upon him by the fourth resolution of the meeting last week, as a covert scheme to gratify the appetite of office-seekers at the expense of many who zealously and efficiently aided in his elevation to power, and whose removal under existing circumstances will fix an indelible stain upon him as a man and as the President of the United States.

Resolved, That having seen the denunciations that almost daily issue from certain presses against the "fusionists" of the North, who are denounced as absorbed in "the traitorous factions" which distract those States, by which they are one after another being placed in opposition to the administration, we were astonished to hear the pressing invition in the second resolution of our opponents to men of all political opinions, without regard to their "political antecedents," to form a "fusion" with them in their future action—an invitation broad enough to include Garrison, Abby Kelly, and Fred Douglas, besides their coadjutors in the two houses of Congress.

Resolved, That we, too, appeal to all Americans who love the Union, which "must be preserved," and the constitution, which established and maintains it, and the rights of the States which compose it, and especially to the religious, the moral, and the order-loving classes, to unite with us in effecting the reforms necessary to the safety and prosperity of our country, believing, as we do, that it is high time the career of interested and unscrupulous demagogues should be checked, and the government be placed in the hands of men acquainted with its character and spirit, and who duly value its countless blessings.

And whereas we believe in the competency, ability, and right of American-born citizens to govern their own country; therefore

Resolved, That we will not vote for nor assist in elevating foreigners by birth to offices of trust, emolument, or honor under our government; nor will we vote for or assist in elevating to such offices any American-born citizens who recognise or hold themselves under any allegiance whatever to any foreign prince, potentate, power, or authority.

Resolved, That the naturalization laws ought to be totally repealed or materially altered, and the term of residence before admission to the rights of citizenship be extended to the period of twenty-one years.

PROSPECTUS
OF THE
"AMERICAN ORGAN."

A Daily and Weekly Paper, published in Washington City, D. C., by

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 *names*.

A *National Bank*, formerly an essential point of difference between rival parties, has *now* no advocates. A *Protective Tariff* for the *sake* of protection, which once divided parties and distracted our National Councils, has become obsolete, as a question of party policy, simply *because* a "*revenue tariff*" affords incidental protection to American Manufactures. A modification of the details of our present tariff system is all that is demanded by the most strenuous advocates of protection to American Industry.

The *distribution* of the proceeds 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 these conflicting opinions, 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 "graduation," and of a "surrender to the States" in which they lie, seems likely to withdraw the public lands from the arena of future party contests.

The *improvement of harbors and rivers* by congressional aid, on which political parties have hitherto differed at different times, has now become less a question of principle than of local and sectional contest; and it will doubtless be adjusted by the next Congress, upon that basis of liberality and justice demanded by the spirit 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 obsolete. What, then, remain as issues of any theoretical or practical importance between Whigs and Democrats? We know of none; and if these hitherto rival parties shall maintain their respective organizations, they will do so for the mere sake of the *spoils of power!*

But new 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 welfare of the country—and which issues must, 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 American people have spontaneously and simultaneously started the inquiry—"ARE NOT AMERICANS CAPABLE OF GOVERNING THEIR COUNTRY?" This inquiry is as universal as it is natural and pertinent. The *response* is being given in the thousands of associations springing up 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 will to administer their own Government, to protect the rights which they have inherited, and to perpetuate the freedom and independence of their native land!*

Shall we trace the *causes* of this spontaneous and universal uprising of the masses of our countrymen? The evils incident to the indiscriminate immigration of foreigners into our country—the consequences of permitting such immigrants to enjoy the right of suffrage—and the degrading effect of elevating foreigners to posts of honor and trust under our government; *all these* have been seen and known to our people for years past, and yet *until now*, with few exceptions, the American people have seemed to be blind to the progress of *foreignism* in the land. We need not, on the occasion of presenting this *circular prospectus* to the country, assign the *causes* for this sudden and general manifestation of the *purpose* of the American people to take the reins of government into their own hands; it is sufficient for the object we have now in view to *state* the undeniable and obvious fact that *such purpose exists.*

We now come forward to present to our fellow-citizens the mode and means of concentrating the opinions and of harmonising the action of those who are disposed to unite in the formation of an "*American party*," whose *purpose* shall be to find a *remedy for the manifold evils which have come upon us, and which are yearly increasing under the disastrous operation of our laws of naturalization!* We propose to establish, in conformity with the wishes of thousands of the citizens of this District, and of a large number of our friends in the different States, a daily and weekly paper, to be called

THE AMERICAN ORGAN.

The publication will commence on the 18th day of November daily, and on the 20th weekly.

A *cash capital*, amply sufficient to commence and to continue the enterprise, has been subscribed and secured to be advanced by a number of wealthy and influential gentlemen; and we are insured a daily circulation surpassing that of any paper now published in Washington city. The number of our weekly subscribers will depend upon the enthusiasm of our friends in the several States, but we have such assurances that we cannot doubt we shall commence with *many thousands;* and that a year will not transpire before our weekly list will be swelled to more than *one hundred thousand.*

Our position at the seat of the federal government, the centre of our political system, where all the representatives of the States, and of the people annually assemble, and where prominent men of all parties periodically sojourn for many months, is considered by us, and by our friends, as the most favorable one for the publication of the ORGAN OF THE AMERICAN PARTY; and if the most untiring devotion to the advocacy of the doctrines and policy of this party shall give us a claim to its *support*, we know we shall deserve, and we trust we shall receive it.

We cannot perhaps more distinctly and concisely define the basis on which the *American Organ* is established than by presenting the following extract, which we copy and adopt from an address of a former *President of the Missouri Native American Association*, and published at St. Louis in February, 1841, to wit:

"THE PERPETUATION OF AMERICAN FREEDOM IS OUR OBJECT, AMERICAN RIGHTS OUR MOTTO, AND THE AMERICAN PARTY OUR COGNOMEN."

Our position is thus defined. We shall advocate *such measures* as will in our judgment, if carried out, perpetuate our freedom and protect our native rights; nor shall we at any time deviate from the path of duty as the organ of the *American party*, and the advocate of *American rights.*

We shall neither sustain nor oppose any political measures on the ground that they emanate from a Democratic or from a Whig administration; but we shall discuss all political questions with the most perfect freedom from favor or prejudice, toward the present or any future administration. Keeping always in view the principles and purposes of the *American party*, we shall battle for those principles and purposes, while as an independent journal, we shall approve what we think is right and condemn what we think is wrong in the principles of all public men and of all political parties. The editor of the American Organ will be a Democrat of the school of Jefferson and Madison, progressive in his notions of public policy, yet consistent in his advocacy of the rights of the States.

No essay or editorial shall ever appear in the *American Organ*, the tendency of which would be to prejudice the rights or wound the feelings of the citizens of *any* of the States. So far as the influence of this paper shall extend, the constitutional rights of each, and of all the States, shall be maintained. *We hold that the institution of slavery belongs exclusively to those States in which it exists. Each of the States, for itself, has the sole and exclusive right to determine whether or not slavery shall exist within its borders. We shall therefore oppose all agitation of the question of slavery, either in Congress or out of it.*

The "*American Organ*" will advocate the *free and untrammelled* exercise of the rights of *conscience*, on all questions connected with *religious faith;* but it will, by all fair and respectful arguments, *oppose foreign domination over American citizens*, from whatever quarter it may approach, and as well in matters ecclesiastical as in matters political.

A synopsis of the proceedings of Congress during each session will be from day to day presented.

General and local news will be gathered and published, in order that our patrons may have a general knowledge of passing events.

The daily paper will be published every afternoon, (except Sundays,) and delivered to subscribers at 10 cents per week, or mailed to subscribers at $5 per year, payable in advance.

The weekly paper will be published every Monday morning, at $2 per year to single subscribers, payable in advance. Clubs of ten or more will be furnished at $1 50 each per year, (if sent to any one post office,) payable in advance.

Advertising is solicited, at the usual rates; and, as the *Organ* will have an extensive circulation, it will afford the most desirable medium in this respect.

Subscribers will please remit their subscriptions, on or before the 20th day of November, directed to "American Organ," Washington City, D. C.

nov 13—

GENERAL INFORMATION.

Almanac for the City of Washington.

THIS DAY

Sun rises..... 6 54 Length of day.....10 12
Sun sets..... 5 06
New moon 16th, 1.31 P. M. M. changes 23d, 12.17 P.M.

TRAVEL.

For Baltimore.

The cars leave daily at 6 and 8½ A. M., and 3 and 5 P. M.

For Alexandria.

The Washington and Alexandria boat leaves Page's Wharf, Seventh street, hourly. Fare five cts.

For Rockville.

The stage leaves every morning at 7 o'clock. Fare $1. Office, corner of D and 8th streets.

For Upper Marlboro'.

The stage leaves every morning at 7 o'clock. Fare $1 50. Office, northwest corner of D and 8th sts.

For Gordonsville.

The cars leave Alexandria daily, at 7½ o'clock, for Gordonsville and intermediate places.

For Richmond.

The boat leaves the wharf at the terminus of 12th street daily at 1 A. M., and 8 o'clock, P. M. Fare $5 50.

For Leesburg.

The stage leaves Tuesday, Thursday, and Saturday. Office, United States Hotel.

California Steamers.

The regular mail steamers leave New York on the 5th and 20th of each month. Persons desirous of writing from this city should mail their letters on the 3d and 18th of each month.

The Post Office.

The Northern and Eastern Mail is opened at 8 o'clock A. M., and half past 7 P. M.; closes at 4 P. M. and 9 P. M.

The Great Southern Mail is opened at 8 A. M., and closes at 6 P. M. The Southern Mail, as far South as Wilmington, North Carolina, arrives at half past 3 P. M., closes at 9 P. M.

The Northwestern Mail is open at half past 7 P. M., closes at 3 P. M.

The Western Mail is open at 8 o'clock A. M., closes at 3 P. M.

The Norfolk Mail arrives at 11 o'clock P. M., closes at 2 P. M., daily, except Sundays.

The California Mail, direct, closes here on the 3d and 18th of each month, at 2 P. M.

Warrenton Mail arrives at 11 A. M., closes at 10 A. M.

Warrenton Springs arrives at 11 A. M., closes at 10 A. M. and 9 P. M.

Rates of Postage:

Each half ounce, under 3,000 miles, prepaid, 3 cents; unpaid, 5 cents.

Each half ounce, over 3,000 miles, prepaid, 6 cents; unpaid, 10 cents.

All printed matter in general—anywhere in the United States:

First three ounces - - - 1 cent.
Each subsequent ounce - - 1 cent.

If not prepaid, double these rates.

But—

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Movements of Ocean Steamers.

NAMES.	LEAVES	FOR	DATE.
Atlantic.....	Liverpool....	New York.....	Jan. 27
Asia.....	Liverpool....	Boston.....	Feb. 3
N. Carolina...	Philadelphia..	Liverpool	Feb. 3
George Law...	New York ...	Aspinwall	Feb. 5
Black Warrior.	New York ...	Hav. and N. O..	Feb. 6
Pacific.....	New York ...	Liverpool	Feb. 7
Baltic.....	Liverpool....	New York.....	Feb. 10
Union.....	New York....	Havre.....	Feb. 10
Star of the West	"	San Juan, Nic..	Feb. 12
Africa.....	Boston.....	Liverpool.....	Feb. 14
City of Man'ter.	Liverpool....	Philadelphia ...	Feb. 14
Canada.....	Liverpool....	Boston.....	Feb. 17
Pacific.....	Liverpool....	New York.....	Feb. 24
Hermann.....	Southampton.	New York.....	Feb. 28

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nov 14 Agent.

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J. T. AUDLEY, Agent.
nov 30

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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, Har-cutting, Curling, Shampooing, and Hair Dying departments.

Also, to his Wigs, Scalps, and Toupees, which articles cannot be surpassed in the United States, and are always on hand, or made to order at short notice.

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In Furnishing Goods he has kid Gloves, white and colored; fashionable Cravats, Scarfs, Neck Ties; winter Gloves; Shirts, Suspenders, Stocks, pocket Handkerchiefs, 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—cod3m*

UNCURRENT MONEY AND LAND Warrants bought and sold; Drafts on all the principal cities sold to suit purchasers.

Highest rates paid for Trans-Alleghany Bank, Bank of Kanawha, Va., and Selden, Withers, & Co.'s notes.

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HAMILTON G. FANT,
No. 482 Penn. avenue, Washington, D. C.
nov 16—1y

WALL & STEPHENS,

PENNSYLVANIA Avenue, between 9th and 10th streets, have just received a large assortment of Cloths, Cassimers, and Vesting, which they will have made up to order in the most fashionable styles.

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Also on hand a good article of Cumberland, lump, and blacksmith Coal, with a quantity of oak and pine Wood, at regular prices.

Office corner of Seventh street and Mass. avenue.
jan 15—eo1m J. HUNSBERGER.

RALEIGH, N. C., Jan. 29, 1855.

DEAR SIR: A press of other business has delayed my concluding letter in review of Mr. Wise's manifesto against "Know-Nothings."

My last letter terminated at that point where Mr. W. had gotten through with what he seems to have regarded as an unanswerable argument. The remaining portion of his manifesto is in the style of *peroration*, and consists of mere generality and declamation. He says "Know-Nothingism is against the spirit of the Reformation, and of Protestantism." In speaking of the Reformation, he asks "what there was to reform?" and answers the question himself, by replying, "the secrets of Jesuitism, of the *auto da fe*, of the monasteries, and of the nunneries." Mr. Wise's history is just about as defective as his logic. The reformation had no reference to Jesuitism.

The Reformation commenced about the year 1520—the order of the Jesuits, founded by Loyola, was confirmed by a bull of Pope Paul III, in 1540, for the purpose mainly of counteracting the Reformation. Mr. W. is equally mistaken in supposing it was the *secresy* of monasteries and nunneries that aroused the indignation and resistance of Protestant Christendom. No Protestant in Germany in the sixteenth, or America in the nineteenth century, wishes or cares to interfere with the mere internal regulations, the mere ecclesiastical polity of the Romish Church, in its operations or influences upon its abject slaves and bigoted devotees. But it was because of the horrible excesses, the pampered idleness, fed and supported by the honest labor of others, the exemption of their inmates from the civil process of the law, their knavish hypocrisy, and beastly licentiousness. This it was, and not their privacy, that rendered the monasteries odious to the honest and toiling multitude.

As to the *nunneries*, it was not because of their lofty walls and barred gates against the intrusion of strangers; but because, as was said not long since by a fearless member of the British House of Commons, these nunneries are either prisons, where the young, the beautiful, and the confiding daughters of the land are incarcerated against their wills, and against the affections, tendencies, and aspirations of the female heart—or they are brothels, whose inmates become the unresisting and callous victims of priestly licentiousness and cunning. This it is, why the sight of these convent walls never fails to bring a frown upon the brow of every Protestant father and brother in the land.

Mr. Wise, in enumerating the horrors of Romanism, against which the Reformation protested, speaks of its "proscription, persecution, bigotry, intolerance, and shutting up the book of the world." Does Mr. Wise believe the doctrines and principles of the Romish Church less proscriptive, persecuting, bigoted, intolerant, now than they were at the Reformation? This he will hardly assert—for I defy him to point to any thing either in bull of Pope, or decree of Council, where that Church has ever relaxed any of its claims to universal obedience, or dogmas of blind and superstitious faith.

If, then, the alarming progress of that Church in numbers (as their own annual returns exhibit) shows cause to believe that, before the end of the century, they will number a majority of the voters of this country, is it not the part of wisdom to prepare for danger before it arrives? How can this be done? For the present, and until self-preservation imperatively demands it, power, proscription, and disabilities under the constitution and the law, is not proposed by the straitest sect of the "Know-Nothings." But, in the exercise of an *individual privilege*, which no one has a right to question, may they not protect themselves at the ballot-box, by guarding against an impending danger? And is self-defence of this kind, is standing "at guard" at the polls against "proscription, persecution, bigotry, and intolerance;" is this, I say, practicing these crimes in turn? Strange reasoning this!

When the law imposes the penalty of death for murder, is this committing the crime of murder in return? Certainly not. The policy of the law is not founded on retaliation or vengeance, but of safety to others, by rendering the offender powerless for the same mischief in future. And so in regard to the policy of the Know-Nothings. Their course is founded upon hatred to "proscription, persecution, bigotry, intolerance." It is not for the purpose of retaliating these wrongs on others, but of *preventing* their infliction on themselves; and that in the most quiet, peaceable, and inoffensive way known to the vindication of human rights—through the ballot-box. Being "forewarned," by the cruelties and