



The Democrat.

HARVEY SICKLER, Editor.

TUNKHANNOCK, PA
Wednesday, Oct. 14, 1863.

S. M. Pettengill & Co., No. 37 PARK ROW
New York, & 6 STATE ST. BOSTON, are our Agents
for the N. B. Democrat, in those cities, and are author-
ized to take Advertisements and Subscriptions
at our lowest Rates.

MESSRS I. M. SINGER & Co., of New York,
who have been long known as enterprising and suc-
cessful manufacturers of Sewing Machines, dissolved
their Co-partnership by mutual consent on the first
of August last. The Company which now manufacture
the world-renowned Singer Sewing Machines are a
joint stock Company, with increased facilities to
conduct a mammoth business, and are known as THE
SINGER MANUFACTURING COMPANY. The
new Company have the best wishes of the late firm,
and the public need not hesitate to bestow on them
their confidence, esteem and patronage.

The Singer Family Sewing Machines are fast gain-
ing a world-wide reputation.

See the new advertisements of John
Weil and T. L. Ross & Co., in our issue of
today. A press of other matter prevents a
more extended editorial notice of the elegant
and complete stocks of goods, just
brought to town, and now offered for sale at
these two stands.

MILLINERY.—We call the attention of our
lady friends to the new advertisements of
Mrs. A. G. Stark, and Mrs. Bardwell, who
have just received a new and splendid stock
of everything in the millinery line.

Oysters, fresh, stewed and fried, are
now served up in most admirable style at
the saloon of A. G. Stark, on the corner.—
Go and try them.

The draft for Luzerne and Susque-
hanna counties, is announced to commence
to-day.

The Result.

The result of the election in this county,
as far as heard, indicates the election of the
entire Democratic ticket, by majorities rang-
ing from 50 to 100, except the Prothonotary,
who is probably defeated by about 20.

The following table exhibits the reported
majorities for the three offices indicated.

	Governor	Sheriff	Prothonotary
	W. C.	Gay	Furg. Lot.
Tunk. Boro.	66	82	64
Easton,	13	11	13
Lemon,	5	6	7
Washington,	43	42	100
Clinton,	101	53	55
Overfield,	57	100	102
Mohopany,	105	90	66
Falls,	71	22	22
M. sh ppen,	23	54	57
Lorthern,	5	3	25
Braintrim,	20	19	21
Windham,	30	33	31
Forkston,	50	50	50
Monroe,	11	11	11
Nicholson,	18	18	19
N Branch			
Total.	407	367	416

The majority for Woodward, in Wyoming,
as will be seen, will be about 40.

The unlimited use of green backs and
shoulder straps, with the frauds and corrup-
tions which Curdin and his adherents have
freely resorted to, we fear will insure them a
triumph over Woodward. The laboring men
and taxpayers of the county will in that case,
live to regret the part any of them may have
taken in the matter.

We have rumors of immense gains for the
shoddy candidates, from other places, but all
such are to be taken with many grains of
allowance.

We still hope for the best.

Protest of Bishop Potter & Co.

The following is the protest issued recent-
ly by Bishop POTTER and a portion of the clergy
of his diocese:

"The subscribers deeply regret that the
fact of the extensive circulation through this
diocese of a letter by John Henry Hopkins,
Bishop of the Diocese of Vermont, in defence
of Southern slavery, compels them to make
this public protest. It is not their province
to mix in any political canvass. But as min-
isters of Christ, in the Protestant Episcopal
Church, it becomes them to deny any com-
plicity or sympathy with such a defence.

"This attempt to apologise not only for
slavery in the abstract, but to advocate it as
it exists in the cotton States, and in States
which sell men and women in the open mar-
ket as their staple product, is in their judg-
ment, unworthy of any servant of Jesus
Christ. As an effort to sustain, on Bible
principles, the States in rebellion against the
Government, in the wicked attempt to estab-
lish by force of arms a tyranny under the
name of a republic, whose 'corner stone'
shall be the perpetual bondage of the African,
it challenges their indignant reprobation.

"Philadelphia, September, 1863."
Signed by Bishop POTTER, and the Episco-
pal clergy, generally, of Philadelphia.

Bishop Hopkins's scathing rejoinder
to the above protest, we designed to publish
this week; but shall be obliged, on account
of a press of other matter, to defer until our
next.—[ED.]

Ira Avery again.

The "life-long abolitionist," whose name
heads this article, has made it our duty to
notice him again. Though he did not, in his
last article, as in his first, tell us "what
Harvey, whistling," we suppose this elegant
and highly expressive termination should be
understood, if not expressed, in all his
articles for the press. As he repeated the
injunction—told us to whistle twice—we
have concluded to whistle once more,
even though in so doing, we may, again, ruf-
fle up the "judicial ermine."

He addresses his article "To the readers
of the Democrat." A pretty specimen, is
this Ira Avery! to talk to Democrats! A
man, who never through life, harbored a
thought, feeling, or emotion towards them,
that was not fraught with hatred, revenge
and the bitterness of gall!

Our readers will naturally inquire what it
is, that this ex-Justice of the Peace, ex Ass-
essor, and present Government tax
assessor, wishes to say to them? Why it
is this: That you "Democrats by your oppo-
sition to the laws and the Government,"
made the draft a "necessity!" That "The
leaders of the Democratic Party are alone re-
sponsible, in the first place, for the war—and
in the second place, for its prolongation!"
"This I would say," exclaims Ira Avery,
"on my death-bed."

This we will say, to Mr. Avery that he
would die, with as black, and damning a lie,
on his lips, as he has lived with one on his
soul! since, with uncovered head and a lifted
hand "in the presence of Almighty God,"
he swore that he "would support the con-
stitution of the United States;" when ac-
cording to his own declaration he "has often
said" that he "would not."

If Ira Avery can reconcile these "death-
bed" assertions, with his professed christi-
anity; or his present opposition to the plain
letter of the constitution, with his repeated
oaths to support it; then he may pain him-
self off as a christian and a patriot. Until
he does so the people will assume, as they
are warranted in so doing, that he is a liar,
a hypocrite, and a traitor.

Even the avowed infidel abolitionist, Wen-
dell Phillips, who declared a year ago, that
he had "labored nineteen years to take nine-
teen states out of this union," has more re-
gard for the sanctity of an oath than the pre-
tended christian abolitionist Ira Avery. In
a late letter (dated July 21, 1863) published
in the Liberator, the leading abolition or-
gan in the country, Phillips, in speaking of
himself, and kindred abolitionists, said:

"We refused to take office and swear to
support the Constitution because we could
not promise to do what we thought sin-
ners slaves to their masters, for instance
as required by the Constitution. Further
than that, our effort to break the Union was
only a means to an end. OUR OBJECT WAS
THE ABOLITION OF SLAVERY."

That Ira Avery has been a "life long abo-
litionist," no man who has known him need
be told. He does not and dare not deny it
now. The testimony of scores, ay, hundreds
of men could be produced to prove the fact.
Twenty years ago, (just the time Wendell
Phillips entered upon the same work,) Ira
Avery encouraged, fawned, fed, paid and lis-
tened to the Abolition Lecture of P. St and
Melvin in this town. And when the latter
was driven from the pulpit he was desecrat-
ing; Ira Avery was foremost in urging on a
prosecution for the offence. He was the
known and recognized abolition leader then.
Even his party friends point to him as an
original, simon-pure one now. He has re-
peatedly declared himself one, and yet he has
not "refused to take office," has not refused
to "swear to support the constitution," but
has held office almost constantly, for more
than twenty years; and in order to do so
has repeatedly taken oaths to support the
constitution, which "required the return of slaves
to their masters." Like Wendell Phillips he
declared Slavery a sin—like him he would
not "return slaves to their masters," though
unlike him, he swore before high Heaven to
support the constitution, which says they
shall be returned.

A man upon whose conscience an oath rests
so lightly that for the sake of the emoluments
of office, will swear to do, what he declares
he will not do, is a fit tool to aid Phillips in
his "efforts to break the Union,"—a fit man
to mourn the fate of this co-worker, the traitor
and murderer, John Brown—a fit man to aid
in the perpetration of the election frauds of
1838, where hundreds of illegal votes were
received from armed ruffians who drove from
the polls, the old settlers and legal voters of
the district; but, not a fit man to teach Demo-
crats their duty in a time like this, when the
very evils he has labored to conspire and
they to avert, are upon the country.

P. S.—Since writing the above, which was
crowded out of our last issue, we find another
long winded and prosy article, in the Repub-
lican by Mr. Avery, which we have not yet
read. If after reading, we find it contains
anything worthy of notice we may give it and
the writer the consideration they merit.

A gentleman of reliability just from
the army of General Rosecrans, has arrived
at Louisville Ky., and says that Rosecrans
loss will not fall short of 20,000, some 8,000 of
whom are prisoners. The fighting was the
most bloody and desperate of the war, each
army struggling with a desperation that
amounted to frenzy. Notwithstanding the
fact being well known to the military that
a great battle would be fought between Rose-
crans, and Bragg, they removed a number
of troops that could have been sent to Rose-
crans, into Ohio, for the purpose of beating
Vandalism.

It has been decided by the provost
Marshal General that men drafted, who have
paid three hundred dollars without being ex-
amined, and are subsequently examined and
found entitled to exemption, can have their
commutation money refunded. Those hav-
ing substitutes in the service on March 3,
1863, and being drafted, have paid commuta-
tion, are entitled to have it reimbursed. And
those who, under these circumstances, have
the amount actually paid for such substitutes
refunded on making a claim, and producing
the proof of payment.

The McClellan Testimonial.

CAMP NEAR THE RAPIDS,
Virginia, October 3.

TO THE EDITOR OF THE WORLD:

You have probably heard that the McClel-
lan testimonial has been abandoned. This
token of the respect and confidence felt for
him by his old army, originated with the
best and truest men in the employ of the
government. The subscription was headed
by General Meade, and was signed by almost
every man of note as a soldier. I state this
in order that you may understand that, like
all his other statements in reference to Mc-
Clellan, the allegation of F-rney that it was
without any sanction at headquarters, was
false. It was intended to apply the money
raised to the purchase of a sword, or a ser-
vice of plate, and a very large sum had been
contributed. The only difficulty was in re-
straining the subscription of the soldiers to
ten cents each. The dreadful plot to honor
their general was discovered and General
Meade was sent for by Mr Stanton, who in-
sisted that it was contrary to regulations.—
The general replied that he had received a
sword, with Stanton's sanction, only a few
weeks ago; but the secretary was inexor-
able, and by positive order the whole plan
was abandoned.

You can imagine the disgust of the officers
and the anger of the soldiers. It would be
unsafe for the Secretary of War to visit camp
just now. The men whose confidence and
affection McClellan won, without any relax-
ation of discipline; in whom he created an
armor, which is the most convincing proof of
the manly merit of a commander; whom he
fought with skill, though always clogged by
incompetency and treachery of the War De-
partment; who knows that he has no ambition
but to serve his country and to aid in restor-
ing a constitutional Union; who know that
he has refused to take any part in politics or
even to answer the vile lies of F-rney, and
Curtin and Stanton—I say such men who
esteem themselves the children of his crea-
tion, whom he baptised as soldiers in the fire
of battle will never forgive his traducers or
forget their general. They only pray for the
time when they can vote for him if they can
not fight under him.

AN OFFICER OF THE ARMY OF THE POTOMAC

Pretty Incident.

We have heard of a very pretty little inci-
dent the other day, which we can not help
relating. A young lady from the North, it
seems, was wooed and won by a youthful
physician living in California. When the
engagement was made, the doctor was rich,
having been very successful at San Francisco.
It had not existed six months however, when
by an unfortunate investment, he lost his en-
tire "heap." This event came upon him it
should be added, just as he was making ready
to come and claim his bride. What does he
do? Why, like an honorable chivalrous
young fellow like he is, sits down and writes
the lady every particular of the unhappy turn
which had taken place in his fortunes, assur-
ing her that if the effort produces any change
in her feelings toward him, she is released
from every promise she had made to him.—
And what does the dear girl do? Why she
takes a lump of pure gold, which her lov-
er had sent her when in prosperity, as a keep-
sake, and having it manufactured into a ring,
forwards it to him, with the following bible
inscription, engraved in distinct characters on
the outside:

"Entreat me not to leave thee, or to re-
turn from following after thee; for whither
thou goest, I will go; and where thou lodgest,
I will lodge; thy people shall be my people
and thy God my God, where thou diest
I will die, and there will I be buried; the
Lord do so to me and more also, if I ought
but death part thee and me."

The lover idolized his sweetheart more
than ever when he received this precious evi-
dence of her devotion to him, both in storm
and sunshine. We may add that fortune
soon again smiled upon the young and ar-
dent physician and that he subsequently re-
turned to the North, to wed the sweet girl
he loved, and who loved him with such an
undying affection. Nay, more, the happy
bride and bridegroom passed through our
city, not long since, on their way to the
home of the latter in the golden State.—
Reader this is all true. Young ladies who
read the bible as closely as the heroine of our
incident seems to have done are pretty sure
to make good sweet hearts and better wives
—Church's Bazaar.

The Spirit of the Democracy will
not be quenched by persecution or abuse. It
is not to be discouraged by the vast difficul-
ties which hedge it, in its glorious mission to
restore this land to its old footing of constitu-
tional law and liberty. It appreciates the
terrible power which is terribly wielded by
its opponents—power given for another pur-
pose—but it does not despair, through the
innate virtue of the people and the awak-
ening intelligence of the people, of overcom-
ing these extraordinary means leveled against
it, and of finally saving the institutions which
our fathers bequeathed us.

The Republican party is committing politi-
cal suicide. It gloats in the idea that it is
absorbing for all time in itself the manage-
ment of this great nation. It will wake up
from this feverish dream, as the Turk awoke,
who according to our American poet, saw in
visions of the night, a proud people bending
in suppliance to his brutal behests, only it
will not be the clash of arms but the drap-
ping of thousands of ballots that will disturb
this frantic faction from its drunken repose.

Let us be of good solid hope. The
great masses of this republic have not grown
indifferent to the government of their fathers.
They will, in their own good time, rescue it,
though every hour of the day should witness
a new decree, unwarranted by our laws, is
sued from the foolish councils of the Capitol.
The dawn is at hand. Be hopeful! Be re-
solute! Be vigilant!—Plain Dealer.

COMMUNICATIONS.

For The Democrat.

J. DEWITT, Esq.

DEAR SIR:—My first
impression on perusing your communication
to me in the Democrat of the 7th inst., was,
that I would treat it with silent contempt.—
On more mature reflection however, I con-
cluded that it was a duty which I owed at
least to myself, to correct some of your state-
ments; whether made ignorantly, or mali-
ciously, I shall leave to the decision of our
readers. I admire an honorable opponent,
while I hold in contempt the scribbling pet-
tifer. I regret that you should stoop so low
as to attempt to sustain positions which you
ought to know to be incorrect, and all for the
apparent purpose of victory.

I shall not pause to notice your remarks
about "official influence," "preaching one's
self," "stopping over the brim when the ves-
sel was disbursed,"—very elegant and lucid
phrases—of that "the public would have
more regard for the teachings of the Bible
than for any opinion that even I "may en-
ertain"—wonderful announcements!

The foregoing extracts and much more of
your letter reminds me of a receipt for a pop-
ular lecture, namely: "Take one drop of
thought beat it up to a bushel of bubble and
throw rainbows on it for one hour." You
have given us the one drop of thought and
the bushel of bubble, but you have failed to
throw on the rainbows. Perhaps you will do
better next time.

I am more than ever surprised at your "an-
dacity" in asserting that I have seen "fit to
discuss a personal issue, rather than to discuss
the question proposed." In this remark you
unquestionably desire to convey the impres-
sion, that I have refused to discuss the ques-
tion of slavery. Have I declined to meet the
question squarely and fairly? I have declin-
ed to discuss a question proposed by you, and
for reasons already given in a former letter.
I again invite you to a discussion of the ques-
tion, "Is American Slavery consistent with
Christianity or the Bible?" I am astonished at
the quibbling which you employ as reasons
for refusing to discuss the above question; I
am still more astonished when you affirm
that "it is just as much of an affirmation to
say that slavery is inconsistent with the Bi-
ble, as to say that it is consistent." Are the
words "consistent and inconsistent" synon-
ymous? Are they both negative, or both
affirmative? I have never asked you to
prove a negative. The question which I pro-
posed, is affirmative in sense and in form,
while your question is affirmative in form but
negative in sense. I repeat it, my ques-
tion does not differ according to your own concep-
tion from the one discussed by Bishop Hop-
kins. I now ask, does the Bishop prove a
negative in his pamphlet? Face the music
sir, let there be no dodging at this point.—
Does he not employ the following language
after some preliminary remarks? namely:—
"I proceed according to the evidence of the
Sacred Scriptures, which long ago, produced
complete conviction in my own mind, and
must, as I regard it, be equally conclusive to
every candid and sincere inquirer. When the
array of positive proof is exhibited, I shall
consider the objections and examine their val-
idity with all the fairness in my power."—
(See Bible view of Slavery, page 2 et seq.)

Now sir, does not the Bishop first attempt
to prove that slavery is fully authorized both
in the Old and New Testament, and in the
second place, try to refute the objections raised
against the system? Do you deny this?
Either I do not require you to prove a neg-
ative, or the Bishop has attempted it. Which
horn of the dilemma will you take? When
you shall have succeeded in establishing that
the Bishop's *positive* proof is negative, I
will consent to relieve you from your embar-
rassment.

Your style is so extremely transparent and
your arguments so wonderfully conclusive!
that you certainly deserve the following eulo-
gy for your production.

"He is in logic a great critic,
Profoundly skilled in analytic
He'll undertake to prove by force
Of argument, a man's no horse.
He'll prove a buzzard is no fowl,
A calf an alderman, a goose a justice,
And rooks committee men and trustees.
All this by syllogism, true
In mood and figure he will do."

I did expect, I had the right to expect that
you would have the honor and frankness to
confess whether you did or did not believe
the Bishop's doctrine as contained in his let-
ter. Instead of this you positively assert
that you will not declare your "private opin-
ion or belief on the slavery question." Are
you ashamed or afraid to publicly announce
your sentiments on this subject? or are you
waiting to see what conviction the logic of
events now transpiring, may produce in your
mind?

I am really anxious to know your "private
opinion and belief on the slavery question."
It is very possible that I am mistaken in sup-
posing that you are pro-slavery in sentiment,
for aught I know to the contrary, you may be
a full fledged abolitionist in "private opin-
ion" and a full grown copperhead in "belief." As
I do not wish to do you injustice, I hope that
you will throw some light upon these grave
questions.

Are you ashamed of the Bishop's company
and of those who are engaged in circulating
his letter as a political tract? I am afraid
sir, that the Bishop will be ashamed of you
when he learns (if ever) of your duplicity.

I ask, is it dignified, is it honorable, is it
manly, for you to attack me on the subject of
slavery, and then absolutely refuse to ac-
knowledge your own "private opinion or be-
lief on the subject?"

The celebrated Burke in speaking of "neu-
trals," remarks that they "are men of no de-
cided character, without judgment to choose,
and without courage to profess any principle
whatsoever. Such men can see no cause, for
this plain reason they have no cause at heart.
They are not hawks or kites; they are only

miserable fowls, whose flight is not above
their dang tail or hen roost. The only thing
which occurs to such a man when he has got
a business for others into his hands is how to
make his own fortune out of it. I would not
take one of these as my arbitrator in a dispute
for so much as a fish pond; for if he reserved
the mud to me, he would be sure to give the
water that fed the pool to my adversary."

I leave it to you to make the application.

Shame on the man who can be neutral on
the question of slavery at the present time.

You state that all the legislation on the
slave trade, gambling and rum selling, is re-
strictive and that therefore the legal implica-
tion is that they are wrong; you then refer
to the provision in the constitution requiring
the return of fugitive slaves and remark that
it "is protective and raises an opposite pres-
umption," namely, that it is right. The
question involved is not one of legal right, but
moral right. Is a thing right because it is
protected by law, and wrong because it is re-
stricted by it? Did not the law protect the
slave trade until it prohibited it; was it as a
consequence right? Is slavery right because
it is legally protected? Does not the law
protect individuals in the enjoyment of eating
and drinking what they please, and yet will
you affirm that drunkenness and gluttony are
right?

I have nothing to recall as to what I have
said in reference to your review of my ser-
mon. I will add that you are mistaken when
you say that I charged the Bishop with mis-
quoting Scripture. But I will not disgrace
myself by saying that you lied in the "very
throat" when you said it.

You labor like a mountaintop to bring forth
a mouse when you attempt to convict me of
being an abolitionist. Was it generous and
gentlemanly on your part, to equivocate and
pettily for the purpose of trying to make
me appear a falsifier, after I had positively de-
clared that I was an abolitionist, and de-
nied what I understood by the term?

My rec-ord on this subject as well as on
others is before the world. I have nothing to
conceal, and I hope to be saved from the
disgrace of refusing to declare publicly my
private opinion and belief on the great issues
of the day. I leave the dishonorable posi-
tion of non-committalism to you.

You ask "What does the public under-
stand by preaching abolitionism or by polit-
ical preaching?" The public, the public sir!
Who are the public? Why sir, they are those
who believe that slavery is a great moral evil,
and do not call preaching against it abolition-
ism or political preaching. The pro-slavery
public, the minority, who are growing
gloriously less every year are the
only persons who clamor about abolitionism
and political preaching, for the subject of
slavery is introduced into the pulpit. And
why are they so sensitive on the slavery
question? I answer, because they are fear-
ful that their craft is in danger. I read on
the title page of Bishop Hopkins "Bible
view of Slavery"—published "for the diffu-
sion of political knowledge." Read—"Dis-
cuss"—"Discuss." This I suppose when
strictly and literally interpreted means—
"read" in favor of slavery—"discuss" in
favor of it and out of the pulpit—"diffuse"
whatever you have on that side of the ques-
tion, and it will not be preaching politics, but
the moment you "read"—"discuss" or "dif-
fuse" against it, you shall be branded as an
abolitionist and charged with preaching polit-
ics.

You insinuate that the agitation of the
slavery question in the Northern pulpit is for
political effect. If this agitation in the
Northern pulpit against slavery is for polit-
ical effect, what object have those in view who
agitate in favor of it? Slave sir, is a stu-
pendous moral evil, it is a national curse, it
has brought us upon the verge of ruin; and
if preaching against this sin comes in conflict
with any political party, then so much the
worse for the party. If a party cannot sur-
vive unless it can continue to crush out the
manhood of some four millions of human be-
ings, rob them of every heaven born right,
and place them in the infamous position of
brutes, then the sooner that party dies the
better. Such a party is an insult to high
heaven, and a disgrace to the world. And if
you sir belong to such a party I do not sur-
vive that you refuse to declare your private
opinion or belief on the "Slavery question."
I do not charge you with this. If there be
such a party here at the North, then I would
most solemnly appeal to them to renounce
this part of their political creed.

You inform us that Christ and his apostles
rebuked sin wherever they found it to the
face of the transgressor. The commission is
to preach the gospel "to every creature."—
As you now and then, throw off the lawyer,
and assume the divine, why do you not prac-
tise what you preach? Why did you not
rebuke me "to" the face instead of stabbing me
in the dark? Why did you not preach
your pro-slavery doctrine, or gospel, (of
which you appear ashamed) "to" me instead
of writing a long article about me, and thus
parade me before the public, while you re-
mained in the dark until by the force of cir-
cumstances you were dragged out into open
day light? But you also quote from the dis-
cipline for my special benefit.—"Speak evil
of no man, &c. Keep your thoughts with
in your own breast till you come to the person
concerned." Why did you not keep your
thoughts within your breast till you came to me?
A sinful act committed by me would not be-
come a righteous one by being performed by
you.

Do you wish to be understood that sin is
not to be preached against unless the per-
sons guilty of those sins are present to be re-
buked "to the face"? Must we not say
that drunkenness is wrong unless some drunk-
ard is present to be rebuked "to the face"—
or that some lawyers are wicked men and
ought to repent unless they are present to be
rebuked? Why sir, it was my preaching
"to" your "face" that brought out your ti-
rade against me. I tried to do my duty to
you and lo, and behold, the reward that I am

receiving, I again assert that if your lan-
guage means anything, it means, that you
consider it "improper" to discuss the ques-
tion of slavery. If the reader will turn to
the Democrat of Sept. 16th he will find in
your article the following words: "And
from this how improper." The sentences
which directly precede these words and
those which immediately follow, determine
their meaning.

Your remarks relative to John Wesley
may pass for what they are worth. His
character and reputation cannot be blacken-
ed by the vile tongue of slander, and the
man who attempts it is beneath contempt.

I have never denounced democrat as
"Copperheads." A true democrat is a true
man politically—true to his country, and
true to humanity. But I have denounced
rebels in the South and traitors in the North,
and if such have assumed the name of demo-
crats they alone are responsible for their hy-
pocrisy. If a person may judge from what
they read, see, and hear, there is a class of
men in the North who have more sympathy
for the arch rebel, Jeff Davis and his sup-
porters, than they have for the President,
and the success of the Northern army. I
regret to be driven to the necessity of believ-
ing, that there are men who are protected in
the enjoyment of their rights, who rejoice
when our forces are defeated and sad when
the rebels meet with a reverse. Such men
have their hearts in the South, while their
bodies are in the North. They sometimes
resolve to prosecute the war, but more fre-
quently resolve to do all they can to prevent
its prosecution. I verily believe that this
class of individuals, is doing more to prolong
this wretched rebellion, than all other ag-
encies combined. Are such persons loyal, are
they true to their country? I appeal to your
sense of honor and patriotism for an answer.

As a minister and a citizen, I have the right
to denounce this class, and I shall endeavor
to do my duty to my country by publicly
rebuking such vile traitors.

As you appear to suspect my patriot-
ism, pray sir tell me what you have done
or said to exhibit yours? Have you given
your influence in favor of the present gov-
ernment? have you not literally denounced
the powers that be?

Your charge of bitterness against the min-
isters of the M. E. Church, and their want
of patriotism in maintaining the unity of said
church, exhibits your ignorance of the facts
in the premises. The division of the M. E.
Church was indirectly produced through the
influence of the same class of states rights, pro-
slavery political demagogues, that brought
on and continue the present rebellion.

We have just cause to feel indignant to-
ward slavery and its supporters. No church
has suffered as much as the M. E. Church
from this vile system. Some of her mem-
bers and ministers, have suffered martyrdom
by the ruthless and bloody hands of mob-
bing, and slave killing despots. Their
blood cries for vengeance. We have not for-
gotten the Rev. Mr. Bewley who was hung
at Fort Worth, Texas in Sept. 1860, and longed
for no other release than that of being a
Northern Methodist.

This foolish and barbarous crime was
committed by that very class of men who re-
ceive sympathy and moral support from
Northern traitors.

I have no solicitude to become a martyr
but if I do, it shall be in the cause of truth
and righteousness.

Hope that you will have a pleasant time
as a conscript, in the army, I remain dear
sir,

Your Respectfully
H. BROWNCOMBE.

Tunkhannock, Oct. 9th, 1863.

True Patriotism and Loyalty—Defined by a "Copperhead."