

THE MONTROSE DEMOCRAT.

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MONTROSE, PA., TUESDAY, JAN. 14, 1868.

VOLUME XXV, NUMBER 3.

A HISTORY OF THE GREAT STRUGGLE BETWEEN LIBERTY AND DESPOTISM FOR THE LAST HUNDRETH YEARS.

James Madison's Message dated Nov. 4th 1817, writes as follows: "Whilst the benevolent policy of the United States, invariably recommended peace, and promoted civilization among that wretched population of the human race, (the Indians) and was making efforts to dissuade them from taking either side in the war, the enemy has not scrupled to call to his aid their ruthless ferocity, armed with those instruments of carnage and torture, which are known to spare neither age or sex. In this outrage against honorable war, and against the feelings sacred to humanity, the British commanders cannot resort to a plea of retaliation, for it is committed in the face of our example. They cannot mitigate it by calling it self defence against their idleness, for it endures the most shocking atrocities of defenceless families. Nor can it be pretended that they are not answerable for the atrocities perpetrated, since the savages are employed with a knowledge, and even with the intention, that their fury could not be controlled. Such is the spectacle which the departed authorities of a nation, boasting of its religion and morality have not been restrained from presenting to an enlightened age."

To this complaint of a Democratic President of the United States an agent of Great Britain replied as follows:

"The American Government has the effrontery to talk about the Indians assisting us. The reason why they do not succeed better in their plans of corruption is, that the Indians have experienced their deceits and treachery upon them, to trust them in any case but that of necessity. The rule of the United States respecting the Indians is, that 'ought makes right.' They consider them an inferior and unprotected class of beings, and act accordingly. The Indians, as well as the loyalists of British America, are objects of deadly democratic hate, as the speeches in Congress plainly evince, and the force of the attempt made to civilize them, so much vaunted of in Mr. Jefferson's case, was merely to deceive, and gain applause from foreign nations, who were ignorant of American practices, and of their Indian land swindling. Of this the famous chief Tecumseh, who, since the greatest wisdom with the most determined valor, was so well aware, that he had been long endeavoring to form a general league to preserve Indian rights, and to resist American injustice, but which previous to the war, our Government from good faith and delicacy to the United States, declined giving countenance to. But the moment that America declared war against Great Britain, the idea seems almost universally to have flashed upon the Indian mind, like lightning, that the moment was arrived for redress of the deep injuries inflicted upon them by the United States; and consequently they embraced the British cause in the full possession that they had no permanent hope but from British success and justice. This every nation combined to stimulate them to aid in defending their and our lives and properties, against American ambition and rapacity. Under such circumstances, had we, from any absurd or fanatical scruples, rejected their assistance, it would have been holding out a premium for their turning against us."

"Oh! Mr. noble, most tender hearted, and generous Old England! In view of the declaration of war in 1812, you declined giving countenance to the tomahawk and scalping of the Americans, by your beloved Indian Allies in the former war, from sentiments of delicacy and good faith to the United States. How magnanimous the world might take you to be? Yes! New England says 'Great Britain is the bulwark of our religion.'"

"How wicked these democrats are for declaring war against a nation so pious and holy! Yet General Washington in 1795, twelve years after you promised to keep the peace towards your white brothers in America, gave the following account of your delinquency and good faith to the United States. 'He says in a letter to Governor Morris, 'Let Lord Grenville be asked if we have not complained that some of their naval officers have insulted and menaced us in our own ports. That they have violated our national rights by searching vessels, and impressing within our acknowledged jurisdiction, and in an outrageous manner, have seized the latter by entire crews in the West Indies, and have done the like, but not so extensively, in all parts of the world? That the Bermuda privateers, or to speak more correctly, pirates, and the admiralty court of that island have committed the most atrocious depredations and violence on our commerce, in capturing, and in their 'subjections' afterwards, such as never was tolerated in any well organized or efficient Government."

That the persons to whom their Indian affairs are entrusted, have taken unwearied pains, and practised every deception to keep the Indians in a state of irritation with us; and compel the expenditure of a million or more of dollars annually, for

the purpose of self defence against Indian tribes, thus stimulated, and for chastising them for the ravages and cruel murders, which they had committed on our frontier inhabitants. Our minister at the court of London, has been directed to remonstrate against these things with energy."

The Father of our Country, to the last moment of his life, endeavored to protect his white children from massacre by their red brothers, when their white brothers of Old Eng and were instigating to murder them, and impressing American seamen in the British service. And yet the Federalists of New England denied all these outrages; declared that "Great Britain had given the Americans no cause of complaint, and when a Democratic Administration declared war against their oppressors, the Federalists became the ally of Great Britain, in order to overthrow Democracy. 'The Indians are objects of deadly Democratic hate,'" said the British tyrant; and they therefore let the Indians loose against them, with their instruments of death and carnage, and the Federalists said, Amen! The Federalists never hated Indians. The Puritans were burned, hundreds of them in their forts and wigwags, consuming their squaws and paposes together. They never sold them into slavery; never cut off the head of King Philip, and sent his wife and son to Bermuda, and sold them as slaves. No! If they ever hated Indians their hate had died out when they had exterminated, or reduced the last one to slavery. They were ready now to join their aristocratic brothers over the sea, in conquering Democracy in America, and were very willing they should use the Indians to effect its conquest.

Democracy was the conqueror in the bloody strife, and the British betook themselves back again across the ocean. Their allies remained and practiced British arts. They instigated the Indians against the Democracy as long as they were within their reach, and when the last Indian had started for the setting sun, they commenced the same arts with the negroes, and sent to England for an agent to help them incite the blacks to insurrection, and Gen. Jackson had to remonstrate against these murderous attempts at Washington and Madison, had done before him. The British kept up their Indian crusade against the Americans just 30 years before they declared war against that nation. The Puritans kept up the Negro crusade against the South just 30 years before she struck for separation in self defence against John Brown raids and abolition incendiaries, inciting their slaves to murder and massacre. Then, the Puritans let loose the negroes upon them, as England did the Indians before, and used the same arguments in justification of their acts. Substitute Negro for Indian, and you would think the reply of the British agent to President Madison had been written by a Republican in the beginning of this war.

The negroes, as well as the loyalists of the South, are objects of deadly Democratic hate. The Democrats consider them as an inferior and unprotected class of beings, and act accordingly. [The Puritans never hated negroes, as we shall see.] The negro chief, Douglas, had long been endeavoring to form a league with John Brown to preserve negro rights, and to resist Democratic injustice, but which, previous to the war, we Republicans, in good faith to the Constitution, declined to give countenance to, although the abolitionists had no such scruples. But the moment the South seceded, the idea seems to have flashed upon the negro mind (reflected from the minds of the abolitionists) that the moment had arrived for the redress of deep injuries, and consequently they embraced the Republican cause in the full persuasion that they had no permanent hope but from Republican success and justice."

And then was heard the war whoop of the black Tecumseh:

"Men of Color to Arms!" "The day dawns—the morning star is bright upon the horizon. The iron gate of our prison stands half open. One gallant rush from the North will fling it wide open. We can get at the throat of treason and slavery through Massachusetts. She now welcomes you to arms as her soldiers. She has but a small population from which to recruit. Go quickly, and fill up this colored regiment from the north. The chance is now given you to end in a day the bondage of centuries; to rise in one bound; from social despotism to the plain of a common equality with all the varieties of men. Remember Denmark Vesey of Charleston. Remember Nathaniel Turner of Southampton, Virginia. Remember John Brown and his fellow martyrs in the cause of the slave. This is our golden opportunity. Let us accept it and win for ourselves the gratitude of our country!"—Fred. Douglass, Feb. 2nd, 1863.

This appeal, endorsed by the Republican party, is a justification of the massacre of Nat Turner in 1831, when seventy women and children, and infants in their cradles were slaughtered by Negroes, as Indians were wont to slaughter. It is a justification of the horrid insurrection contemplated by Denmark Vesey, and John Brown, and fastens upon the party

in power, the guilt of all the Indian and Negro massacres since the Revolutionary war; and it will be proven that it is not for the love of the Indian or Negro, but hatred of American Liberty that he has instigated these two races to murder the people who founded and defended civil and religious liberty on the American Continent.

Reflections for January.

THE BEAUTIES OF WINTER.

Every season has its peculiar pleasures and beauties; and however destitute of charms winter may appear to some people, it has still a portion to interest the feelings.

For the benefit of those who, from from prejudice and ignorance murmur and repine against this season, I will here enumerate some of the pleasures which it affords us.

How delightful is the face of nature when the morning light first dawns upon a country embosomed in snow? The thick mist which obscured the earth, and concealed every object from our view, at once vanishes.

How beautiful are the tops of the trees, hoary with frost? The hills and the railways, reflecting the sun beams, assume various tints; all nature is animated by the general influence of the bright luminary, which now invites the warbling songsters from the graves to make jocund the day with their harmonious notes. If nature, during the absence of the sun, droops and is overspread with gloom, when the horizon is again illumined with cheering rays.

She resumes her wonted gaiety, and robed in white, delights the traveller with her novel and delicate appearance. How beautiful to see the white hills, the forests and the groves all sparkling. What a delightful combination these objects present! Observe the brilliancy of those hedges! See the lofty trees bending beneath their dazzling burden!

The surface of the earth appears one vast plain, mantled in white and splendid array.

Little indeed, are the feelings of those to be envied upon whom these grand phenomena make no impression; beings who can contemplate with indifference a spectacle which ought to gladden their hearts and fill their souls with the majesty of Heaven, and the boundless wisdom, and immeasurable goodness of an all powerful God. Such reflections, arising from the contemplation of his works, always produce satisfaction and delight.

The heavens may lower, the agitation of the air portend a storm, and nature loosing her sweetest attractions, appear black, wild, and desolate; yet the soul retiring within itself, during energy and an exalted pleasure in tracing by its works, the power, the wisdom, and the benignity of God.—STURM'S REFLECTIONS.

Mr. Gough's Recovery.

The following incident is worthy of being often repeated, as an encouragement to labor for moral or religious reform. A warm heart and wise tongue may overcome the most formidable obstacles. Rev. T. L. Cuyler tells the story:

"On a certain Sabbath evening, some twenty years ago, a reckless, well dressed young man was idly lounging under the elm trees in the public square of Worcester. He had become a wretched wail on the current of sin. His days were spent in the waking remorse of the drunkard; his nights were passed in the buffooneries of the ale house."

As he sauntered along, out of humor with himself and with all mankind, a kind voice saluted him. A stranger laid his hand on his shoulder, and said, in cordial tones: 'Mr. G—, go down to our meeting at the town hall to night.' A brief conversation followed, so winning in its character that the reckless youth consented to go. He went; he heard the appeals there made. With tremulous hand he signed the pledge of total abstinence. By God's help, he kept it, and keeps it yet. The poor boot crimp who tapped him on the shoulder—good Joel S. raton—has lately gone to heaven. But the youth he saved is to day the foremost of reformers on the face of the globe. Methinks, when I listen to the thunders of applause that greet John B. Gough on the platform of Exeter Hall or the Academy of Music, I am hearing the echoes of that tap on the shoulder, and of that kind invitation under the ancient elms of Worcester! 'He that winneth souls is wise.'"

Died in the Wool.

Said one Radical to another the other day:

"You've heard of the fellow who died at his post, have you not?" "Yes," answered his friend. "And you've heard of the other one who died in the harness?" "O, yes," answered the Radical. "And we Republicans have died in the wool?" His friend saw the point and looked sad.

REWARD OFFERED.—The United States authorities offer a reward of three hundred dollars to any person who shall furnish information leading to the forfeiture of any distillery whose proprietor has not conformed to the provisions of the law.

The Reason Why a Woman Cannot be Made a Mason.

At a recent Masonic celebration at Austin, Nevada, the orator of the day gave the following as the reason why females are not allowed to become Masons. It is novel and not very complimentary to the fair sisters—and the fellow deserves to be black-balled:

"Woman sometimes complains that she is not permitted to enter our Lodge and work with the craft in their labors, and learn all there is to be learned in the institution. We will explain the reason. We learn that, before the Almighty had finished his work; He was in some doubt about creating Eve. The creation of every living and creeping thing had been accomplished, and that Almighty had made Adam, (who was the first Mason), and erected for him the finest Lodge in the world, and called it Paradise No. 1. He then caused all the beasts of the field and the fowls of the air to pass before Adam for him to name them, which was a piece of the work he had to do alone, so that no confusion might thereafter arise from Eve, whom He knew would make trouble if she was allowed to participate in it; if He created her beforehand."

Adam being very much fatigued with the labors of his first task fell asleep, and when he awoke he found Eve in the Lodge with him, Adam, being Senior Warden, placed Eve as the pillar of beauty in the south, and they received their instructions from the Grand Master in the east, when finished, she immediately called the Craft from labor to refreshment. Instead of attending to the duties of her office, as she ought, she left her station, violated her obligations, and let in an expelled Mason, who had no business there, and went around with him, leaving Adam to look after the jewels. The fellow had been expelled from the Grand Lodge, with several others some time before. But hearing the footsteps of the Grand Masters, he suddenly took his leave, telling Eve to make aprons, as she and Adam were not in proper regalia. She went and told Adam, and when the Grand Master returned to the Lodge he found his gavel had been stolen.

He called for the Senior and Junior Wardens, who had neglected to guard the door, and found them absent. After searching some time he came to where they were hid, and demanded of Adam what he was doing there, instead of occupying his official station. Adam replied that he was waiting for Eve to call the Craft from refreshment to labor again and that the Craft was not properly clothed, which they were making provision for. Turning to Eve, he asked her what excuse she had to offer for her unofficial and unmaasonic conduct. She replied that a fellow passing himself off as a Grand Lecturer had been giving her instructions, and she thought it was no harm to learn them. The Grand Master then asked her what had become of his gavel; she said she didn't know, unless the fellow had taken it away.

Finding that Eve was no longer trustworthy, and that she had caused Adam to neglect his duty, and had let in one whom He had expelled, the Grand Master had the Lodge closed, and turning them out, set a faithful Tyler to guard the door with a flaming sword. Adam, repenting of his folly, went to work like a man, and a good Mason in order to get reinstated again. Not so with Eve; she got angry about it, and commenced raising Cain. Adam, on account of his reformation, was permitted to establish Lodges and work on the lower degrees, and while Eve was allowed to join him in the works of charity outside, she was never again permitted to assist in the regular work of the Craft. Hence the reason why woman cannot be an inside mason."

When Aaron Burr returned to New York city to practice law, after his voluntary exile in Europe, he found the late Rev. Jedediah Burchard, then a celebrated revivalist, holding a series of protracted meetings in his family church. He attended from habit, always went late, and disturbed the services by attracting to himself the attention of the audience on account of his infamous notoriety as the man who shot Alexander Hamilton, and who had been tried for treason. Mr. Burchard resolved to rebuke him openly. The next Sabbath, when he came in and got about half way up the aisle, the clergyman paused in his discourse, and pointing to Colonel Burr, said in the most scathing manner: "You hoary headed old sinner, I'll appear against you at the day of judgment!" The proud defiant old man, standing as erect as ever, with that perfect composure which never deserted him; and fixing his fine grey eyes on the occupant of the pulpit, replied; Mr. Burchard, I have observed through a long course of professional experience, that very meanest class of criminals are those who turn State's evidence!"—Ex.

The Albany and Susquehanna R. R. is now open to Harpersville, in Broome county, only twenty miles from Binghamton.

A Brahma rooster at Amesbury, Mass., was found to have thirteen nickel cents and two two cent pieces in his crop.

Legacy and Succession Taxes.

The appended abstract of the Internal Revenue laws and the latest rulings thereunder, on this subject, with suggestions added, are published as an important matter of public information.

The "legacy tax" is that upon personal property, whether the same be a legacy devised by will, or a distributive share arising from a legal division of property among heirs at law.

The "succession tax," is upon real estate passing to an heir from an estate, or by gift, during the life of the owner or grantor.

LEGACY TAXES.

1. The estates of all persons who died since July 1st, 1862, are liable to the legacy tax, provided the whole amount divided among all the heirs exceeds \$1000.

2. But the share of the husband or wife of the deceased is exempt from this tax; also the share of a minor child of the deceased is exempt, unless such share exceeds \$1000, in which case the excess is taxable; but this exemption of the child only applies to estates of those who died on or after August 1st, 1866.

3. If a legacy be devised to use of one person for life, or a term of years, with remainder to another, the tax is immediately payable not only upon the present value of the annuity, but also upon the present value of the remainder.

4. Legacies which are to remain in the hands of administrators or trustees until a future period, and then to be paid over, are taxable upon their present value. *But in the estates of those dying on or after August 1st, 1866, the legacy or interest is not taxable until the legatee becomes entitled to the possession or use thereof.

5. Executors, administrators, &c., having charge of personal property for distribution, shall give notice of that fact in writing to the assessor, or an assistant assessor, within thirty days; and before making payment or distribution of such money or property to heirs, shall make return thereof, under oath, to the assessor, and pay the tax.

6. Rate of tax, from 1 to 6 per cent; the tax to be deducted by the administrator from the shares, before distribution.

7. In case a voluntary return and payment of tax be not made, the assessor shall make an assessment; and in case of wilful neglect or refusal of those having control of an estate to make return and pay the tax, they shall be liable to a fine not exceeding \$1000—together with the tax, costs, &c.

8. Any one assuming control over the property of a deceased person, bears the responsibility of an administrator.

9. This tax is a lien upon property for 20 years, unless the same be sooner paid.

SUCCESSION TAXES.

1. The real estate of persons who died after June 30, 1864, is liable to succession tax, without reference to the value of the same; the tax to be paid by the heir, or guardian. Also

2. Lands belonging to estates of those who died prior to June 30, 1864, but which were left encumbered, (as with life interest of a widow, &c.,) are subject to succession tax, when encumbrance terminates after that date. Also

3. Real estate passing by gift-deed, &c., (as from parent to child) without valuable and adequate consideration for the same, is liable at once to succession tax.

4. If real estate be sold, the funds arising therefrom for distribution, are liable to succession tax, and the administrator or trustee shall give notice, make return, and pay the tax as in case of legacy tax, under penalty of \$500, costs, &c.

5. If personal property be left in trust to be invested in real estate, it is liable to succession tax, to be paid by the person having it in charge.

6. Where real estate falls, partial or entire, to the use of one person for life or a term of years, with remainder to another, the life tenant or temporary incumbent is taxable upon the present value of the life or limited interest; and the remainder man is taxable on such interest as he now receives, if any, and at termination of encumbrance will be taxable upon such interest as is then received.

7. If a remainder man or successor in expectancy, purchases the interest of a life tenant or temporary incumbent, he becomes immediately liable to the succession tax, as fully as if the life tenant or incumbent had died.

8. The widow of the deceased is exempt from succession tax upon her share or interest.

9. In case the husband dies leaving lands, and the widow's thirds or interests are not by will set off by metes and bounds, the heirs are liable to tax upon the entire value of the estate, less the present value of her use; and at termination of her interests will be further liable to the extent of tax upon the increase of beneficial interest.

10. But if a widow's third or share is by will set apart by metes and bounds, the heirs are liable to tax upon the two thirds or balance, and at the death of widow, or termination of her interest, will be liable to tax upon her portion.

11. Rate of succession taxes, from 1 to 6 per cent; which tax is a first lien upon the land for five years, unless sooner paid. Purchasers of real estate should see

that a succession tax is not due upon the land, as the title would be defective in case of non payment.

12. Persons liable to succession tax, shall, within thirty days from the time of becoming entitled to possession of the real estate or the profits thereof, give notice of that fact to the assessor, make return, and pay the tax, or be liable to penalty, expenses, &c.

13. Mere neglect on the part of successors to report themselves for assessment within 30 days, subjects them to penalty, even if such neglect is caused by ignorance of the law; and the assessor may make return for them with penalty. But if persons report themselves after that period, the assessor may accept the return without penalty if satisfied that there has been no delay after ascertaining their liability.

Persons whose attention has been called to their liability have no defence against penalty should they neglect to make return.

Many persons in this District who become liable to foregoing taxes in past years have neglected to make return; and all who may be liable, do well to report themselves at an early day for assessment without waiting for their case to be investigated and the return demanded.

Those desiring information in reference to this subject can obtain it, free of expense, by calling upon or addressing the officers having special charge of such assessments.

Persons or property located in Luzerne county, that may be liable to any legacy or succession tax, will be assessed by Geo. B. Kulp, of Wilkesbarre, in Susquehanna county; by A. J. Gerritson, of Montrose.

—The Norwich Bulletin, which often tells a good story, than the truth, is responsible for the following:

"Swapping an overcoat for a Steamboat." During the trial of the case of the Norwich and New York Transportation Company against the insurance companies for the amount of damage to the steamer City of Norwich by fire, the defendants undertook to prove that the loss was occasioned by the steamer sinking, and not by burning, making it a marine loss, against which the fire insurance companies did not insure. Tracy, the pilot of the boat, being on the witness stand, was interrogated by Scudder, New York, counsel for defendants, as to his views.

It having appeared that Tracy was hanging on to the rudder just before the steamer went down, Scudder enquired: "Tracy, what do you think the boat was worth at the time you were holding on to the rudder?"

"I really can't tell." "But what do you think?" "I didn't think anything at all about it." "Tracy, what would you have been willing to give for her at that time?" "Well, I don't know, I was not buying steamboats very much about that time." "Tracy, would you have been willing to have given the old coat that you say you had on at the time, for the boat?" "Well, I don't know but I should. On the whole, I guess I should, for I don't suppose I should have needed an overcoat where I was going."

Schudder gave it up, and called the next.

PARDON SOLICITED.—Rev. Robert J. Breckinridge, Radical President of the Convention which nominated Lincoln and Johnson, has addressed a letter to President Johnson, asking a pardon for Gen. John C. Breckinridge, late Vice President, who is now in Paris, in very reduced circumstances. He urges that Gen. Breckinridge was mistaken in his political views, but that his high character as a man entitles him to executive clemency.

—We copy from the Augusta Chronicle and Sentinel the following account of the affair at Louisville. It appears that a young lady, aged sixteen, was walking about on the public road, one mile from Louisville, on Saturday, December 21, about midday, when she was accosted and insulted by a negro. Terrified at finding herself in so helpless a situation she attempted to run, but the brute quickly seized her and felled the poor girl to the ground and most shockingly outraged her person. The negro left his victim on the road side, where she was found by some citizens.

Every successive reduction of the tolls on the Atlantic cable has brought the Cable Company an accession of business so great as to increase its profits. The rate now is one fourth what it was when the cable was first opened to the public, yet at these greatly reduced rates the number of messages has so much increased that the amount of cash received daily is announced to be far greater than ever before.

—The President will attend the Democratic Association Dinner at Washington, next Wednesday.

—Private telegrams from Mobile say that United States Judge Bueced is considered, by his physicians, as mortally wounded, and his family has been sent for to see him die.