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JOSIAH MELVIN. Terms.

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RATES OF ADVERTISING

Cards of two lines, yearly, five dollars nted at a mass meeting of the citizens of shington, on the 27th day of September present the general sentiments of the erican party" in this city, and will doubtless be read with interest by the friends of

American principles throughout the country,

signation and alarm the assertion of princi-purposes, on the part of the recognised ex-of the Roman Catholic Church in the United subversive of our republican institutions, constitute aggressions of such a character not now resulted, will lead, at no distant day, verthrow of the American Constitution and

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 hand, and in the other, in the ignorance and poverty of the masses, in the wealth and vices of the clergy, and in the coaseless insurrections, massacres, and proverbial instability of our Southern sister Republics.

Resolved, That upon these principles we appeal from the opinious, whose proolamation 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 exponse of many who realously and efficiently aided in his elevation to power, and whose this meeting, to the people of the United Sisters of acceutive feeling. From the opinions, whose probamation has caused this meeting, to the people of the United Sisters of acceutive feeling. From the obligation of the people of the United Sisters of these who controlled the proceedings, yet was 'll still before the people of the United Sisters of these who controlled the proceedings, yet was 'll still before the people of the United Sisters of the Who controlled the proceedings, yet was 'll still before the people of the United Sisters of the Who controlled the proceedings, yet was 'll still before the people of the United Sisters of the Who controlled the proceedings, yet was 'll still before the people of the United Sisters of the United Sisters of the Who controlled the proceedings, yet was 'll still before the Controlled the proceeding and the Controlled Sisters of the United Sisters

PROSPECTUS

THE AMERICAN ORGAN.

The publication will commence on the 18th day of the fourth resolution of the meeting n, recommending to the President of a proscription of all officers of the set who may have thought fit to be the set who may have thought fit to be the set who may have thought fit to be the association of Kaow Knoth-middle of the association of Kaow Knoth-middle of the association of Kaow Knoth-middle of the set with the set will be a set insured a daily circulation surpassing that of any paper now published in Washington city. The number 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 center of our political system, where all the representatives of the States, and of the people annually assemble, and where prominent men of all partly assemble and on the 20th weekly and to continue the enterprise, has been subscribed and to continue the enterpr

asemble, 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 coasa of the American farty and if the most untring 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 expract, which we copy and adopt from an address of a former President of the Misecuri Natice American Association, and published at St. Louis in February, 1841, to wit:

A General Agency. WILLIAM T. SMITHSON & CO.,

WILLIAM T. SHITTHOON COUNTY WILLIAM TO A COUNTY WILL give particular and prompt attention to claims against the Departments of the Government and Congress.

We will also attend to the purchase and sale of Real Estate, the renting of Houses, and the collection of rents, the location of Land Warrants and Scrip and all other business appertaining to that of Genera Agents.

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These lots are very valuable, and, from the rapid improvements going forward on Capitol Hill, and the increase of population just in this neighborhood, they must become more and more valuable every year. Young men with small means would do well to invest their money in the purchase of these lots.

We also have for sale some very valuable property, building lots in Chicago, Illinois, which we will sell to great advantage to the purchaser.

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N. B.—Land Warrants and Land Scrip bought an nov 18—tf

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MOORE'S Improved Tricopherous—it is the
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For sale at J. B. MOORE'S, Chemist,

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TOVES, TIN-WARE, JAPAN-WARE,
No. 405, Seventh street, between H and I.—
The public are respectfully informed that the subscriber has on hand a full assortment of Stoves, Tin-ware,
Japun-ware, and fancy articles pertaining to his line
of business. He requests the citizens of the Northern
Liberties to give him a call, and to examine his stock,
believing that, if they shall do so, they will not go
elsewhere to make their purchases.
Repairing, in his branch of business, neatly and
promptly attended to.

nov 13—Im

J. F. HODGSON.

THE "KNOW-NOTHINGS."

We do not belong to this association, and "know nothing" of it except from common report. Our information may, therefore, be incorrect, or at least imperfect; but assuming that public opinion does justice to the views and purposes by which the association is actuated, we incline to the opinion that a stern necessity called it into existence, and requires its continuance.

cessity called it into existence, and requires its continuance.

It will be readily admitted that all secret societies are liable to be abused to bad purposes, and especially political organizations whose proceedings are secret, because they are not restrained by the wholesome check of public opinion; and hence the individual members are not so essentially controlled by regard to their reputation as they would be if what they propose to do was subjected to public animadversion. "Know-Nothingism" may, therefore, be an evil, or may become one of great magnitude by the abuse of power; but, on the other hand, it may, if directed by right motives, effect great good, and counteract evils of the greatest magnitude; and evils, too, for which we know no other remedy.

If we are rightly informed, the association has been got up to counteract the political influence of Romanism, by resisting the political elevation of foreigners. It does not propose to exclude from office or authority, legislative or executive, Romanists as such, but only foreigners. Yet, as the great body of Romanists, in this country, are emigrants from Europe, it cannot be denied that the exclusion of foreigners will necessarily affect the Roman Catholic Church more than other churches; and this

cannot be denied that the exclusion of foreigners will necessarily affect the Roman Catholic Church more than other churches; and this,

ers will necessarily affect the Roman Catholic Church more than other churches; and this, so far from being a political evil, may be shown to be necessary to the conservation and perpetuation of civil and religious liberty. And hence it may be asserted, with great propriety, that an organization such as the "Know-Nothings" constitute, is essential to the welfare of our country, as the only adequate means of counteracting Romanism; the most secret and the most formidable association that human ingenuity ever devised, and which, from its very nature is, and cannot cease to be, hostile to the principles of civil and religious liberty.

That the Roman Catholic Church is a secret society, directed by its hierarchy—absolutely controlled by its priesthood to a degree which has never been exercised by the leaders of any political party in this or any other country—is evident by its religious creed, and its practice everywhere. The confessional is a secret tribunal, before which every member of the church is required to make known, not only every immoral action, but every thought and purpose of the heart, upon pain of incurring the anathems of the church, which is equivalent to a sentence of eternal damnation. The secrecy of this tribunal is not only admitted by the church, but gloried in. Even the priest dare not reveal what is extracted from the penitent under the seal of confession, unless he be authorized to divulge it by church authority. This will not be denied, we presume: but

itent under the seal of confession, unless he be authorized to divulge it by church authority. This will not be denied, we presume; but this is not all. The priest is thus put in possession of secrets which enable him to hold his penitent under secret obligations which he dare not violate. The priest, as we have said, is bound to secrecy, but may be released by his superiors from the obligation, and always will be, as he always has been so released, when the good of the church requires it. The penitent must have been a very correct man in all his relations if his confession does not place him absolutely in the power of his priest, even in regard to his worldly interests; but in regard to his spiritual interests, his absolute dependence on his confessor is unquestionable. He has been taught to believe that priestly absolution is essential to his salvation, and what is still worse, that the validity and efficacy of this absolution depend upon the secret intention of the priest who administers, or pronounces it, so that if it be pronounced with all formality, and according to the established formula of the church, it is wholly unavailing unless the priest has a "right intention" in the exercise of his function.

The penitent is, therefore, wholly in the power of the priest: for although his confessor may be authorized to divulge it by church authority

The penitent is, therefore, wholly in the power of the priest; for, although his confessor may go through all the outward form of receiving his confession and giving absolution, yet he must be lost—forever lost—if his priest has not been so conciliated as to exercise a right intention in his own mind. This is the doctrine of the Church as laid down by the so-called holy infallible Gungel of Twent the localization. oly, infallible Council of Trent, the la

noily, infailule Council of Trent, the last cecu-menical council of the Roman Catholic Church. Now we put it to any man of reason and common sense, if you believed all this; if you believed the priest had all your eternal interests in his power—could send you to heaven or to hell, even while he administered the rites of the Church outwardly, by exercising or withholding a seret "right intention" in the administration of the sacraments, or the power of absolution—if you believed in these doctrines of the Church of Rome readd are in the countries. Church of Rome, would you incur the displea-sure of the priest for any earthly consideration? But if not, is not every Roman Catholic under the absolute control of a secret society, by con-siderations not only of a temporal, but of an

But it may be thought that no sensible man can believe all this! Yet if a man does not be an believe all this! Yet if a man does not believe it he is not a Roman Catholic at all; and
why any but such can go to confession, in a
country where no legal authority or political
advantages are made to depend upon going to
confession, we cannot divine. In Roman Catholic countries, where all social and political advantages are made to depend upon being in the
Church, and the being in the Church is made
to depend upon going to confession, at least
once a year, we can easily conceive how an
Atheist may be induced to conform to the requirement, as he believes in no future judgment
or accountability. But why even an Atheist
should profess to be a Catholic, and conform to
the requirements of the confessional in this
country, we cannot imagine, unless it be from
a desire to secure Catholic votes and influence
to aid his political aspirations.

Having, then, among us a very large secret

a desire to secure Catholic votes and influence to aid his political aspirations.

Having, then, among us a very large secret society, governed by a priesthood, who are believed by the members of the association to exercise by divine right the power to fix and determine their eternal destiny, and this priesthood itself being the subjects of a foreign pontiff, prince, and potentate, by what means can such influence be controlled but by a combination of its opponents? And how can such combination be effected but by association and organization? Will it be answered that Romanism, though a secret organization, is not a political one, and therefore does not require to be opposed by a political combination such as that of the "Know-Nothings?" To show this it will be necessary to prove that the secret organization of Romanism cannot be brought to bear upon politics, and political institutions; a position which contradicts all history and experience—all history, for the Pope himself has been an active agent in the political quarrels, intrigues, and wars of Europe; and insvery country where Romanism is dominant, it sustains despotism in the State by the very means it employs to perpetuate it in the Church. So potent is this ecclesiastical influence, that every struggle of the people for civil liberty has been prostrated by it, except where

the reformation overthrew Romanism, and gave the people the Bible. Napoleon the First succumbed to popery, and established it as the religion of France, with princely revenues and endowments. Louis Philippe assumed the protectorate of the Holy Roman Catholic Church, and compelled the helpless Tahitians to admit the Jesuits and French brandy. And now the Emperor, elected by the people of France, keeps a body of French troops in Rome to protect his "holiness" from the indignation of an oppressed, enslaved, and starving population. Where, we ask, has Romanism the ascendency in any country in which it ing population. Where, we ask, has Roman-ism the ascendency in any country in which it has not crushed out every feature and sem-blance of civil and religious liberty? But if this cannot be shown, is it not idle to contend that this systematic hostility to human rights is not inherent in the system, and will, if permitted, do the very same thing in our now free and happy country. Indeed, the purpose has been openly avowed by the papers of the Roman Catholic Church, which have kindly forewarned us that "whenever the Roman Catholics obtains as ufficient purposed." warned us that "whenever the Roman Catholics obtain a sufficient numerical majority of the population of the United States—as they are destined to do—there will be an end to civil and religious liberty;" that is, we shall be governed by the incumbent of St. Peter's chair, whoever he may chance to be. The oath of every Roman Catholic bishop and archbishop binds him to absolute and unquestioned obedience, not only to the present Pope, but to his successors, and to "oppose and persecute" all who do not submit to his authority.

Was it not time to take the alarm, and to

Was it not time to take the alarm, and to combine to resist the secret association which already threatened us with the loss of all that , and free Christians, hold dear on Yet the fact is, that even this did not earth? Yet the fact is, that even this did not produce any associate resistance or counteraction. We waited for some overt act of the Romish hierarchy to rouse us to opposition; and, encouraged by the ever-swelling tide of Romanist immigrants from abroad, the priesthood ventured to enter upon an opon field of combat, and everywhere assailed our public-school system of education. The first onset was, we think, in the city of New York, by Bishop Hughes himself, who applied to the city council for one-fifth of the annual amount of the school tax, for the education of Catholic children, alleging that the Bible, and other books offensive to the Catholic conscience, were read in the public schools. The council appointed a committee to visit the schools, and ascertain what books were read in the schools, appointed a committee to visit the schools, and ascertain what books were read in the schools, and whether there was really anything in them which could reasonably be objected to by any religious denomination. In the meantime, the public-school society had done much to appease the Romanists. They had blotted and defaced many of the books in use. Some whole pages were obliterated by being stamped with printers' ink, on other pages only paragraphs were expunged, and other pages were pasted together, thereby obliterating two pages at once.

The committee from the council entering upon their mission, most mischievously took it into their heads to visit the Roman Catholic free

their heads to visit the Roman Catholic free schools, which were of course under their exclusive management, and found there these same books without any obliterations whatever, whether by ink or paste, showing that the objection to them was a mere pretence, after all the professions made of conscientious scruples. But the committee found no Bible there. The Bible had long since been placed in the index expurgatorious, and was, therefore, a forbidden book to all Romanists, unless by special permission of the bishop. We have now a large collection of the expurgated books, and find that most of the passages obliterated are historical and indisputable. So that, in fact, the demand upon the public school society was to falsify history for the accommodation of the Romanists. We are sorry the society complied; their heads to visit the Roman Catholic fre Romanists. We are sorry the society complied; but it was done to appease, what they supposed to be, a conscientious uneasiness on the part of a denomination whose children, most of all, required the benefit of common free-school inrequired the benefit of common free-school in-struction. Nothing was gained, however, by the sacrifice; and as the bishop could not pre-vail on the council to grant him the money, he carried his grievances to the State Legislature. But neither could the General Assembly be per-suaded to let the bishop put his hand into the strong box; yet they did what was equiva-lent, going far toward destroying the best pub-lic-schools in the world. A law was enacted

had votes at the command of the bishop, and the politicians were in the market.

After this the opposition to the Bible in the public schools was carried into every part of the United States; and even where it succeeded it did not appease the Romanists. The sworn enemies of knowledge among the people, noth-ing short of the destruction of the whole sys-tem of common-school education could satisfy the Romish hierarchy. It was now that the "Know-Nothings" effected an organization, and aroused the people everywhere to a sense of "Know-Nothings" effected an organization, and aroused the people everywhere to a sense of their danger, and showed that this danger was imminent, notwithstanding the Romanists were in a minority; for the majority were divided into two great parties, each catering for the Catholic vote, which was ready everywhere, under the direction of the priesthood, to be cast in favor of whatever party would most favor the pretensions and claims of "Holy Mother Church." We conclude, therefore, that if secrute party associations are an evil, yet the or-ganization of the "Know-Nothings" is a neces-sary one—necessary to the salvation of the country from the despotic rule of the Romish hierarchy; to the preservation of our civil and

hierarchy; to the preservation of our civil and religious freedom, and hence should be not only tolerated but encouraged.

That the public safety cannot be entirely trusted to either of the great political parties is evident from reason and experience. Nor would any good arise from the destruction of these parties, and the substitution of new ones; for, while the contest is only between political parties, held together by the hope of public office or emolument, they will bid high for the influence of the Catholic priesthood. Any counteraction of this sinister influence must necessarily come from those who, rising above party ties

but to make good citizens. This object cannot be obtained without inculcating the doctrine of future retribution; and no book but the Bible does this by divine authority. No system of religion or ethics, not founded upon the Bible, can affect to teach of authority, or to enforce either doctrines or precepts with suitable sanctions. The Bible, then, is the only school-book which can be relied upon by the State to carry, out the great purpose of common-school education; and hence the State has a right to require the reading of it in the schools it maintains, without consulting the wishes of any sect or denomination.—N. Y. Christian Advocate.

KNOW-NOTHINGS AND KNOW-NOTH-INGISM.

However numerous the KnowNothings may be they are far less powerful than the principle they represent. Know-Nothingism is mightier and more influential than the Know-Nothings. The power wielded by the Know-Nothings, is like that of an enchanter, who, in himself, possesses no superiority over others; his wonders are not the result of his mere personal energies, but are wrought by the mighty charm he conjures with.

With an apparently narrow scope of detail, Know-Nothingism imbodies a comprehensiveness of principle that secures for it the approbation of a large section of the community. It appeals to the citizen's love of liberty; to the religious man's dislike to an overbearing and grasping priesthood, and to the independent man's desire to escape from the domination of party. To the first, it offers a limitation of the government of the republic to republicans; to the second, a restriction of the power now in the hands of men, who, instead of acting for themselves, are mere instruments in the hands of their spiritual teachers; and to the third, a complete subversion of the part.

publicans; to the second, a restriction of the power now in the hands of men, who, instead of acting for themselves, are mere instruments in the hands of their spiritual teachers; and to the third, a complete subversion of the party machinery which has now settled down a mere instrument of corruption. Where organization offers a set of principles that appeal to such powerful feelings, its triumphant success and rapid growth are certain.

As an instance of the comprehensiveness which we have attributed to Know-Nothingism, we may mention the fact that foreigners themselves are often found heartily supporting its principles; for, though they find themselves in some measure the objects of one part of the Know-Nothing disciplinary principles, they find more than an equivalent in some other portion of the same wide scope of policy. As a case in point, we will cite that of the editor of the Belmont (Ohio) Independent Star, who, though a Scotchman, says:

"We, unfortunately for ourselves, cannot be-

the Belmont (Ohio) Independent Star, who, though a Scotchman, says:

"We, unfortunately for ourselves, cannot belong to the Know-Nothings, for we are from the land of Burns and Wallace—we are a foreigner, and we have learned this much of their creed, that none but American-born citizens can belong to them; but if we cannot belong to them, but if we cannot belong to them, we know what we can do—we can vote for their candidate, if we can ascertain who he is; we can and will throw our influence with Protestantism against Popery. We may refer to this subject again when we find out a little more about them, but for the present we heartily bid them God speed in their good work."

To the attentive and intelligent observer of social and political movements, whatever may be his opinion of Know-Nothingism, it is evident the Know-Nothing organization is destined to change, in a degree, the relations, objects, and policy of parties. It is a whip in the hands of the people, with which the greedy harpies who have made a trade of politics, will be driven from places whose sacredness they have violated; as the dealers and money changers were driven from the Temple,—Cincinnate Columbian.

gers were driven from the Temple, nati Columbian.

I HAVE LOVED FOUR.

I HAVE LOVED FOUR.

The first one I loved! Oh, in what way can I describe how I loved him! How tell the delicious tremor that seized me when I heard his voice, or the happiness I experienced in looking at him, or the tender care I took to produce a smile on his lips? And yet I must confess he was ugly—very decidedly ugly. But he was my first love, the first being who had made my heart palpitate the whole day; who clothed my dreams with ever-smiling images; who opened to me an entirely new life; and from that time I comprehended no happiness which was not through him; no sentiments which were not for him; no duties I would not have sacrificed to him. Each of his by which the trustees were made elective, and the disinterested and able supervision of the public-school society was superseded in some of the wards by men of very little education—some could not even read, and kept grog-shops at that. If any one should inquire why the governor should recommend, and the Legislature enact such a measure, we reply the papists had votes at the command of the bishop, and the politicians were in the market. braids of my hair, happiness elevated my emotion towards heaven, for I then understood the enjoyment of the angels. Near him all other sentiments faded. What to me now were the bonds imposed by law or habit; what the pleasures of society, the triumphs of self-love? How many times, to remain near him, have I laid aside my festival ornaments, preferring his simple words to all the intoxicating praises of the world? How I loved to see my golden girdle bruised between his fingers, or the garland with which I had coquettishly decked my brow trampled beneath his feet. Oh! what for him should I not have demanded of heaven, and what affection could ever rival him in my soul? Notwithstanding, I must not tell it. A year of intoxication had scarcely passed when another sentiment invaded my heart. No power could oppose itself to the interest with which another being inspired me, an entire stranger, but whose candid expression awoke in me a thousand hopes. He had glorious eyes, from which I learned to draw the tenderness; and when he leaned his head on my bosom, when he murmured my name, like the first note of a new love song, I said to myself, "Here, also, is the happiness of loving." I welcomed this thought, it doubled my delight, and I loved them both! How in some time from this was found near me, oh! such a handsome fellow, with pale complexion and blue eyes, I dare hardly tell you.

That the public safety cannot be entirely trusted to either of the great political parties is evident from reason and experience. Nor would any good arise from the destruction of these parties, and the substitution of new ones; for, while the contest is only between political parties, held together by the hope of public office or emolument, they will bid high for the influence of the Catholic priesthood. Any counteraction of this sinister influence must necessarily ly come from those who, rising above party ties and compacts, make the counteraction of the secret society which threatens the public liberty an exclusive, all-governing principle, in the exercise of the right of suffrage.

The influence of the Romanists on our political men, even Protestants, is seen in the readiness some of them show to comply with the demand of the priesthood to exclude the Bible from our common schools. They affect to consider it as a question of conscience, and, if their reasoning is sound, they ought to exclude all religious teaching whatever; for no religious doctrine or moral precept can be taught which will meet no objections. We hold that the State has a right to make the Bible a schools book, with pale complexion and blue oves, I dare hardly tell you.

However, since my pen is vowed to truth, and my heart must here betray its secrets, I will confess that this passion was not solely one of those piquant episodes which glide across the heavens without disturbing their harmony. My young love took its place in my heart, and to keep him there I lavished my tenderest carries. I loved to follow the development of his first desires, to reap myself only the effects of his sensibility. I was now persuaded that he heart of a woman resembled a flower whose perfume is love, and that an affection the more but added another branch. Could I then resist the new sentiment that offered itself to me? And—I loved all three! Oh! if I could only surround in mystery the depth of my heart, this last weakness of my nature, if I could only storp at