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The Kent News.

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HE KENT NEWS,
A WEEKLY NEWSPAPER
oted to Agriculture, Literature, Politics, and General News.
DWARD MANSFIELD,
PROPRIETOR.

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POETRY.

For the Kent News.

E TO THE RISING SUN.

BY MINNA.

e first faint streak of coming day
mes the purple Eastern rim,
d tinges, with a hazy ray,
e lofty mountains, bold and grim.
e dewey plains and murmuring streams,
ll lie in night's departing shade;
l mortals in the land of dreams
ose in slumbers undismayed.
e ceaseless hum of insect tribes,
ells on the passing fragrant breeze;
ile birds upon lofty rephyrs ride,
pour their matins from the trees.
w brighter grows Aurora's cheek,
hile floods of dazzling amber beams
sh from the sea, and seem to seek
pastimes on the rippling streams.
e Orient gates suffused in light,
ead to admit the god of day;
ose flaming streets, ablaze with gems,
ave through opposing clouds their way,
ght as the Sapphire's lustre clear,
d scale the regions of the air.
Dark night
y from his presence flies,
l in Tartarean caverns hide.
y from his gold fringed couch uprise,
ght Sol, and shakes his locks of pride.
l bathes the earth, the sea and sky
deluge of liquid fire;
ile on the gold-lined cloudlets fly
mounts the burnished steed yet higher.
dew that in the moon's pale light,
e with a softened lustre, now
ed by Sol's beams, in splendor bright,
ms like the Iris' radiant brow.
transient is the passing gleam,
re the towering hopes of man,
n in their blasted pride they seem,
reatest power and strength to stand.
! how vain, for one fell sweep
ortune's hand, can seal their doom;
hurl them down the dismal steep;
in impenetrable gloom:
so with thee, soft evening dews,
rays absorb, while erst they seem
aint thee in bright varied hues,
deck thee in a gorgeous sheen:
Creature
e eternal God!
of this lower world that rolls
er round thy burning throne—
l from the Indias to the poles,
evels in the dazzling blaze;
g from the palace high,
on the heaven's cerulean stays
olumns of the eternal sky.
splendent be thy disc,
portals with unflinching eye
hy splendor cannot gaze,
ugh the heavens thy passest by,
h behold the face of Him—
rnal God of matchless might;
rought thee forth from Chaos dim—
ade thee roll thy golden light,
y thy speed 'till his command
p the conflagration dire,
ature wrapped in flaming bands,
ith thy course, in liquid fire.
, Aug. 1855.

e have heard of cool things, but
ything cooler than the following:
dlord of a hotel in Columbia called
to him one day, and said to
o' here! I want you to pay your
and you *must*. I've asked you
ugh; and I tell you now, that
leave my house till you pay
" said his lodger; "just put
riting; make a regular agree-
; I'll stay here as long as I

bashful printer refused a situa-
printing office where females
loyed, saying that he never 'set
girl in his life.

POLITICAL.

General Sam Houston's Letter.

INDEPENDENCE, July 1855.

GEN. SAM HOUSTON—

Dear Sir: We, the undersigned citizens of Independence, having for a long time entertained a high appreciation of your character for candor on all political affairs connected with our government, do respectfully request an expression of your sentiments and opinion in regard to the American Order. It has been often asserted and denied, that you are a member of, or in favor of the principles advocated by the Order. We entertain the hope, sir, from the long and varied services that you have rendered your country, that a frank expression of your opinion will not be withheld. We address you sir, as citizens, a majority of whom are not members of the Order:

Respectfully, your fellow-citizens,
WILLIAM A. BALDWIN,
JOHN C. ELDRIDGE,
HENRY L. GRAVES,
GEORGE B. DAVIS,
JOHN P. COLLINS,
ASBURY DANIEL,
S. G. LISCOMB,
JABEZ DEAN,

Independence, Texas, July 24, '55.

GENTLEMEN: Your letter of yesterday's date was presented to me early in the afternoon. At the present time, I feel no hesitancy in expressing my opinion in relation to the American Order, or its principles. I feel that my fellow-citizens, in whose service I have been so long engaged, are entitled to my views, which in their opinion, may in any way affect the public interest. At an earlier period of the State canvass, it might have been charged upon me, that I was endeavoring to influence the elections in our State; but as the election is so near at hand, that my opinions cannot have general circulation, I cannot be charged with interference.

You may rest assured that, in relying on my candor and sincerity, you will meet no disappointment. Owing to the heated state of the public mind, the influence of federal patronage, and the desperate efforts that are making to smother American sentiment and quiet the upheavings of the American mind, I expect to receive a full share of vituperation and abuse.—A belief, too, that the election in Virginia has strangled the efforts of the American people, in regaining their legitimate rights, and vindicating their inherent principles, is to my belief fallacious. I regard the result in the Viginnia election as highly encouraging to the principles of the Order. The efforts used were of the most Herculean and untiring order within the State, and aided and backed by the federal patronage. In a party contest in the State an interference on the part of the federal administration would have been deemed an outrage. As it is, the old othodox State of Virginia has received and recognised the right of federal interference in their State elections. The Democracy of Virginia will yet awake to the proper appreciation of the rights of their Commonwealth and the extension of federal power.

In treating of a subject which has been so generally and elaborately discussed as that of the American Order, it would be difficult to present anything original in the way of argument—hence my aim will be to offer my deductions and conclusions from the facts and arguments of others, and to glance at the cause of the present excitement. The movement I regard as one growing out of a great crisis in the affairs of our nation, and the precursor of a sound, healthful, 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 danger 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 oppoficnts have crushed the ancient order in their dominions. In our own country we have seen its portals leading into sacred temples for a while closed and deserted. Secret societies were then denounced. Thank heaven that cloud of fanaticisms which for a while overshadowed it, has been dispelled by the light of reason, and still continues to extend the blessings of its principles to thousands of disconsolate widows and orphans. The opponents of the American Order exclaim, it is a political association! and, therefore, ought not to be secret.

I reply yes, it is secret, and its name denotes its objects. Is it the first secret political society which has been organized in the United States? It is as well known as any other historical truth, that General Washington and many of his compatriots of the Revolution were members of the Cincinnati Society, in which, if I am not under misapprehension, no man is eligible to membership, even now, unless he is a native American, since the heroes who fought in the Revolution passed off the stage of life. Was not this a secret society? Was it not purely political? Was not General Washington at the time of his death, president of this society? I should really like to know what the anti-Americans think of this scrap of history. They cannot deny it. Then I will ask them, what danger has grown out of this secret political society? Is this the only secret political society which has existed in our country for more than half a century?—The Columbian Order—known as the Tammany Society, highly influential, maintains its existence without danger to the liberties of the country.

General Jackson was a member of this society, and I know prominent statesmen throughout the nation, who are members of it, and, as I myself am one, and understand its principles, I can assert they are patriotic and national. What say the anti-Americans to these facts?

Can any sane man believe that General Washington, or General Jackson, would have united with any association, or order not purely American? Would either have entered into any political league when secrecy was enjoined, if he had not approved of the principle of secrecy in political associations? From my knowledge of the character of Washington, the sacrifices he made for his country, united with his fervid patriotism, and his preference for everything American, I cannot doubt for one moment, if he were now living, he would cheerfully sanction the principles of the American Order. From my personal and familiar knowledge of General Jackson, I am confident, that were he living, to counteract the policy of European potentates and statesmen, to throw upon our shores the refuse population of convicts and paupers, to pervert our ballot-boxes, he would most cordially sanction and inculcate the principles of the American Order. The instances which I have given of secret political associations are not the only ones which have existed in our country, and which have been, and continue to be, practised by the two political parties. Are not secret caucuses continually held by the political leaders of both parties in Congress? "Oh, yes," it will be answered! "very true! but there is a necessity for this. We have to take care of our parties, to form plans for the people to carry out. And, if we did not make platforms for them, they would not know how to vote upon important subjects."—This explains much of the opposition to the present movement of the people. The action of the American Order is only the pulsation of the American heart, which forces liberty through the veins of the masses, and will cause them to reclaim that power and influence which the arts of demagogues and assumption of "*party leaders*" have appropriated to themselves, and generally allowed the people to cast their votes in accordance with their caucus decisions, whether secret or open.—Should the American movement succeed, as it must, if our liberties are to be preserved many good easy souls who feel seated in power, will have to yield that power, which has been used in directing the people to carry out their edicts, prepared in caucus, and proclaimed by conventions. The cry of *abolition* has been raised by the anti-American party in the South, for no other pupose 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 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, General Cass, has approved the platform of the American Order, as proclaimed to the world by the Convention at Philadelphia.

From 1850 to 1854, Abolition appeared to have died away. Its notes were seldom heard, or if heard, not heeded.—The Compromise of 1850 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? It is now powerful!

What first broke it down and built up the Free-Soil and Abolition majority against it? Was 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 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.

It was regarded by moderate men at the North, good Democrats, who always stood by the South, as a breach of good faith, and they either opposed the administration, or would not give it their support. This measure caused audible expression of disapprobation by many who aided in electing the President; but there were other causes and all united, gave rise to the American Order. The selection of the President's cabinet, althrough it was highly exceptionable to the Democratic party, they made an effort to swallow it. General discontent was growing up in the country. This feeling was aggravated by a report that an agreement was made between a Catholic Bishop and General Pierce, conditioned that General Pierce was to receive the Catholic vote, and in the event of his election, a situation in his cabinet should be given to a member of the Catholic denomination. As this was published and not denied, it was believed. Nor was this all. Foreigners were selected to fill important missions to foreign government, to the exclusion of American Statesmen. About this time it was ascertained that an unusual number of *convicts* and *paupers* were thrown upon our shores from European prisons and poor houses. The belief obtained that these classes of emigrants were thrust upon us by the policy of foreign governments who never can bear us good will so long as we remain a free and independent people.—These facts, in connexion with general discontent towards the administration, with threats made in Catholic newspapers and periodical, seemed at once to arouse the people, and admonish them to prepare for the apprehended contest. The cry was then raised by the anti-Americans that the objects of the American Order was the proscription of Catholics and foreigners. This I deny! The threats and denunciations came from the Catholic journals, which gave the alarm to Protestants and Americans. The design of the American Order is not to put down Catholics, but to prevent Catholics from putting down Protestants. The members of the Order would not nor do they intend to, interfere with the Catholic religion or their mode of worship; but at the same time we are not willing to place power in the hands of those who acknowledge or owe temporal allegiance to any foreign Prince, King or potentate. Again: it is said that the principles of the American Order proscribe foreigners, and are intended to extend the period of natualization. I do not regard this principle as proscriptive. I understand foreigners are to be protected in the full enjoyment of all their civil rights, and exercising whatever religious opinions or modes of worship they may prefer. No one wishes to abridge those privileges.

The possession and exercise of political rights are distinct matters. Females and minors possess and enjoy civil rights, yet they are not capable of exercising the political right of suffrage. This is a constitutional right of all qualified natives. The extention of that right to those who are not natives is a matter of grace and favor of the Congress and of the constitution. Congress has the power to invest foreigners with the right upon such conditions as may be thought proper and expedient for the well being of the Republic.

The teachers of the modern school, who claim to be the only democrats, or patriots in the country, admit "that some modification in the natualization laws might be well enough." They take care not to say how far they are willing to go. Are they willing 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 natualized, and who enjoy the full benefits of our institutions. Nor would it prejudice the claims of those who might have reached the American soil at the time of the passage, or going into operation of such laws. Such a measure, I should think, ought to be hail by naturalized foreigners, and those whose claims to natualization have commenced, with as much joy as if they were native Americans; if not on their own account, they should at least, hail it on account of their children. The foreigners who have been natualized in our country are generally of a class who would not feel it a compliment paid them to place convicts and paupers on a footing of equality with them; or to say that such beings were entitled to considerations which are due to the natualized citizens.

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 utilitarian politics. And before I enlist under the leaders of modern Democracy, I wish to know of them whether they stand on the Jackson or the 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, I shall only feel 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 triumph of American principles were reverberating throughout the Union, I was silent. When those principles are said to be in eclipse, I come forward with cheerfulness and declare that I believe that 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 are to 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 remained members for months. Their motives can only be inferred from their actions. They remained quietly until nominations were made, in which they were not 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 highly qualified teachers of new tangled 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 devolve 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 unimparred to our children? Shall we remain American? Shall we remain national? or, shall we surredder 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 propable, that we will find a safer depository in the hands of foreigners; or the satellites of the Pope? whose system of religion pursues all American Protestants with denunciations while living, and denies their bodies burial, after death 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.

READ A LETTER FROM THE GREAT JOHN WESLEY.

We have rarely met with so strong and important a document as the following letter, written by the great and good John Wesley, bearing date 1780, and addressed to the editor of the Freeman's Journal, Dublin. It was drawn out in controversy upon the English Toleration Act, and may be found in the miscellaneous works of Mr. Wesley, on page 817, vol. 5. This letter was furnished the Memphis Eagle and Enquirer, by a distinguished Methodist of North Mississippi in consequence of Judge Longstreet having called the members of the Methodist church to task for joining the American party, and taunted them with tarnishing the name of their great and venerated leader, the beloved Wesley. Here it is:

SIR—Some time ago a pamphlet was sent to me entitled "An Appeal from the Protestant Association to the people of Great Britain." A day or two since a kind of answer to this was put into my hand, which pronounces its style comtemptible, its reasoning futile, and its object malicious. On the contrary, I think the style of it is clear, easy and natural; the reasoning in general, and conclusive; the object or design kind and belovolent.

And in pursuance of the same kind and benevolent design, namely, to preserve our happy constitution, I shall endeavor to confirm the substance of that tract, by a few plain arguments. With persecution I have nothing to do. I persecute no man for his religious principles. Let there be as boundless a freedom in religion as any man can conceive. But this does not touch the point. I will set religion, true or false, utterly out of the question. Suppose the Bible, if you please, to be a fable, and the Koran to be the word of God. I consider not, whether the Romish religion be true or false, I build nothing on one or the other supposition. Therefore away with all your commonplace declamation about intolerance, and persecution for religion.—Suppose every word of Pope Pius' creed to be true. Suppose the council of Trent to have been infallible; yet I insist upon it, that no government not Roman Catholic, ought to tolerate men of Roman Catholic persuasion.

I prove this by a plain argument (let him answer it that can;) That no Roman Catholic does, or can, give security for his allegiance, or peaceable behaviour.—I prove it thus: It is a Roman Catholic maxim, established not by private men, but by public council, that "*no faith is to be kept with heretics.*" This has been opened avowed by the Council of Constance; but it was never openly disclaimed. Whether private persons avow it or disavow it, it is a fixed maxim of the Church of Rome. But as long as it is so, nothing can be more plain, than that the members of that Church can give no reasonable security to any government of their allegiance or peaceable behaviour. Therefore they ought not to be tolerated by any government, Protestant, Mahomedan or Pagan. You say, "nay, but they will take an oath of allegiance."—True, five hundred oaths; but the maxim, "no faith is to be kept with heretics," sweeps them away as a spider's web. So that still no Governors that are not Roman Catholics can have any security for their allegiance.

Again those who acknowledge the spiritual power of the Pope can give no security of their allegiance to any government; but all Roman Catholics acknowledge this; therefore they can give no security for their allegiance. The power of granting pardon for all sins—past, present and to come—is, and has been for many centuries, one branch of his spiritual power. But those who acknowledge him to have this spiritual power, can give no security for their allegiance; since they believe that the Pope can pardon rebellion, high treason and all other sins whatsoever.—The power of dispensing with any promise oath or vow, is another branch of the spiritual power of the Pope, and all who acknowledge his spiritual power must acknowledge this. But whoever acknowledges the dispensing power of the Pope can give no security for his allegiance to any governmeinment. Oaths and promises are none; they are light as air—*a dispensation makes them all null and void.* Nay, not only the Popo, but even a Priest, has power to pardon sins!

This is an essential doctrine of the church of Rome. But they that acknowledge this cannot possibly give any security for their allegiance to any government. Oaths are no security for their allegiance to any government. Oaths are no security at all: for the priest can pardon both perjury and high treason. Setting their religion aside, it is plain that upon principles of reason, no government ought to tolerate men who cannot give any security to that government for their allegiance and peaceable behaviour. But this no Romanist can do not only while he holds that "no faith is to be kept with heretics," but so long as he acknowedges either priestly absolution, or the spiritual power of the Pope. * * * *

If any one pleases to answer this, and sign his name, I shall probably reply.—But the productions of any anonymous writers I do not promise to take any notice of.

I am, sir, your humble servant,
JOHN WESLEY.

City Road, Jan. 21, 1780.

☞ A young lady remarked to a gentleman, after a warm debate, in which each accused the other of being perverse and obstinate—

"Sir, you and I can never agree upon anything."

"I think," remarked the gentleman, I could suggest a case in which we would harmonise."

"What is it?" asked the lady incredulously.

"Why," said he, "suppose you were travelling, and compelled to stop for a night at an inn where there was but one room in which were two bed, the one occupied by a lady, the other by a gentleman, which bed would you prefer sleeping in?"

She instantly replied, "With the lady, of course.

"So would I," was the rejoinder, "and thus we agree exactly."

THAT DAGUERREOTYPE.—"Do let me have your daguerreotype?" asked a dashing Fifth Avenue belle of rather a spooneyish young gentlemen, who had been for some months annoying her with his attentions.

The gentleman was delighted, and in a short time the lady received the picture.

She gave it to her servant and asked—"Would you know the gentleman if he should call?"

The servant replied in the affirmative.

"Well, when he comes, tell him I am engaged."

☞ The finest idea of a thunder storm extant is when Wiggins came home tight. Now Wiggins is a teacher, and had been to a temperance meeting and had eat too much lemonade, or something, he came into the rosm among his wife and daughters; and just then he tumbled over the cradle and fell whoop on the floor. After a while he rose and said:

"Wife, are you hurt?" "No." "Girls are you hurt?" "No."

"Terrible clap wasn't it?"

☞ "Well Sambo, what's yer up to nowadays?"

"Oh, I se a carp'nter and jiner."

"He! guess your is. What department does you perform, Sambo?"

"What department? I does de circular work."

"What's dat?"

"Why I turns de grindstone."

☞ The lawyers in the rural districts are puzzled to make out the charges under the Maine Law. We heard of one arrest in which the offence was called "committing an assault and battery on a certain black bottle with intend to take a drink."