

# Montrose Democrat.

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## FOR THE DEMOCRAT. The Great Conspiracy of the Abolitionists against the Government of the U. S. commenced in the days of Andrew Jackson.

The "Protest of the American anti-slavery Society," addressed to Andrew Jackson, President of the United States, dated Dec. 26th, 1835, will now be bro't before the people for investigation, and the contest commenced between that old hero and the Abolitionists of America, must be decided in favor of one or the other of these combatants in this great war, for then it was that the war between the North and the South began.

This Society commenced an attack upon the President, charging him with making false accusations against it, in "a document which was spread upon the journals of both Houses of Congress—published to the nation and to the world—made part of our enduring archives, and incorporated in the history of the age."

This protest of the anti-slavery Society to the President said: "In your message to Congress of the 7th inst. are the following passages:

"I must also invite your attention to the painful excitement produced in the South, by attempts to circulate through the mails, inflammatory appeals addressed to the passions of the slaves, in prints and in various sorts of publications, calculated to stimulate them to insurrection, and produce all the horrors of a servile war!"

"And you proceed to suggest to Congress the propriety of passing such a law as will prohibit, under severe penalties, the circulation in the Southern States thro' the mails of incendiary publications, intended to instigate the slaves to insurrection."

"Recent events irresistibly confine the application of your remarks, to the officers and members of the American anti-slavery Society and its auxiliaries."

Now let this fact be forever remembered: that the members of the American anti-slavery Society were introduced to the world by Andrew Jackson as a party of incendiaries, who were endeavoring to produce a servile war. These Abolitionists, thus accused, proceeded to portray the horrors of such war.

"A servile insurrection," said they, "as experience has shown, involves the slaughter of the whites without respect to sex or age. And is it nothing, sir, that we are officially charged by the President of the United States with wicked and unconstitutional efforts, and of harboring the most execrable intentions? You have accused an indefinite number of your fellow citizens with harboring intentions which could be entertained only by the most depraved and abandoned of mankind. You assume as a fact that abolitionists are miscreants who are laboring to effect the massacre of their Southern brethren."

"Are you aware, sir, of the extent of the reproach which such an assumption casts upon the character of our countrymen? In August last, the number of anti-slavery Societies known to us was 263. We have now the names of more than 350 Societies, and accessions are daily made to the multitude who embrace our principles. And can you think it possible, sir, that these citizens are deliberately plotting murder, and are furnishing funds to send publications to the South intended to instigate the slaves to insurrection? Is there anything in the character and manners of the free States to warrant the imputation of such enormous wickedness?"

"And what, sir, is the character of those you have held up to the execration of the civilized world? Their enemies being judges, they are religious fanatics! And what are the haunts of murder? The pulpit, the bench, the hall of legislation, the meeting for prayer, the temple of the Most High. But strange and monstrous as is this conspiracy, still you believe in its existence. Be persuaded, sir, the moral sense of the community is abundantly sufficient to render this conspiracy utterly impotent, the moment its machinations are exposed."

There is a public confession, by the Abolitionists themselves, that a servile insurrection would never be instigated except by "the most depraved and abandoned of mankind," and they complain that President Jackson should impute such "enormous wickedness" to a body of American citizens. They admit that to incite the slaves to insurrection is to plot murder, and that the President accuses them of that crime. "We are not indeed subjected to the penalty of murder; but need we ask you, sir, what must be the moral influence of your declaration that we have intended its perpetration?"

But out of their own mouths these Abolitionists are condemned. They have pronounced their own verdict on their own characters, for it will be shown that even in the pulpit—in the Temple of the Most High—it has been taught to the people of the North that it was pleasing to God—nay, that it was His command "that they should murder the people of the South."

It will be proven that President Jackson, in his military capacity, would have executed scores of these Abolitionists, but

as the civil ruler of the of the people he had no power to protect the people of the South from the plottings of these incendiaries, except to close the mails against the missiles of death; and leave it to the States themselves to watch their proceedings. We shall see how they abused him for this "arbitrary and despotical act" of foiling them in their attempts to excite the slaves to insurrection. They were like a set of ravenous wolves howling for the prey which had been snatched from their teeth. The merciful and fatherly hand of the President, who was placed over the whole people for their protection, having interposed to save the lives of those who lived in the South, these "religious fanatics" turned their assaults upon the Constitution, which guarded the Southern States against all such vile incendiaries. This strong bulwark of safety, erected by the founders of the government, for the common defence of all American citizens, rendering them secure in all their rights of life, liberty and property, was denounced by these vile conspirators as a "league with death and a covenant with hell," for the very reason that they found it a barrier to their plans of breaking into the Southern States with an army of liberation, or of sending missiles of death through the mails. But for this Constitution of our fathers, the South long ere this would have been given over to all the horrors of civil war, and St. Domingo would have been re-enacted in the hitherto peaceful dominions of the American Republic.

It is important to know, before we proceed, if President Jackson ever retracted the charges made against the Abolitionists, and ceased to warn his countrymen against them.

"Strange and monstrous as is this conspiracy," said they to the President, "still you believe in its existence, and call on Congress to counteract it." Did he abandon that belief, and tell the people that that conspiracy had been broken up? The message in which the above charges are found is dated Dec. 1835. Between that period and his retirement from office, he had two years in which to watch these Abolitionists, and their proceedings, and instead of bidding his people farewell without warning them again of these bad men, he rouses his fellow citizens to a renewed sense of their danger from the plottings of these conspirators.

Garrison and his followers were preaching to the world that the Constitution of our fathers was "a league with death and a covenant with hell."

"Nay, my fellow citizens," said President Jackson, "The Constitution has succeeded beyond the brightest hopes of those who framed it. Every quarter of this widely extended nation has felt its blessings, and shared in the general prosperity produced by its adoption. It is no longer a question whether this great country can remain happily united and flourish under our present form of government. Experience, the unerring test of all human undertakings, has shown the wisdom and foresight of those who formed it, and has proved that in the union of these States there is a sure foundation for the brightest hopes of freedom, and the happiness of the people. But amid this general prosperity and splendid success, against the dangers of which the Father of his country warned us, are becoming every day more evident, and the signs of evil more apparent."

What were these dangers, and these evils, which rose up before this great patriot—this old hero—and made him tremble before the people, while lifting his warning voice against these "religious fanatics." Why, he heard the Cataline of America, the leader of this band of conspirators, proclaiming to all the people that "if such a process were necessary to restore liberty to the captive, he would trample the Union and the Constitution under his feet, as soon as he would a viper that stung him"—that "such a compact was in the nature of things null and void from the beginning."

Alarmed by such treasonable sentiments, President Jackson tells the people that "each State has the unquestionable right to regulate its own internal concerns according to its own pleasure, and every State must be the sole judge of the measures proper to secure the safety of its citizens and promote their happiness."

That means that every Southern State had a right to expel every Abolitionist from their midst, if such a measure was necessary to secure their safety. Hunt them, drive them out. "Self-preservation is the first law of nature." The President continues: "All efforts on the part of the people of other States to cast odium upon their institutions (of slavery), and all other matters calculated to disturb their rights of property (in slaves), or to put in jeopardy their peace and tranquility, are in direct opposition to the spirit in which the Union was formed, and must endanger their safety. Rest assured that the men found busy in this work of discord, are not worthy of our confidence and deserve your strongest reprobation."

Reprobation, says Webster, means "the act of disallowing with detestation." Reprobated—"disapproved with abhorrence." Reprobate—"to disapprove with detestation or marks of extreme dislike; rejected."

President Jackson says to the people, "these Abolition conspirators," these "religious fanatics," are unworthy of your confidence. You should detest them, abhor them, and reject them.

How could he help telling them so, if he was a patriot, a friend to Washington and to the government of our fathers?—He stood forth in his last farewell to the people, holding up the Constitution and the Union as a priceless legacy to all, while Wm. Lloyd Garrison was pronouncing the Union a curse.

"I know," said Garrison, "there is much declamation about the sacredness of the compact which was formed between the free and slave States, upon the adoption of the Constitution. I recognize the compact with feelings of shame and indignation; and it will be held in everlasting infamy by the friends of justice and humanity throughout the world. They had not power to bind themselves and their posterity for one hour by such an unholy alliance. It was not valid then—it is not valid now."

This man was the founder of the American anti-slavery Society, and he declared to all the world that he was ashamed of Washington and the founders of the American Republic; that their work in establishing the American Union would be held in everlasting infamy, and that not a man in the nation was bound for one hour to obey such a wicked government as they had founded. Then and there it was that these conspirators, with this Cataline for their leader, formed the "Covenant with death, and the agreement with hell," which they ascribe to the fathers of this Republic. Then it was that a solemn "league and covenant" was made that they would never lay down their arms until the government of our fathers was overthrown, and a new one built upon its ruins.

The conspiracy of Cataline had for its object the overthrow of the existing powers, and the elevation of a party from the dregs of the people. Thus Wm. Lloyd Garrison, in imitation of the Roman conspirator, resolved upon the overthrow of the government made by free white men, and placing their negro slaves over them.

The conspiracy was written in blood. The conspirators resolved that the negro slaves should not only be set free, but that they should stand on the same platform of equality with the white race, and have all the rights and immunities which the white people claim for themselves; that they should compete with the white man for all the offices of government from the highest to the lowest, and that this should be accomplished though all the white race should have to be exterminated from the South, and every white exterminated in the North who stood in the way of the completion of their schemes. Robespierre said "let the white colonists in St. Domingo all perish, rather than a principle."

So said these Abolition conspirators of America. They resolved, also, that if Christianity stood in the way, they would overthrow Christianity. If parlements, laws, constitutions, stood in the way, they also, should be overthrown and trodden under foot. They said:

"We put negro equality in one scale, and the United States government, the Constitution and the Union in the other; they kicked the beam, and negro equality outweighed them all!"

In 1839 these negro conspirators stood face to face with Andrew Jackson, defying him—defying the Union, the Constitution, and the Laws of both God and man. To-day they stand face to face with Andrew Johnson, defying him, trampling the Union and the Constitution of our fathers under their feet, as though they were "vipers which had stung them." They have waded through the blood of a million of their white brothers, in order to free four millions of their black brothers and sisters, who are now their chosen allies; and they are resolved to wade thro' the blood of a million more, "if such a process is necessary," to complete their plans.

President Johnson says, they will produce a war of races, but that the negro population would be exterminated in such a war. The Abolitionists will take sides with the black race, be the contest what it may. Garrison, whom we shall prove to be a disciple of Voltaire, who burned all the bibles in France, says: "My cause was inspired with the spirit and truth of God." The Abolitionists in Congress and out, who are bringing the great conspiracy to completion, declare the same. Such were the fanatics which Luther said "veiled their crimes with the cloak of the gospel, and claimed the sanction of the Almighty for their deeds of blood."

Every patriot will stand by the President in this trying day. In standing by him—they stand by Jackson—they stand by Washington and our patriot fathers, who stood by the white race in St. Domingo, when Robespierre and his fellow Abolitionists in France instigated the negroes to slaughter.

In taking sides against the President and arranging themselves on the side of the conspirators in Congress, the people will turn their hands against their own race and blood, when the fatherly President is now trying to save them, as President Jackson lifted his fatherly hand and saved the people from slaughter by negro

savages; and we will shew how he saved them from the tomahawk and scalping knife of the Indian savages of America, and what he did to white men who took the side of the Indians in their war against the white race; and that such is the way he would now teach the Abolitionists, whose true characters will be brought to light in the following numbers.

## The Condition of the South.

Whatever may be the aptitude and taste of the emancipated negro for political pursuits, it seems that freedom has not inspired him with any zeal for vulgar manual labor. We have an authority on this point which cannot be questioned. It is brevet Major Henry C. Lawrence, now in charge of the Bureau of Refugees and Freedmen for Warren and Franklin counties, North Carolina. This gentleman is brother in law of Chief Justice Pierpoint, of Vermont, and brother of Judge Lawrence, of the Supreme Court of Illinois. He is an Abolitionist, but has written a letter to a private friend, under date of December 14th, 1865, concerning the state of affairs in North Carolina, which proves him to be a candid and honest man, ready to tell the truth, no matter how unwholesome it may be to his political friends. This letter has found its way into print, and for the copy of it before us, we are indebted to the Baltimore Gazette.

Major Lawrence states that the district to which he was assigned by the Freedmen's Bureau, at the time he was sent there, "had rather a bad reputation as regards the disposition of the people and their treatment of the blacks." But after a residence of three months and a visit to almost every plantation in the district, his mind was entirely disabused of this unjust and false impression. He says:

"I talked to them (the negroes) in a body on each plantation I visited, and listened to what they had to say. The people, almost invariably, are kind and generous to the negroes to a degree that the North will, I fear, be slow to credit. They do not yet ask to be placed upon the footing of employers, and to do only what is just to the freedmen as laborers. They are forbearing and indulgent to their inexperience and ignorance."

Major Lawrence's account of the negroes themselves is by no means so cheering, as this notice of their late masters. His sketch of them, if not pleasing, has the merit of being graphic and powerful: "I think they possess the characteristics of tropical races; that they are indolent, sensual, false, and, when aroused, cruel. They are excitable, imaginative, and by nature brave."

In a few years they will be the fittest material for a religious fanatic the world possesses; and another Mahomet may perhaps arise, who will endeavor at least to marshal and lead them to conquest. But this is all speculation. I sat down to try to give you facts. I will remark, however, that if Brigham Young wants more converts, here is his field with this people, to whom polygamy is native. I wish he would lead them beyond the Caribbean sea. They have expected that government would give them land here, taking it away from the rebel owners.

The officers of the bureau have labored diligently to disabuse their minds of this error, but with little success. All have told them in speeches plainly, what their position is, and of all they have said, when the speaker had finished—General Howard as well as others—"Dat no Yank; dat just some Reb dey dressed up in blue clothes and brought um here to lie to us."

But the most important part of the Major's letter is that in which he discusses the aversion of the liberated black to work and his propensity to steal. It has been the theory of the Abolitionists, ever since they began the anti-slavery agitation, that freedom was all that the negro needed to transmute him into an industrious, self dependent, conscientious laborer. If the black is slow indolent and dishonest in slavery, it is slavery that makes him so, said they. Strike off his shackles and his vices will drop along with them. He is now free, and this theory which is held by tens of thousands of well-meaning people in perfect good faith, is in the process of being tested—Major Lawrence tells us with what success:

"There is universal demand for labor at fair prices—large prices, indeed, considering what this poor soil produces, and what the labor is likely to be, and I made every effort I knew how to induce the negroes to hire for next year. Being a farmer myself, I think I know what is a fair bargain. I do not think fifty had hired in my former district when I left it, two weeks ago. They are offered cash wages and shares in the crops. If they make a bargain, as some will for a short time, the chances are five to one that they will not adhere to it. They are offered better shares of the crops than us farmers ever give in Illinois. Meanwhile they are stealing enormously."

I know many plantations in Warren Franklin where three quarters of the hogs and sheep have been stolen since last June, and the depletion is still going on. I doubt if a year hence there will be half hogs enough to make meat for the people. It is very difficult to procure tea-

timony from one negro against another for theft. They seem to consider that a proper spoiling of the Egyptians. I don't know how they can be prevented from stealing to such a degree as to make it a serious matter to the planters. Drunkenness is of course increasing among them, and they are more addicted to it than I had supposed. You know what their domestic relations usually are."

The Major, so far from proposing the extension of suffrage to these people as a stimulus to industry and an instrument of moral redemption, expresses himself in the following curt and severe style on that sickening and ever present subject:

"Nineteen in twenty are more fit for the political responsibilities and duties of a citizen than my horses. I wish Charles Sumner would come down here and occupy a position like mine for awhile. He would say nothing more against slavery, if he thinks it a fit school in which to educate savages, for two or three generations, of the lowest human race, too, to discharge wisely and well the responsibilities of a citizen in a government which can only exist on a basis of intelligence and virtue. He should think most unworthily of slavery to justify his present course—or much worse of it, and then act more wisely."

The remedies proposed by Major Lawrence for the evils to which his letter is devoted, are plain and practical, and the only ones likely to prove at all effective. He says:

"Now, what is to be done with this ignorant, degraded element, which may, if not wisely controlled, push back, if it does not overwhelm civilization here at the South? While elevated and enlightened by all available means, it must, at the same time, be held in check in its evil tendencies by sternly repressive laws. The children, homeless and deserted, or of parents unfit guardians for them, as most are, should be apprenticed. The men should be forced to enter into contracts and abide by them."

This will not be palatable to the radicals in Congress, and we fear that the days of Major Lawrence's official career are numbered. But he has written the kind of common sense which appeals to the reason of common people. He has told the truth, very much to his own disadvantage, but greatly to the enlightenment of the Northern public. We commend his letter to the Tribune, and all the score of newspapers engaged in printing the scandal and malicious tale of anonymous and irresponsible correspondents as an authentic picture of the condition of the South.

## Katie Lee and Willie Grey.

Two brown heads with tossing curls,  
Red lips shutting over pearls,  
Bare feet white and wet with dew,  
Two eyes black and two eyes blue;  
Little boy and girl were they—  
Katie Lee and Willie Grey.  
They were standing where a brook,  
Bending like a shepherd's crook,  
Flashed its silver; and thick ranks  
Of green willows fringed the banks,  
Half in thought and half in play,  
Katie Lee and Willie Grey.

They had cheeks like cherries red,  
He was taller—most a head;  
She, with arms like wreaths of snow,  
Swung a basket to and fro,  
As she loitered half in play,  
Chattering to Willie Grey.  
"Pretty Katie," Willie said  
And there came a dash of red  
Through the brownness of his cheek,  
"Boys are strong and girls are weak,  
And I'll carry, so I will,  
Katie's basket up the hill."  
Katie answered in a laugh,  
"You shall carry only half;"  
And then, tossing back her curls,  
"Boys are weak as well as girls."

Do you think that Katie guessed  
Half the wisdom she expressed?  
Men are only boys grown tall,  
Hearts don't change much after all.  
And when, long years from day to day,  
Katie Lee and Willie Grey  
Stood again beside the brook,  
Bending like a shepherd's crook—  
Is it strange that Willie said,  
While again a dash of red  
Crossed the brownness of his cheek—  
"I am strong but you are weak,  
Life is but a slippery steep,  
Hung with shadows cold and deep!  
Will you trust me, Katie dear?  
Walk beside me without fear?  
May I carry if I will,  
All your burdens up the hill?"  
And she answered with a laugh,  
"No—but you may carry half."

Close beside the little brook,  
Bending like the shepherd's crook,  
Washing with its silver hands,  
Late and early at the sands,  
Is a cottage, where to day  
Katie lives with Willie Grey.  
In the porch she sits, and lo!  
Swings a basket to and fro,  
Vastly different from the one  
That she swung in years ago—  
This is long, and deep, and wide,  
And has—rockers at its side!

## Legislating a Principle.

The passage of the bill granting the right of suffrage to the negroes of the District of Columbia is an act of peculiar significance. No one can pretend to say that there was any public necessity for it. The people of the District of Columbia do not vote, except for municipal officers. They have no voice in Presidential elections, and send no representatives to Congress or to any State Legislature. The territory is under the control of Congress. Such being the case, there was clearly no public reason why the negroes should have been made voters, after the whites had almost unanimously expressed their opposition thereto at the ballot box. Was there any strong partisan motive to induce the Republican majority in the House to act as they did in this matter? Had they been adding one or more to their majority in Congress, or even a member or two to the Virginia or Maryland Legislature, we could have seen some material motive for their action; but no such inducement existed.

The bill was argued on the moral basis alone. It was repeatedly and boldly asserted by those who advocated it, that right and justice demanded its passage. No Constitutional impediment seemed to exist to the passage of such a bill, with regard to the District, as there fortunately is in regard to the States. That the act is really a gross violation of faith, and a flagrant outrage on the inhabitants of the District there is no question; but, then there is no plainly written clause in the Constitution of the United States protecting them from the arbitrary power of the radical majority of Congress, Virginia and Maryland, when they ceded the territory composing the District of Columbia, were content to surrender such of their citizens as inhabited that territory to the care of the National Legislature, little dreaming that the time would soon come when an intolerant crew of fanatics would so causelessly and brutally outrage their plainly understood rights.

If there was no public necessity for forcing negro suffrage upon the people of the District of Columbia, and no material partisan advantage to be gained, why was it done? To this question there can be, but one answer. It was intended to be as it is, a bold, open and authoritative enunciation of the settled political creed and policy of the Republican party. The leaders of this organization believe that there should be no legal or political distinctions between negroes and white men, and they are resolved to break down all such as do exist. The passage of the bill conferring the right of suffrage in the District of Columbia is nothing more or less than a solemn declaration of the settled political policy of the party now in power. It is, so far as they have power at present to make it such, a law passed by Congress to make the negro everywhere the political and social equal of the white man.

As such it must be met and fought. No man who is not prepared to admit the negro to the ballot box, to the jury box, office and to entire social and political equality, can consistently vote the Republican ticket in any coming election. No one can any longer deny that the Republican party is fully committed to negro equality.—Lancaster Intelligencer.

## A Literary Biter Bit.

Mr. Fields, a London bookseller, is known for his wonderful memory and knowledge of English literature. It is said that, when any author in the neighborhood is at a loss for any particular passage, he goes at once to the "book store" for the desired information.

One day at a dinner party, a would-be wit, thinking to puzzle Mr. Fields and make some sport for the company, announced, prior to Mr. Fields' arrival, that he had himself written some poetry, and intended to submit it to Mr. Fields as Mr. Southey's. At the proper moment, therefore, after the guests were seated, he began:

"Friend Fields, I have been a good deal exercised of late, trying to find out in Southey's poems, his well known lines running thus—repeating the lines he had composed—can you tell me about what time he wrote them?"  
"I do not remember to have met with them before," replied Mr. Fields; and there were only two periods in Mr. Southey's life when such lines could possibly have been written by him."  
"When were those?" gleefully asked the witty questioner.  
"Somewhere," said Mr. Fields, "about that early period of his existence when he was having the measles or cutting his teeth; or near the close of his life when the brain had softened, and he had fallen into idiocy. The versification belongs to the measles period, but the expression clearly betrays the idiotic one."

The questioner smiled faintly, but the company roared.

—Col. William A. Tallman, Co. A., 134th U. S. colored troops, has been dismissed from the service for making a practice of hugging and kissing a negro woman in the presence of other officers and enlisted men.

This Tallman, to his disgrace be it said, is a Pennsylvanian, formerly of Allegheny county.