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BY G. W. REESE.

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The Feliciana Democrat.

LETTER FROM PRESIDENT LONG-STREET, TO THE METHODIST CHURCH SOUTH

Origin of Know Nothingism—Its prejudicial bearing upon the Wealth and Strength of the Country.

In my address to the Preachers of the Methodist Church, I have shown, that if all the foreigners who come to this country were both Catholics and paupers and that if they all voted to a man under the dictation of the pope, still Know Nothingism is not the remedy for these evils; and if it were, it is a remedy with which Methodist Preachers should have nothing to do. Thus far I have discussed the subject, under concessions, which confined me within a circle so narrow, that its circumference almost touched its centre. I am now to present it in its proper light; from whence it will appear that no Christian, no patriot should attach himself to the "American party." Hitherto I have not called it by that name; 1st, because that it is not its baptismal name; and 2d, because it designates no attribute that belongs to it. But as conciliation is my object, and the Know Nothings are over sensitive at this moment, I will compromise matters, and call it by one name or the other, as may for the time being, seem most appropriate for the occasion. And here let me remark, once for all, that I know there are good men and true attached to the American party; that they joined it from good motives, and with the honest design of promoting the interest of the country. To such, I can only say, that whatever may be found in my remarks that savors of bitterness, is not intended for them. But for the Order—the organization—its projectors, its mode of operation, and many of its votaries, I have no respect, nor do they deserve any. Of these I shall speak according to my estimation of their deserts. It is their privilege to recriminate and if the good and virtuous will stand aside from the conflict very well; they will not be touched save by implication, which at times, it will be impossible to avoid. But if they will thrust themselves into the contest, as some of them have already done, they must share the fate of their allies. I shall not withhold or avert a single shaft out of courtesy or kindness to them. Of all the parties ever conjured up in this land of party legerdemain, this is the only one that ever exacted respect from its opponents, by reason of the wise and good that belonged to it—respect, I mean, such as would be due to these men in the private circle. This is what the Know Nothings demand; and that, too, when they are begriming men whose characters have stood above reproach longer than they have stood upon the face of the earth. While they are exacting so much, let them extend a little indulgence to one who verily believes that they are sapping the foundations of the Government—who began to write when one prediction of his concerning it remained to be fulfilled; and who writes now when it is entirely and lamentably fulfilled, who uttered his prediction, when the party had not even a name—when he did not believe there was a member of it within five hundred miles of the State of Mississippi, and when the wisest of five hundred men who heard him, regarded it as little more than Commencement declamation.

The origin of Know Nothingism seems to be a mystery to every body. Even the most erudite of the order can shed no light upon it. I think I can trace it to its cause, if not to its author. Whether I be right or wrong, our reflections will lead us to one of the most beautiful morals that was ever addressed to a self-ruling people. It was not until the year 1846 that Massachusetts abolitionism got completely beside itself. Up to this period it had been held in check by the gravity, decency and self-respect of the more recently inculcated of its victims, and the yet remaining, but fast decaying soundness of public opinion in that state. But in this and the succeeding year, it reached its grand climacteric, and loomed out in all its hideous deformity. It threw off all decency, all self-respect, all decorum, all patriotism, all regard for public opinion, all principle. In January, 1847, there was a grand meeting of the Anti-slavery Society in Boston, headed by a President, twenty-six Vice Presidents, (Caroline Weston being one) two Secretaries, one Auditor, and twelve counsellors—three of them women, whose names for the honor of the sex, and as being next in rank to Vice President Caroline Weston, I will record, Maria Weston Chapman, Eliza Lee Follen, and Anna Warren Weston. In this meeting, almost every county in Massachusetts, if not every one was represented. To this august assembly, the Board of

Managers presented a report which opens a complaint against the "slave power," of course. It then proceeds to the Mexican war, in regard to which it holds this language: "We fear that the vastly greater resources of the United States for the supply of men and money, will sooner or later extort from their weaker neighbor their own terms of peace. This event must be deprecated by every lover of humanity, of justice, and of freedom. Every good and humane man must earnestly hope that success may attend upon that power which is striving to remove from its soil a piratical horde of banditti."

Adverting to the Wilmot proviso, the report proceeds: "Slavery must, of necessity be triumphant, &c.—there is no remedy but revolution—a revolution beginning like all such, in the hearts and minds of men, but manifested in due time in the disruption of the Union, in the overthrow of our present deceptive constitution." Speaking of the State it says, "her real prosperity and true honor can only be secured by the blow that shall sever the bond of the existing Union." Much more of the same sort; in the course of which General Taylor, is called the slave-holding leader of our national banditti, engaged in piratical incursion into Mexico; and then the report continues: "The anti-slavery history of England has been unusually full of various incidents during the past year. The formation of the anti-slavery league, the Evangelical Alliance, the visit of Mr. Garrison, (to England,) the extensive agitation of the slavery question by his means, assisted by Mr. Thompson" (Englishman) "and the American abolitionists—have made the last year" ('46; remember) "one of extraordinary animation and interest. We believe that we could never boast of a larger and more devoted band of faithful friends in the mother country than we now possess. We have received elegant gifts from a multitude of other places, (London, Bristol, &c.) and are thus put in communication with new efficient friends."

The report proceeds: "The conflict between the abolitionists of Scotland, and the Free Church in the matter of blood money, has been carried on with even more vigor during the past year than ever before."

And again: "The Irish contributions to the Bazaar, like those we have just enumerated, were of increased amount in quantity, elegance and value. We accept this annual increase of the tribute paid to the image of God in chains, whose dungeon is this broad land, as a grateful evidence of an increasing and spreading sympathy with universal Humanity." ("I hang on Massachusetts—I cannot give up Massachusetts," said Crane of Virginia, in the Philadelphia Convention! What a Virginian!

Thus we have it openly avowed in Boston that there is an organized conspiracy between Great Britain and Ireland, and the abolitionists of Massachusetts, to overthrow this Government. And now for the moral.

In 1845, I cannot find any account taken of the number of paupers who came into Massachusetts from abroad in that year, whence I conclude that there were none, or that the number was very small. Let Massachusetts speak for herself, as to the following years:

1846. "The whole number of persons relieved as paupers was, 15,261; of whom 7022 were State paupers, and 7850 town paupers. Of the State paupers, 4411 were foreigners; and of these 3834 were from England and Ireland. 722 foreigners have come to the state this year."

1847. "The whole number of persons relieved, &c. &c., 18,717; 7950 town paupers; 9005 State. Of the last, 7035 were foreigners, and of this number 6383 were natives of England and Ireland. 2501 foreign paupers have come into the state this year."

1848. "The number relieved, &c. &c., 18,673; town 7166; State 9531. Of state 7413 were foreigners, of whom 6707 were natives of England and Ireland. 1494 foreign paupers came into the state this year."

1849. "The number, &c., 24,892; town 8381; State 14,083. Of the last, 10,253 foreigners; of whom 9128 were natives of England and Ireland. 3043 foreign paupers came into the state this year."

1850. "The number &c., 25,981; town 7900; State 16,058. Of last, 12,334 were foreigners; and of this number 10,816 were natives of England and Ireland. 1891 foreign paupers came into the state this year."

1851. The number, &c., 27,650; town 8493; State 16,154. Of last 12,940 were foreigners, and of these 11,905 were natives of England and Ireland. 2000 foreign paupers came into the state this year."

1852. "The number &c., 27,737; town 8235; State 14,388. Of these 11,321 were foreigners. 9788 natives of England and

Ireland. 1500 paupers came into the state this year."

1853. "Number, &c., 26,414; town 8008; State 14,831, of these 11,874 were foreigners, of whom 10,014 were natives of England and Ireland. 1134 foreign paupers came into the state this year."

And this brings us to the natal day of Know Nothingism. Early in 1854 perhaps at the close of 1853, it was born deaf and dumb in Massachusetts. Why, we will see presently. According to Chickering, in 1840 the foreign population in Massachusetts was but 472 per cent, of the whole population of the state. In 1850, it was 20 20 of the whole population—more than a fifth. In 1830, it was but 1 58 of the whole population. Now, what could have poured such a flood of emigrants into Massachusetts (the most sterile and thickly settled state in the Union,) between the years 1840 and 1850? Why such a vast disproportion from England and Ireland? Did they come to sustain her in her efforts to overthrow the Government? Or did they come from the impression that all her feelings and sympathies were in unison with their own? No matter which; never was there a more just retribution for fanatical madness than this. The burden is not half told. Her criminals, her deaf and dumb, her insane, are in like proportion, and settled upon her an expense which is absolutely astounding. Foreigners are a growing fungus upon her that would waste her away, if it cannot be removed. But how is it to be removed? Shall she use up the contributions of her confederates, and then cut their acquaintance and drive them off? That would be disgraceful even to her. She has not borne up under the growing evil long and heroically; shall she bear it forever? That is impossible.—Well may she abhor foreigners. Now know nothingism is the very remedy for her.—Form a secret society against them—swear the members that they will not disclose their names or deeds, and stab them in the dark. Bind Catholics to them, for popularity's sake, and put Temperance over them with like intent, and to sanctify the sacrifice, send out emissaries everywhere, some to preach in the street against Catholics, and others to work like the devil in Eden, upon the innocent and unsuspecting. Whisper this to the hater of Catholics and slavery; that, to the dreader of foreigners; and the other, to the lover of Temperance. Put on any face, promise anything, hold any language, to gather recruits; and when you have got them, swear them in by oaths so strong, that they cannot get out, or go counter to the will of Massachusetts and her abolition kith and kin at the north.—Thus get strength, kill off democrats, take the reins of Government, drive off allies, Southern and foreigners, kill off Catholics, and crush the "slave power, by turning loose the slave upon his master." Here, I take it, is the spawning, the poisoning, and the satanic aiming of Know Nothingism as it came from its mother. Had it adhered to its original darkness and muteness, it would have accomplished its end to the full, and the South would have been made accessory to her own undoing. Never was Abolitionism so silent, truculent, and seemingly national, as it has been since the birth of Know Nothingism. It would profess anything, swear anything, until the touchstone of slavery was applied to it, and then it showed its cloven foot, fled back to its den, and set up its natural howl louder than ever. How such men as Robert Breckenridge could ever have dreamed that Massachusetts and Virginia,—Abolitionists and slaveholders could be united into a national party, is to me, the great mystery of these mysterious times. Could oaths do it? Why, every officer in Massachusetts swears to support the constitution of the United States, and violates his oath without scruple or remorse. Every Senator and Representative of hers, in Congress does the same. Oh! it was the master scheme of Abolition iniquity to unite oath-defying and oath-respecting men of different latitudes, in bonds indissoluble save at the will of the first! Heavens and earth! upon what precipice has the South stood for a twelve month past! Look how perfectly every thing tallies with these revelations. Wherever Know Nothingism has triumphed, the champions of the Constitution have fallen, and Abolitionism has gloated over them. Wherever it has usurped authority, it has nullified the constitution and laws of the Union, hustled off poor women and children of foreign birth, grabbed in the sacred edifices of Catholics, and made hostility to the south a condition for office. Hear me patiently, honest sons of the American party, and you will soon excuse me for "meddling with politics" this once. Bear with me a little while, ye patrons of the University, and

you will applaud the old "dotard" for flinging himself between your children and the American party.

One word more before I leave this head and then I have done with it. It is the darkness of night which brings out the lustre of the stars. So it is the darkness of a state that brings gloriously to view the noble of her sons. If Massachusetts has sunk herself to the foot of the sisterhood of states, those sons of hers who have stood by the Constitution and laws of the land, through long years of fanatical blustering, have placed themselves high above all the republicans of the Union. They have been tried by fire, and found pure. Immortal honor be their reward!

We now turn our attention to the policy of the war against foreigners.

It is not true that every immigrant is a pauper. It is not true, as I have supposed that a tenth, or even a twentieth of them are paupers. But let us suppose that the pauper immigrants, are to the thrifty, as 1 to 19. Then as we have seen, if the 19 brought into the country with them, nothing but their industry, it would be bad policy to exclude them. But they bring more. They bring talents in every department of science; many of them heavy mercantile capital; many the means of establishing themselves in the several pursuits; and almost all of them bring some money in their pockets. Every dollar that they bring with them is just so much wealth added to the country without labor. A thousand recently arrived in New York who brought with them over \$34,000. To be upon undisputed ground, we will suppose that each sound foreigner brings with him but the half of that sum—\$17,000. I put down the whole number of foreigners who have come to this country from 1787 to this date, (August, 1855,) at but 3,000,000.—From this number deduct the paupers, 157,894, and we have of sound 2,842,106, who have added to the actual capital of the country \$48,315,802, or \$710,526 per annum upon an average. Now the average expense of a pauper for a period of eight years in Massachusetts, is not quite a dollar a week. But compute it a dollar. The numbers of paupers who have come into the country is on an average 2,322 (round numbers.) Their expense per annum, is \$120,744. This amount subtracted from the sum brought into the country by the sound, leaves \$58,882 per annum clear gain to the country by immigration. In the year ending 30th September, 1848, there came to the United States from abroad by ship alone, 229,492. Of these, 2,968 were natives, leaving of foreigners 226,524. The males were to the females, in round numbers, as 136 to 93—the children under 15 years of age, 52,213. Deducting these last from the whole number, leaves 174,311. From this take the paupers, 9,174, and we have 165,137 capable of labor. I suppose their labor to be worth but ten cents per day over their support, and we have \$16,513 per day, or \$5,168,569 per annum excluding Sabbaths. Three millions of foreigners in 68 years, gives an average of 44,117 per annum. Now if all the foreigners who came to the country in 1848, (229,492) give \$5,168,569 nett per annum, what will 44,117 give per annum? Ans. \$993,593, or \$67,564,324 in 68 years. To the annual profits of labor (993,593) add the cash annually brought in, \$710,515, and we have \$1,704,110 nett profits of immigration per annum, or \$115,880,092 in 68 years, counting no interest or accumulations. Nearly all this wealth & industry goes north to be sure, and we gain by it only in the way of trade—in its enhancing the demand for our productions, and cheapening the articles which we get in exchange for them. Now what are we to think of the heads of the people, who would fling away this vast, and not half told treasure, to get rid of the pauperism that accompanies it? Nearly the whole of the pauperism falls on the North—the only burden which she has not managed to fling upon our shoulders. And we, good, easy souls, who have helped to burden ourselves with most of the expenses of the government for nearly forty years, are now moving, heaven and earth to relieve her of this petty charge! What a little the south does bear of it, falls almost exclusively upon Catholic Orleans; and upon the inhabitants of this city, Know Nothing opposition is expending its greatest force. How long will our people be duped, degraded, and impoverished by Yankee sophistry, daring, duplicity and cunning. Look what an arm of strength we are lopping off when we cut off foreigners. Their children are natives and as true to the country as any in the land. Who more gallant in war, or more orderly in peace, when let alone?—When the pandemonian tribe, from whom

[Remainder on last page.]