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which the Republican party, propose to readmit them again into the Union. This gives the lie to all their professed loyalty to the Union...

Sir, we all understand well the meaning of this Resolution. For an extension of the lease of political power these Republicans are willing to declare, as Gospel truth, that the Union is dissolved, and broken up...

I am thankful that in the party to which I belong, there is no such crazy greed for power. Nor if such ill-disguised hypocrisy can be palmed off upon intelligent men, have I any disposition to arrest this last desperate and wicked game, until it is played to its legitimate end...

Abolitionists and Abolitionism. NO. 1.

Messrs. Editors:—In the few short numbers I now propose to furnish for your columns a series of articles under the above caption. I shall use the term 'Abolitionist,' as applicable to that class of persons who in violation of the principles of our political fathers, and of the compact entered into by them, to establish this Union of States, have for many years, unnecessarily, agitated the subject of slavery in the family, in the social circle, in the district schools, in the seminaries, in the academies, in the colleges, in the Sunday schools, in the pulpits, in the churches, in the townships, in the State and general elections, in the State Legislatures, in Congress, and everywhere out of it.

And the term 'Abolitionism' I shall apply to their doctrines and practices in commencing and promoting this unnecessary and wicked agitation. My first inquiry is, 'What were the principles of our fathers?' These are happily laid down in the Declaration of Independence; enunciated by Thomas Jefferson, but reported by the committee of five, of which he was Chairman, unanimously adopted by Congress on the 4th of July, 1776. In this celebrated document their principles are fully set forth, but for my present purpose it will be sufficient to quote the Declaration, 'That all men, (that is white men) are created equal.'

But says the Abolitionist, 'the negro was included in that Declaration.' This cannot be proven, and is therefore untrue. The fathers of the Republic were just and acted consistently with the principles they declared, hence could not consistently have continued the African slave trade for more than thirty years after declaring negroes to have been created equal with white men.

Secondly, if our fathers included the negro in the Declaration 'that all men are created equal,' they could not honestly nor consistently have held slaves; (which they did) after adopting such Declaration; nor in making and establishing the Constitution, with a provision for a Congressional Fugitive Slave Law, under which runaway slaves should legally be returned to their masters. Yet such Constitutional provision was made, see Act 4, Sec. 2, clause 3, and under it Congress passed a Fugitive Slave Law which was approved by President Washington in 1793.

Hence it appears the principles held and enunciated by the illustrious fathers of the Declaration, the Constitution, and the Laws made in pursuance thereof, were based upon the Scriptural idea that God has created white men equal, and made them superior to black men, who are also equal among themselves in their inferiority. This shows that the principles and practices of the Fathers were consistent with the Bible, the laws of God, as established in Revelation and in nature. Thus it is evident that they never thought of declaring their dependant slaves equal with themselves, and they never legislated to make equal, that which the Almighty had created unequal. JEFFERSON.

GUBERNATORIAL—No. 4.

Editors Democrat & Star.—The Gubernatorial contest is now the all-absorbing question with the people of Pennsylvania. Upon its result depends the material interests of Free Government and Constitutional Liberty, not only for the present time, but for all time to come; a legacy of inexhaustible wealth, or an endless curse to unborn generations.

Remarks of Prof. H. Carver, AT THE OPENING OF HIS SCHOOL IN BLOOMSBURG, APRIL 9, 1866.

Respected Students:—I desire your careful attention to a few remarks that I am about to make upon our mutual duties and relations. It is presumed that your special object in becoming members of this school, is to avail yourselves of its advantages, to improve your minds and hearts, and thus fit yourselves for usefulness and happiness; to cultivate your manners, and thus render yourselves agreeable to those around you. As you will, and have a right to expect that you as teachers will be faithful in the discharge of all our duties, so we have a right to require of your faithfulness in all that shall tend to your physical, intellectual and moral development. Your success depends more upon what you do, than upon what is done for you. A few moments spent in contemplating the nature and importance of the work you have in hand, may serve to render your school life, both more pleasant and profitable; and to aid you in such contemplation permit me to suggest:—First resolve to comply cheerfully with every requirement, and faithfully to perform every assigned and reasonable duty, and do not allow yourselves to decide upon the reasonableness of a requirement, until you have carefully examined into the effect that such compliance or refusal will have upon your future well being. Cultivate and manifest a kind and accommodating disposition towards school-mates, and a respectful and confidential regard for your teacher, being assured, that though fallible, we shall at all times seek your highest good.

Your success in school and in after life contributes to the pleasure and honor of your teachers; from the very nature of the relation of pupil and teacher, it cannot be otherwise than that their interests are one; come to us then, with your troubles, and confide in us as your friends. Regard your school as sacred to the improvement of all your higher faculties, and to gaining power over your passions and evil impulses. Let it be a community of well-bred young ladies and gentlemen, who never indulge in rudeness, in loud and boisterous speaking, or any conduct that would be considered unbecoming in any good society of gentlemen and ladies. Lend your influence in every possible way to improve and elevate the character and reputation of each member of the school. By your own example and kind counsel assist in correcting the bad, if any there should be, and in forming good habits on the part of each and every member of the school. Observe order and neatness. 'Have a place for everything, and everything in its place.' Cultivate this habit as a virtue.

Marking or writing on books, desks, walls, or any part of the school premises manifests a very bad taste, if not a vicious disposition. Is it too much to say that, none but a reckless or vicious person will indulge in this habit? Seek for a high standard of scholarship—the means to be employed are study and recitation. In these exercises you should aim at perfection. In study depend upon yourselves. Seek aid of no one until you have made the greatest possible effort to solve the difficulty; then come to your teachers. Discipline and independent thought are as much to be desired as the knowledge obtained. Do not assist each other, or ask permission to study together. Learn your lessons with a view to know them, and not to simply answer the questions that may be asked.

All communications with other pupils during study and recitation hours should be avoided. Each student should study and recite as if no other one was in the class or room. Never meddle with the desks, books, or property of other students. Maintain the strictest integrity in all your relations in the school and community.—Truthfulness is the basis of character; the want of it a radical defect. The one inspires respect and confidence; the other brings reproach and degradation. For your own sake, therefore, cultivate an artless integrity and strive to be good that you may be great.

Messrs. JACOBY & KELLER.—I have delayed writing, since my last article was so long time appearing in print, but when last in town, and learning that the delay was owing to the crowded state of your columns, I have concluded to continue the series, as intimated in the first communication. Our people here like the DEMOCRAT AND STAR, the organ of the great Democratic party of Columbia, and intend to show, by giving it our liberal support, that it shall be well sustained. Nor are we likely to be gulled by the pretensions of the proposed new paper, the abolition disorganizer's new journal, or any other tool in sheep's clothing.

In a former number I spoke of the changed condition of things in the Fishingereck Valley, and I now propose to take a wider view, and hastily consider the vast change that has recently and happily overshadowed the whole country. White men, not only here but elsewhere, are now being considered as good as negroes. The days of illegal arrests and military outrages are numbered and justice is about to resume its wonted sway. The innocent men of this peaceful valley, are no longer harassed by the 'Lincoln Blood-Hounds,'—as the principals in that bloody drama are employed in getting up another organ of treason in Bloomsburg,—but President Johnson has manfully taken his stand in defense of the

Abolitionists and Abolitionism. NO. 2.

Messrs. Editors:—I closed my first number with the statement 'that the principles of the Fathers and also their practices were in harmony with the laws of nature and Revelation.' This I believe to be strictly true. But here is where the Abolitionists take issue with the Fathers and oppose the political fabric which they have established. Their opposition to the Constitution, the Union and the rights of the States, I will now proceed to prove from their own Abolition records.

'The Constitution of our Fathers was a mistake. Tear it in pieces and make a better. Don't say the machine is out of order, it is in order; it does what its framers intended—protects slavery. Our claim is disunion, breaking up the States! I have shown you that our (Abolition) work cannot be done under our institutions.'—Wendell Phillips.

'This Union is a lie! The American Union is an imposture, a covenant with death, and an agreement with hell. I am for its overthrow. Up with the flag of Disunion, that we may have a free and glorious Republic of our own, and when the hour shall come, the hour will have arrived that shall witness the overthrow of slavery.'—Wm. L. Garrison.

'No man has a right to be surprised at this state of things (the war). It is just what we Abolition Disunionists have attempted to bring about. Ours is the first sectional party ever organized in this country. It does not know its own face, and calls itself national, but it is not national; it is sectional. The Republican party is a party of the North, pledged against the South.'—Wendell Phillips.

'I have labored nineteen years to take sixteen of the States out of the Union, and thank God, it is now accomplished.' Thus spake Phillips about three years ago at Washington, in a public speech, with which Abraham Lincoln and his Union loving Cabinet listened with much satisfaction. The Senate of the United States received him with distinguished consideration the next day; the Speaker of the House soon after entertained him at a numerous dinner party; the President at that time, and subsequently, held consultation with him in the White House on the war; hence we are justified in the apprehension that they then held, and many of them now hold, similar views concerning the Constitution and the Union, with those of Wendell Phillips, who soon after leaving Washington assisted in passing the following resolution at an anti-slavery meeting in New York, viz:—

'Resolved, That while the anti-slavery society has rendered this verdict with the deepest emphasis, it has not failed to remind the people of the North that, ever since the adoption of the Constitution of the United States, their feet have run to the right of the slave, and have made haste to shed innocent blood, in the way of slaveholding complicity; that, by consenting to a slave representation in Congress, to the arrest and rendition of fugitive slaves on their own soil, and to the suppression of slave insurrection by the iron hand of the general government, they have made a covenant with death, and with hell they have been at an agreement, till at last, judgment is laid to the line, and righteousness to the plumb, and the ball sweeps away the refuge of lies, the covenant with death is annulled and this agreement with hell no longer stands.'

A gentleman having occasion to go to the city the other day, put up at one of those fashionable Hotels. Supposing that everybody who paid his bill at the office was treated alike; at the usual hour he went in to dine. It was as much as a bargain that he even got a respectable sized piece of roast beef—the most ordinary article that could be called for. After disposing of the beef, with a spoonful of mashed potatoes, he examined the bill of fare again, and selected 'apple pie,' and 'sponge pudding;' not that he cared anything particularly about the 'pudding,' but simply on account of variety.

The nigger in attendance, who looked more like an angry bear with a sore head, than even a nigger—swooning at you all the time you were eating, as if he could eat you for presuming to be white, or something else—returned with the mere ghost of a piece of pie; and a piece, not, it was the mere fraction of a piece of pudding, whose entire length and breadth was, at the outside, one and one-half inch thick, with a teaspoon full of some kind of liquid upon it. The gentleman says 'he remarked to the darkey that he thought he must have intended to stall him on that slice;' but this only added to the savage moroseness of coffee. He was indignant because a half dollar had not been quietly slipped into his palm, and was determined, at the risk of the reputation of the Hotel, to starve, or at least drive off, all such customers from the house in future.

The facts are, that this was the first visit of the gentleman to that Hotel; and we are assured, his last. So much is the system of 'black-mailing' getting into disrepute, that we see some of the New York Hotels advertise that servants are not allowed to receive any compensation from travellers on the pain of immediate dismissal.

This is a wholesome beginning; and if the same rule was extended to some of the Hotels in Pittsburg, it would not only be a recommendation, but it would be the Hotel sought after by every gentleman who desires to see all men treated alike whether rich or poor, great or small, learned or unlearned—so that he pay his bill at the office.

Brick Dust for Sore Heads.

This reminds us of a little story! Say you radical, nigger loving, Anna Dickinson, Fred Douglass, Ben Butler style of republicans, how do you like Johnson? How do you like going out of the Union for a President? How do you like Tennessee statesmanship? How does it compare with flat boat style?

And God said let there be light, and there was light! This is Bible. 'And being in torment, they lifted up their eyes and saw,' not Abraham in the bosom of Lazarus, but Andrew Johnson in the White House. Pretty picture, isn't it, you freedom shrieking, protest mobbing, democrat hanging, cotton sealing, women robbing, plunder loving, prison advocating, democrat abusing, ballot box stuffing, office holding sepulchres full of nigger's bones?

How do you like the new President?—Wouldn't you choke gently on Booth's windpipe, if he were still alive? How do you like this going into the Democratic party for a horse to hitch up with your mule?—The seed of white men shall bruise the head of Republicanism, and Johnson shall be the next President. Verily, we say unto you, now is the time to repent! It is a bad time for you fellows to swap horses when crossing a stream! Why don't you Republica, wench hugging, freedom shrieking, law breaking, union hating members of the only reasonable party in the Union, get drunk and parade with torches! Stand by the President! The President is the Government, you know.

He who speaks against the President is a traitor. Let traitors be hung! Why don't you get drunk, burn printing offices, murder a few democrats, throw a few printing presses into the street, stop your newspaper, hold prayer meetings in barns and get drunk as ows, as you did when the other President spoke! 'Who's pin here since I sh pin zone?' Who elected Johnson? Why in the thunder don't you get out the Wide Awakes, burn democrats in effigy, shoot at them as they go around corners, waylay them in post offices, shout 'rah for Link-Johnson, and hold fast to the prize you found down south.

The "Other End of the Line."

From the Harrisburg Patriot and Union. Come all ye sound Conservatives, And listen to my song; 'Tis but a little dirty, and It will not keep you long. 'Tis of three sneaking traitor-men, As you may well divine, Who keep up the disunion fight At the other end of the line.

So Stevens, Sumner, Phillips, too, Be sure you ever shun; They run the nigger Congress at The town of Washington. They are three sneaking traitor-men, Who the President malign, And keep up the disunion fight At the other end of the line.

The Old Woman and the Crow.

BY W. N. JOHNSON. The following amusing anecdote which has never yet appeared in print, struck me as containing a point so keenly satirical, that I determined to write it down and have it 'placed on the records.' It was told me by one who was both an eye and ear witness and who, of course, speaks from the book. The story will lose much of its ludicrousness in my style of writing, and his of telling it, but here goes:—

At a certain cross-roads, in the State of Alabama, stood a small grocery, or 'whisker-shop,' previous to the rebellion, where 'bust head' and 'chain-lightning' were dealt out to the thirsty, unwashed at the small sum of five cents a drink, or twenty-five cents a quart. The presiding genius of this delectable institution was one Bill Sikes who among various other pets, had a domesticated crow, black as the ace of spades. This crow had learned, among other things, to repeat quite plainly the words 'damn you!' which, he of course, heard frequently used in the grocery. During the prevalence of a knock-down and drag-out fight one day, however, the crow was frightened from his home and flew off into the woods, never to return.

About three miles from the grocery was a settlement meeting-house, an old tumble-down, dilapidated affair, only used on certain occasions, when a 'circuit-rider' happened to pass that way. In this building went the crow, taking peacable possession; and two days thereafter the church was thrown open for preaching, and a large crowd assembled, among whom was a very old lady, who was compelled to use crutches in walking, who took her seat in the 'front pew,' and was soon deeply absorbed in the eloquence of the preacher. The reverend gentleman had scarcely got under full headway, and commenced thundering his anathemas at all grades of sinners, when a hoarse croaking voice from above uttered the ominous words:—

'Damn you!' 'The preacher and congregation looked aghast at such profanity, and each peered in his neighbor's face in vain to detect some sign of guilt. Quiet was at length restored however and the sermon proceeded, but ere ten minutes had elapsed the ominous 'damn you!' again electrified the audience, and just as the preacher cast his eyes upwards to search for the delinquent, the crow flew down from his perch, and lighting on the Bible, calmly surveyed the terrified crowd, as he gave another doleful croak:—

'Damn you!' The effect was electrical. Giving one startled and terrified glance at the intruder, the preacher sprang through a window, carrying sash, glass and all with him, and set off at a break-neck pace through the woods, closely followed by his horror stricken congregation, who had piled out of the building pell mell after him. In the general scramble, the old lady with the crutches had been knocked down in the church, where she lay unable to rise, and on observing her, the crow (who was after something to eat) flew down beside her, and cocking up his eye at her very knowingly, again croaked:—

'Damn you!' The old lady eyed him savagely for a few moments, and then burst forth in a tone of reckless defiance:— 'Ye—o damn you too! I had nothing to do with getting up this Methodist meeting, and you know it too?' The poor old soul had mistaken the crow for the Devil, and concluded to propitiate, if possible, the wrath of his Satanic majesty by denying all complicity in the affair. The world is full of just such people.

A REVEREND NEGRO THIEF.—The Irredell (North Carolina) American says that one Rev. Allen, a negro pastor, has been arrested for some cause, and a large amount of merchandise found in his possession, which was pilfered at the late conflagration in Salisbury. The American says: 'The Reverend colored gentleman says that a Union man' advised him that it was right and proper, according to the Bible, for the freedmen to take the jewels and property of their late masters and mistresses, and appropriate them to their own use.'