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☞ Letters to the Editor must be post paid

North-Carolina Star

RALEIGH, N. C.

THURSDAY MORNING, JULY 19, 1855.

☞ We re-publish the letter of Brownson to Davis in the present issue, as in our absence the proof was not carefully read, and some important typographical errors crept in.

BEWARE OF FALSE CHARGES.—As the day of election approaches the wire workers and party tools of the Catholic Foreign party are setting afloat a thousand and one false rumors to prejudice the minds of the uninformed against the American party and its candidates. We warn the friends of the party to be on their guard against such monstrous and maliciously false rumors, and whenever and wherever they are circulated to give them a prompt and flat denial.

It has been stealthily circulated in certain parts of this District by the anti-Americans that Mr. Shepard, if elected to Congress, will use his influence to pass a law forbidding all persons who cannot read and write, the privilege of voting. The charge is so ridiculous that to all candid men it carries its own reputation on its face. It is a vile slander upon Mr. Shepard and the author of it deserves the contempt of all honest men. He has not come out and shown himself to the open day but, as we are informed, has chosen to throw a veil of mystery around its authorship, so as to conceal from the world the source from which it came.

We repeat, then, to the friends of the American party, be on your guard against such vile slanders; they will be started by the wholesale by the enemies of the party, and you must be ever ready to meet and repel any such foul calumnies.

LETTER OF JOHN WILSON.—We put left in this issue the able letter of this gentleman who lately been removed from the office of Commissioner of the Land Office, only because he had the manly independence to think for himself upon political affairs. It is conceded on all sides, that no man in the country was better qualified than Mr. Wilson for this important and responsible position. Yet because he dared to be a true American for no charge could be brought against his personal or official character, he is ruthlessly hurled from office by this tyrannical and persecuting Administration. The editor of Richmond National American comments as follows upon this removal:

"It was the good fortune of one of the Editors of this paper to know Mr. Wilson intimately—when associated with him in the public service, and rarely have we known a man of superior business capacity—of more generally acknowledged fidelity as an officer, or of more exalted worth and intelligence as a private individual. Commencing in an humble rank at the land office in early life, he advanced step by step, throughout numerous and intricate details until finally, by the superior discernment and imparcial favor of President Fillmore, he was placed at the head of that important Bureau. Suggest was his popularity in that station, especially with the citizens of the new States, when the present Executive paid his first official visit to Washington in March, 1853, and the pertinacious alarm of proscription first startled the public ear, there were distinguished Senators from the West and Northwest (Hon. Cass among the number) who made voluntary efforts in his behalf—and through them, probably, the executioner's axe was at that time arrested. Mr. Wilson may have then thought that the new President, who professed to be a Jeffersonian Democrat, would confine himself to the qualifications prescribed by Mr. Jefferson—"Is he honest?—Is he capable? Is he faithful to the Constitution?" But not so! Very soon it appeared that the statesman from Concord entertained very different views as to the true qualification requisite in a federal office-holder, and that they were very different from those furnished by Mr. Jefferson's tests. The new occupant of the throne had a new mission to execute. He had higher and holier work to perform than to tread in the vulgar footsteps of such men as Washington, Jefferson and Madison. An important issue had suddenly sprung up before the country! An issue in which foreignism and Romanism on one side, were arrayed against Native Americanism on the other. Early in the conflict the President, who was elected by a large majority of the people, embraced the former,—but the high and independent spirit of John Wilson could not hesitate, and he promptly gave his adhesion to the American cause. He was ready to sacrifice office and emolument, the reward of long tried and faithful services, to the conscientious and patriotic discharge of duty. He patiently bowed to the yoke and was crushed down by the *sic vobis* of official tyranny.

But even sympathy for John Wilson will be lost in the terrible and humiliating details of his letter, which show beyond the power of effective contradiction, that the foul spirit of Papal influence has made a serious lodgment in the inner courts of this Republic. We will not anticipate nor prejudge, but ask only that the letter itself may receive a calm, deliberate and impartial reading from every man, and even from every woman who claims to have a patriot's heart.—We think that with the pure and unsophisticated, there will be no hesitating in deciding.

OLD VIRGINIA.—It is stated that the official vote of Virginia has been received from all but fifteen counties, and counting the unofficial from these, Wise has a majority of 10,133. Is there another State in the Union, from which the official vote would not have been received ere this? The election came off on the 24th of May and we have heard from Europe, aye and the Crimea too, a half dozen times since.

☞ The Standard says that Maj. Wilder added to his reputation as a public speaker, by the discussion at Laws'. If he added to his reputation at all, it was that of being the worst used up man that ever attempted a discussion before a public audience. How many more such additions would it take to make him "a distinguished statesman?"

That rank Abolition paper, the New York Evening Journal, says that "it was as clear as sunlight, that whoever continues to act with the Know Nothing order, as a national party labors to promote the interests of slavery, and becomes a co-worker with Atchison, Stringfellow & Co." That is, whoever adopts the American platform engages to oppose the Abolitionists and put down agitation. We commend this view to Southern Democrats.—*Rich. Whig.*

FULLY EXPOSED!—Their eye-teeth are cut at last, they had to yield them up after many awful contortions of face. Brownson's letter sustaining the whole charge which the American party has preferred against the Romish Hierarchy, has been dragged out of them and they now stand exposed to the world as having attempted an outrageous fraud on the honest voters of this District! We do not wish the public to forget the history of this letter. At a discussion in Warren county between Messrs Shepherd and Branch, the former charged, that the papists claim for the Pope of Rome power in Temporal matters, or such control over the consciences of the members of his church, as is incompatible with and dangerous to the freedom of the State, and cited Brownson's Review—(the acknowledged organ of the Papacy in this country) to sustain his position. Mr. Branch in reply produced a paper in the form of a letter which he said would blow Mr. Shepard "sky high"—it was nothing less than an original letter from the veritable Mr. Brownson himself, addressed to a gentleman in Warren county. He read a paragraph or two towards the beginning of the letter, and contended that it amounted to a retraction of all the obnoxious doctrines which he had contended for in his Review. Mr. Branch folded up the letter with an air of triumph. But no, Mr. Shepard desired to see the letter—it was handed to him—he examined it, in his rejoinder to Mr. B. read, the *whole* letter, and so unequivocal and direct was the claim of power over the civil affairs of kingdoms asserted that Mr. B.'s adherents hung their heads in astonishment and chagrin. And how could it have been otherwise? Why did not Mr. Branch read the entire letter? Why did he attempt to keep back—to suppress that very part which convicted his clients, the papists, of the charge preferred against them? Did not Mr. Branch know the rule of law, that the whole of what a person says in a particular conversation, letter or document, should be taken into consideration to learn his meaning? Does he not know that other rule which declares that *suppressio veri* is equivalent to the *suggestio falsi*? Would Mr. Branch have continued to read "garbled extracts" from the letter had not Mr. Shepard exposed the *whole* of it? However this may have been, the next day in the discussion at Warrenton Mr. B. repudiated his own witness—denouncing both Brownson and his letter! To this Mr. S. very properly replied that he had no right to discredit his own witness. He had introduced him to prove that the American Party was *wrong* and he had proved that they were *right* and it might be very convenient to get rid of the proof by assailing him, but it would not do—he intended to hold Mr. B. and his party to what their friend, ally, and witness Brownson said, and called for the letter. He wanted Mr. B. to give him up the original letter or a copy and both were denied, but under the repeated demands which have been made for its publication, the letter has made its appearance! It was tight squeezing, but it had to come. It never would have seen the light if the friends of the American Party had been silent after the discussion at Warrenton—*never!* Let the letter be read and circulated. It is the evidence produced by the opposers of the American Party. It was written to an anti-American—called out by him—and given by him to his candidate to be used against us: but lo! out of their own mouths are they convicted of being the open and acknowledged defenders of the Papal power. The "Warrenton News" need not be alarmed. We shall not follow the example of Mr. Branch and "give garbled extracts from the letter," but "copy it entire," and as copied, it proves all we wish. Look at it! Can any man who reads mistake its meaning? Can such language as the following be misunderstood?

"The Pope is the proper authority to decide *for us*, whether the Constitution of this country *is or is not* repugnant to the laws of God. If he decides that it is not then I am bound in conscience to obey, &c."

What is this but the "Higher law" of Seward and Sumner? What is it but a surrender of the conscience and judgment as to the constitution and laws of the country, to the will and judgment of the Pope? Reverse the case. Suppose the Pope were to say that the Constitution or a law is repugnant to the law of God or the canons of the Church, would not Mr. Brownson and those who think with him be bound to obey the Pope and refuse obedience to that Constitution and law? Most assuredly they would! We ask again, should men avowing such doctrines be trusted with office under our Government? If so, then let the denunciation of Seward, Sumner and Parker cease, and let it be conceded that as they believe that a "higher law" than the Constitution, declares the Fugitive Slave law wrong, and against the law of God, they are not bound to obey it! Is the South prepared for such a doctrine? We warn our people against those who have become the apologists and defenders of such doctrines as are maintained by Brownson and his adherents. He is the leader and acknowledged organ of the Romish church in this country. He speaks from the record. Will the Protestants of North Carolina follow *him*? But to the letter. We have italicized parts of it to direct the readers attention to them. Here it is:

BOSTON, June 12, 1855.

My Dear Sir: I have received this moment yours of the 7th inst., with its enclosure. I am a little at a loss to determine what course to take. There are no numbers of my Review wherein I have maintained the civil authority of the Pope in this country, but as there are several numbers in which I have discussed the relations of the two orders—temporal and spiritual—I think I shall upon the whole best answer your wishes by sending them. I will therefore order my publisher to send you all the numbers for 1853 and 1854.

You will find in the articles entitled the "*Two Orders*," January, 1855, "*The Spiritual not for the Temporal*," April, and "*The Spiritual Supreme*," July, of the same year, the Statement of my doctrine on the subject; and in "*You Go too Far*," January, 1854, "*The Temporal Power of the Popes*," April, 1854, and "*Uncle Jack with his Nephew*," for October, of the same year, my explanations and defence of my doctrine.

May I ask you to read these articles in the order in which I have named them? If you will, although you will doubtless find much which, if a non-Catholic, you will object to, I am sure you will find no such doctrine as I am accused of holding. The subject I treat has been much obscured by controversy, and I am liable to misapprehension by those who have not studied it somewhat profoundly from the Catholic point of view. I treat the subject only under certain aspects and for Catholics, and many of the terms I use have in Catholic theology a technical sense, which those not familiar with that theology may misapprehend. I say this in excuse of those who have misrepresented me.

I claim (and never have claimed for the Pope, out of the Ecclesiastical States of which he is the temporal sovereign,) no temporal or civil jurisdiction, power, or authority, properly so called. The only power the Pope has in this country, is his power over Catholics as the spiritual head of the church. It is a purely spiritual power, and can be exercised only for a spiritual end, and even then only over Catholics, for the church does not judge those who are without.

In matters purely temporal, I, as a Catholic, owe no obedience to the Pope, because he has received from Jesus Christ no authority as a temporal sovereign over me. He cannot make or unmake the rights of the sovereign or the duties of the subject—abrogate the former or absolve from the latter.

Thus far all Catholics, whether the so-called ultra-Montanes or the so-called Gallicans are agreed. The dispute lies not here. All agree that the State is supreme and independent in its own order—that is to say, in the temporal order. *But what I maintain is, that the temporal order is not supreme and independent, but in the very nature of things subordinated to the spiritual, since the end of man—the end for which God made him, directs and governs him by his power in—its in the spiritual order, not in the temporal.*—Every man who believes any religion at all, whether Catholic or non-Catholic, does and must admit this; for it is only saying that we must obey God rather than man, and live for the Creator rather than the creature.—This premised, I think I can state to you in a few words the doctrine I do really hold.

Inasmuch as the temporal order is subordinated to the spiritual, it follows that the state is under the laws of justice, consequently the prince holds his powers as a trust, not as an indefeasible right, and therefore forfeits them when he abuses them, and loses his right to reign. This is the common doctrine held by all of us Americans, and all Catholic doctors teach and always have taught it. It lies at the foundation of all true liberty, and is the only doctrine that can ever justify resistance to the temporal powers. This right of resistance of power when it becomes tyrannical and oppressive, I take it for granted is held by every American.

But here is a difficulty. The Church, following the Holy Scriptures, makes civil allegiance a religious duty, and says with Saint Paul, Rom. xiii 1-2: "Let every soul be subject to the higher powers, for there is no power but from God.—Therefore, he that resisteth the power resisteth the ordinance of God, and they that resist purchase damnation to their selves." Here you see I am forbidden by the law of God to resist the power, and commanded, on peril of damnation, to obey. Here is my conscience bound to obedience, and my conscience as a Catholic can be released only by a declaration of my Church, as the divinely appointed director of conscience, that the prince by his tyranny and oppression has forfeited his right, fallen from his dignity, and ceased to reign. What I claim for the Pope, as visible head of the Church, is the power to release my conscience from this religious bond—to place me at liberty to resist the prince, become a tyrant. This is all I understand by the deposing power.

The power, itself, everybody, not a tyrant or a slave, asserts. The American Congress of 1776 asserted it, and deposed the right divine Third. *The only difference is, some give it to the people; some to the individual; and I claim it for the Church, and the Pope as head of the Church.*

The Pope does not in this exercise a civil power or jurisdiction, and it is called his temporal power only because it is a power exercised over temporal sovereigns, or in relation to the obligation of the subject to obey the prince. But even here the Catholic does not relieve from civil allegiance, for that the prince had forfeited his by tyranny. He releases the subject only from the spiritual or religious obligation, superadded by christianity to the civil, and this only in case of the Catholic conscience.

The Pope is the proper authority to decide for me whether the Constitution of our country is or is not repugnant to the laws of God. If he decides that it is not, as he has decided, then I am bound in conscience to obey every law made in accordance with it; and under no circumstances can he absolve me from my obligation to obey, or interfere with the administration of government under it, for the civil government is free to do according to its constitution whatever it pleases that is not repugnant to the laws of God, or to natural justice. That it is free to do more than that, I presume no man in this country will pretend.

I have made these remarks to aid you to understand the doctrine of the articles to which I have called your attention.

You are a stranger to me, but I take you to be a serious minded man, and a lover of truth and justice; as such I have addressed you. I have no doctrines or opinions that I wish to conceal.—I am a Catholic. As such, I aim to be true to my God, and to my fellow men.

I have the honor to be, your obedient servant,

O. A. BROWNSON.

HON J. DAVIS, Esq., Warrenton N. C.

THE N. C. RAILROAD.—Gov. Morehead has declined a re-election to the Presidency of this Company, and even to a seat in the Board of Directors (it being understood that he is about to turn his attention to improvements in another part of the State.) And Charles F. Fisher, Esq. of Salisbury, has been chosen to succeed him as President.

The annual meeting of the Stockholders, at which this change occurred, took place at Greensborough on Thursday last. Upwards of 100 stockholders were present, representing 7,229 shares. The following were the votes for the Directors on the part of the individual stockholders. Charles F. Fisher 6,259, Francis Fries 4,966, Alex McRae 4,844, Judge R. M. Saunders 4,424.

The present means of the Company, consisting of $400,000 in state Bonds, $94,150 will due from individual stockholders, &c., amount to $530,974 19.

The earnings of the road since it went into operation, Sept. 1854, have been $61,084 60; viz: freight $28,702 29; travel $28,161 11; mails $5,121 20.

Its expenditures for transportation, &c., $21,578 07. Net profit $40,306 53.

The work done for the company is of course not counted. It is hoped that the time is not far distant when the stock will pay 6 per cent.

We confirm the above facts from the Greensboro' Patriot.—*Pay. Observer.*

☞ AT LAST, the Standard has published Gen. Washington's Gouverneur Morris letter (which will be found in another column,) but works hard to explain it away. A "stumpy road to weed" that! He says that Gen. W. "was *right* in insisting that the army should not be brought under the control of foreign officers." Ah! Don't you know that if we had said that, we should have been charged with being "*hostile* to foreigners." If the army should not, as this letter has forced you to admit, (the position of the American party) why should the *civil* affairs of this country be "brought under the control of foreign officers." Upon what principle would you exclude them from the former and admit them to the latter?—Just give us a candid answer now, on this point, and no dodging.

The Standard says the Washington letter was denied because of its *style!* O, dear! Would it not be much better to come out and own up at once. It is precisely W's. style if he was remarkable for any style at all. Plain, direct, and *candid*. Would not the sentiments of such a letter, be more apt to call forth such a positive denial as you pose it, than the "style," lo! Come! come! We repeat, own up candidly, and say that Washington's testimony and advice seem flies while a few hundreds of foreigners view smiling, is against your party, so hereafter cease your attacks on us about "hostility to foreigners."

American Advocate.

LETTER FROM JOHN WILSON, ESQ.

WASHINGTON, July 3, 1855.

SIR: On the 27th ultimo I received from you a note advising me that my "appointment as Commissioner of the General Land Office" was thereby "revoked."

The organ of the administration, the "*Union's*" newspaper, announced to the world that the revocation or removal was "*solely on political grounds*" should be fully understood; and hence this communication.

Prior to your election to the Presidency of the United States, His Excellency Millard Fillmore, on the resignation of my predecessor, informed only, as he assured me, by a desire to promote the best interest of that branch of the service, appointed me Commissioner of the General Land Office.

Being a Whig I expected to be removed as soon after your inauguration as a suitable person could be selected to succeed me, and so stated to the honorable Secretary. In this I was disappointed, and hence so far as you are concerned, Whiggery was not considered a sufficient cause for my removal. No process of reasoning, however, is required to ascertain that cause: you were pleased to advise me of it, and to assure me, that the duties of my office had been discharged with such ability, impartiality, and promptitude, that nothing but the fact that I had attached myself to the American or Know-Nothing party, could induce you to take that action; that it taken it would be with a deep regret, but you did not see how you could do otherwise, with a due regard to the interest of the great Democratic or Union party. To a correct understanding of your action, and the reason for it, becomes necessary to consider the origin, principles, and objects of the American party, and wherein a connexion with it could minister against the interest of "the Democratic or Union party," so as to render such connexion a moral political offence, in your estimation.

First, then, *as to the origin of the American party.*

True patriots of all parties, who earnestly desired the welfare of our country, and the perpetuation of the Union, on the principles laid down by the sages and heroes of the revolution, had seen with too apprehension and dismay the paudering of both the great political parties of the day, to foreign and papal influence,—the corruption that had grown out of such pandering, and the tendency of that corruption to the dissolution of the Union, to anarchy, bloodshed, and final despotism. They determined to forget their old grounds of difference, and to unite heart and hand in efforts to bring back our institutions to their pristine purity. You protested to think that there were no grounds for such apprehensions, that the danger was magnified, and the whole scheme was a plan of designing politicians, to advance their selfish and personal views.

What are these facts?

We have seen the minions of Rome, bound by the most solemn oaths to advance the spiritual and temporal power of the Papacy, striving to break up and divide the school funds of several of the States, and of the District, urging as a plea, principles which would have subverted the very foundation of our institutions. We have seen these attempts, and in some instances successfully, to prevent the introduction of the Holy Word among the Protestant children of our Public Schools, not satisfied to exclude it from the children of Romanists, but determined if possible, wholly to suppress the great chart of civil and religious liberty, at the time blotting out, or falsifying history in certain schools, so that the black and bloody deeds of that Hierarchy, in past times, might be unknown to the rising generation; which therefore, would more easily become their prey.

We have seen Romish ecclesiastics, claiming to hold the temporal possessions of the Church in trust of their master, the Pope, and when the tribunals of our country resisted such pretensions, Cardinal Bedini with hands yet reeking with the blood of Ugo Bassi, and his fellow-partisans, was sent here as "the Pope's Nuncio to Brazil, by the way of the United States," to adjudge and determine questions of property between these minions of his master and fellow-citizens, promulgating his bulls, with threats of anathema and excommunication, against those who dared refuse obedience.

After thus attempting to exercise civil and ecclesiastical power in this country, this Nuncio, it is alleged, claimed to be received as the Pope's Ambassador, with all the rights, privileges and immunities pertaining to that office. His request having been properly refused, he again sat himself up as a ruler and judge among us, till he found that he had aroused the spirit that had caused our forefathers to seek a peaceful retreat in the the wilderness of this country, from the civil and ecclesiastical tyranny of Europe. Then he fled in disguise, not to Brazil—that was a mere subterfuge—but to the skirts of his master, where he awaits a more favorable time, as in Bologna, he can take bloody vengeance on those who resisted his tyranny.

Forthwith when the statesman, the patriot, and the sage, who shed his blood in defence of his country, and stood by her standard in every emergency; who, overstepping all other considerations, was found shoulder to shoulder with his compatriots, in the memorable struggle of 1849, for the integrity and perpetuity of the Union, which cost the lamented Clay his life; when this pure patriot and distinguished statesman, in the Senate of the United States, expressed his views on the question of demanding from the Catholic Powers of Europe the right of our citizens to worship God in those countries as they pleased, and, after death, the decencies of Christian burial—rights which the laws of God and humanity accord to all the children of men—another of the Pope's minions, and who claims, and is generally admitted to be, his exponent and vicegerent in this country, took him to task for this debate in the United States Senate, and notwithstanding his age and acknowledged patriotism and ability, attempted to ridicule and catechise him like a schoolboy. He endeavored, also to break down the resistless force and power of the principles presented by this Senator, founded, as they were on everlasting truth and justice, by a tissue of sarcasm and sophistry, that could have proceeded from no mind except one trained in the school of Jesuitism. And again, when this same dignitary of Rome was charged with transactions in real estate that had made him the owner of millions, we have his absolute denial, covered up with similar Jesuitical sophistry and ridicule, till the facts were proved home to him by records and figures.

We have seen the Papal organs in our country, under the very eyes and sanction of Romish bishops, assume that all power, civil and ecclesiastical, of right belongs to that church, and when it obtained the power, Americans need not lay the flattering unction to their souls that there would be any toleration, for they know that Papacy was right and Protestantism was heretical and wrong, and that all the power of the Church would be brought into requisition to root out that heresy and destroy it. And when a leading and influential member of Congress, who had just returned from Rome, and was therefore supposed to speak *ex cathedra*, attempted, on the floor of the House of Representatives, to palliate and excuse or deny the monstrous and despotic exactions of Papacy he was ridiculed and answered as by the Romish journalist of Boston, who mouthed his explanations and denials, and scoffed at his gleanings, as weak and imbecile, reiterating the claims of the Pope to absolute supremacy, both in temporal matters, and containing the fundamental doctrine of that church, to wit, that it is the same in all ages and in all nations.

Thus it is, that the record evidence of these claims of the church of Rome to absolute civil and ecclesiastical power is uniform and consistent, as shown by these journals, while all denials and explanations are merely oral, and can readily be claimed as unauthorized, or denied. And the only reason that American Protestants are not now required to play their part in the auto-da-fé in this country is, that the Church of Rome has not the power of inflicting that punishment, but if matters were suffered to go on much longer as they now do, they no doubt indulge the hope of obtaining it.

Truly it was in the spirit of prophecy, that the immortal Lafayette declared that, "if ever the liberty of this country was destroyed, it would be by Romish Priests.

These are not all however.

How was it, that the Pope's representative at Madrid, was aware of the arrangement of your Cabinet, in part, at least before your inauguration, as publicly stated in the journals of the day, and still uncontradicted? How was it that the starving Catholic millions of Ireland found means to emigrate to this country, while many of their fellow subjects actually died of hunger, not having a penny with which to buy food to sustain life? How was it that continental Europe poured out her tribute of hundreds of thousands of Romanists to swell the influence of the Papacy in this country, when it was evident those very men would be needed to fill the ranks of their armies, in view of the troubles then brewing, and which have since burst forth like a volcano? Can the eyes of any man of reason and reflection be blinded to these facts? Does it require great penetration to see that all these movements are part and parcel of a great plan, concocted by the despotic and Jesuitical Hierarchy of Rome and Catholic Europe, to subvert our free institutions, to destroy our liberties, and to combine civil and ecclesiastical power in this country in the hands of the Pope or his agents?

What have been the fruits of these measures? Have we not seen by the act of 30th May, 1854, "to organize the Territories of Kansas and Nebraska," that the alien, who had just landed on our shores, had declared his intention to become a citizen of our country, and taken an oath to support the Constitution of the United States, and the provision of that act, was authorized to vote and hold office in the organization of those Territories, while our own citizens, officers, soldiers, seamen, or marines, or other persons in the army or navy of the United States or attached to troops in the service of the United States, were excluded from those rights by the same law, if they were on service in either of those Territories? Whence this distinction—and why, after the Executive through its organ, had taken ground against that bill, did it suddenly shift round, and press this measure to consummation, with all its force and power? You know the cause of all these things surely none should know them better.

This is not all, however.

In some of the states, foreigners not yet naturalized, aliens—vote for Federal and State officers, and many times, no doubt, actually elect their candidates. Foreign incendiaries have agitated, and continue to agitate, the slave question, till it has become a measure in relation to which our brethren of the North and South are now so sensitive, that the very mention of it seems to threaten the permanency of the Union. Corruption stalks with brazen front in every branch of our government, till it was truly said by a distinguished statesman, that there were but two roads to success—to wit, they emphatic, "where favor follows fawning," and of the millionaire, who bought it.

In this condition of things, these of our citizens who regarded the institutions of the country as in danger—without reference to party, laying aside the minor differences that had heretofore separated them, as by spontaneous movement united to check these evils; and the good, the wise, the great, the philosopher, the statesman, and the patriot, determined to do all that a sincere love of country could accomplish, to bring back our institutions to their original purity, that they might be handed down to posterity, as they were left by our revolutionary ancestors.

This, sir, is the origin of the American party, or organization; and now, as to its principles.—They may be summed up in very few words.—Civil and religious liberty—and the permanency of the Union on the constitutional basis. Yes—civil and religious liberty, to the broadest extent, consistent with the precepts of the Bible, the provisions of the Constitution of the United States, and the faithful execution of the laws.

We do not oppose men *religiously* that have on less wishes and kindest offices in their pursuit of wealth and happiness. But when we find them combining to deprive us of these principles, or to dissolve this Union, we will oppose such combinations by all legal and honorable means.

We have been charged with persecuting Romanists! The charge is false—for I know no a man belonging to our organization, who would not, at the hazard of his life, defend Romanists or any other sect, from aggression, for worshiping their Maker according to the dictates of their own consciences. But when we find Romanists banding together, to combine civil and ecclesiastical jurisdiction in our country, to subvert and destroy our institutions, and to set up in their places the absolute and despotic power of a foreign tyrant, we will resist them, even to the death, if necessary! and we will equally resist such unholy combinations if attempted, by Presbyterians, Methodists, Baptists, Episcopalians, or any other sect.

We have been charged with proscription. This charge is not true. Like all other parties, where men are sincere in their principles, we endeavor to elect those who will faithfully carry out our principles. Is this proscription? Then proscription should be defined as an honest adherence of conscientious principles; and with such proscription our Revolutionary ancestors, an every party since that day, are fairly chargeable. It is alleged, further, that we are liable to this charge, because men of opposite principles, in some cases, have been removed to make way for adherents of our order! I know of no such cases. It is true that where the commissions of individuals had expired, they were not re-appointed, Americans having been selected to fill those places. But is this proscription? Did the immortal Washington surround himself or his administration with Tories? And yet the adherents of Great Britain, the friends of kingly power were no more Tories in those days than are those of our own time, who are striving to dissolve he Union, to subvert our institutions, and to destroy our liberties. But, sir, even if we were guilty of proscription, the charge comes with a bad grace from this administration, where a mere difference of opinion is regarded as sufficient ground for removal, and where the vacancies thus caused are filled, to a great extent, with foreigners the staunch adherents of Popery, or with spies and informers, the base tools of bad men, who are thus rewarded for their infamy.

Though you have thus virtually declared that not one of the American party, now including a large portion of the entire population of this country, shall have any share in the government of their country, and that you will strike down every individual of the Order within your power, rest assured, that you cannot thus annihilate or destroy the party, or crush the spirit of Americans, as you have threatened. They are not of the stamp that can be bought or frightened. They are governed and directed by principle, and by that they will stand—and bear and forbear, if need be—till the time shall come when they may redress their grievances at the ballot-box.—Earnestly do I hope, however, that the administration will be brought to see the error of its ways, before that period arrives, and before the patience and forbearance of the American people are exhausted. And although its sun-day have been darkened by deeds such as those described, none would rejoice more sincerely than myself, to see that darkness dispelled, and its setting sun go down in a blaze of glory.

It is charged that bad men have united with this association for purposes of personal, pecuniary, or political preferment. Admitting such to be the fact, and it may be true. Is not this the case in every association? Was there not a Judas among the twelve Apostles, who sold his Savior for thirty pieces of silver? Was there not a Benedict Arnold among the patriots and heroes of the Revolution? And were there not swarms of Tories, also, among them, who carried devastation and blood into the peaceful homes of those patriots and heroes? Surely mankind have not become perfect since those days, as you will readily see by countless examples among your own party.

We are further charged with opposition to foreigners, and with "obstructing the laws for the naturalization of foreigners."

The former of these charges is false. As already stated, we oppose not individuals, foreign or native; but when we find foreigners combining to oppress the children of the soil, bringing with them the absolute and despotic notions of their native homes; and arrogantly thrusting aside native-born citizens—claiming as a right, place and power to rule over and trample us in the dust, we resist and oppose such acts, as alike disgraceful to the foreigner and insulting to the native.

They are welcome to the hospitalities of our land, to the protection of our laws—to the free exercise of their industry and talents—and to the enjoyment of their religion, and the means they may acquire. But we do not want them to rule our sons—we believe we are competent to that duty, and prefer retaining that right.

The latter of these charges is simply absurd and ridiculous, and never could have been harbored, save in the brain of some rumonger, or in the heart of some pettifogging special pleader.—The friend of civil and religious liberty who flies to our shores from persecution and oppression, to enjoy those inestimable blessings, had been, and will ever be, welcomed to our hearts and homes. But the willing tool of Papal and Jesuitical tyranny, sent hither to overturn and destroy civil and religious liberty, cannot, and should not, be thus welcomed; while the paupers and criminals, who have been sent here by the cargo, as to another Botany Bay, whose ideas of liberty are bound up in licentiousness, and whose patriotism and suffrages are in the market at a very low rate, cannot, and should not be encouraged in their transportation hither. Just such conduct on the part of Great Britain was the cause of the strongest and most forcible remonstrances on the part of the early colonists; and by such remonstrances Virginia ceased to be a penal colony. Those who desire the restoration of such a state of things will of course, sustain such emigration. Certain it is, that the immortal Jefferson never entertained such idea, when he penned the glorious document from which this charge has been extracted; and it is equally certain that he would have scorned, with contempt, and who would have dared so to construe it. But, enough, the charge is too ridiculous and absurd for consideration.

These, sir, as I understand them, are the "PRINCIPLES" of the American party; and now as to its "OBJECTS."

These are briefly stated, and naturally flow from its principles. They are to restore our institutions to the purity of their early days, and to require honesty, integrity, and capability in every department and office of the executive, legislative and judicial branches of our government. National men for national measures; a strict construction of the constitution; the sovereign rights of sovereign States fully respected; the legal rights of the people guaranteed to the utmost extent; civil and religious liberty sustained and perpetuated; all attempts at a Union of Church and State crushed and annihilated; and the naturalization laws so amended that while the foreign-born citizens will be secured in all their just rights, those of the Americans will be fully sustained and protected.

Here, sir, is a proper place to quote the language of one of our German citizens, in depositing his ballot for the American candidates at a late municipal election. When sneered and scoffed at by some of his countrymen for the course he was pursuing, and earnestly pressed by others to change it, his answer was that of a parent and a patriot. Gentlemen, said he, I am not voting for myself, I am voting for my children! Glorious sentiment! He knew the blessings of civil and religious liberty, for he has been for nearly half a century in our country. He knew, also, the evils of despotism and Papacy, for he had suffered and fled from them in Europe. He wished his children to enjoy the former, and to escape the latter to the latest generation. Equally patriotic and noble was the sentiment of an aged son of Erin. Said he, I did not come to this country to govern it, but to be governed by its equal and just laws. Had I preferred the institutions of my own country, I should have remained there. In my opinion, no foreigner should have a vote in this country, but as the rich boon has been awarded us, mine shall go for the children of the soil. Thus you see, sir, that the principles of the American party are sustained by the right-thinking patriots of foreign birth, many of whom, though excluded from our association, vote and act with us.

And now, sir, how can a connexion with a society having such origin, principles and objects, militate against the interests of the great Democratic or "Union party?"

To answer this question correctly, the principles and organizations of the great "Union party," Democratic it should no longer be called, should be distinctly understood. I say it should no longer be called Democratic, because those who have honestly and uniformly acted with that party, have been ruthlessly excluded from this administration, and their places filled with those who as consistently opposed it, and whose only recommendation, as already stated, in many cases was that they were spies and informers, or the abettors of Jesuits and objects of their special favor. It is well called the "Union party," because it goes for those who sustain the union of Church and State. It is well called the "Union party," because it goes for uniting all power in the hands of the Papacy. But when we regard the incongruous elements of which it is composed, and the evident tendency of its acts, it is entitled to any other name than that of "the Union party."

But in your ranks there are high and honorable exceptions to these remarks—men who fully concur in our views, but who honestly differ with us as to the necessity of such action as ours at the present time. When they are convinced, and they soon will be, that the causes for this organization now exist, they will act with us, for they are pure patriots. If these views are correct, and the most casual observer cannot doubt them, it will be readily perceived why a friend of the American Order cannot be retained in this administration, with a due regard to the interests of the "Union party."

But when you were inaugurated, you did not take an oath to promote the interest of the "Union party," but that you would "faithfully execute the office of President of the United States," and "to the best of your ability, preserve, protect, and defend the Constitution of the United States." This constitution guarantees to us liberty of speech and conscience. It was this liberty of which I availed myself when I united with the American party. No event set had I committed, for well you know that I had not interfered in any manner in national politics in the elections in any of the States. You yourself admitted the value of my services to the government, and the fidelity, integrity, impartiality, and acceptability with which they have been discharged. You also know, that by my knowledge of those duties, hundreds of thousands have been saved to the public treasury. Whether those who, assassin-like, strove for my removal, while I was absent on the business of the government, hoped by such removal to get me out of the way of their designs on the treasury, you can best judge. You, however, I exonerate from all such motive. My actions, and the cause of my removal, are true fully and honestly set forth. In the course I pursued, I discharged a conscientious duty to my Maker and my country. God and my countrymen shall judge between us, and to the verdict thus found I shall humbly bow. I fear not the future. A higher Power governs your destiny and mine, and to that Power, and my patriotic countrymen, I look with perfect confidence for justice. And unless that power shall wonderfully change your course of action, I fear that the language of that portion of the Bible will be applied to you, in the early future, where it is said:

"I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo! he was not. Yea, I sought him, but he could not be found."

If there is anything incorrect in this letter, or matter you think would do you injustice in going before the public, and you will so state in writing or by a friend, I will consider your objections and delay the publication of it for a few days for that purpose.

Respectfully,

JOHN WILSON.

His Excellency, FRANKLIN PIERCE,

President of the United States.

P. S. Since writing the foregoing, a friend placed in my hands a pamphlet entitled, "Our Country," published in New York, in 1842, by the Executive Committee of the American Home Missionary Society; on the 20th page of which will be found conclusive evidence of the correctness of the views taken by the American party, of the present crisis of our country, as follows:

"The following language is ascribed to the Duke of Richmond, while Governor of the Canadas, and is reported to Mr. H. G. Gates, of Montreal, who was present when it was uttered.

"The Duke, a short time prior to his death, in speaking of the government of the United States, said it was weak, inconsistent, and bad, and could not long exist. It will be destroyed; it ought not, and will not, be permitted to exist; for many and great are the evils that have originated from the existence of that government. The curse of the French Revolution, and subsequently wars and commotions in Europe, are to be attributed to its example, and so long as it exists, no prince will be safe upon his throne; and the sovereigns of Europe are aware of it, and they have been determined upon its destruction, and have come to an understanding upon this subject, and have decided on the means to accomplish it; and they will *eventually succeed by subversion rather than conquest.* All the low and surplus population of the different nations of Europe will be carried into that country; it is, and will be, a receptacle for the bad and disaffected population of Europe, who, as they arrive, will be soldiers, or to supply the natives; and the European government will favor such a course. This will create a surplus and a majority of low population, who are so very easily excited; and they will bring with them their principles, and in nine cases out of ten, adhere to their ancient and former governments, laws, manners, customs and religion, and will transmit them to their posterity; and in many cases propagate them among the natives. These men will become citizens, and by the constitution and laws will be invested with the right of suffrage. The different grades of society will soon be created, by the elevation of a few, and by degrading many, and thus a heterogeneous population will be formed, speaking different languages, and of different religions and sentiments, and to make them act, think and feel alike in political affairs, will be like mixing oil and water; hence, discord, dissension, anarchy, and civil war will ensue and some popular individual will assume the government, and restore order, and the sovereigns of Europe, the emigrants, and many of the natives will sustain him.

"The Church of Rome has a design upon that country, and it will in time be the established religion, and will aid in the destruction of that republic. I have conversed with many of the sovereigns and princes of Europe, particularly with George III and Louis XVIII, and they have unanimously expressed their opinion relative to the government of the United States, and their determination to subvert it."

Thus you see that the dangers that now threaten our institutions, the evils that surround us, and which at length have alarmed the patriots of our country, and led to the organization of the American party, are real, and the result of a long-planned system by the Romish hierarchy and the despots of Europe to subvert our institutions and destroy our liberties, they themselves being the witnesses.

J. WILSON.

For the North Carolina Star.

MR. EDITOR:—Having the good fortune to be present at H