THE FELICIANA DEMOCRAT.

BY G. W. REESE. THE CONSTITUTION.—STATE RIGHTS. TERMS.—$3 PER YEAR.

VOL. I. CLINTON, La. SATURDAY MORNING, JULY 28, 1855. NO. 16.

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.

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Together with a variety of other fine goods, warranted to be the articles *for which they are sold.*
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He has on hand a large assortment of superior well seasoned material, and all orders for work will be executed with promptness, and in a workmanklike manner.
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Thankful for the patronage and public confidence extended. I desire to retain and increase the same, by industry, promptness, fair prices, and good work, which will be guaranteed to stand.
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EAST SIDE PUBLIC SQUARE,—CLINTON, LA.
HAVE a full and complete assortment of every thing in their line. Their old customers and the public in general are requested to call. april 8

SILVER SPOONS, tea and table, just received by
je 9 NAUMAN & STRAUSS.

The Feliciana Democrat.

Speeches of Charles Derbigny and R. C. Wickliffe.

"Look on this picture; and then on this.'

Speech of Charles Derbigny, Know Nothing candidate for Governor, delivered at the Ratification Meeting, holden in Lafayette Square, N. O. on the evening of July 11, 1855.

"I thank you fellow citizens for your kind reception. I shall make a few remarks on the subject which has called us together. On the Fourth of July delegates from all the parishes in the State nominated candidates. The delegates were generally considered men of talents. I have some doubt whether they evinced much sagacity in the selection of one of the candidates. They placed at the head of the ticket an old man, of old principles and notions, and with all that, obstinate. That candidate is a complete old fogy, who is unwilling to progress. He believes that if progress is made in cutting up the Constitution we will all go to the devil. He is in favor of the Constitntion and the Union. He is opposed to higher law and is not acquainted with wire-pulling and log-rolling. He cannot speak one way and act another. He is in favor of light taxation, and the old man has many other queer notions. But I have said enough to show that he ought not to have been nominated. The balance of the ticket is good. It is composed of young and true men. Before concluding I will submit one piece of advice —cut off the head of the ticket if you do not want it to be sunk.

Speech of R. C. Wickliffe, delivered at the Democratic Ratification Meeting, holden on Canal street, N. O., on the evening of July 19, 1865.

FELLOW-CITIZENS:—Never before having appeared in presence of so vast an assemblage as that which I now see before me, it is with feelings of no ordinary embarrassment that I address you: yet that shout of wild enthusiasm which fills the air, and makes the welkin ring, brings assurance that you are ready to unite with me in striking a blow for the salvation of civil and religious liberty. The principles of the party I have the honor to represent, address themselves to every American. They are inscribed on every page of our country's history, they were born of the American revolution, and the declaration of American independence stamped them on the American heart. We are now called upon to maintain and defend them; and here in this great city of New Orleans, let the campaign open and the fight commence. The party which is opposed to us nominated its candidates, and presented a platform of its principles, and by that platform it declares itself ready to stand or fall. So let it be. We are also ready to stand or fall by our principles, whose virtue and whose truth have so often received the endorsement of the American people.

I have not the honor of a personal acquaintance with my immediate competitor; but I am told and I believe that he is a chivalrous and accomplished gentleman.—It will be my pleasure throughont this contest to extend to him all the consideration and the courtesy which are due from one gentleman to another.

It cannot be expected at this early stage of the discussion, I should enter into an elaborate discussion of the principles of the Know Nothing party. I shall reserve that for a future occasion, when I expect to meet you again, and when I hope, after having traversed the State in behalf of the great cruse in which we are engaged, to be able to report to you that the fires of Democracy are blazing brightly from every hill top and in every valley.

I do not know when the Know Nothing party first appeared in our State. The nature of its organization does not permit us to obtain accurate information on that point. All that we know is that it came like a thief, in the dark, and that as soon as it lifted its head into the light, it was assailed by the old Democratic party, and thank God, by some of the brightest ornaments of the old Whig party. The features by which it is characterized instantly betrayed its origin. Its religious proscription, its fanatical hatred of foreigners, its anti-American tendencies were enough to show that it was born near the spot which the Hartford Convention has rendered infamous. Their blind hatred of foreigners, and their fanatical opposition to the Catholic religion they excuse and justify by telling us that they are opposed to foreign influence. The sincerity of this declaration is illustrated by the zeal they display in trying to get every vote for their party, whether it be the vote of a native or an adopted citizen. They tell us also that they have no religious test; that they do not war on any religion. But I tell you that the Louisiana Know Nothings sent delegates to the Convention at Cincinnati, and that those delegates were refused admittance because there was a religious test which excluded them. The Know Nothings of this State afterwards sent delegates to the Grand Council at Philadelphia, and there likewise they were rejected on account of the same religious test. Thus Louisiana stands alone in the Know Nothing party—an orphan whom no body will acknowledge. Twice has religious proscription been exercised upon her—twice have her delegates been excluded from Know Nothing Conventions. It is indeed a sad, and a strange spectacle, in the nineteenth century, and in a free country to behold delegates to a political convention, begging and imploring admittance, and yet rejected on account of their religious opinions. And this is the party we are invited to join—this is the party which boasts of its Americanism.

It is not long since the Grand Council of Know Nothings assembled in the city of Philadelphia, and thence promulgated what they call a platform of principles. And what is that platform? Why, it acknowledges the existence of a Supreme Being and opposes the Catholic religion on account of what it calls the aggressive tendencies of the Catholic Church. In relation to the vital subject of slavery, the Know Nothings have presented a platform on which you, as Southern men, cannot stand. In regard to religion the eighth article in that platform says:

"Resistance to the aggressive policy and corrupting tendencies of the Roman Catholic Church in our country by the advancement to all political stations—executive, legislative, judicial or diplomatic—of those only who do not hold civil allegiance, directly or indirectly, to any foreign power, whether civil or eclesiastical, and who are Americans by birth, education and training —thus fulfilling the maxim," AMERICANS ONLY SHALL GOVERN AMERICA."

Here, then, we perceive a systematic assault upon the Catholic Church and its votaries. But the Louisiana Catholics say that they make no assault on the Catholic religion—that they have repudiated this proscriptive feature of the national creed. To test the correctness of this assertion, let me call your attention to the Louisiana platform. I will show that in spite of their declarations to the contrary, they do proscribe Catholics. They approve, by their ninth article, the whole of the Philadelphia platform; they even approve of the principles of the eighth article, and only reject the *application of that principle* to American Catholics. And why do they make this exception? They were ostracised by the Know Nothings of the North; they could not get into the Cincinnati or the Philadelphia Conventions, and having no hope any where else, they are compelled to resort to the Catholic vote of Louisiana. And what is their position on the slavery question? It is well known that whenever the Democratic party met in Convention, it has always taken high ground on that subject. It has always proclaimed its attachment to the great doctrines of State rights, and has ever defended the South against the assaults of her enemies. The Know-Nothing Convention, on the other hand, by expressly pretermitting any expression of opinion on the right of Congress to establish or prohibit slavery in the Territories, left the question open, and suffers the rights of the South to be submitted to the will of a majority, which binds the minority to obedience, by secret oaths and obligations.

As I have said, fellow-citizens, it is no time now for me to discuss the question at issue. This is but the commencement of the fight. I will be back among you before the ides of November bearing with me good tidings of great joy. Let the Democratic party but do its duty and all will go well. Let it bring all its strength to the polls, and see that every voter is protected in the exercise of his legal and constitutional rights. Let them not succumb to that party which would tear down the monument that gratitude has erected to Kosciusko; which would destroy the shaft that in Savannah stands in the noonday sun, as a tribute to the memory of Pulaski; and that would cross the blue ocean and exhume the honored dust of Lafayette, forgetful that the plains of Brandywine were once moistened with his blood. Let us remember that in our time of need, generous and high souled foreigners have ever been ready to rush to our assistance; that every battle field, from Bunker Hill to Mexico, is fertilized with their blood. I tell the Know Nothing party they have a battle to fight they do not understand. They are making an assault on Sevastopol.

And, now, I have but one word more to say, though I wish I had the voice and the strength to speak to you for a week.—I call on you as American citizens to protect the Constitution, and to stand by the principles of the declaration of American independence. You owe it to your children, and your children's children, to transmit to them, unimpaired the rich legacy of freedom that your forefathers have transmitted to you. And when there can be found a wretch so base as to lay a sacrilegious hand upon them, if there be in the heavens one blaze of lightning more intense, if there be one thunderbolt more powerful than another, may it fall and crush him to his mother earth.

From the Southern Star.

Masonry and Know Nothingism.

MR. EDITOR;—The proscriptive and intolerant doctrines promulgated by the order yclept, in the parlance of the times, "Know Nothingism" is suggestive of some reflections to which I have, as yet, seen no allusion.

I allude to the relation which the Know Nothing doctrines bear to Masonry, in its teaching, precepts, injunctions, &c. I know of my knowledge that you are not a Mason, unless recently made one, and as such, I shall not expect you to discuss this subject at length, but I hope that by giving this short communication a place in your paper —opinions may be elicited by pens capable of doing this subject justice, and which will admonish all good and true Masons to beware, least they falsify the teachings and precepts of Masonry, men who in the political relation, would proscribe and ostracise those whose place of nativity and religious creed should be different from their own.

How very paradoxical the teachings of Masonry and the 'Know Nothing' creed! Though all the steps and gradations of Masonry, from the entered 'apprentice' to the Royal Arch degree, the recipient of Masonic instruction is expressly assured that this inception and progression in Masonry shall not disturb the relation he bears to God, his family, his country, or society. On the contrary, he is expressly told that in the step he is about to assume—he may worship God as he sees fit and proper—he may entertain whatever political creed he chooses —he is not asked where he was born: In a word, Masonry inculcates the largest liberty of conscience in all matters of religion, and proclaims a universality of brotherhood, co-extensive with the world of mankind.

Masonry knows no distinction on account of birth-place—it regards no religion peculiarly or especially, and it alone teaches and requires the belief of a Supreme Ruler of the Universe—consequently she embraces into one common brotherhood, the Jew, Mahomedan and Christian. It has been beautifully said that:

"Masonry is cosmopolitan: she requires for her votaries to be of no particular tongue, nation or sect. She opens her portals for all, if they be but worthy and well qualified.

"She asks not for any special dialect.—She but teaches and requires that universal language which is used wherever its influence is diffused. There are no laws of naturalization in Masonry; its demand only is to be 'good and true.'"

I appeal to every Mason, if what I have said is not true. Then is it not hypocrisy lying and a base libel upon Masonry, to proscribe a man at the *ballot box* for his birth, and his religion, and then bring him to our bosom in a Mason's Lodge? Reason, sense justice, age, *religion*, answer yes!

The defeat of Democracy is by far the least of the evils which Know Nothingism threatens to entail upon the country. Democracy has experienced temporary defeat through the influence of intrigue and humbuggery, but the "sober second thought" has always been competent to the task of the re-establishment of the justice of its principles and the supremacy of its rule. The old man after a temporary repose, wakes up to a vigorous and exhilerating rejuvenescence. The beauty, harmony and efficiency of its principles, are illustrated and made manifest by the contrast of its opposite—hence there is, but little to fear in this aspect of Know-Nothingism, but it is to the *religious* feature of the proscriptive creed we are to look for the impending danger. There is no concealing the fact that the denial of the freedom of conscience, which Know Nothingism inculcates, is destined, if persisted it, to disturb the whole fabric upon which society rests. Every ramification, phase and form of human association and organization, must be more or less convulsed by the application and enforcement of a rule which denies to men the right to worship God according to the dictates of conscience.

If it is right to deny men this right at