

# THE FELICIANA DEMOCRAT.

BY G. W. REESE.

THE CONSTITUTION.—STATE RIGHTS.

TERMS.—\$3 PER YEAR.

VOL. I.

CLINTON, LA. SATURDAY MORNING, JULY 21, 1855.

NO. 15.

## TERMS.

THE "FELICIANA DEMOCRAT" will be published every **WEDNESDAY AND SATURDAY**, at **THREE DOLLARS** per annum, payable in advance. Two copies will be furnished for **FIVE DOLLARS**. ADVERTISEMENTS inserted at One Dollar per square (TWELVE lines or less,) for the first insertion, and fifty cents for each subsequent one. The Fee for announcing a candidate for office will be **TEN DOLLARS**, payable in advance.

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I STILL continue to build all kinds of Pleasure Carriages, on the most approved plan, at the old stand, on the main street, running east from the Public Square.

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Personal attention given on all Burial occasions. a 28

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My terms are cash, or approved city acceptance. may 5

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SILVER SPOONS, tea and table, just received by je 9

## The Feliciana Democrat.

### RIGHTS OF NATURALIZED CITIZENS

National rights accrue in various ways, but the common ultimatum through which they arise in any important instance of national disagreement, is the institution of war. All national organizations are principally indebted to its influence for those radical rights which constitute their sovereignty. Accordingly, our revolutionary struggle settled upon our forefathers those rights for which they so nobly contended, and which was the issue in that memorable contest.

They fought the battles of the country, and conquered, and to them, and them alone, belong the honors and possessions of the contest. But at the close of the war of the revolution, even then, the territory comprised within our boundary, was an extensive and comparatively unoccupied domain, reaching from the great American Lakes on the North, to the St. Mary's on the South, and the Atlantic to the Mississippi East and West. To subdue this vast wilderness at an early period, this was one of the first objects of our ancestors, and an accession of numbers was therefore sought by means of the naturalization of foreigners, as the only practicable plan through which such a result could be accomplished. It became necessary for this purpose, in their estimation, to enjoy their hard earned rights in common with a foreign population, and at an early period in the history of our government, fundamental and statutory regulations were made, conferring upon aliens all the rights and immunities of an American citizen. Such being the fact, it is not easy to perceive that there is any difference between the rights of a native and foreign born-citizen.

But the exact nature and extent of the rights of a naturalized citizen, after having conformed to the laws upon the subject of aliens, is after all, a proper theme for the study and reflection of a class of persons who, unwittingly perhaps, would commit an outrage upon the rights of their neighbors.

It is believed that there is no substantial ground upon which to base the conclusion that their rights are in any manner inferior to our own. It probably never entered the minds of the lawmakers to confer upon them a moiety of rights; and the attempt to do so has never been made in issuing their certificates of citizenship by any court having jurisdiction in such cases. There is a set of politicians who are trying to enforce the doctrine that the naturalization of aliens is a subject belonging to the States, independent of the federal government; and if laws have been passed by any State under the same belief, it is not at all improbable that they may in some small degree trench upon that liberal scale of rights contemplated by the Constitution of the United States, and the statute laws passed under it. But it is not believed that any State has yet assumed so much power, and, further, such an assumption would be entirely unconstitutional. Therefore, it is deemed quite safe to regard Congress as the only party having legitimate authority to legislate upon this subject, and all court records in relation to this subject, existing by virtue of its enactments, are uniform in maintaining an equality of rights.

Viewing the subject in such a light, there is but little if any reason, for the indulgence in that malignity, recrimination and proscription of persons. Why are discriminations sought to be made prejudicial to their rights and repulsive to their feelings? Is it because they hold peculiar religious tenets, contrary to the more common Protestant faith, generally believed throughout the country? If so, let their persecutors go and read one of the wisest provisions contained in our Constitution, or that of any other country which refuses to identify the Church with the State. Will they dispute its wisdom? It is the opinion of the greatest men that have ever lived in this country, that it is one of the brightest evidences of consummate statesmanship bequeathed to us by our forefathers. Would they still, under the influence of an irascible hatred and intolerant bigotry, desire to obliterate it? Let them proceed in a legitimate manner towards their object, and when they have accomplished it in a fair way, it is time enough to deprive their neighbors of its benefits.

The position which our government holds is, that a citizen may hold that religious belief most agreeable to his conscience; and it is a principle worthy of imitation among individuals. To cherish a respect for the sentiments of your neighbor is no more than you claim from him in return, and no more in fact than is enjoined by precept in the Scriptures.

The Old Democratic test—"Is he capable, is he honest?"—is as efficient and comprehensive now as when first taught by the fathers of our government; and, if a candidate for office possesses these qualifications, it matters not what he believes in regard to those subjects natural irrelevant to the duties incumbent upon him in places of public trust, or where he was born; for, if he is capable, he will execute his office with ability, and, if he is honest, no motive can drive him from the obligations of his oath, to support the Constitution of the United States, and that of the States in which he may live.

### THE KNOW NOTHINGS ATTACKING THE METHODISTS.

The effect of that religious intolerance so strongly avowed by the Philadelphia Know Nothing Convention, and advocated by nearly every Know Nothing press in the Union, are now assuming a shape and a consistency which must cast terror in the heart of every conscientious Christian, of whatever denomination he may be. Since the hue and cry was first raised in this country against the encroaching spirit of Papacy and a crusade commenced against every Catholic of the land, we perceive that the spirit of persecution has been extended to other sects and that the Baptists were especially the objects of attack in the New England States. Resolutions were passed in many lodges, denouncing them unfit recipients of office, and unworthy of being considered, as Americans.

But now, it seems that the Methodist Church is to be subjected to serious assaults. We read from our files, that a fanatic by the name of Adams is delivering lectures in New York against the anti-republicanism of the Methodist Church, and that already he has gathered a large number of proselytes under his banner. His discourses seem to take well with the Know Nothings of that and the adjoining States, and promise an abundant harvest of religious intolerance and persecution. Of course Louisiana Know Nothings will say that they are not responsible for the perpetration of outrages beyond their State, and they are entirely opposed to such a system of warfare and fanaticism. But are they not, if not directly, at least indirectly, pulling together in the same boat with their intolerant allies of the Union? Are they not helping to build up a party which if successful, must eventually engulf every sentiment of morality, justice or equality? Are they not virtually assisting in propping up the falling fortunes of an organization which ostracizes them? We annex from the Atlanta Examiner the following sensible and forcible remarks upon this subject. The question is properly clinched.

In this, no one can fail to see an advance in that proscriptive policy, which, for religious opinion sake, would deprive one portion of our fellow-citizens of the privileges they now enjoy under the Constitution.—How far this spirit will spread, and how soon Baptists, Episcopalians, Presbyterians, or all of them, will be called upon to battle for their respective rights, God only knows. Revolutions, it is said, never go backwards, and unless the progress of Know Nothingism be stopped, a change in fundamental principles of our government will be made, which to all intents and purposes will be revolution. Already we have before us, in this charlatan of a lecturer, a sample of the first fruits, or what they will be, of that persecuting spirit which leads men to extremes, all over this land of Republicanism. And if our Methodist friends do not perceive, and resist it, a crusade will ere long be made against their church, which may kindle the spark into a blaze, which oceans may not suffice to quench, or patriotism subdue. "Be ye watchful," is a text that should be preached from often in these days of intolerance.

From the Louisiana Democrat.—  
We regret the defeat of Mr. ELGEE, for as a citizen of Louisiana, we have a share in whatever pertains to her glory or shame. We have ever had an honest pride in the Bench and Bar of our State, and have been proud to direct the attention of citizens of other States to great names which stand out in bold relief upon the record of the triumphs of Genius in our favored land. And since we obtained what we honestly believed would be an advantage—the power to elect Judges by the people—we have worked patiently, and faithfully to retain for our Bench the name it won in other and better days. In this we have never looked to the right or left in searching for men worthy that station, nor given the matter the slightest party consideration. We have supported gentlemen belonging to the Whig division, O. N. OGDEN and J. K. ELGEE Esqrs.—for the reason that we deemed them competent and their competitors incompetent.

For the same reason we gave our feeble aid to Judges Dunbar and Slidell, Democrats; and so long as the elective system has existence, we will follow this track, chalked out by our own hand and recognized by the Democracy of the State.

And now—may we be permitted to ask—what has been gained by the defeat of JOHN K. ELGEE? What object, personal or political, has been accomplished? Have the great mass of the Whigs of the State who constitute the Know Nothing organization, cut down a political opponent long a barricade in their path? Have these Whig Know Nothings given evidence that their blatherskite twaddle about a reform of existing abuses in the political world was not, and is not, a bold falsehood, the sole object and aim of which was and is to deceive the ignorant and disgrace their country in the eyes of the intelligent of every land?—Who among the high Priests of the great Fraud dare publish above his own signature the declaration that Mr. MERRICK is at all comparable with Mr. ELGEE for the office of Chief Justice? Not one, we venture to assert; and yet we have seen the slaves of these arch managers do their bidding with the bended obsequiousness of a Persian cat. Who among the three hundred Whigs of Rapide Parish who voted for Mr. MERRICK, knew that gentleman personally or by good or bad repute? We doubt whether five could be named; and yet they were seen moving heaven and earth to elect some one to them unknown, and to defeat a gentleman whose talents they have known and appreciated for half the ordinary period of human existence! And these men style themselves Reformers! They will prate about party abuses—cliques—the dictation of a few and the subservience of the many—the "wild hunt after office"—the necessity that demands the selection of the best and ablest men for ministerial office! "Father Abraham, what these Christians are!"

From the N. O. Courier.  
THE JUDICIAL ERMINE AND THE K. N.'S.—  
The Know Nothings are already beginning to brag that they have invaded the judicial ermine by the election of Mr. Merrick to the high office of Chief Justice of Louisiana. A Know Nothing paper published at Clinton, in East Feliciana, informs its readers that on the evening of the 3d instant, a number of persons belonging to that party, formed a procession, and waited upon Mr. Merrick at his residence in that town, where they saluted him on the news of his election. The Chief Justice addressed his friends in a short speech, and then they entered the house, where a collation awaited them. There was a good deal of spouting, toast-drinking and a glorification of all kinds. One individual vaunted the fact that the Judicial ermine was invaded by the Order of Know Nothings, and the sentiment was received not only without the reprehension which it merited but with approbation. Mr. Merrick, if his character has been correctly represented to us, is destitute of the erudition and professional attainments which are indispensable to the proper discharge of the high functions upon which he is about to enter. He is bound by oath to the observance of certain dogmas and the carrying into effect of certain measures, prescribed to him now or hereafter by a secret and irresponsible conclave of unknown individuals, however incompatible those dogmas and measures may be with the Constitution which he is sworn to support. To what are we doomed in this land that boasts her civil and religious freedom, and the responsibility of all men, no matter who or what or where they are, to known and equal rules of law? Which of his oaths will our future Chief Justice acknowledge as binding upon him in his judicial conduct? He is sworn to observe, support and maintain the Constitution of the United States, and that Constitution declares all men to be equal under the law, their rights and privileges being subject only to such differences and modifications as the law shall point out. The Judge's oath, which he has sworn in the secret conclave of the Know Nothings, creates a difference, unknown to the Constitution and the laws, between natives and persons born out of the United States—and the Know-Nothing oath which Judge Merrick has taken, obliges him to proscribe the professors of a certain religious faith, in direct contravention of his oath to support the Constitution.

How can an upright and honest man, who feels and recognizes the obligations and restraint of conscience and honor, look his fellow-citizens in the face, sitting on the bench of justice, under the influence and bound to the observance of oaths, so different and so opposite in their nature and tendency?

Be just, be honest, and earn respect.