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The Kent News.

DEVOTED TO AGRICULTURE, POLITICS, GENERAL NEWS, &C.

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THE KENT NEWS,

A WEEKLY NEWSPAPER

Devoted to Agriculture, Literature, Politics, and General News.

EDWARD MANSFIELD,

PROPRIETOR.

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POETRY.

A DUCK OF A MAN.

Dear me! I'm a joyous wife,
I've left my anxious mother,
And such a man as I have got—
I think there's ne'er another.
The other day when in a fret,
I ruined my costly fan,
He softly smiled, but nothing said,
For he's a "duck of a man."

He rocks the cradle and the babe
He dandles on his knee,
And when the cherub's naughty,
He laughs with heartless glee;
He never snubs me when I'm out—
I think he never can
Behave as some vile cross men do,
He's suck a "duck of a man."

The other day he brought me home
A stylish little bonnet—
Forgetting where he put the hat,
I sat myself upon it.
I crushed ten dollars worth quite flat,
When straight away he ran,
And brought a prettier—oh! the dear;
Ain't he a "duck of a man?"

I burnt his cloak the other day
Against our parlor stove,
Instead of chiding me he said
I was a turtle dove;
And when his watch to Sis I gave,
Who to the window ran,
And threw it out, he never frowned,
He's such a "duck of a man."

My sister Mary envies me—
Turns up her little nose,
And spitefully says "Sissy dear,
There your hen peck husband goes."
She needn't talk, the saucy flirt,
She'll have, if she only can,
A husband half so good as mine,
Though not a "duck of a man."

POLITICAL.

[*From the Baltimore Patriot.*]

Reasons for the American Party in Maryland.

In the first place, the American Party believe, with Henry Clay and Daniel Webster, that the Union and the Constitution are one and inseparable, and their preservation as of paramount political consideration. In this belief, they yield to no Union party, South or North, and require no fusion with any other party to strengthen their belief.

The American Party in Maryland believe also, that the laws of Congress should be enforced in *all* cases, until repealed or declared unconstitutional by the only proper authority, the Supreme court.

The American Party belive that the naturalization of Foreigners is *a privilege* which the Government may confer or withhold, and not a *Right* to be *claimed*—the Constitution having left the subject entirely to the discretion of the law-making power, as an act of sovereignty which all nations possess, and which all nations but our own rigidly exercise.

Up to a certain period in the history of the country, the privilege of naturalization worked little or no evil. During that period peace and harmony existed between the Roman Catholic and Protestant sects generally; and continued throughout the life, and for some years after the death of that estimable man, and true Patriot—the liberal minded and pious prelate of the R. C. Church—a native of the United States—the first Arch Bishop of Maryland and for a long time the only one in the country—to whose wisdom and truly Catholic influences that happy state of things was chiefly attributable. Since about that time, and soon after the commencement of the supremacy of a certain notorious agitator in the State of New York—of foreign birth—that halcyon period of peace and harmony has been disturbed, chiefly through the machinations, public and private, of that artful and mischievous prelate.

One of the early acts of Congress, after the adoption of the Constitution, was the passage of a stringent law (of which body many of the framers of the Constitution themselves were members) for the naturalization of foreigners. That law required a residence of *fourteen years*, and *five* years notice of *intention*. Unhappily for the country, in the subsequent struggles of contending parties for popularity, the law was relaxed to suit party purposes until, in fact, it has become, as we all know, a merely nominal restriction and dead letter. Thus letting in a mass of foreign voters, who for the most part, are equally ignorant both of our political and religious institutions—whose influence, we have the strongest moral evidence for believing, has been often used to promote the special purposes of a foreign hierarchy in conjunction with our own political factions, to the great detriment of the vital interests of the country. That the great body of the Roman Catholic voters of foreign birth were thus influenced at, if they did not determine the last Presidential election, does not admit of a doubt—and the result, evidenced in the selection of the Executive Cabinet and other appointments, plainly indicates the *consideration*.

That the native citizens of that faith generally, and a respectible portion of the long-resident citizens of foreign birth of the same, do not hold the doctrine of foreign temporal supremacy, or at least are not influenced by it in their duties as American citizens, is cheerfully admitted. Many of these, it is belived, candidly admit the existence of the evil, which it is the great object of the American party to remedy, and even wish them to succeed. But they form the exception and not the rule. The little Pierce party of the country and their foreign allies have the assurance to taunt the American party as a party of *one idea*. *They*, who have the single object of the "*spoils of party*" in view, or the peculiar interests of a *foreign hierarchy*, regardless of the welfare of the country, have the presumption to treat the American party as a party of *one idea!* Were it even *true* that they had no other principle of action, they can justly boast that it is a great and patriotic principle, redounding to the exclusive benefit and welfare of the whole country, and not to themselves alone. But a comparison of the rank and file of the American party, with that of the motley character of the Pierce administration party and their allies the foreigners, may be safely challenged to show in whose hands *all* the great interests of the country would be most safe and best promoted.

The Aministration party and their allies have the presumption, through some of their leaders in Baltimore—unscrupulous lawyers, and political appostates,—to stigmatize the American Party with "*disloyalty to the Constitution*,"—and one of those persons, noted for his numerous political gyrations, is reported, without contradiction, speaking of the American Party, to pledge himself "to the performance of *any* function to break down the *pernicious and sacriligious faction* which exists in this crisis." Let us calmly enquire how far the American Party have deserved the injurious imputations of those very *disinterested* gentlemen. That party it is well known, have been organized since the last Presidential election, avowedly for the purpose of correcting the abuse of the laws of naturalization. They propose to remedy that great wrong for the future by a repeal and reform of the laws thus abused and perverted; and to effect a reformation in the administration of the affairs of the country. *This is the head and front of their offence*. For this their opponents set up against them the bugbear hue and cry of *Persecution and Proscription;* which can alarm only the most ignorant and credulous. To talk of *religious* persecution in this country is simply *ridiculous*, while the Law and the Constitution remain in force for the protection of religious freedom alike to all sects. Those who raise the cry know full well, that religious freedom has even a still stronger guarantee, that renders persecution of one sect *impossible, in the numerous religious divisions of the country*, all of whom will guard it for their own sakes respectively.

As to *political* proscription, it rests upon other grounds, not admitting of constitutional limit, and not defineable by law—*the perfect liberty of opinion*. The Aministration party and their allies, having possession of the authority of the Government, do not consider it proscription in *them* to exclude their opponents rigidly from all participation from office, by virtue of the rule, "*that to the victors belong the spoils.*"

But in a moment of threatened danger to their power, like the present, they are ready enough to cry out "*proscription*" on the part of those who *presume* to exercise the elective franchise in opposition to them—and that to *them* is *proscription*. As if they had the *exclusive* right to exercise the political franchise to suit their own views, and interests—and are more honest, more patriotic, and more intelligent, than those who have the temerity to oppose them and their pernicious policy. Thus they oblige us to be against them, by being first against us. If political proscription has been introduced into the Government of the country within the last thirty years—as none can deny, and all should lament—the American party, as a party, are not accountable for it. The evil can only be removed by voting against the power, the administration party and their allies, who now sustain it. One of the great incentives to which should be the hope, that the just and liberal spirit which prevailed, in regard to office generally, some thirty years ago, may happily be revived, together with a similar purity in all the departments of the Government. If this be not done, we may well despair of the Republic!—We cannot help thinking that the true policy of the respectable and intelligent portion of the Roman Catholics (we use the term only in reference to other sects calling themselves Catholics) would be, to join heartily in the movement of the American party, as the only means af restoring the peace and harmony between them and the Protestant sects, and the purity of the general government, in which all good men would rejoice.

Americans will not deserve to enjoy the political and religious liberties in which they were born, if they do not continue, by the exercise of the elective franchise, and all other constitutional means, to resist all encroachments upon those sacred rights whether proceeding from domestic violence or foreign influence—remembering that their preservation depends upon constant and perpetual vigilance.

AMERICANUS.

HON. J. H. WILCOX.

The New Orleans Tribune publishes a letter from the Hon. Mr. Wilcox, a gentleman well known in the political world as a member of Congress from Mississippi. He writes from Texas, and gives his impressions of the foreign influence in that State. The testimony of Mr. Wilcox cannot be questioned. He speaks as an eye witness. He charges that the German population of Texas are laboring in connexion with the Abolitionists. He shows that they unite with the abolition of slavery, the abolition of trial by jury, of the Sabbath, and of oaths in courts of justice. They muster under their national flag, and preserve their own national language and usages. Let Americans of every section read this letter, and they will see that the foreign population do not merely menace an institution of labor recognized by our section of the Union, but the overthrow of institutions cherished by the common reverence of all. They have come from Europe, preserving their own civil and religious opinions, they intend here to impose their own information. They have no purposes to adopt American usages or principles, but to employ *our* land, *our* national strength, *our* influence over the world, to perfect their utopian and agrarian plans of social reformation. Shall we submit to the abolition of the Sabbath the trial by jury, the sanctity of the judicial oath? Will the fanatics of New England bargain with the Hessians for the abolition of these institutions, founded upon Plymouth rock, for the overthrow of an institution of labor which they themselves do not employ or approve? We shall see. We take the following from Mr. Wilcox's letter:

"There are about ten thousand foreign voters in this State, and as far as has been heard from, they have been a unit. I conscienciously believe that the American party did not receive fifty foreign votes. I cannot, at present, give you the result in this State. We will, however, be beaten, I think, some two or three thousand votes.

"You will then discover that Texas is completely under the control of foreigners, nine out of ten of whom are Abolitionists. In this place these is published a Germon Abolition paper, and Nothern Abolition societies have established agencies here, to whom they send by mail the New York Tribune and other Abolition sheets, for gratuitous circulation. I have been informed that one agency receives five thousand copies. Now, sure it is to me, that if the people of the extreme Southern States would think for a moment, they must conclude that it is an artful stroke of the Abolitionists to make a free State in Western Texas, and thereby hem into a compass as narrow as possible the slaw power.

"Since my arrival here, the Germans held a large convention, in which they declared in favor of the abolition of juries, of oaths in courts of justice, of the Sabbath and of slavery.

"On the day of election here, the Germans paraded their flag (instead of the national) through the streets. They marched in possession through the city, chanting German national airs. The French singing the Marseilles hymn. I never felt so mortified and chagrined in the whole course of my life. Yet it is said we have nothing to fear from German influence! The Catholic priests took the field openly against the American ticket, so we did not receive one Catholic vote."

HOW AMERICAN CITIZENS ARE MANUFACTURED.

If any of our citizens are desirous of witnessing the process of fabricating American citizens, out of the very rawest materials they can have their curiosity gratified by a visit to either of the Courts now in session. We will not promise that their vanity shall be flattered by the exhibition, or that they shall feel "a rising of the gorge," as they observe the facility with which monarchial subject are transmuted into Republican Sovereigns.

If they enquire, as we did yesterday, of the very courteous and obliging clerk of the criminal department, how many newly-made citizens he has daily taken toll for, at his particular mill, that obliging public officer will peremptorily decline to give any information whatever upon the subject, unless his palms are tickled with an appropriate fee, when he will generously furnish the applicant with a full catalogue of the Gottleib's and Heinrich's, the Pat's and Terence's, who have passed muster during the present session, and, if received, we are confident will really take upon himself the enormous trouble of introducing his brother quill, who will also, doubtless, profess himself quite as ready to furnish calendar, and—for a similar con-si-de-ra-tion.

One little specimen—we wish we could say it was a solitary one—of the Teutonic grist which is daily being converted into American meal, was exhibited yesterday, and we take pleasure in recording the fact that—no charge was exacted for the show. A German, who could speak no English, made application to be naturalized through an interpreter scarcely one whit more conversant with the language. To the question of the Judge whether the candidate would conform to Republican institutions his sponser boldly replied, "Eight years!" Here the question was repeated, the interpreter shook his head, and responded, "Ich can nich un'standt." One of those prompters, ever ready on such occasions, now hustled up to give the perplexed Teuton the proper cue; but his interference was rightly rebuked by the Judge, and as the witness shortly after managed to exclaim—"Oh, ya-a-a-as—ya-a-a-as!" the examination was pronuunced satisfactory, and instructions were given for the creation of another American citizen!

How long will the people of America suffer the vote of a Fillmore, or a Frelinghuysen, a Dickinson or a Cass, to be over-ruled at the ballot box by the blind action of such a moon-calf? For reputable foreigners, who have come among us to follow an honest calling, who have made themselves acquainted with the principles embodied in the federal constitution, who have abjured all allegiance to foreign potentates, who speak the language of the country, and who have acquired a patriotic attachment for our republican institutions, we trust we shall ever entertain a fitting respect, and at the close of their allotted term of probation, shall heartily welcome them to all the honors of that citizenship to which they have proven themselves legally, socially, and fraternally entitled. But that the inmates of European lazer houses—the floating scum of populous cities—the criminal, the vicious, and the ignorant, should be manufactured by wholesale into American citizens is an evil so provocative of intense disgust and indignation, as to demand the application of an immediate and effectual remedy.—*Baltimore Patriot.*

"Fast" Times and a "Fast" Party.—One of the most striking evidences of the peculiar "velocity" of the times we live (says the Memphis Eagle) is the writing and publishing obituaries of people before said people are dead—in fact, while they are in excellent health and growing in strength every day. The Foreign, Anti-American press is just now teaming with long and lachrymose notices of the "Death of Sam," when in point of fact, that gigantic young fellow was never more "alive and kicking" than at this very moment. "The wish" beyond doubt, is "father to the thought," with these elegaic writers. So far from being *dead*, "Sam" has no idea of *ever* dying. He belongs to the glorious list of immortals. He couldn't die if he would, for he has a great mission to perform, and he will perform it as sure as "Heaven is above us all yet! You may *outnumber* him for the present, but you cannot kill him any more than you can kill truth! He cannot even by annihilation die! Our fast friends of the "Society for the Propagation of Humbug" may as well let him alone.

☞ The other day a man was discovered mounted on a ladder, with his lips pressed to the telegraph wire. He was kissing his wife in Philadelphia 'by telegraph.' Vel, vot of it? Free counthrey—can't a man kiss his wife as he pleases?

☞ The Emigrant Commissioners are in debt over seventy thousand dollars for supporting foreign paupers that have arrived at the port of New York. Comment is unnecessary.

No proof of Temperance—a man with his hat off at midnight, explaining to a lamp post the political principles of his party.

AMERICAN PLATFORM,

Adopted by the National Council, at Philadelphia, June 5th, 1855.

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

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

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

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

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

3rd. 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 interest and views" between the various sections of the Union.

5th. The full recognition of the rights of the several 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.

IV.—Obedience to the Constitution of these United States, as the supreme law of the land, sacredly obligatory upon all its party and members; and steadfast resistance to the spirit of innovation upon its principles, however specious the pretexts. Avowing that in all doubtful or disputed points it may only be legally ascertained and expounded by the judicial power of the United States.

And, as a corollory of the above:

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

2. A tender and sacred regard for those acts of statesmenship which are to be contradistinguished from acts of ordinary legislation, by the fact of their being of the nature of compacts and agreements; and so, to be considered a fixed and settled national policy.

V.—A radical revision and modification of the laws regulating immigration, and the settlement of immigrants. Offering to the honest immigraut who from love of liberty or hatred of oppression, seek an asylum in the United States, a friendly reception and protection. But unqualifiedly condemning the transportation to our shores of felons and paupers.

VI.—The essential modification of the Naturalization Laws:

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

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

VII.—Hostility to the corrupt means by which the leaders of parties have hitherto forced upon us our rulers and our political creeds.

Implacable enmity against the prevalent demoralizing system of rewards for political subserviency, and of punishments for political independence.

Disgust for the wild hunt after office which characterize the age.

These on the one hand. On the other:

Imitation 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 ascendency 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 ecclesiastic.

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 unselfiish 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 partisan character.

And, 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 or 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 institutions 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 on 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 recognise the institution of slavery as a part of its social system; and expressly pretermitting any expression of opinion upon the power of 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 every where 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 place of meeting of subordinate councils.

E. B. BARTLETT, of Kentucky,
President of National Council.
C. D. Deshler, of New Jersey,
Corresponding Secretary.
Jas. M. Stephens, of Maryland,
Recording Secretary.

Facts to be Noted.—From the time, says the Mobile Advertiser, that Millard Fillmore became President of the United States to the day that his administration closed, he never appointed a single abolitionist, freesoiler or secessionist to office. The consequence was, agitation ceased, and at the end of the year 1852 we heard no talk of disunion or interference with the rights of the Southern States. Franklin Pierce came into office on the 4th of March, 1853, and commenced dealing out his patronage to abolitionists and secessionists, and the country immediately became agitated from centre to circumference.

Thy Will be Done.—The late Mr. Kilpin, of Exeter writes, "I knew a case in which the minister, praying over a child apparantly dying, said, "if it be thy will, spare——" The mothers soul yarning for her beloved exclaimed, "It must be his will! I cannot bear his loss." The minister stopped. To the surprise of many the child recovered; and the mother, after almost suffering martyrdom by him while a stripling, lived to see him hanged before he was two and twenty! O! it is good to say, "Not my will but thine be done.