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JAMES A. LONG, Editor.

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No discount on these rates.

At a regular meeting of the National Council of the American Party, begun and held at Philadelphia, on the 5th of June, A. D. 1855, the following was adopted as the Platform and Principles of the Organization:

I.—The acknowledgment of that Almighty Being who rules over the Universe, who presides over the councils of nations, who conducts the affairs of men, and who, every step by which we have advanced the character of an independent nation, has distinguished us by some token of presidential agency.

II.—The cultivation and development of sentiment of profoundly intense American feeling; of passionate attachment to our country, its history and its institutions; admiration for the purer days of our national existence; of veneration for the heroism that precipitated our Revolution; and emulation of the virtue, wisdom and patriotism that framed our constitution, and has successfully applied its provisions.

III.—The maintenance of the Union of the United States as the paramount political goal; or, to use the language of Washington, "the primary object of patriotic desire."

1st. Opposition to all attempts to weaken or subvert it.

2d. Uncompromising antagonism to every principle of policy that endangers it.

3d. The advocacy of an equitable adjustment of all political differences which threaten its integrity or perpetuity.

4th. The suppression of all tendencies to political division, founded on "geographical discriminations, or on the belief that there is a real difference of interests between the various sections of the Union."

5th. The full recognition of the rights of all States, as expressed and reserved in the Constitution; and a careful avoidance by the General Government, of all interference with their rights, by legislative or executive action.

6th.—Obedience to the Constitution of the United States, as the supreme law of the land, sacredly obligatory upon all its citizens and members; and steadfast resistance to the spirit of innovation upon its principles, however specious the pretext. A strong that in all doubtful or disputed points may only be legally ascertained and extended by the judicial power of the United States.

And, as a corollary to the above:

1. A habit of reverential obedience to the laws, whether National, or Municipal, unless they are either repealed or declared unconstitutional by the proper authority.

2. A tender and sacred regard for those constitutional powers which are to be distinguished from acts of ordinary legislation, by the fact of their being of the nature of compact and agreements; and which should be considered a fixed and settled national policy.

3. A radical revision and modification of the laws regulating immigration, and the treatment of immigrants. Offering to the most immigrant who, from love of liberty, is oppressed, seeks an asylum in the United States, a friendly reception and protection. But unqualifiedly condemning the transmission to our shores of felons and paupers.

4. The essential modification of the Naturalization Laws.

5. The repeal by the Legislatures of the respective States, of all State laws allowing foreigners not naturalized to vote.

6. The repeal, without retroactive operation, of all acts of Congress making grants of land to unnaturalized foreigners, and allowing them to vote in the Territories.

7. Hostility to the corrupt means by which the leaders of party have hitherto secured upon us our rulers and our political principles.

8. An implacable enmity against the prevalent system of rewards for political servility, and of punishments for political independence.

9. A demand for the wild hunt after office, which characterizes the age.

10. On the one hand. On the other: a maintenance of the practice of the purer days

of the Republic; and admiration of the maxim, that "office should seek the man, and not man the office," and of the rule, that the just mode of ascertaining fitness for office is the capability, the faithfulness, and the honesty of the incumbent or candidate.

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

The protection of all citizens in the legal and proper exercise of their civil and religious rights and privileges; the maintenance of the right of every man to the full, unrestrained, and peaceful enjoyment of his own religious opinions and worship, and a jealous resistance of all attempts by any sect, denomination or church, to obtain an ascendancy over any other in the State, by means of any special privileges or exemption, by any political combination of its members, or by a division of their civil allegiance with any foreign power, potentate, or ecclesiastical.

IX.—The reformation of the character of our National Legislature, by elevating to that dignified and responsible position men of higher qualifications, purer morals, and more unselfish patriotism.

X.—The restriction of executive patronage, especially in the matter of appointments to office, so far as it may be permitted by the Constitution, and consistent with the public good.

XI.—The education of the youth of our country in schools provided by the State; which schools shall be common to all, without distinction of creed or party, and free from any influence or direction of a denominational or partizan character.

2d, inasmuch as Christianity, by the Constitutions of nearly all the States; by the decisions of the most eminent judicial authorities; and by the consent of the people of America, is considered an element of our political system; and, as the Holy Bible is at once the source of Christianity, and the depository and fountain of all civil and religious freedom, we oppose every attempt to exclude it from the schools thus established in the States.

XII.—The American party, having arisen upon the ruins and in despite of the opposition of the Whig and Democratic parties, cannot be in any manner responsible for the obnoxious acts of violated pledges of either. And the systematic agitation of the slavery question by those parties, having elevated sectional hostility into a positive element of political power, and brought our institution into peril, it has, therefore, become the imperative duty of the American party to interpose for the purpose of giving peace to the country and perpetuity to the Union. And, as experience has shown it impossible to reconcile opinions so extreme as those which separate the disputants; and, as there can be no dishonor in submitting to the laws, the National Council has deemed it the best guarantee of common justice and of future peace, to abide by and maintain the existing laws upon the subject of slavery, as a final and conclusive settlement of that subject in spirit and in substance.

And regarding it the highest duty to avow their opinions, upon a subject so important, in distinct and unequivocal terms, it is hereby declared, as the sense of this National Council, that Congress possesses no power, under the Constitution, to legislate upon the subject of slavery in the States, where it does or may exist, or to exclude any State from admission into the Union because its constitution does or does not recognize the institution of slavery as a part of its social system; and expressly premitting any expression of opinion upon the power in Congress to establish or prohibit slavery in any Territory, it is the sense of the National Council that Congress ought not to legislate upon the subject of slavery within the Territories of the United States, and that any interference by Congress with slavery as it exists in the District of Columbia, would be a violation of the spirit and intention of the compact by which the State of Maryland ceded the District to the United States, and a breach of the national faith.

XIII.—The policy of the Government of the United States, in its relations with foreign governments, is to exact justice from the strongest, and do justice to the weakest; restraining by all the power of the government, all its citizens from interference with the internal concerns of nations with whom we are at peace.

XIV.—This National Council declares that all the principles of the Order shall be henceforward everywhere openly avowed; and that each member shall be at liberty to make known the existence of the Order, and the fact that he himself is a member, and it recommends that there be no concealment of the places of meeting of subordinate councils.

E. B. BARTLETT, of Kentucky,
President of National Council.
C. D. DESLER, of New Jersey,
Corresponding Secretary.
JAMES M. STEPHENS, of Maryland,
Recording Secretary.

ADVERTISING.—It has enlarged many a small business; has revived many a dull business; has recovered many a lost business; has preserved many a large business; has created many a new business.

DISGUSTING.

The vulgar abuse heaped upon native Americans by some of the foreign organs, is enough to disgust every man of good sense.—There is a low, dirty scurrilous sheet published in this city, conducted by men who could not elevate themselves above the level of common blackguards, which indulges in language which would hardly be tolerated within the precincts of Billingsgate. No epithet is too low, too degrading or disgraceful to be applied to the American party. Its contemporaries usually shun coming in contact with it as they avoid a night cart, or other vehicle of filth, and decent men who have been known to throw the slanderous thing from their doors, with a pair of tongs, disdaining to touch it with their hands.—As some fish are said to thrive in troubled water, so the paper of which we are speaking, would exist not a day out of the atmosphere of slang and vituperation. It administers to the very worst appetite of mankind—and whether speaking of the most enlightened statesman, the purest patriot, or the talented female of our country, it pursues the same strain of vulgar and disgusting abuse. It is enough for man, woman or child to have been born on the soil of America to insure the ill-will and contemptuous denunciations of the conductors of that vehicle of falsehood and defamation—whilst, on the other hand, they can see no demerit in one of foreign birth, and can hug to their bosoms the burglar or murderer, if born in foreign land. With them no virtue, no honor, no truth exist any where, but in the breast of foreign born, and no vice or immorality is found but with the native American. If an encounter occur between a native and foreigner, the former is censured without examination, and the latter excused. If a riot take place, although notoriously commenced by the foreign population, the natives are charged by these contemptible and malignant falsifiers with being the aggressors. Facts are entirely omitted or misrepresented to gratify their hatred of Americans and their love for foreigners. They would change their religion, (if they ever had any,) and deny their God, if it would advance them in the estimation of the foreign faction. Whilst such men continue in the control of a public news paper, native citizens can have no justice at their hand, and the courtesies of life and the principles of honor, will continue to be violated.

But why is it that these vile and wretched caterers to the morbid foreign appetite, thus strain every nerve to depreciate and vilify the American people? They profess to be native born themselves; but if they be so, they belie their birth place, and deserve to be classed with the lowest filth of Europe that is cast upon our shores. "It is a dirty bird that fowls in its own nest," says the proverb; and it can be applied to men as well as the feathered tribe.

—Where is the wretch, so lost so dead,
—Who never to himself hath said,
—This is my own, my native land.

Most of God's creatures, human and brute, have an attachment to "home, sweet home;" but now and then men are found who discard all such feelings, and would transfer their homes to strangers and outlaws, if they could thereby receive a temporary elevation, or secure a fuller pocket. For such persons we have no sympathy.
Balt. Clipper.

THE VIRGINIA CATTLE TRADE.—The Abingdon Virginian, speaking of the sale of cattle in that vicinity, says:

"There are a great many cattle in this and the neighboring counties, but the scarcity of money holds speculators off, and we hear of no sales. For the last few years cattle have been at too high a notch, drovers have suffered in the flesh, and hence they are unusually backward in buying.—But one drove has as yet passed through this place, and that comprised about four hundred head of a little the poorest stock we have ever seen travel this road. There are a great many cattle for sale in Russell, most of them in fine order, and we understand they can be bought upon favorable terms."

SINGULAR FACT.—We are informed that a piece of beef, suspended a few inches above the ground, in the ship-yard at Portsmouth, where the Ben Franklin was discharged, turned black in a few minutes. The Franklin is the vessel which brought the yellow fever to that port.

The Board of Aldermen at Charlottesville, Va., refused to adopt regulations cutting off communication with Norfolk and Portsmouth.

According to the recent census, Ottawa, Illinois, contains a population of 4,640.

The Norfolk Herald is temporarily suspended on account of the fever.

SAM ON KNOW NOTHINGS.

Several gentlemen at Independence, Texas, having addressed the Hon. SAM HOUSTON, (not Samuel) desiring to know his views on the subject of Know Nothingism, Sam replied at considerable length, under date of 24th July last. He acknowledges the corn without hesitation or reserve, and therefore we suppose will be the Know Nothing candidate for the Presidency. The following are extracts from his letter.

The movement, [meaning the Know Nothing movement] I regard as one growing out of a great crisis in the affairs of our nation, and, the precursor of a sound, healthy and vigorous nationality, which will be commensurate to solve and carry out the great principles of free government, and to prevent the liberties of the country from being destroyed by the machinations of demagogues and factionists, whilst they continue to chant the syren song of "no danger." At the same time they cry out, "beware of the dangers of secret societies." It is true that secret societies have always been dangerous to despots and tyrants. They have even denounced and proscribed Masonry. The Pope with other potentates, have crushed the ancient order in their dominions. In our own country, we have seen its portals leading into its sacred temples, for a while closed and deserted. Secret societies were then denounced. Thank heavens, that cloud of fanaticism which for a while overshadowed it has been dispelled by the light of reason, and it still continues to extend the blessings of its principles to thousands of disconsolate widows and orphans.

The cry of Abolition has been raised by the anti-American party in the South, for no other purpose than to alarm their fears and strangle the American feeling. Have not the two parties for years passed, charged each other with being identified with the Abolitionists, as it suited party interest? The American order have given their platform to the world. I perceive by the intelligence of the day, that one of the oldest Democratic statesmen, the standard bearer of the party, Gen. Cass, has approved the platform of the American order as proclaimed to the world by the convention at Philadelphia.

From '50 to '54, abolition seemed to have died away. Its notes were seldom heard; or if heard, not heeded. The compromise of '50 had silenced agitation, and the last Congress at its meeting though composed of nearly three hundred members, claimed but four avowed abolitionists in both Houses. Now they are formidable in numbers! What has produced this wonderful revolution? Was it not brought about under the present Democratic administration, which came into power by a greater majority than any preceding one, where there was a contest? Is it not powerful?

What first broke it down and built up the Free Soil and abolition majority against it? What it not the Nebraska Bill? Does any one acquainted with the facts doubt it? Was not that measure concocted in a secret caucus of seven persons? It surely was and endorsed by the President and by his influence carried through Congress, in violation of the platform of both political parties, proclaimed at Baltimore. Had not the President given reiterated pledges that he would discourage the agitation of the slavery question in and out of congress and elsewhere? Were those pledges redeemed by him? Was not this measure the first thing to renew agitation since 1850? No candid man can suppose the contrary.

This teachers of the modern school, who claim to be the only Democrats or patriots in the country, admit "that some modification in the naturalization might be well enough. They take care not to say how far they are willing to go. And they will try to extend the period of probation to twenty-one years. If they are not, I am. If such laws were passed, they could not affect those who are already naturalized, and who enjoy the full benefits of our institutions.

Nor would it prejudice the claims of those who might have reached the Americas. If not on their own account, they should, at least, hail it on account of their children. The foreigners who have been naturalized in our country are generally of a class who would feel it a poor compliment paid them to place convicts and paupers on a footing of equality with them; or to say that such beings are entitled to the considerations which are due the naturalized citizen.

I am in favor of excluding from our shores persons who cannot come to the country with a certificate from our consular agents in the country which they leave, representing them as persons of good character; or if they have been guilty of political offences in their country, to state the same, that a proper allowance might be made by our government. I am becoming suspicious of the teachers in these days of ULTIARIAN politics. And before I enlist under the leaders of modern democracy, I wish to know of them whether they stand on the Jackson or Calhoun platform. Between their platforms there was an essential difference. Jackson's was the constitution and the Union. This is the platform upon which I stand, and if, as has been asserted, the American party is down, the battle over, and victory won, I shall only be mortified to witness, at my period of life, after having looked upon so many vicissitudes of my country; to see an anti-American feeling triumph. One consolation, at least, will be left me. Whilst the triumphs of American principles were reverberating throughout the Union, I was silent. When those principles are said to be in eclipse, I come forward with cheer-

fulness and declare that I believe the salvation of my country is only to be secured by adherence to the principles of the American order.

A triumph is claimed by Anti-Americans based on the supposition, that all councils will be broken up, from the fact that some withdrawals have and may continue to take place. In all cases, within my knowledge, where withdrawals have occurred, a greater number were added to the order than seceders. Occasionally men have joined the order from motives which did little credit to its principles, and remain members for months. Their motive can only be judged by their action. They remained quietly until nominations were made, in which they were not quite so fortunate as they much desired to be. Those persons soon after withdrew from the order, denouncing it as an "unholy, dark lantern society."

In many cases, seceders have regarded themselves as highly qualified teachers of the newfangled politics in Texas. But not of the good old Jefferson and Jackson democracy. The present is a momentous epoch in the annals of our country.

A vast responsibility devolves upon us. We are acting in the present, but for all future generations. We are accountable to our posterity. We have received a heritage from our fathers. Shall we regard it with care, and transmit it unimpaired to our children? Shall we remain American? Shall we remain national? or shall we surrender ourselves to demagogues and party leaders? Or shall we sell our birthright for a mess of pottage?

We have a high and holy duty to perform to our country, and if we, as Americans, cannot maintain and preserve our freedom, is it possible, or even probable, that we will find a safer depository in the hands of foreigners, or the satellites of a Pope?—whose system of religion pursues all American Protestants with denunciations while living, and denies their bodies burial after in Catholic countries. Is it a crime, or even a fault in Americans who seek to resist an influence so adverse to the principles of free government? Is it proscription to fortify ourselves against all encroachments upon religious or political freedom? If it is wrong, then I am wrong. If it is right, then I will maintain the right.

Your friend and fellow-citizen,
SAM HOUSTON.

From the Louisville Journal. ROMAN CATHOLICISM.

The disposition of the anti-American organs to hide or misrepresent the truth is surpassed only by that of the Romish priesthood. The latter, to this very day, imposes restrictions upon printing and reading the scriptures and other writings, and locks the daily worship of God in a foreign and dead language. The former, by their association with the latter, have caught the trick of corrupting and concealing truth, and do not hesitate to say that "the highest authorized exponents of Catholic doctrine, in Europe and America, have for ages disavowed the dogma that the citizen of any government outside the Papal States owes the Pontifical Potentate, directly or indirectly, any temporal allegiance whatever." The Louisville Journal in its editorials and Col. Marshall in his speeches have proved again and again that the Papacy asserts a spiritual jurisdiction directly, and a temporal jurisdiction indirectly, in this year of our Lord 1855, over the souls and bodies of all the faithful of every clime and country. But we are willing to prove it still again, and now invite attention to the process:

1st. The fourth Lateran Council was attended by a larger number of dignitaries than any other known in church history. The third canon of this Council enjoined that "Heretics shall, after their condemnation, be delivered over to the secular powers. The temporal lords are to be admonished, and, if it should be proved necessary, compelled by censures to take an oath in public to exterminate heretics from their territories. If the temporal lord shall refuse to purge his land from heresy, he shall be excommunicated; and, on his neglect to give satisfaction, &c., his Holiness shall denounce the offender's vassals to be absolved by law from the obligation of fealty." This canon has never been disavowed by any Pope or Council; and the church, which is "always and everywhere the same," must still accept it as binding.

2d. Gregory the 9th, in 1239, excommunicated Fredrick the 2d, and absolved his subjects from allegiance; and Innocent the 4th, Boniface the 8th, Paul the 3d, and Pius the 5th, each subsequently performed similar acts; and these acts have never been condemned or disavowed by the infallible and unchangeable hierarchy, or by any of the sovereign Pontiffs to this day.

3d. Baronius, a celebrated Papal writer of the very highest authority at Rome, says emphatically that "all those who take from the Church of Rome and from the See of St. Peter one of the two swords, and allow only the spiritual, are branded as heretics." And Suarez, another eminent Papal writer, answers affirmatively the question "whether the sovereign Pontiff, in virtue of his spiritual authority, can, not merely advise and

direct christian Princes, but also correct them by punishment, even to the extent of stripping them of royal power, if need be."

4th. The most renowned expounder of Catholic doctrine is Bellarmine. He was not, indeed, considered by Pope Sixtus the Sixth, as sufficiently dyed in the wool of orthodoxy, and was actually, therefore put in the "Index Expurgatorius" for denying the direct temporal authority of the Pope beyond his own Italian dominions. But Bellarmine asserts and advocates, with great acuteness, the indirect temporal authority of the Sovereign Pontiff—which is the middle ground, and to the present hour the commonly received opinion of the Church of Rome. He says expressly that the Pope hath the "supreme power of disposing of the temporal concerns of all Christians;" and that "although he cannot ordinarily depose temporal princes in the same manner in which he deposes Bishops, he can, nevertheless, change their kingdoms, and take away from one and confer on another, as Supreme Spiritual Prince, if that is necessary for the salvation of souls."

5th. The Dublin Tablet, the most highly accredited organ of Romanism in the British dominions, as recently as the month of February, 1855, affirmed substantially the same doctrine. After repudiating the speech of the temporizing Mr. Chandler, delivered in the Congress of the United States, the Tablet reminds its readers that two Popes highly celebrated for deposing temporal sovereigns have been numbered with the saints themselves, to wit: Gregory the 7th and Pius the 5th; and the Tablet then alleges that the deposing power does actually exist at the present day, and is publicly taught in every State that considers itself free.

6th. In his Review for April, 1854, Mr. Brownson writes his belief that the Catholic dogma reverts him to maintain at least the indirect temporal authority of the Popes or to forswear his logic. He asserts that the "Church must have right to take cognizance of the fidelity of subjects," and "therefore of the manner in which princes discharge their duties to their subjects and to judge and to declare whether they have or have not forfeited their trusts and lost their right to reign or command the obedience of their subjects," "the deposing power, then, is inherent in her as the spiritual authority, as the guardian and judge of the land under which kings and emperors hold their crowns and have a right to reign." "The Church, as the spiritual power, has jurisdiction in all matters that touch our consciences—the law, the glory of God, or on supreme good.

Then she has jurisdiction over all our lives and all our acts. "If the church is the spiritual power, with the right to declare the law of Christ for all men and nations, can any act of the State, in contravention of her canons, be regarded as law? The most vulgar common sense answers that it cannot. Tell us, then, even supposing the Church to have only spiritual power, what question can come up between man and man, between sovereign and sovereign, between subject and sovereign or sovereign and subject, that does not come within the legitimate jurisdiction of the Church? None. Then the power she exercised over sovereigns in the middle ages was not a usurpation, but was and is hers by divine right; and who so resists it rebels against the King of Kings and Lord of Lords." Thus writes Mr. Brownson.—But this is not all or half of all. The same honest and logical writer denounces the Gallican theory, held by a small fraction of the Papal Church, as half way Protestantism adopted and cherished in the spirit of a cowardly and time-serving policy in opposition to the Vicars of Jesus Christ. And he says that "in proportion as we wish to save religion and society, we must raise our voices against Gallicism, turn to the Holy Father, and, instead of weakening his hands and saddening his heart by our denial of his plenary authority, reassert his temporal as well as spiritual prerogatives."

"We have no hope but in God, and God helps us only through Peter, and Peter helps us only through his successors," &c.

Mr. Brownson further declares that the Gallican heresy was never accepted at Rome, and that he seeks no to be Catholic as they are at Paris, for Rome, not Paris, holds the chair of St. Peter. He quotes the language of Monseigneur Gousset, the dominant French Catholic prelate, "that a Catholic can never admit that they who govern a kingdom or a republic, are subject to no ecclesiastical authority in temporals;" and in the January number of the Review, for 1854 he avows that the ultramontane doctrine, is the true Roman Catholic doctrine, for the fearless and energetic assertion of which the Church is indebted for the wonderful increase of Catholicity during the last thirty years.