# COLUMBIA DEMOCRAT AND STAR OF THE NORTH.

JACOBY & IKELER, Publishers. TRUTH AND RIGHT—GOD AND OUR COUNTRY. Two Dollars per Annum in Advance.

VOL. XXX. {OLD SERIES. BLOOMSBURG, COLUMBIA CO., PA., WEDNESDAY, AUGUST 8, 1866. NEW SERIES} VOL. 1. NO. 24.



THE
DEMOCRAT AND STAR
PUBLISHED EVERY WEDNESDAY,
IN BLOOMSBURG, PA., BY
JACOBY & IKELER.

TERMS.—$2 00 in advance. If not paid till the end of the year, 50 cents additional will be charged.

☞ No paper discontinued until all arrearages are paid except at the option of the editors.

RATES OF ADVERTISING.

TEN LINES CONSTITUTE A SQUARE.

One square one or three insertions ..... $1 50
Every subsequent insertion less than 13 ..... 50

| SPACE. | 1m. | 2m. | 3m. | 6m. | 1Yr. |
|---|---|---|---|---|---|
| One square. | 2.00 | 3 00 | 4.00 | 6.00 | 10 00 |
| Two squares. | 3.00 | 5.00 | 6.00 | 9.00 | 14.00 |
| Three " | 4.00 | 7.00 | 8.00 | 11.00 | 18.00 |
| Four squares. | 5.00 | 9.00 | 10.00 | 14.00 | 20 00 |
| Half column. | 10.00 | 12.00 | 14.00 | 18.00 | 30 00 |
| One column. | 13.00 | 18.00 | 20.00 | 30.00 | 50 00 |

Executor's and Administrator's Notice ..... 3.00
Auditor's Notice ..... 2.50

Other advertisements inserted according to special contract.

Business notices, without advertisement, twenty cents per line.

Transient advertisements payable in advance, all others due after the first insertion.

☞ OFFICE—In Shive's Block, Corner of Main and Iron Streets.

Address, JACOBY & IKELER,
Bloomsburg, Columbia County, Pa.


*For the Democrat and Star.*

## Campaign Song, No. 4.

BY RAVEN.

AIR—*Bruce's Address.*

Come listen to me while I sing
How Abe Lincoln would be king
And from the record I will bring,
Just how the thing was done.
And first he gathered to his side
A host of lordings in their pride,
The ship of state to help him guide,
And to support his throne.

With them a council he must hold,
His aim and object to unfold,
And then and there to them he told,
The part each one must play,
For now the time has come at last
For us to make our power fast,
The power we have began to taste
We will not throw away.

A bloody war we will begin,
To live in peace would be a sin,
Amid the clatter and the din,
We'll found our dinasty.
We soon can subjugate the South,
For thousands will come pouring forth,
We'll then with bayonets rule the North,
Who cares for liberty?

With greenbacks we will fill the land,
And give them with a liberal hand,
We'll make the niggers contraband
And then proclaim them free.
Thus some with money we will buy,
And others gain with honors high,
While some we'll punish 'till the die,
This is our policy.

You see that row of little bells,
Each one to some official tells
Some copperhead with treason swells,
Go bring him forth to me,
I'll teach him how to speak his mind,
His story in silence I will bind
Or for him I'll a prison find,
Until he bows the knee.

What care we for widow's woes?
What care we for a nations throes?
Or care we that the Union goes,
To pieces in our sight.
Let constitutions stand aside,
Opposing laws we'll over-ride,
And moving with majestic stride
Our word is law andight.

Alas! alas, for human skill,
Man may propose, and man may will,
A Providence rules o'er us still,
Though oft in mystery.
Thus Abe Lincoln in his pride,
Just when the good he had descried,
By wicked hands he bled and died,
And lost his his dynasty.

From this a lesson we may learn,
And from our hearts should never spurn,
But deeply let it blaze and burn,
That this is freedom's land,
That they who rule must rule by right,
Not by a tyrants cruel might,
Or else they must expect to fight,
A noble patriot band.

For we will never have a king,
But to the constitution cling,
And God is with us in this thing
The God of liberty.
Let tyrants tremble at the fate,
Of all who crush a noble State,
For time or die at any rate,
The people will be free.

---

"EIGHT MORE AS TWELVE."—A Dutchman in Pennsylvania leased his lands to an oil company in Pennsylvania last Spring, on condition of receiving one-eighth of the oil procured. The well proved to be a pretty good one, and the Dutch farmer began to think that the oil men should give him a better chance, and ventured to tell them so. They asked him what he wanted. He said they ought to give him one-twelfth.—The agreement was finally made, with the understanding that the Dutchman was not to tell any one.

All went smooth until the next division day came, when our friend was early on hand to see how much better he would be off under the new bargain. Eleven barrels were rolled to one side for the oil men, and one for him. This did not suit him.

"How's dish?" says he, "I tink I was to get more as before; by jinks you make a mistake."

The matter was explained to him, that he formerly got one barrel out of every eight, but it was his own proposition to only take one out of every twelve.

This revelation took him back. He scratched his head and looked across, and relieved his feeling of self reproach by indignantly remarking:

"Vell, dat ish great, dish ish de first time as ever I knowed eight vash more as twelve."

## A Radical Epitaph on Jim Lane.

A radical sheet that could not forgive Jim Lane for supporting the President's restoration policy, closes a notice of him with the following couplet:

After life's fitful fever,
He sleeps in hell.

Other radical papers say that he died of Andy Johnson on the brain—or rather from having voted right once or twice in the Senate. It is probably nearer the truth to say that he died of an awakening of conscience long callouded by crime.

---

THE Mississippi River is a tide in the affairs of men, which, taken at its flood, leads

## A GREAT LETTER.

*POLITICAL PARSONS ON THE RACK.*

### Judge Black's Reply to the Rev. Doctor Nevin.

*Politics in the Pulpit Handled Without Gloves.*

*To the Reverned Alfred Nevin, D. D.*

MY DEAR SIR: Your letter addressed to me through the Philadelphia *Evening Bulletin* disappoints me; because I did not expect it to come in that way, and because it does not cover the subject in issue between us. But if I am silent your friends will say, with some show of reason, that you have vindicated "*Political Preaching*" so triumphantly that all opposition is confounded. I must, therefore, speak freely in reply. In doing so, I mean to say nothing inconsistent with my great respect for your high character in the church and in the world. The admirable style and temper of your own communication deserve to be imitated.

I fully concede the right you claim for clergymen to select their own themes and handle them as they please. You say truly that neither lawyers nor physicians nor any other order of men have the least authority to control you in these particulars. But you will not deny that this is a privilege which may be abused; you expressedly admit that some clergymen *have* abused it, "*and by doing so did more than any other class of men to commence and continue the late rebellion.*"—While, therefore, we can assert no power to dictate your conduct, much less to force you, we are surely not wrong when we *entreat* you to impose upon *yourselves* those restrictions which reason and revelation have shown to be necessary for the good of the church and the safety of civil society.

I acknowledge that your commission is a very broad one. You must "declare the whole counsel of God," to the end that sinners may be convinced and converts built up in their most holy faith. Truth, justice, temperance, humility, mercy, peace, brotherly kindness, charity—the whole circle of the Christian virtues—must be assiduously taught to your hearers; and if any of them be inclined to the opposite vices, you are to denounce them without fear, by private admonition, by open rebuke, or by a general delivery of the law which condemns them. You are not bound to pause in the performance of this duty because it may offend a powerful ruler or a strong political party.—Nor should you shrink from it when bad men, for their own purposes, approve what you do. Elevate the moral character, enlighten the darkness, and purify the hearts of those who are under your spiritual charge, at all hazards; for this is the work which your great Task-master has given you to do, and he will admit no excuse for neglecting it.

But this is precisely what the political preacher is *not* in the habit of doing. He directs the attention of his hearers away from their own sins to the sins, real or imputed, of other people. By teaching his congregation that they are better than other men, he fills their hearts with self-conceit, bigotry, spiritual pride, envy, hatred, malice and all uncharitableness. Instead of the exhortation, which they need, to take the beam out of their own eye, he incites them to pluck the mote from their brother's. He does not tell them what they shall do to be saved, but he instructs them very carefully how they shall act for the destruction of others. He rouses and encourages to the utmost of his ability, those brutal passions which result in riot, bloodshed, spoliation, civil war, and general corruption of morals.

You commit a grievous error in supposing that politics and religion are so mingled together that you cannot preach one without introducing the other. Christ and his apostles kept them perfectly separate. They announced the great facts of the Gospel to each individual whom they addressed. When these were accepted the believer was told to repent and be baptized for the remission of his sins, and afterwards to regulate his own life by the rules of a pure and perfect morality. They expressed no preference for one form of government over another, they provoked no political revolutions, and they proposed no legal reforms. If they had done so, they would have flatly contradicted the declaration that Christ's Kingdom was not of this world, and Christianity itself would have died out in half a century. But they accepted the relations which were created by human law and exhorted their disciples to discharge faithfully the duties which arose out of them. Though the laws which defined the authority of husbands, parents, masters and magistrates were as bad as human perversity could make them, yet the early Christians contented themselves with teaching moderation in the exercise of legal power, and uniformly inculcated the virtues of obedience and fidelity upon wives, children, slaves and subjects. They joined in no clamors for or against any administration, but simply testified against sin before the only tribunal which Christ ever erected on earth; that is to say, the conscience of the sinner himself. The vice of political preaching was wholly unknown to the primitive church.

It is true that Paul counselled obedience to the government of Nero; and I am aware that modern clergymen interpret his words as a justification of the doctrine that support of an existing administration is "part of their allegiance to God." Several Synods and other ecclesiastical bodies have solemnly *resolved* something to that effect. But they forget that what Paul advised was simple submission, not active assistance, to endorse his atrocities merely because he was "the administration duly placed in power." They did not go with him to the theater, applaud his acting, or praise him in the churches when he kidnapped their brethern, set fire to a city, or desolated a province. Nor did they assist at his apotheosis after his death, or pronounce funeral sermons to show that he was greater than Scipio, more virtuous than Cato, and more eloquent than Cicero. Political preachers would have done this, but Paul and Peter did no such thing.

There is nothing in the Scriptures to justify the church in applying its discipline to any member for offenses purely political, much less for his mere opinions or feelings on public affairs. The clergy are without authority, as they are often without fitness, to decide for their congregations what is right or what is wrong in the legislation of the country. They are not called or sent to propagate any kind of political doctrine. The Church and the State are entirely separate and distinct in their origin, their object, and the sphere of their action; insomuch that the organism of one can never be used for any purpose of the other without injury to both.

Do I therefore say that the Christian religion is to have no influence on the political standing the unfaithfulness of many professors, it has already changed the face of human society; and it will yet accomplish its mission by spreading peace, independence, truth, justice, and liberty regulated by law, "from the sea to the uttermost ends of the earth." But this will be accomplished only by reforming and elevating the individuals of whom society is composed; not by exasperating communities against each other; not by any alliance with the governments of the world; not by any vulgar partnership with politicians to kill and plunder their enemies.

Every time you reform a bad man and bring his character up to the standard of Christian morality, you make an addition, greater or less, to that righteousness which exalteth a nation, and subtract an equal sum from the sin which is a reproach to any people. Sometimes a single conversion is extremely important in its immediate effect upon the public interest of a whole nation. No doubt the truth by Dionysius the Areopagite had much to do in moulding the subsequent laws and customs of Athens. The conversion of Constantine was followed by the instant abrogation of all laws which fettered the conscience. In the reign of Theodosius the people of Thessalonica rose against the Roman garrison and killed its commander. For this act of rebellion the Emperor decreed against them the curse of an indiscriminate war, in which the guilty and the innocent were confounded together in one general slaughter. His spiritual "guide, philosopher, and friend" at the time was Ambrose, Archbishop of Milan, who boldly denounced his cruelty, refused to give him the sacrament, or even to administer it in his presence, compelled him to take his seat among the penitents on the portico of the church and induced him to humble his diadem in the dust for eight months in succession. The conscience of the Emperor was thoroughly awakened: his subsequent reign was distinguished by justice and mercy, the integrity of the empire was preserved in peace, and the great Theodosian code, the product of that bitter repentance, is still read and quoted for its admirable union of humanity and policy. Ambrose produced these consequences by acting in the true capacity of a Christian minister; for he reformed the criminal by a direct appeal to his own heart. A political preacher in the same circumstances would have inflamed the sanguinary passions of the monarch by exaggerating the treason of the Thessalonians and counselling the military execution of all who presumed to sympathise in their sufferings.

You will see, I think, the distinction I would make. A gospel preacher addresses the conscience of his hearers for the honest purpose of converting them from the error of their ways; a political preacher speaks to one community, one party or one sect, and his theme is the wickedness of another. The latter effects no religious purpose whatever; but the chances are ninety-nine in a hundred that he excites the bad passions of those who are present, while he slanders the absent and undefended. Both classes of preachers frequently speak upon the same or similar subjects, but they do so with different objects and aims.

I will make my meaning more clear by taking your own illustrations. You believe in the first day of the week as a Sabbath, and so believing, your duty undoubtedly is to exhort all persons under your charge to observe it strictly; but you have no right to preach a crusade against the Jews and Seventh-day Baptists, to get intolerant laws enacted against them for keeping Saturday as a day of rest. If drunkenness be a sin which easily besets your congregation, you may warn them against, and inasmuch as abstinence is always easier than moderation, you should advise them to taste not, touch not, and handle not; but your position gives you no authority to provoke violent hostilities against tavern keepers, liquor dealers or distillers. If any of your hearers be ignorant or coarse enough to desire more wives than one a piece, you should certainly teach them that polygamy is the worst feature of Asiatic manners, inconsistent with Christianity and dangerous to domestic happiness; but you cannot lawfully urge them to carry fire and sword into the Territory of the Mormons merely because some of the Mormons are in this respect less holy than you. If the holding of slaves or bond-servants be a practical question among the members of your church, I know of nothing which forbids you to teach whatever you conscientiously believe to be true on that subject. But in a community where slavery is not only unknown but impossible, why should any preacher make it the subject of his weekly vituperation? You do not improve the religion of the slaveholder by traducing his character, nor mend the spiritual condition of your own people by making them thirst for the blood of their fellow-men?

If any person, to whom the service of another is due by the laws of the State in which he lives, shall need your instructions to regulate his personal conduct towards the slave, you ar bound in the first place to tell him, that as long as that relaxation exists he should behave with the utmost humanity and kindness: for this you have the clear warrant of the Apostolic example and precept. In dealing with such a person you may go as much further as your own conscientious interpretation of the Bible will carry you. If you are sure that the divine law does, under all circumstances, make the mere existence of such a relation sinful on the part of the master, you should induce him to dissolve it by the immediate emancipation of his slaves; for that is truth to you which you believe to be true. But where is the authority for preaching hatred of those who understand the scripture differently? What privilege can you show for exciting servile insurrection? Who gave you the right to say that John Brown was better than any other thief or murderer, merely because his crimes were committed against pro-slavery men?

I think the minister, in his pulpit discourses, is forbidden to touch at all upon that class of subjects which are purely political; such for instance, as the banking law, tariff, railroad charters, State rights, the naturalization laws, and negro suffrage.—These are questions of mere political expediency; religion takes no cognizance of them; they come within the sole jurisdiction of the statesman; and the church has no more right to take sides upon them than the civil government has to use its legislative, judicial or executive power for the purpose of enforcing principles wholly religious.

In short, if I am not entirely mistaken, a Christian minister has no authority to preach upon any subjects except those in which divine revelation has given him an infallible rule of faith and practice; and, even upon them he must speak always for the edification of his own hearers, "rightly dividing the word of truth," so as to lead them in the way of all righteousnessn. When he does more than this he goes beyond his commission, he becomes a scurvy politician, and his influence in other [illegible]

pose of propagating political doctrines under any circumstances, or with any excuse, is in my judgment not only without authority, but it is the highest crime that can be committed against the government of God or man. Perhaps I ought not to make this broad assertion without giving some additional reasons for it.

In the first place it is grossly dishonest. I employ you as a minister, pay your salary, and build you a church because I have confidence in your theological doctrines. But you may be at the same time wholly unfit for my political leader. Now, you are guilty of a base fraud upon me, if, instead of preaching religion, you take advantage of the position I have given you to ventilate your crude and ignorant notions on State affairs. I have asked for bread and you give me a stone; instead of the fish I bargained for, you put into my hand a serpent that stings and poisons me.

It destroys the unity of the church. There is no room for rational dispute about the great truths of Christianity; but men will never agree upon political subjects, for human government is at best but a compromise of selfish interests and conflicting passions. When you mix the two together you break the church into fragments, and instead of "One Lord, one faith and one baptism," substitute the proverbial bitterness of the *odium theologicum* for the "charity which thinketh no evil."

No one will deny that a Union of Church and State is always the cause of bad government, perverted religion and corrupt morals. I do not mean merely that legal union which exists in European countries. That is bad enough; but you have less common sense than I give you credit for, if you do not see that this adulterous connexion assumes its most polluting form when the church is voluntarily prostituted by her own ministers to a political party in a popular government.

The evil influence of such connexions upon Church and State is easily accounted for. Both of them in combination will do what either would recoil from if standing alone. A politician backed by the promise of the clergy to sustain him can safely defy honesty and trample upon law, for do what he may, he is assured of clerical support here and of heaven hereafter. The clergy, on the other hand, and those who are under their influence, easily acquire the habit of praising indiscriminately whatever is done by their public men. Acting and reacting on one another, they go down together in the direction of the pit that is bottomless; and both are found to have "a strange alacrity at sinking."

No man can serve two masters faithfully; for he must hate one if he loves the other. A minister who admires and follows such men as those who have lately ruled and ruined this country must necessarily despise the character of Christ. If he glorifies the cruelty, rapacity and falsehood of his party leaders, he is compelled by an inflexible law of human nature to "deny the Lord who bought him."

The experience of fifteen centuries proves that political preachers are the great curse of the world. More than half the bloody wars which at different periods have desolated Christendom, were produced by their direct instigation; and wherever they have thrust themselves into a contest commenced by others, they always envenomed the strife and made it more cruel, savage and uncompromising. The religious wars, so-called, had nothing religious about them except that they were hissed up by the clergy. Look back and see if this be not true.

The Arian controversy (the first great schism) was followed by wars in which millions of lives were lost. Do you suppose the real quarrel was for the insertion or omission of *filioque* in that part of the creed which describes the procession of the Holy Ghost? Did a *homoousian* slaughter his brother because he was a *homoiousian*? No, it was not the difference of a diphthong, but the plunder of an empire that they fought for. It was the politics of the church, not her religion, that infuriated the parties and converted men into demons.

The Thirty Years' War in Germany is often supposed to have been a fair stand up fight between the two leading forms of Christianity. It was not so. The religious difference was a false pretense of the political preachers for the promotion of their own schemes. There was not a sane man on all that continent who would have felt himself impelled by motives merely religious, to murder his neighbor for believing or disbelieving in transubstantiation. If proof of this were wanting, it might be found in the fact, that long before the war ended, the sectarian cries were abandoned, and Catholics, as well as Protestants, were fighting on both sides.

It is utterly impossible to believe that the clergy of England and Scotland, if they had not been politicians, would have thought of waging bloody wars to settle questions of election and reprobation, fate, fore-knowledge free-will, and other points of metaphysical theology. Nor would they, apart from their politics, have encouraged and committed the other horrid crimes of which they were guilty in the name of religion.

Can you think that the Irish were invaded, conquered, oppressed, murdered and robbed for centuries, merely because the English loved and believed in the Protestant religion? I suppose you know that those brutal atrocities were carried on for the purpose of giving to political preachers in England possession of the churches, cathedrals, glebe lands and tythes which belonged to the Irish Catholics. The soldier was also rewarded by confiscations and plunder. The church and the State hunted in couples, and Ireland was the prey which they ran down together.

Coming to our own country you find Massachusetts and Connecticut in colonial times under the sole domination of political preachers. Their treacherous wars upon the Indians for purposes wholly mercenary; their enslaving of white persons, as well as red ones, and selling them abroad, or "swapping them for blackamoors;" their whipping, imprisoning and killing Quakers and Baptists, for their conscientious opinions; and their base treatment of such men as Roger Williams and his friends, will mark their government through all time as one of the cruellest and meanest that ever existed.

Political preachers have not behaved any better since the Revolution than before.—About the commencement of the present century they were busy in their vile vocation all over New England and continued it for many years. The wilful and deliberate slanders habitually uttered from the pulpit against Jefferson, Madison, and the friends who supported them, were a disgrace to human nature. The immediate effect of this was the Yankee plot to secede from the Union, followed by corrupt combinations with a foreign enemy to betray the liberties of the country. Its remoter consequences are seen in the shameless rapacity and bitter malignity which, even at this moment, are howling for

You and I both remember the political preaching which ushered in and supported the reign of the Know-Nothings, Blood-tubs, and Plug-uglies, when Maria Monk was a Saint and Joe Barker was Mayor of Pittsburg; when pulpits resounded every Sunday with the most injurious falsehoods against Catholics; when the public mind was debauched by the inculcation of hypocrisy and deception; when ministers met their political allies in sworn secresy to plot against the rights of their fellow citizens. You cannot forget what came of this—riot, murder, church-burning, lawless violence all over the land, and the subjugation of several great States to the political rule of a party destitute alike of principle and capacity.

I could easily prove that those clerical politicians, who have tied their churches to the tail of the Abolition party, are criminal on a grander scale than any of their predecessors. But I forbear, partly because I have no time and partly it may, for aught I know, be a sore subject with you. I would not excite your wrath, but rather "provoke you to good works."

Apart from the general subject there are two or three special ideas expressed in your letter from which I venture to dissent.

You think that, though a minister may speak from the pulpit on politics he ought not to indicate what party he belongs to. It strikes me, that if he has a party, and wants to give it ecclessiastical aid or comfort, he should boldly avow himself to be what he is, so that all men may know him. Sincerity is the first of virtues. It is bad to be a wolf, but a wolf in sheep's clothing is infinitely worse.

You represent the Church as an unfinished structure and the state as its scaffolding I think the church came perfect from the hand of its divine Architect—built upon a rock, established, finished, complete—and every one who comes into it by the right door will find a mansion prepared for him. It needs no scaffold. Its founder refused all connection with human governments for scaffolding or any other purpose.

You say (in substance) that, without sometimes taking political subjects, a minister is in danger of falling into a "vague, indefinite and non-committal style," which will do no good and bring him no respect. The gospel is not vague, indefinite or non-committal upon the subjects of which it takes jurisdiction, and upon them you may preach as loudly as you please. But I admit that in times of great public excitement—an important election or a civil war—men listen impatiently to the teachings of faith and repentance. A sermon which tells them to do justice, love mercy and walk humbly before God, is not an entertainment to which they willingly invite themselves. At such a time a clergyman can vastly increase his personal consequence, and win golden opinions from his audience, by pampering their passions with a highly seasoned discourse on politics. The temptation to gratify them often becomes too strong for the virtue of the preacher. I fear that you yourself are yielding to it. As a mere layman I have no right to advise a Doctor of Divinity, but I hope I am not over presumptuous when I warn you against this specious allurement of Satan. All thoughts of putting the Gospel aside because it does not suit the depraved tastes of the day, and making political harangues to win popularity in a bad world, should be sternly trampled down as the suggestions of that Evil One, "who was a liar and a murderer from the beginning."

Faithfully yours, &c.,
J. S. BLACK.

York, July 25, 1866.

## Wholesale Starvation of Infants in Massachusetts.

The Lawrence Massachusetts *American* of the 11th inst., gives some most horrible developements which an investigation before a coroner of that city, had quite recently brought to light. That such things should be in the midst of a community so gushingly philanthropic—so aggressively devoted to the leveling of social distinctions in other States, and so intolerant of human wrongs and weaknesses in other people, may cause some wonder.

"Coroner Dr. W. D. Lamb held an inquest yesterday afternoon over the body of an infant of four months, named Charles Keating, whose parents are in Lowell, which developed horrors enough to make one shudder. It appeared that one Mrs. Rogers, who is located in a small building on the alley between Jackson and Newbury, Essex and Common streets, has been in the habit of receiving young children from the age of one month to one year to board. Some of the mothers were married and some not married. She has had as many as nine at one time, and a day or two since had six.

The one on whom the inquest was held died on Saturday evening, and on Monday morning a neighbor looked in and found the body of the child lying quite black, covered with maggots, and its eyes not closed. The woman, who was far from civil, said that she was going out to make arrangements for its burial. She held another child about the same age, a poor little attenuated thing, apparently very near dead, and which is probably not living while this is written. The death of the one in question, according to the woman's own statement, must have been attended with great suffering. One witness did not hesitate to express the opinion that the wretched infant had sucked its fingers to the bone and quite raw in the agonies of starvation. The witness also mentioned similar cases of the kind which had occurred in that house, or among infants immediately after being removed from there. They were fed, to use the expression of a witness, upon flour gruel scared with milk. Two of the witnesses testified to the horrible smell which pervaded the place, and the filth with which the house abounded.

The evidence differs about the presumed guilt of the woman Rogers, thus far, though there may be further developements at the inquest this evening, to which time it has been adjourned. There can be no doubt, however, about the criminal neglect of parents who would trust their children in such hands. It is stated, and quite possibly with truth, that two or three of these unnatural mothers expressed the hope that their infants would die, and they would then be relieved of the burden of paying a dollar a week to the women for their support.

Much excitement has prevailed about the matter and the den has been visited by hundreds. At one time the alley was quite blocked up with people, all of whom were expressing bitter indignation, both against the old women and the parents whose children were deposited there.

P. S. We are informed that the infant supposed to be dying yesterday, has been taken home by its mother, a single woman at the northwest part of the city, and that it is still living.

## REMARKS

OF

HON. CHARLES R. BUCKALEW,

ON THE BILL APPROPRIATING $50,000 OUT OF THE MONEYS OF THE UNITED STATES, FOR THE RELIEF OF THE SUFFERERS BY THE LATE FIRE IN PORTLAND, MAINE.

Mr. JOHNSON. I move that the Senate proceed to the consideration of the bill introduced by me for the relief of the sufferers by the late fire in Portland, Maine.

The motion was agreed to, and the Senate, as in Committee of the whole, proceeded to consider the bill (S. No. 428) for the relief of the sufferers by the late fire in Portland, Maine.

It proposes to authorize the President of the United States to cause to be purchased such provisions and clothing and such other articles as he shall deem advisable, and to tender the same in the name of the Government of the United States to the State of Maine, for the relief of the citizens who have suffered by the late fire in the city of Portland in that State, and appropriates a sum not exceeding $50,000 for that purpose.

Mr. JOHNSON. I move to amend the bill by striking out all after the enacting clause and inserting the following as a substitute:

That the President of the United States be, and he is hereby authorized to render to the Governor of the State of Maine, in the name of the United States, for the relief of the sufferers by the late fire in the city of Portland, $50,000, to be used in such manner as he may think best.

SEC. 2. *And be it further enacted*, That said sum of $50,000 be, and the same is hereby appropriated, to be paid out of any moneys in the Treasury not otherwise appropriated.

Mr. President, if a measure like this is to pass, the sooner it is done the better. The fire at Portland was unexampled in its destruction, covering miles of streets, and has thrown upon the world, houseless and impoverished, thousands of citizens. The individual contributions that have been made throughout the United States, I see, are not adequate to meet the immediate wants of the people.

Mr. BUCKALEW. I suppose that the proper motion to be supported by those who are unwilling or unable to vote for this measure would be one to postpone it. I see no propriety in referring it to the committee which has charge of the expenditures of the Senate alone.

Mr. President, a few years ago the large and flourishing town of Chambersburg in my State was burnt to the ground. The greater part of it was destroyed, not by the act of God, by mere accident or casualty, but by the act of the public enemies. It was done at a time, too, when the Government of the United States had stripped our Commonwealth of her whole armed force; our soldiers were under the control of the military authorities of the United States and remote from our borders. In that defenceless situation, caused by our responding to the appeal of the General Government, our State was invaded, and one of our large, flourishing, wealthy and interesting towns was swept from the face of the earth by fire. Great destitution and suffering fell upon our people.

If there ever was a case when an appeal could be made to the General Government for aid because of the destruction of property by fire, that was the case. All the circumstances surrounding that calamitous event would have appealed powerfully to this Government for aid and for relief to our people, because that act was caused by the default of this Government in defending our territory; it was caused by the act of this Government in withdrawing those forces which would have defended us on our borders, and indiscreetly and unwisely disposing of them in such situations that we were not protected.

Not one dollar has this Government contributed to those sufferers or to re-imburse our people for the property destroyed on that occasion. If our people of Pennsylvania possessed twelve votes in this body instead of two, it is possible that some appeals would have been made here and strongly pressed—appeals to the charity of the Senate for relief or for re-imbursement to us, for the injuries which we suffered. Instead of that, sir, what has been done? Private liberality was appealed to to alleviate the suffering which fell upon our people, and subsequently our State Legislature appropriated half a million dollars to pay for the property thus destroyed, and destroyed under circumstances that if there was any fault at all, it was a fault that rested upon this Government, and not upon the Government or people of Pennsylvania.

Now, sir, the difficulty, the pressing and sharp difficulty, which is in the mind of every reflecting member against voting for a measure of this kind is, that there is no boundary, no limit to the exercise of a charitable power of this description. You cannot distinguish between cases of casualty or of accident in different parts of the country, and administer a system of charity from this point upon any intelligent and upon any fair principles of justice.

It will always be a system of favoritism if you enter upon it. In responding to some appeal in case of famine in Ireland, or some total destruction of a great city in Venezuela, there are limits to the charity of the nation. This is one of the powers of the earth, and in its capacity as a member of the family of nations you may, perhaps, infer some color of power for charity of that description. But in exercising this power among the States of our Union, in distributing our charity and our bounty where suffering appeals to us in the various States, we are entering upon a field of expenditure, we are entering on the exercise of a power which has no limit, no boundary, no rule, no equality, and finally, to sum it up in a word, no principle of justice by which you can be certain that your bounty will be administered in a proper manner and that it will reach the proper persons.

Now, sir, we are unacquainted with the special facts of this great disaster. We know that it is one enormous in its magnitude and most afflicting in its character, but I think the State of Maine herself should stand forward upon this occasion. Being possessed of all the facts pertaining to this great calamity, and being specially interested in it as the governing authority, having jurisdiction in the place where the disaster happened, she should step forward and administer such relief and extend such public bounty to the sufferers in this case as is appropriate; and when she has done that she will have done no more than other States of this Union have done under similar circumstances.

At all events, sir, as at present advised, I am obliged to say that so long as such cases as the destruction of Chambersburg are existing facts in our recent history I am unable to bring my mind to that frame which will

by yeas and nays resulted—yeas 22, nays 18; as follows:

YEAS—Messrs. Anthony, Chandler, Clark, Edmunds, Foster, Grimes, Guthrie, Henderson, Johnson, Morgan, Morrill, Norton, Nye, Pomeroy, Ramsey, Stewart, Sumner, Van Winkle, Wade, Willey, Wilson and Yates—22.

NAYS—Messrs. Brown, Buckalew, Conness, Cresswell, Davis, Doolittle, Harris, Hower, Kirkwood, Nesmith, Poland, Riddle, Saulsbury Sherman, Sprague, Trumbull, and Williams—18.

ABSENT—Messrs. Cowan, Cragin, Dixon, Fessenden, Howard, Lane, McDougall, and Wright—8.

So the bill was passed.

## My First Duck.

In the morning when the light was about the color of a grey cat in a cellar, Tim roused me up and we sallied forth. We marched silently along the shore, "looking sharp" in the reeds, Tim constantly whispering to me to keep my eyes open. The gun felt very heavy, and, in that peculiar light, looked about fifteen feet long. On we strode, pulse going like a volunteer at Buena Vista. Suddenly says Tim, softly:

"Ah! there's a chance, by Jove! Now, my boy, all ready."

"Eh, chance! where? at what?"

Tim put his fingers to his lips, and, making me crouch down, pointed through the reeds. In a minute, sure enough, I saw a duck, gracefully bobbing up and down, about fifty yards off or less. I became awfully excited.

"Let me shoot him, Tim."

"Certainly, crack away."

I knelt down; my fingers trembled like those of a surgeon at his first operation.—the duck loooked about the size of a turkey-gobbler to my distorted vision. It was a fearful moment.

However, I recovered myself by a resolute effort, brought the gun up, took a long, murderous aim, my finger pressed the trigger, whang! I beheld the sky and fourteen hundred thousand stars perpendicular before me. Upon examination, I found this phenomenon was occasioned by my horizontal position on my back; combined with the concussion of the shot.

"You've hit him," cried Tim. "He's wounded. Quick, quick, take my gun, while I load yours."

I looked at my weapon—I had fired both barrels at once. I looked at the duck—he was bobbing up and down violently. Considerably bewildered, I, however, seized Tim's gun, resumed my position, took another deadly aim, and fired.

"T'other barrel! quick! or he's off," cried Tim.

Bang!

"By George! you have missed him. He's—no, he can't fly! See him spin round! Here, give him one more! Mind, aim carefully, now."

Bang! fi-z-z, bang! I saw the sky and one thousand more planets than before.—When I arose, that diabolical duck was still there, spinning round more merrily than ever.

"Tim," said I, "the duck is remarkably tenacious of life."

"Ye—yes. The fact is, they are, generally, especially canvass-back; they are called so on account of the thickness of their skin. I am convinced that's a canvass-back."

"Tim," said I, "I'll take the skiff and shove out there and get him. You wait here. He's nearly gone now."

"Yes. I'll go back to the house and order breakfast. Your shots have spoiled further sport this morning. I'll have things ready by the time you get back."

And without waiting for remonstrance, Tim walked rapidly off.

I got in the skiff, shoved out, reached the duck, (who appeared as I advanced to have his head entirely shot off,) picked it up, and found that—it was a decoy! My remarks to Tim, upon rejoining him at the hotel, I have upon reflection, concluded to omit.

---

GO WITH THEM.—If you want to be taxed to support the negroes of the South in luxurious idleness—go with the Radicals. If you are anxious to pay for a swarm of useless office-holders to engender and perpetuate discord between the Southern negroes and their employers—go with the Radicals. If you think the families of "freedmen" should be supported out of the Treasury, while the widows and orphans of white soldiers who fell in the war for the Union are left to provide for themselves—go with the Radicals. If you think negro soldiers "bear the palm" in suppressing the rebellion—go with the Radicals. If you want negroes to vote in Pennsylvania—go with the Radicals. If you want eleven States stricken from the flag of the Republic—go with the Radicals. If you want wealth protected at the expense of labor—go with the Radicals. If you want agitation and strife prolonged, business paralysed, and the country bankrupted—go with the Radicals.

---

LADIES SHOULD READ NEWSPAPERS.—It is a great mistake in female education to keep a young lady's time and attention devoted to only the fashionable literature of the day. If you would qualify her for conversation, you must give her something to talk about—give her education with this actual world and its transpiring events. Urge her to read the newspaper, and become familiar with the present character and improvements of our race. History is of some importance, but the past world is dead and we have nothing to do with it. Our thoughts and our concerns should be for the present world; to know what it is and improve the condition of it. Let her have an intelligent opinion and be able to sustain an intelligent conversation concerning the mental, moral and political improvements of our times. Let the gilded annuals and poems on the centre-table be kept a part of the time covered with the weekly and daily journals. Let the whole family, of men, women and children, read the newspapers.

---

BEWARE OF PAPER COLLARS.—A Boston paper has the report that a clerk in one of the wholesale stores of that city has lately been afflicted with a painful breaking out on his neck, which he at first attributed to boils but the matter getting serious, he applied to a physician, who informed his patient that he was suffering from the poisonous properties of articles used in the preparation of his enamelled paper collars; which has been absorbed into his system; and upon inquiry it was found that some half dozen other clerks, all of whom wore these collars, were affected in a similar manner.

---

SINGULAR.—Pullup, coming home late, "pretty full," found the walking slippery, and exclaimed, "V-ver-very sing'lar, whenever water freezes, it always fr-freezes with the slippery side up."

---

A gentleman who took a young lady to Niagara, was obliged to bring her home in