The Easton Star.

PUBLISHED EVERY TUESDAY MORNING AT EASTON, MD

A. H. ROBSON, Editor & Proprietor.

TERMS:

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No paper will be discontinued, except at the direction of the proprietor, until arrearages are paid. No subscription will be taken for a shorter period than six months.

Books received free of postage will be promptly noticed under the editorial head.

The Easton Star.

DEVOTED TO POLITICS, LITERATURE, AGRICULTURE, FOREIGN AND DOMESTIC NEWS.

NEW SERIES. EASTON, MD., TUESDAY, JANUARY 4, 1876. VOL 11 NO 18.

Terms of Advertising.

One square—Eight—one insertion $1; and 3 cents for each subsequent insertion. A liberal deduction made to those who advertise by the year or for six months.

Advertisements sent to the office, not marked for number of times to be inserted, will be continued until forbidden, and charged according to regular rates.

Special Notices, inserted before Marriages and Deaths, 20 cents a line for each insertion. Marriages and Deaths inserted gratis.

To Travelers.

MARYLAND STEAMBOAT CO.

WINTER ARRANGEMENT.

ON and after WEDNESDAY, Dec. 29th, 1875, the Steamer KENT will leave Pier 3, Light st. foot of Camden, every WEDNESDAY and SATURDAY, at 7 A M, weather permitting, for Wallace's, Cambridge, Chancellor's Point, Sherman's, Oxford, Double Mills and Easton, arriving at Cambridge at 1:30 and Easton at 3 o'clock P M. On the return trip will leave Easton every MONDAY and THURSDAY at 7 A M, Sherman's at 9, Cambridge 10, and Clay's Point 11:30 A M, arriving in Baltimore at 5 o'clock P M.

And on TUESDAYS and FRIDAYS will leave same Pier at 7 o'clock A M, for St. Michaels and Miles River Ferry, (Easton) direct. On the return trip will leave Miles River Ferry at 12 o'clock noon, arriving in Baltimore at 5 o'clock P M.

NOTE. The last Night Trip of the Highland Light for the season, will be down Thursday, the 23d and up Friday, the 24th, after which no boat until the 25th, as above.

Freights taken at low rates.

dec14

Paragon House,

EASTON, MD.

The subscriber respectfully informs the public that she has renovated and fixed up in good style, the Frame Hotel with every convenience and comfort, and now has it for the reception of permanent and transient guests. Her long experience in the business is a guarantee that the wants of the travelling public will be fully met. The Table will always be supplied with the best the market affords, and none but attentive waiters employed. Omnibuses will be at the various steamboat landings and depot to convey passengers to this House. Terms reasonable.

nov 1-1y Mrs. J. A. HALL.

Easton Livery Stables.

FRANKLIN G. WRIGHT, PROPRIETOR.

Two doors west door to The Easton Star Office.

TRAVELERS will deposit their whips, robes, blankets, &c., at the office. Stable accommodations for 100 horses. Horses received on livery by the day, week, month or year. Horses and carriages for hire at all times. Travelers promptly sent to any part of the county or adjoining counties. Hacks run regularly to the steamboat landings, to convey passengers with dispatch. The highest market price paid for corn, hay, oats, blades and straw.

A DAILY STAGE LINE TO THE RAILROAD. Passengers leaving Easton in the morning arrive at Baltimore and Philadelphia in time for dinner. In hiring horses, 12 hours is considered a day, where a half day For extra hours an extra charge will be made.

Easton, Md., nov 23

FARMERS' and MERCHANTS' LINE

THE SCHOONERS

Oxford and Tred Haven.

The above vessels are now running between Easton and Baltimore, and will do all kinds of freighting as cheap, if not cheaper, than can be done by any other line. Every effort will be made to give satisfaction. All freight must be paid on delivery of the goods.—Thankful for past favors, we hope, by strict attention to business, to merit a continuance of the same.

I SONARD & BRO.

N. B.—In same room, occupied by R. B. Dawson Dover street.

ELLIOTT & RATHELL,

ARE NOW OPENING

The LARGEST, CHEAPEST

AND BEST SELECTED STOCK OF

BOOTS AND SHOES,

Ever exhibited in this market.

To an inspection of which we invite our customers and the public.

MANUFACTURING:

In all its branches—of superior workmanship, and guarantee a fit in every instance.

LOOK AT THIS.

THE CHEAPEST STORE IN TOWN.

THE DOWN TOWN

GROCERY.

The undersigned takes this method of informing his customers and the Public generally that he has a full and complete assortment of

DRY GOODS,

GROCERIES,

WOODENWARE.

HOSIERY, GLOVES, &C.

Queensware,

Glassware,

Tinware,

FLOUR, BACON, LARD,

Cheese, Butter, &c.

Having bought his goods for CASH he will sell at a small advance for the cash, or to parties paying Customers. On all Bills of $10 and over a DISCOUNT of FIVE PER CENT will be allowed for CASH.

DUER'S FLOUR.

at $7.75 per barrel, equal to any $8.50 Family Flour sold in Easton Every barrel guaranteed.

Highest market price paid for all kinds of Country Produce in exchange for goods.—Neither these goods will be sold at the lowest prices. The Public's obedient

WM. GRACE.

SMOKING GLOVES,

SMOKING HALF GLOVES,

SMOKING PINS.

A variety of these remarkable satisfactory articles received and for sale cheap by

T. C. Nicols

Mechanical.

Matthew P. Flowers,

Architect, Carpenter & Builder

SHOP at his residence on Railroad Avenue, near Dr. Anderson's, Easton, is prepared to contract for work of all kinds in his line, by the Day or by the Job, and to furnish all materials if necessary. He has built a number of houses in Easton and vicinity, which speak for themselves as to the style and quality of his work. Persons intending to build or repair will find it to their interest to give him an opportunity to bid for the job. Plans and specifications promptly furnished when desired. All work warranted done in the best manner. [Feb. 4th, 1873-1y

Architect and Builder's Notice.

THE subscriber, having had many years experience in Architectural proportions and designing, respectfully offers his services to the public as BUILDER. He will furnish specifications, drawings, and contracts, and do and perform all business pertaining to the duty of Builder or Superintendent of the erection of buildings. He will take work by the day or on contract. He solicits Job Work, small or large. Will measure job work, plastering, &c. He warrants all work entrusted to him to be well and substantially done, and at moderate prices to suit the times

Shop on Goldsborough street, under R. H. T. Councell's paint shop.

WM. D. ROBERTS,

jun21 Easton, Md

CARTS! CARTS! CARTS!

FARMERS are respectfully informed that the subscriber is still at his old stand, adjoining the Easton gas works, doing all kinds of farm work, such as making and repairing Carts, Wagons, Plows, Harrows, Rollers, Cradles, Wheat Machines, Corn Shellers, out of the best material and in the most substantial manner. Now is the season for farmers to put their implements in good order, as a man with good tools will do twice the work he can with indifferent tools. All work warranted to give satisfaction. Thankful for past favors, the public are invited to give me a call.

ap2-tf JOHN H. THOMPSON

Stoves and Tinware.

—THE EXCELSIOR HOT BLAST COOK STOVE—warranted to give satisfaction in every respect.

Also other STOVES of improved patterns.

A large and well selected stock of

Tin and Sheet Iron Ware.

Persons in need of HARVEST GOODS cannot be better suited in QUALITY and PRICE. Do not fail to call and examine before purchasing.

ROOFING, SPOUTING and REPAIRING done at short notice. All work warranted.

Repairing old stoves a specialty.

je23 GEO. W. BECK.

Wheelwright Business.

WILLIAM C. BRAY, Cart and Wheelwright, informs his customers and the public that he has removed his shop to the rear of his dwelling, in Church Alley, near the Old Brick Church, where he would be pleased to have them leave their orders for CARTS, WAGONS, WHEELBARROWS, Cart and WAGON WHEELS, CRADLES, &c., &c. New work made of the best of seasoned material. Old work repaired in a satisfactory manner. Prices to suit the times. Thankful for past favors, respectfully asks a continuance of the public patronage. BLACKSMITHING done at the shop.

Easton, Feb. 9th, 1875-1y

JAMES M. PHILLIPS,

Silver Smith & Watch-maker,

HAVING recently removed from the front room of the Building Association Office, and being now thoroughly fitted up in B. P. Stebbins' Photograph and Art Gallery Building, on Dover street, Easton, Md., announces to the people of Talbot and adjoining counties, that he will continue the above named business in all its branches.

He has a large stock of JEWELRY, which will be sold at a small profit.

His specialty is is REPAIRING FINE WATCHES AND CLOCKS, and he warrants to give entire satisfaction or refund the money. Satisfactory reference can be seen at his shop from gentlemen of the highest character in Titusville, Pennsylvania.

BELL HANGING and Repairing, and Locksmithing done to order. He solicits a share of the public patronage.

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PUMP MAKING

AND

WELL DIGGING.

JOHN LYNCH, Jr., returns his sincere thanks for the liberal patronage bestowed upon him during the past year, and respectfully informs the public that he still continues the Pump Making and Well Digging business in Talbot and adjoining counties.

Pumps made of the best timber, of any size required, in the best manner, and guaranteed to give entire satisfaction.

Wells dug or cleaned promptly and in a careful manner.

Old Pumps repaired and put in thorough order, and made to work as good as new, if not decayed or entirely worn out.

He hopes by prompt attention to business, good work and moderate prices, to receive a continuance of public patronage.

Persons desiring work done are requested to ascertain his prices before bargaining elsewhere. All orders must be left at the Post Office, Easton, Md.

dec22-1y JOHN LYNCH, Jr.

EASTON

BRICK AND TILE YARD.

IT has become well established and is now undisputed, that ALL land brings better crops by being underdrained, and that low, spongy or wet land cannot be worked with profit without underdraining. Underdrains double or treble the crops, and increase the value of the land for more than the cost.—The undersigned have on hand a large stock of superior

DRAIN TILE, OF ALL SIZES,

from 2 to 5 inches bore, which they offer to farmers at from 20 to 30 per cent. less than they can be procured anywhere else. Terms will be made accommodating, so that no farmer need fail to put his land in order to raise the large crops it will so amply repay to produce. Call at our yard in Easton and examine our stock.

BRICKS! BRICKS.

We keep constantly on hand a large assortment of COMMON and FRONT Bricks of the best quality, which will be sold at low prices than can be obtained elsewhere. Orders for any number of BRICKS, from one to five hundred thousand, will be promptly filled and satisfaction guaranteed.

COOPER & WHITE,

ap23 Office at the Brick Yard, Easton, Md.

[For the Star.]

To the Public

[This communication has been delayed by my absence.]

In reply to the communications of Rev. Mr Todd and his eighteen brethren, claiming to represent the M E. Church in Easton, I am placed under the necessity of correcting some misrepresentations, which I shall do in all kindness

Though my opponents are the assailants in the contest (having begun it in the Wilmington *Rescue* and the Easton papers) they have, from the beginning, studiously avoided the issue, contenting themselves with contumely, personalities, naked assertions, misrepresentations, and false accusations, evincing thereby their utter want of argument, and, at the same time exhibiting the spirit of persecution.

They have done the very things for which they condemn me. They say that I entered the "tomb of the past" in publishing the political utterances of their church If so, Rev Mr. Todd did the same thing in going back to the time of the civil war, and vainly trying, by anonymous authors, and they of his own church, to prove that two annual conferences of the M E. Church, South, adopted political resolutions.

In the constitutional convention of Maryland in 1867, he urged the confiscation of the property of southern sympathisers. In his communication he represents the Southern Church as passing resolutions in opposition to the North, and says 'In all this the M. E. Church, South, was but nobly doing her duty." If southern people were but nobly doing their duty in opposing the North, why did he want to confiscate their property? Where is the consistency in commending a people for doing a thing, and then trying to rob them *for doing it*

Rev. Mr. Todd censures me for my "publications" without being able to point out a single wrong in them, though challenged to do it and then turns and says, that I have a right to publish the political dogmas of his church, as 'she published them herself.' If I have a right to publish the political dogmas of his church, then he, and his eighteen brethren, ought not to condemn me for it. Now can they hope to justify themselves in a war upon me as the author of a book which they have been forced to concede to be true, and which they say I have a right to publish? It will be remembered that not one of them has so much as attempted to show a single misstatement in the 'publications' for which they have assailed me.

Rev Mr. Todd says, that I *arraigned* the M. E. Church. If that church did wrong (and he and his eighteen brethren say it did) then, I have a right to oppose the wrong, and in doing it, so long as I confine myself to the truth (which they all concede I have done) it cannot be said that I was prompted by impure 'motives,' as they charge. Such a charge as this, with their admission of the truth of the 'publications' for which they assail me, together with their concession that I have a right to publish them, only show that they have reached the very *acme* of all absurdities in trying to make out a case against me.

Again, Rev. Mr. Todd says: 'It is gratifying to know that there are exceedingly few christians who do not unite in the sentiment Let the dead past bury the dead,' and in the very next sentence he says: 'If I, for a moment, uncover some part of this dead past, in the history of the M. E. Church, South, let it not be supposed that I do it in any spirit of unkindness toward that church.' According to this *he* is one of the 'exceedingly few christians' who do not unite in the sentiment: 'Let the dead past bury their dead,' as is evident from the fact, that he professes to 'uncover some part of this dead past in the history of the M.E. Church South;' while he charges others with this, and condemns them for it, he advertises himself in the same business, but don't want any one to *suppose* that *he* does it 'in any spirit of unkindness.' His inconsistency is apparent in this, as in many other things. If he can do these things, without any spirit of 'unkindness' why cannot others? Will he say in justification of himself, that he was 'provoked' to it? If so, he cannot deny being prompted by the spirit of retaliation. From all this, it is manifest, that he is unwilling to be judged by the same tests that he applies to others.

For myself, I deny, most emphatically, the charge of uncovering the 'dead past,' or of entering the 'tomb of the past,' in publishing *the Political Status of the M E. Church*, or any of my communications. If that church had passed a few political resolutions during the war, or any time in the past, and then ceased from doing it, then, there might be some shadow of ground for such a charge; but, the fact is, the M. E. Church, in its General and Annual Conferences, pulpit and press, continues to this day, to express its opinion upon the political questions that agitate the country. Political and partisan tests of membership and ministerial standing are now upon the records of that church. It is at this present time, more than ever before, committed to the *political, ecclesiastical*, and *social* equality of the races. That church still holds on to property of the church, South, contrary to every rule of equity, the General Conference endorsing it. In the present year its convocations have adopted the most radical political resolutions. The Wilmington Conference, at its last session, expressed its sentiments upon political affairs. And Rev. Mr. Todd says, the church has the right to be '*partisan*' when the 'exigency' of the case, in the opinion of the church, demands it, (which is all the time.) He also maintains that his church has the right to an expression upon *every* political question! These are undisputed facts, and prove to a demonstration, that these things do not belong to the 'dead past,' nor buried in the 'tomb of the past,' but that they are *living issues*. So that in all I have written I have not gone into the 'tomb of the past' nor uncovered the 'dead past.' Do they condemn me for publishing a book? The best man in the world have done the same. Do they condemn me for publishing the political dogmas of their church? Mr. Todd says, the church 'did it herself.' Do they claim that I have misrepresented their church in my 'publications' to which they object? I have challenged them to show a single misrepresentation of the facts, and they have not attempted to do it. Now, with all these facts before us, I leave it to the reader to judge whether they are justifiable in commencing and continuing this war of words against me, and of personal abuse, for anything that I had done or said before Mr Todd's first piece in the *Rescue*.

But Rev Mr. Todd undertakes to justify himself in a measure, and his eighteen brethren do the same for him, by throwing the blame of his piece in the *Rescue* on me by saying that he was 'goaded thereto by repeated and unprovoked for assaults upon the M E Church.' This is not only palpably false, but without the least foundation whatever, as I shall prove I had made no 'assault' whatever on the M E. Church. If I *had done* their church an injustice in any way in my 'publications,' they certainly could have shown it, and, as they evinced such a desire to convict me of it, they surely would have done it if they could, especially when they were challenged to produce a single misstatement touching their church in my 'publications' to which they profess to take exceptions. It was in Rev Mr. Todd to *do this thing* without being 'goaded' to it. Let it be borne in mind that in this same article in the *Rescue*, he represented the M P. Church, as well as the M. E Church, South, as being an enemy to the M E Church (North.) He also spoke disparagingly of a Methodist Protestant minister, and *uncovered* the 'dead past' to do it. Now, if he could assail the M. P. Church, and one of its ministers, without being 'goaded' to it. I suppose that he could assail the M. E. Church, South without being 'goaded thereto,' especially in view of his political animus toward anything Southern. If he was 'goaded' to it, why did he not, like a man, publish it in one of the Easton papers? why did he publish it in an obscure sheet in Wilmington?

It is further claimed that he did it in an 'unguarded moment' This is a plain contradiction of the other. If he was 'goaded thereto by repeated and unprovoked for assaults on the M E Church,' it is evident that he did it after considerable thought upon the subject, which precludes the possibility of his doing it in an unguarded moment.' *Furthermore*, Mr Todd thought of publishing his article in one of the Easton papers, but was cautioned against it by his brethren He, after being thus cautioned, and having sufficient time for reflection, published his piece in the *Rescue* Under all these circumstances it was not possible for him to have done it in an 'unguarded moment,' and the great wonder is, how he, and his eighteen brethren, can say such a thing in the *face* of all these *facts* It can only be accounted for upon the fact that they have shown a determination to exonorate Mr. Todd as much as possible by throwing the blame of the whole affair upon me. But they are caught in their own net.

After Mr. Todd committed this assault upon the M. E. Church, South, in Easton, without cause or provocation, as has been shown, is it not passing strange that he, and *his* eighteen brethren, *should* publicly censure me for not accepting, as a genuine confession, his letter addressed to me, which, while it contained a confession of *his* wrong, charged *the* cause of it on me? The spirit of this letter was by no means christian. It was *apparent*, that his confession was a mere pretext, to afford him an opportunity to cast the blame of *his* wrong doings upon me, which he did not fail to do. The most of this letter was taken up in *his* own defence, and in accusing me of causing him to do wrong, and trying to make it appear that I was equally guilty with himself, and *this they* have called a 'manly and christian acknowledgment of error' I could not accept *this* as a genuine confession without acknowledging myself to be guilty of what I was *not* guilty. If *he* had been sincere *he* ought only to have confessed *his* error without charging upon another *the cause* of his error Let every man confess *his* own sins, and not those of another in such cases.

As Mr. Todd professes so much "*charity*," let us see further The Editors of the *Eastern Shoreman*, in an editorial, give an account of a minister of the M E Church, who, when a 'chaplain in the Federal army, upon going to Virginia, ordered a minister there when about to preach out of his pulpit, and in his stead dispensed what he was pleased to call the word of God himself." Now see the spirit and manner in which Mr. Todd treats this grave matter in his reply. He says: "Your version of the somewhat ludicrous affair, however, suggests the truthfulness of one or the other of the following presumptions: either the Southern parson was in a pulpit which he knew the chaplain, being a minister of the M. E Church, had the best right to occupy, or he was sadly deficient in true Wesleyan pluck. At any rate, if I mistake not the chaplain to whom you allude, the congregation had a capital sermon that day." Aside from its spirit, it is an apology for this *miserable, gross outrage*, perpetrated upon a minister in the house of God. He claims that the chaplain, because he was a minister of the M. E Church, had the best right to occupy the pulpit What arrogance! He intimates that the "Southern parson" was "deficient in true Wesleyan pluck" because he did not fight his way through on the occasion. Then he closes by complimenting the ministerial usurper, in saying "the congregation had a capital sermon that day," as though such a man was capable of preaching the Gospel of the Son of God! Does this accord with the charity of the New Testament which teaches, that we are "in honor to prefer one another?" A man who could expell another from his pulpit, and thrust himself in upon a congregation that had met to hear their own pastor, is sadly deficient in all that constitutes a true christian In other words, he is a "wolf in sheep's clothing;" and yet, Mr Todd can apologize for this act, and compliment this *miserable usurper*. I envy not the spirit of the man that can do this

I shall now attend to what Mr. Todd says about the M E Church, South. He maintains that the Church, South, is equally as guilty as the Church (North) in taking church property that does not belong to it. He says:

"I now desire to say to the public that what is complained of as the robbery of the M. E. Church, South, of her church property, might be retaliated, with equal propriety, on those who bring such an charge, accusation. More than a score of Church buildings, in the lower part of this Peninsula, belonging to the M. E. Church, are now occupied and used by the M. E. Church, South. From some of them their congregations expelled by armed mob, while engaged in the act of preaching the Gospel of Peace. Rev. James A. Massey, well known in this community, one of the most influential men that ever lived, had an experience of this sort on the Eastern Shore of Virginia."

We have no evidence of the truth of this charge except the naked statement of Mr. Todd, which has already been shown not to be the most reliable. To prove its falsity, I need only to say, that the Editors of the *Eastern Shoreman*, a paper published in Salisbury, Md., in an editorial, justly pronounced this paragraph a 'slander.' Mr. Todd associates the mobbing of preachers of the M. E. Church (North) in the lower part of this Peninsula with the taking possession of church buildings of that church, in such a manner as to make the impression that the 'mobs' were instigated by the M. E Church, South, when the fact is, the M E Church, South, had no existence at that time in the places where the 'mobs' were said to exist. If there were such 'mobs,' they were in the territory occupied by the Northern Church, and were doubtless incited by the *radical political acts* of that church, and not of the Southern Church, as Mr Todd would intimate I deny that the M. E Church, South, has violently, and dishonestly taken possession of church property of the M E Church (North) It never took possession of Northern Methodist Churches by military force, nor by any other violent means The Church, South, never sent its agents through the North to search out and buy up little claims against churches, enter suit, get judgement, force sale, and buy the property for a mere trifle, which was done by the Northern Methodist agents in the South, at the close of the war, when our brethren were extremely poor, and had no money to redeem their churches—Confederate money then not being worth the dust under their feet The General Conference of the M E Church, (North) sanctions all these things, and has declared, and spread it upon its journals, that it intends to hold on to a great part of this property in defiance of the decision of the Supreme Court of the United States, which decision has been denounced in the General Conference as infamous What I say here is fully proven by documentary evidence copied in *The Political Status of the M. E. Church*. That, in some places in the lower part of this Peninsula, our brethren occupy houses of worship deeded to the M E. Church (North) is probable, but they do not claim them in defiance of law. The congregations that use those churches built them out of their own money, and when they could no longer stand the *political fanaticism* of the Northern Church, they severed their connection with it, and united with the M E Church, South, the Northern Church, no longer having congregations in those places, ceased to occupy those churches. There are instances on record, where churches have been taken away from congregations that built them, and when there were no white members left to represent the churches, or to use them, they have been turned over to negroes, who now use them Read the following military order which Bishop Ames sought and obtained from Stanton, Secretary of War, and which the Bishop executed:

"You are hereby directed to place at the disposal of Rev. Bishop Ames, all houses of worship belonging to the Methodist Episcopal Church, South, in which a loyal minister who has been appointed by a loyal Bishop of said church, does not officiate."

Now read the following action of the Missouri and Arkansas Conference of that church:

"*Resolved*, That the preachers be urged to exercise a personal supervision over church property not yet secure to trustees, urge the churches to select trustees, and when this is not done, to petition the county court to appoint such officers."

Dr. N. E. Cobleigh, speaking of the obstacles to the reunion of the two churches, says:

"The church property, too, of which we have taken possession in the South must be given back to them before they will consent to treat upon the subject."

The following endorsement of this acknowledged *robbery* is taken from the Minutes of the Illinois Conference.

"*Resolved*, That we do most heartily endorse the efforts of our bishops and ministers that are now being made in the Southern States, and will devoutly pray for their ultimate success."

Now read an extract from the pen of Rev Dr Newman, formerly editor of the New Orleans *Advocate*, but now pastor of the Metropolitan M. E. Church, Washington. He says.

"And we solemnly hold that it would be of uncalculable advantage to the South and the cause of christianity therein, if the Methodist Episcopal Church, South, should cease to be."

Whole volumes might be filled with extracts of like nature, from the official documents of the M. E. Church (North), showing instances of the *robbery* of, and determination, if possible, to blot out of existence the Methodist Episcopal Church, South. And now, after all these wrongs, perpetrated upon the M. E. Church, South, Mr. Todd charges these gross outrages upon that church. This I stamp as a *false charge*, and challenge him to prove it by the record, as has been done in the case of the M E Church, (North) All these *most miserable outrages* are endorsed by Mr. Todd's eighteen brethren, in saying that they 'are entirely satisfied with their church in her spirit' and 'purposes.' So much, then, for this charge of '*robbery*' against the M. E. Church, South. To exonerate his church from any intentions to do wrong in these things, Mr. Todd says, 'a joint commission, representing both these churches, has been appointed to settle all these matters of dispute in the spirit of equity and brotherly kindness' But this is a mistake. The M. E. Church, South, has appointed such commissioners, but the M. E. Church (North) has not done it The journal of its last General Conference will show his statement to be incorrect touching his own church.

The next part of Mr. Todd's is to implicate the M. E. Church, South, in political matters, by going to the advertising columns of a Southern Methodist newspaper, where he professes to find the advertisement of 'school books' entitled, 'The First Confederate Primer' 'The second Confederate Primer' 'The Second Confederate Speller,' etc., and this he thinks proves the M. E. Church, South, to be political. Can it be possible that he can believe such a thing, especially, when the very 'school books' he names were free from all political matters? Can he prove the church to be political by anything he may find in the advertising columns of one of its papers? But to make out his case, he says, that Dr. McFerrin 'announced to the people of the Confederate States the publication of school books free from the taint of Abolitionism.' Indeed! What an argument! Because a man, connected with the M. E. Church, South, advertises 'school books free from the taint of Abolitionism,' therefore, the church is political! This is logic with a vengeance! It only shows how hard pressed he is to make up a case against the Methodist Episcopal Church, South. I will inform Mr. Todd that the Bible is 'free from the taint of Abolitionism.' *This charge is the whole of it.* Another effort he makes to prove the M. E Church, South, to be a political Society, is by saying, that 'documents have come into his possession which prove, by his own published admission, that the publishing agent of the M. E. C. South, Dr. McFerrin, dismissed from the service of the Publishing House all that was suspected of *disloyalty* to the Southern Confederacy.' Why, then, did he not publish them? As proof of the unreliableness of his documents, I subjoin the following letter from Dr. McFerrin himself:

NASHVILLE, TENN., Dec. 20th 1875.

Rev. B. Smithson:—

The first paragraph in the slip you send me is entirely *groundless*. I never *dismissed any one from the Publishing House* because of his political sentiments. Exactly to the contrary; this I have contradicted in the public papers, but the enemies of Southern Methodists still persist in circulating the falsehood. I now affirm that I *am ready to prove by living witnesses that no man was ever dismissed from the Publishing House because of his political sentiments*. I am ready at any time to defend myself. Truly,

J. B. McFERRIN.

This letter is sufficient to disprove this allegation, and to show the *fruitlessness* of Mr. Todd's efforts to implicate the Methodist Episcopal Church, South, in political matters

Mr. Todd, tries again to prove that the M E. Church, South, is political, by asserting that the Holston Conference, in 1863 and 1864 "expelled" certain of its members for "disloyalty to the Southern Confederacy."—Now this is a mere declaration of Mr. Todd's, which he does not attempt to prove by any evidence whatever, and will, therefore, be taken for what it is worth. He does not even quote from one of his anonymous brethren in proof of it I cannot receive this statement as correct That any were ever 'expelled' for their political sentiments I do not believe. One of those said to have been "expelled" (J. L. Mann) was not fit to belong to any church if he was no better before he was 'expelled' than after, for we find him employed by the M. E. Church (North) to violently seize and hold houses of worship belonging to the M E. Church, South. Read what is said of him in the Nashville *Christian Advocate*

"Perhaps in no place has greater injustice been committed by the Northern Methodists than in Athens, Tenn. In the fall and winter of 1864-5, the Rev. E. Rowley, then a minister in the M. E. Church, South, was preaching to that congregation, as they desired him to do. But one N. C. Dailey, who was the first member of the old Holston Conference who took the price, had allowed himself to be appointed Superintendent of an East Tennessee mission of the M. E. Church, sent to Athens one J. L. Mann, who turned Mr. Rowley out of the pulpit, and took full possession of the church and everything else connected with it, and since, early in 1865, no minister of the M. E. Church, South, has been allowed to preach in that house."

Any man that would thus rob a congregation of their own house of worship which they built for themselves and their children to worship God in, and drive a minister from his own pulpit, and thus prevent him from preaching the Gospel to his own flock, must be entirely void of all principle. This is also a very unfortunate reference for Mr. Todd.—While this charge against the Church, South, is without any foundation, it is true of the Church, North, that thousands upon thousands, among whom were many ministers, were driven out of that church under political *pressure*, tests, and *fanaticism*, so much so, that in one single year the church decreased in membership more than sixty thousand

In his zeal to make it appear that the M. E. Church, South, is a political institution, he has endeavored to prove, by anonymous authors of his own church, that the Georgia and Missouri Conferences did once or twice, during the war, pass a few political resolutions. If this is true why did Mr. Todd suppress the names of his authors? Would the testimony of anonymous witnesses be taken in a court of justice? Who makes these statements? *I cannot tell*. Mr. Todd says their names can be had at the office. Suppose they can, the public generally cannot get them in that way, and then if they could, as there are several names and several statements, who can tell which one is father of this statement and which the father of the other? This is strangely mixed indeed, and the very face of it looks suspicious. If a man is unwilling to append his own name to his statement I cannot believe it, or if Mr. Todd is afraid to publish the names of his authors, it is *prima facie* evidence that something is wrong somewhere. Let him give "documentary" evidence well authenticated, in all such matters, as I have done. But, while I admit it to be a work of supererogation, I proceed to prove the falsity of these allegations.

I give the name of Rev. E. H. Myers, D. D., a member of the Georgia Conference, and of high standing in the church at large, a former Editor of the *Southern Christian Advocate*, and now one of the Commissioners of the Church, South, to adjust the church property question with the Church, North, as essentially denying the statement touching his Conference.

I give the following extract from the *St Louis Christian Advocate*, of Nov. 24, 1875, by the Editor himself, Dr. M'Anally:

"A friend writing from Maryland sends us the following slip taken from a paper published in that region:"

"The pastor of a church in a neighboring town, who was, at the time of the war, a resident of Missouri, makes the following statement:"

"I was present at one of the sessions of the Missouri Conference (M. E. Church, South), in the Spring of 1865. Nearly the whole of the morning session was occupied in eulogizing those who had lost their lives in vindicating both the dead and the living in their course, and in defending the political principles for which they had fought. The speeches of Dr. M'Anally were especially eloquent in the denunciation of the North and the vindication of the Confederate cause, and were greeted with round after round of tumultuous applause. I could but admire the zeal with which the Conference vindicated their then waning cause, and reasserted the principles they believe to be right."

"REPLY.—If the present writer be the Dr. M'Anally referred to, then he begs leave to reply.

"1. He never at any time, or in any place, made a speech in a Methodist Conference that was greeted "with round after round of tumultuous applause." 2. He never made a speech that deserved to be so greeted. 3. He did not make any sort of a speech in a Conference "in the Spring of 1865." 4. He was not present at any Conference "in the spring of 1865." 5 The M. E. Church, South, in Missouri, did not hold any Conference "in the spring of 1865," and 6 If "the pastor of a church in a neighboring town" had tried a week he could not have made a greater mistake."

In a private letter to me Dr. M'Anally says, "It is sufficient to say that no such occurrence as alluded to in the extract ever took place.

"In addition to what Dr. M'Anally says, I will add that I was present myself at the session of the Missouri Conference of 1865, which my Diary of that year still shows. The Conference was not held in the Spring of that year, but in August. I am prepared to say, from personal knowledge, that Dr. M'Anally's denial is entirely correct, and that the extract from Mr. Todd's anonymous pastor of a church in a neighboring town" is untrue. This shows what I have said to be correct, that his anonymous authors are unreliable.—All these allegations against the M. E. Church, South, which were in the first place without foundation, are now shown to be false, will now say that it looks badly for Mr. Todd to invade old graveyards" to enhance the dead past," and "uncover the tomb" of what he calls the "political" sins of the Methodist Episcopal Church, South, in the shape of written documents, and then, when the "light of written history" is thrown upon them, to cover up his own tracks by saying "I have not invaded old graveyards." I have not sought "the living among the dead." I speak only of those things that are alive. I speak only of a religious organization whose ministers boast of its political power in the land. To prove what I say, read the following from Boston, taken from the Baltimore *Daily Sun* of Dec. 9, 1875.

THE THIRD TERM QUESTION.

GENERAL GRANT RENOMINATED BY THE METHODIST PREACHERS—SIGNIFICANT REMARKS OF BISHOP HAVEN.

SPEECH OF BISHOP HAVEN.

"Bishop Gilbert Haven, in accordance with an invitation extended by the preachers' meeting a fortnight ago, addressed the audience on the condition of the South. He said that there was one class of people in the South who had been recognized as a nationality by the Pope, and they would welcome his followers to these shores; but the race freed by the people of the North will never strike a blow against constitutional liberty. Bishop Haven said that there is to be a tremendous political battle this year, beginning with the election of a democratic Speaker of the national House of Representatives. He said that the ministers of Boston are in the field of battle; their words are reported, and the Southern papers comment on them. The question is, "Shall the Northern people rule the nation?" "Shall the Puritan or the cavalier be the ruler?" "Shall Boston or Charleston be the centre?" The Methodist Episcopal Church is the only institution in the South to-day that represents the American nation.

"You must, he said, stand by your church. There are in the South nearly 300,000 members of the Methodist Episcopal Church who know what they believe just as well as New England, and better. They appreciate liberty and those who give it to them; they never will be betrayers, and let the people of the North never betray them. The malcontents of the South know that they were defeated by one man; that man is President Grant, and if the people throw him over at the command of politicians they will rue it. Pray, brethren, that President Grant may be elected. Pray for the true people of the South, and you will find that thus you will be able to keep down the kindred threatening powers, that slave power and the power of the papacy.

The Rev. Dr. Sherman, of Brooklyn, moved that the meeting vote that they had heard the sentiments advanced by Bishop Haven with great pleasure and hearty approval. This motion was unanimously adopted. All opposed were invited to rise, but no one person rose. There was great applause."

Grant is really nominated for the third term by a convocation of Northern Methodist preachers, amounting, according to the New York *Sun*, to about two hundred in number, beside their Sunday School Union; the vote being unanimous, Bishop Gilbert Haven being present by invitation, and making a speech on the occasion, calling upon his "brethren" to "pray" that "President Grant may be elected." Can it be denied that the sentiments expressed in, and endorse by this convention, are sectional and partisan? According to the sentiments of this meeting there are none in the South truly patriotic except the 300,000 negro members of the M. E. Church North) The positions taken are, that 'the Northern people' shall "rule the nation"—the "Puritan" and not the 'cavalier," shall "be the ruler"—that "Boston" is to be the centre"—and that "the Methodist Episcopal Church is the only institution in the South to day that represents the American nation." It is also stated 'that there is to be a tremendous political battle this year, beginning with the election of a democratic Speaker of the national House of Representatives," and that "the ministers of Boston are in the field of battle." All these expressions are full of significance, and tell us, in most unmistakable terms, that there is danger ahead—danger to the purity of christian teaching and to civil and religious liberty. Let every one watch with vigilant eye the movements of this huge political organization Its ministers have boasted of having incited the fearful, bloody war through which we have passed, and they talk of another war upon the South. The Northern Methodist Preachers' meeting in Boston last winter did this, and hear what Rev. Arthur Edwards, Editor of the *Northwestern Christian Advocate*, a leading organ of that church, says in a recent issue of that paper:

"Gunpowder and bayonets, we suspect, must be relied upon, for some time to come, to do reform work in some of the Southern States."

I have just now received the news through the Baltimore *Sun* of the 23d inst, that the nomination of Gen. Grant by the M. E. Convocation of Boston, has been ratified by the unanimous vote of the Phila. M. E Preachers' Meeting, amounting to over a hundred preachers, held on the evening of the 21st inst. Bishop Simpson also comes out for Grant, and there has not been a convocation, so far as heard from, that has dared to oppose these late political movements in the church.

Now look over the field for the past fifteen years, and glance at the *political, sectional, partisan, abolition* and war utterances of the M. E. Church (North) in all grades of its conventions, and its pulpits and official organs, from ocean to ocean, together with its *political partisan* tests of membership and ministerial standing now upon its records, in connection with its recent radical partisan declarations and the unanimous nomination of U. S. Grant for the Presidency the third term, and then, couple with all these things, its *ambitious reach* after political power in gathering into its folds the negro element of the South for political purposes as declared by conference reports, and its unjust and violent seizure of churches of another denomination for the same end; and then add to all these facts the significant declarations of Rev. Mr. Todd, that the "Church" and "Pulpit" should "be *partisan*" when, in their judgment, the "exigency" requires, (as it did a few days ago in Boston) and that they have "the right to an expression upon every political question," and no in eligent and unbiased man can fail to see the *ultra partisan* character of that church—its political spirit and purposes.

Now in view of all these portentous facts, is it not wonderful that Mr. Todd's eighteen brethren should be willing publicly to declare themselves 'entirely satisfied" with these things in their church? I understand that some of those who signed the document conferring the political "spirit" and "purposes" of their church are democrats. How then can they be "entirely satisfied" with a "church" whose political principles are opposite their own? How can they be "entirely satisfied" with a "church" whose tests exclude all from its ministry who believe, as they do in politics? How can they be "entirely satisfied" with a "church" that has political tests of membership, as well as of ministerial standing? Where is the consistency in such a course? What becomes of principle in such a case? No man can sacrifice principle and maintain his manhood. *To every false man principle is dearer than life.*

Even the Republican portion of this eighteen ought to feel ashamed at their church being prostituted to political and partisan purposes, even though the political sentiments manifested by their church accord with their views. It is by no means a small matter that an organization, professing to represent the church of Christ, should step aside from its legitimate work of saving souls by entering the arena of political strife and presenting themselves as political aspirants. For my part I could never consent to belong to a church that would do any thing of a political character, much less to be a party to any such measure as I have seen the church, South, was guilty of in the case of the Methodist Episcopal Church, South, which, I have shown, was without foundation,