

# The Columbia Democrat.

"I have sworn upon the Altar of God, eternal hostility to every form of Tyranny over the Mind of Man."—Thomas Jefferson

H. WEBB, EDITOR AND PROPRIETOR.

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## OFFICE OF THE DEMOCRAT

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### TERMS:

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ADVERTISEMENTS not exceeding a square will be conspicuously inserted at One Dollar for the first three insertions, and Twenty-five cents for every subsequent insertion. A liberal discount made to those who advertise by the year. LETTERS addressed on business, must be post paid.

## POETRY.



From the Philadelphia Saturday Courier.

### SYMPATHY.

Of all the tender ties divine,  
That link our bosoms and refine;  
Far dearest to the gentle soul,  
O, SYMPATHY, thy sweet control,  
Deep in the lone and wintry dell,  
Pale mothers talk at thee,  
Where care, and cold, and hunger dwell,  
With pain and penury,  
And there thy tears forever flow,  
Responsive to the voice of woe.

Yet high in hall and festal bower,  
The gay dominion rules the hour,  
The joys we feel, the smiles we see,  
Are kindled in the heart by thee.

While mirth and music, dance and song,  
And sport and wit abound,  
Thy chords invisible prolong,  
And bear the bliss around:  
Bright memories at thy bidding start,  
And leap in laughter from the heart.

When War uplifts his reeking hand,  
And terror treads the clouded land,  
Some patriots strike thy tremulous tie,  
And gathering millions dare to die.  
Thus wildly flew thy infectious sense  
Of wrong and outrage done;  
When murmuring nations rose to fence,  
The path of Washington;

The light of each immortal name,  
Enrobes thy soft ethereal frame;  
And high thy kindling bosom swells  
At all the sage historian tells,  
For thee the dreams of Genius twine  
Fresh garlands of the spring,  
The plume of heavenly dye in thine,  
On Fancy's starry wing,  
And lovely worlds ideal lie,  
Beneath thy meditative eye.

O, what were life if void of thee!  
A sullen, dead, Lethæan sea,  
Whose bitter waves refuse to flow,  
And thence for ever round it grow,  
Thy native home is far above,  
Egeria of the sky;  
Thou didst inspire the Prince of Love,  
And bring him down to die,  
O'er Zion's fate he wept with thee,  
And bore his cross to Calvary.

And when by lonely hills we stray,  
Or view the stars so far away;  
When through the peaceful heart we feel  
A sense of deep devotion steal,  
Oh! is it not thy thrill divine,  
Sweet from the smiles of God!  
By radiant thrones where angels shine,  
Through climates by seraphs trod,  
Sent trembling down the endless chain,  
The winds through nature's vast domain.

New Market, Va.

Make yourself useful and you will succeed. So says Macauley, in a recent Edinburgh Review.

## A COUNTRY SCHOOL.

'Bible dictionary class come up!' said our school master.

'Who was Lot's wife?'  
'The pillow of salt wot Moses' laid his head on when he went up to Mount Sinai, to offer his son Isaac up, cos he had no sheep but himself to do likewise.'

'What is said of Jonah?'  
'Jonah swallowed a whale, and was vomited up the third day with a passel of good seed which he gave to the Queen of Sheba to pay for mendin his trowsers which he burst in strainin' to get out of the tyson's den where Daniel had been eating Pulse's and Pease's Candy.'

Next Scholar.—What is said of John the Baptist?

'And this ere John came up out of the wilderness, and he was clothed in Camomille's hair, and he was girt about the neck with a leather bridle, and his meat was loco focos and wild onions.'

'What saw the rich man after death?'  
'He saw Abraham afar off, and Leathercreas in Boston.'

My Noah in one of his walks through Broadway lately, met Madame Restell, of infamous notoriety, flaunting in silks and satins. He thus moralizes on the occasion:

'I was very near sentencing that woman to the penitentiary. I had prepared an address, so true, so painful, so impressive that it would have melted the heart of even a slayer of innocents—but her lawyer stayed proceedings by a bill of exceptions, and now she nearly rides over one of her judges, tosses up her beautiful head, and says in effect, "behold the triumph of virtue!" Instead of a lincey woolsey petticoat—a half-dunce of the same cloth, fitted closely to her beautiful form, her lap filled with oakum, and her tapering fingers tipped with tar—she is gloriously attired in rich silks and laces; towers above her sex in a splendid carriage; snaps her fingers at the law and all its pains and penalties, and cries out for new victims and more gold. Can that Woman sleep? \* \* \* The day of retribution must arrive, and fearful will be its reckoning.'

## WHOLE NIGGER.

'Oh, mother!—I jest see a man with one half his face as black as—as—'

'As what, Sammy?'

'Black as all' creation, mother—wasn't he an object?'

'Lord love you, little dear, you don't say so!—he must be half negro.'

'Go to thunder, old woman!—he was a whole nigger—'other half was jest as black.'

'Take that, you little sarprint!—My gracious! how sassy children is!'

## A NEGROE'S IDEA.

A fanatical, crack-brained Millerite, while holding forth at Louisville, Ky., to a very large audience, said if he had the power, he would hang a bell on one of the planets, and make its peals reach the remotest corners of the earth, telling the people that the end of the world was at hand!

'Good gracious, massa, you'd neber get a rope long enough for that bell!' said a rather sceptical old negro, who was standing near the pulpit.

The very sensible remark of this poor old negro put quite a damper upon the inflated imaginations of the half crazy audience, and brought them to their senses.

## THE CLERGYMAN & THE SKEPTIC.

'If we are to live after death, why don't we have some certain knowledge of it said a skeptic to a clergyman.'

'Why didn't you know that you were going to live in this world before you came here?' was the quick reply.

When you see a fellow marching along with a strut, you may believe he bears some resemblance to a cabbage, for that vegetable always has a stalk.

## MISCELLANEOUS.

From the N. Y. Herald.

### Major Noah's Great Lecture.

At the Tabernacle, on the Restoration of the scattered Tribes of Israel to the Land of Palestine.

Notwithstanding the inclemency of the weather, a very large auditory assembled in the Tabernacle to hear Mordecai Manassah Noah's announcement of his grand project for the restoration of the Jews to the Holy Land. A great number of the clergy of all denominations of the city were present, and amongst them, closely wrapped up in the ample folds of a large blue cloak, the Right Reverend Bishop Hughes. The attendance of the ladies—who have ever been very deeply interested in all matter connected with the fulfillment of the prophecies and the introduction of the millennium—was limited, owing to the storm, but still there was a considerable number of them present, some of whom were surpassing beauty.

The front pews, especially, were graced by a very brilliant circle, chiefly composed of the daughters of Israel. About half past seven o'clock; the Sacred Music Society sang a hymn, having reference to the ancient splendor of Jerusalem. Mr. Noah then ascended to the rostrum, and read a lecture, of which we annex a succinct report:—

I have long desired an opportunity to appear before you in behalf of a venerable people, whose history—whose sufferings—and whose extraordinary destiny, have, for a period of 4000 years, filled the world with astonishment—5 people at once the most favored and the most neglected—the most beloved, and yet the most persecuted—a people under whose salutary laws all the civilized nations of the earth now repose.

people whose origin can date from the cradle of creation, and who are likely to be preserved to the last moment of recorded time. I have been anxious to appeal to you, fellow-citizens and Christians, in behalf of the chosen and beloved people of Almighty God—to ask you to do justice to their character, to their motives, to their constancy, and to their triumphant faith—to feel for their sufferings and woes—to extend to them your powerful protection, and to aid in the fulfillment of their destiny by helping to restore them to the land of their forefathers, and the possession of their ancient heritage. It is, I acknowledge, a novel, though a natural appeal, made, I may say, for the first time to Christians since the advent of christianity. But the period has, I believe, arrived for this appeal. Extraordinary events shadow forth results, long expected, long promised, long ordained. Commotions in the State, and divisions in the church—new theories put forth—new hopes excited—new promises made—and the political events in Syria, Egypt, Turkey and Russia, indicate the approach of great and important revolutions, which may facilitate the return of the Jews to Judea, and the introduction of that millennium which we all look for—all hope for—all pray for. Where, I ask, can we commence this great work of regeneration with a better prospect of success than in a free country, and under a liberal government? Where can we plead the cause of the independence of the children of Israel with greater confidence than in the cradle of American liberty? Where ask for toleration and kindness for the seed of Abraham, if we find it not amongst the descendants of the pilgrims? [Applause.] Mr. Noah then went on to speak of the antiquity of the Jews, and of the cause which had provoked against them the hostility of other nations. The deep-rooted hatred of the nations of the Israelites was there fore traceable to one cause. The Egyptians who worshipped beasts, could not tolerate a people who worshipped the true God. The Greeks, Canaanites, Romans, were all their enemies for the same reasons. But how account for the oppressions of our Christian brethren? Let me probe these causes to their foundation, by showing the errors of the followers of the early Christians.

I approach this in a spirit of respect for those who hear me. Born and educated among Christians—having, thro' their confidence and liberality, held various public offices of trust. I come to this discussion with the most charitable and apostolic feelings. In this spirit,

then, I will explain, for the first time in some centuries, this subject. We have the authority of early writers and illustrious historians for the undeniable truth that all the calamities of the Jews, as a people, are the results of the agency of our fathers in conspiring the death of Jesus of Nazareth. We are, it is said, crushed beneath the cross. It is the desire to evangelize the Jews, and thus atone for that alleged great sin. Let us calmly examine this subject, let us examine the condition of the Jews at that time. The sins of the chosen people, chiefly idolatry, occurred before the Babylonian captivity. Since then those sins have not been repeated and their fidelity remains unquestioned to the present day. Their glory under Solomon excited the envy and jealousy of surrounding nations. On their return, under the decree of Cyrus, they were subjected to great persecutions and several divisions took place. The Persian empire was at length subdued by Alexander the Great. The Jews kept steadfast by Darius, which incensed Alexander, who however, struck by the imposing splendor of their religion, became their friend. His death was followed by a long series of difficulties, persecutions and trials. An effort was made to retrieve the condition, and under Judas Maccabees this was in a degree accomplished. But at last the Jews passed under the Roman yoke, and after unparalleled sufferings, Herod ascended the throne of Judea, and oppressed the people to such a degree, that he became universally unpopular; in an effort to regain the favor of the people he restored and beautified the temple. It was at this period of prostration that Jesus of Nazareth was born. They had expected at that time a temporal deliverer. They sighed for liberty and vengeance. Jesus was not the one they expected. His message of

He was no warrior. He unfurled no banner—sounded no trumpet—pronounced no victory over the Pagans, and the Jews gave themselves up to despair. In order to understand it, we must endeavor to place ourselves in their position. A rich and powerful nation, enjoying a happy code of laws, noble rulers, a pious priesthood, were suddenly overrun by robbers and murderers. Their resources were quite exhausted. Sinking defeated, decayed, the once proud people deserted by hope and almost abandoned by God, the rays of the setting sun falling on the brazen helmet of the Roman centurion keeping guard over the Hallowed of Holies—at that period Jesus of Nazareth was born. Corruption, profligacy and intrigue had reached high places. Jesus was the most resolute of reformers—preaching against hypocrisy and vice—he became formidable by his decision of character and withering rebuke. He preached with unsurpassed eloquence. He proclaimed himself the Son of God and the Saviour of the world. The Jews were annoyed, perplexed, bewildered. They had known him from his childhood. They knew his relatives—they remembered him as a boy—as a man pursuing till the age of thirty his humble calling. Then they saw him announce himself as the Saviour of the world—performing, as is alleged in the Evangelist wonderful miracles—and surrounded by bands of disciples, humble, but of extraordinary decision. The Jews became alarmed—they proceeded to bring him to trial in the manner prescribed in the law. I regard that trial as having been illegal—as having proceeded with in an hour of panic. He did not come under the law. The language of the parable was mysterious. Jesus acknowledged the unity of God. He prayed in him. He disclaimed any intention of altering the Mosaic law. The assumption of the title of the 'Son of God,' was not unusual. The sameness of any claims to Godhead was observable in the writing of the Apostles. It was not therefore, altogether the charge of assuming the title of the 'Son of God,'—was not the leading cause of the accusation of the Sanhedrim. It was the sedition, and not altogether the blasphemy, which led to conviction. It was the assumption of the prerogatives of Cæsar, which led to this Roman punishment—the crucifixion. The insults of the convicted Jesus came from the Romish soldiery, and the mobs which even in our day desecrate all that is held sacred. It is not my duty to condemn or justify my ancestors in that

dire extremity. But if there are mitigating circumstances, I must spread them before you, and at all events I am justified in appealing to you against the ascription to us of what was done 1800 years ago. Had Jesus been acknowledged as king at that fearful crisis, the people would have sunk under paganism. We should have been all darkness now. But christianity arose; Jesus was put to death and it went forth among the nations, and after the reformation shone forth with a brightness such as its great master intended. The Jews did nothing but what God ordained—He is, I trust, now leading us back in peace and happiness to possess our promised land. What a miracle! Can you not see that God designed all this?—The secret things are from the Lord. Fully appreciating the designs of the society of the evangelization of the Jews, I do not think—pardon me for saying so, that their success has been commensurate with the effort. My desire is that they should unite in restoring the Jews in their unconverted state, relying on God for the rest. Among a people specially preserved, the change of faith is almost insurmountable. It is also impolitic to send converted Jews to preach christianity among the brethren. They are always suspected. Equally impolitic was the consecration of a converted Jew as Christian Bishop of Jerusalem. If your efforts are still to be directed to Evangelization, as well as restoration, send pious Christians to them—they will be well received, and their mission treated with confidence and regard. But ask the great question of yourselves. Is it not your duty to restore the Jews? Are we not the only witnesses of the unity of God, and the truth of the Bible? The predictions of our restoration are as full as were those of our overthrow. Has God cast of

their transgressions with punishment? In almost every page of the Bible we find directly and indirectly the literal assurance and guarantee of the restoration of the Jews to Judea. We have offered the curses and now await the blessing. The past has been dark, indeed—the future is full of glory and splendor. God's eye has ever been upon us. To us be committed the lamp which has illuminated the world, and we have held it with a steady light to illumine the Gentiles. No—no—Who would all be without our restoration? Our land has long mourned—shall I not rejoice? Innumerable are the promises in our favor. The current is strong and impulsive throughout the writings of the illustrious prophet, Isaiah. Of these unfulfilled predictions rest the happiness of the human race, and you are partners in the contract—shares in the glory. These passages, recollect, relate not to the spiritual, but to the temporal restoration of the Jews. Above all, you that believe in the predictions of your Apostles, and the second coming of the Son of Man; where is he to come to? To Zion—to the Jews. And yet you would convert them here! You seek to evangelize them in the face of all the predictions that they will occupy the Holy Land as Jews! Within the last twenty-five years great revolutions have occurred in the East, marking distinctly the progress of christianity. Mr. N. went on to describe the recent revolutions in the East, and expressed the opinion that the land of Palestine was destined soon to become the great neutral ground between the contending powers of Europe and Asia, and that then it would revert to its original position. This is our destiny. Every attempt to colonize us elsewhere has failed. The Jews are in a most favorable position to re-possess the holy land. They are at this time steadily advancing the cause of education. Wherever the liberality of government allow, they are pursuing with success agriculture and the arts. The soil of Palestine is loamy and rich. The climate is salubrious. A double crop in the lowlands may be annually expected. Corn, wheat, tobacco; olives; mulberry trees, cotton trees, grapes cochineal, the coffee tree, orange, fig, date, pine-apple, pomegranates are all abundant. The ports are numerous and can be re-occupied. Manufactures can soon be established. Two millions of Jews reside within twenty miles of the Holy City. The Jews throughout the world are numerous.—So far as industry—science—love of arts—enterprise—varied pursuits—went

for such encouragement for the settlement of Judea by the Jews, the enterprise was most inviting.

Mr. Noah then proceeded to announce his project for the 'restoration.' It was, that all the Christian Societies of the U. States should unite in supplicating the Sultan of Turkey to grant permission to the Jews to hold landed property in India, on the same conditions as the Musselmans. This was all that was necessary. In conclusion, he urged with considerable eloquence upon his christian auditory, the duty of aiding in the restoration of the 'Chosen People.'—He implored them to dismiss their prejudices—to emulate the example of Christ, and to love the children for the Father's sake. We have, said he; lost our country—government—kingdom and power. You have it all, it is your's. It is again to be restored to us. Dismiss, therefore, from your hearts all prejudices. The chosen people are worthy of your love, your confidence and respect. Is it nothing to have had such fathers and founders of their faith as Abraham, Isaac and Jacob—such mothers as Sarah, Rebecca, and Leah and Rachel? Is it nothing to have been deemed worthy by the Almighty to have had a path made for them through the waste of waters?

To have been led to Sinai, and them to have received that precious gift of that law which we all revere and hold sacred to this day? Is it nothing to have outlived all the nations of the earth, and to have survived all who sought to ruin and destroy? Where are the Generals of Alexander—the mighty crowds of Xerxes?—Where are the bones which once whitened the Troy? We only hear of them in the pages of history.—But if you ask where are the descendants of those who fought beneath the walls of Jerusalem—the subjects of David and Solomon—the brethren of Jesus? I answer, here—(applause)—here, miraculously of the Hebrew, having the law of our light and God for our redeemer. Amid persecutions the most severe and protracted we have abided by the faith. Who bound to the stake by men who claimed to be Christians, and when the flames hissed and crackled around them—when exhausted and dying, they called on God to sustain them in their extremity; a still small voice, pure and angelic, whispered in their ear—'Fear not Jacob, I am with thee!' Countrymen and citizens, thank God your hearts are free from the stain of such iniquity.—(Applause.) After dwelling at some length on the argument that Christ had come for the Christian, but not for the Jew, and that he would come to the latter only after the restoration, Mr. Noah made a warm acknowledgement of the services rendered to the church in all ages by woman—Jew and Gentile—and concluded by an earnest appeal for their aid in the restoration of the 'dispersed' to the land of Judea.

## MAKING A BAD WORSE.

'Sally,' said Mrs. Hammond, the other day to her maid servant, a strapping country wench, who was handing the muffins round to the company at a tea party, given by her mistress to a few select friends.—'Sally, I'm really shocked that you should so disgrace yourself and me by coming to wait at table with such dirty hands.'

'Lawk, Marm! responded the artless nymph, glancing at her sty baked fingers, 'I hope you don't call these hands dirty; you should see my feet!'

'Why Jam, what you quoin with dat white shirt on?' 'Your'n impudent misser, Sam Jansing, and no outting bout de citement jist now; I's a Millerite, an dis wat I'se gwoin to de Wisconsin to clime up de big tree, an wat for my end.'—'Jim, you'se a bigger fool dan I tuk you to be, an you'll be crawling home some ob dese mornin's wid'de rumatiz.'

Why is there always a great explosion when an editor sneaks against a monthly periodical? Because he blows up a magazine.

Millions for defence! as the nigger said when a bull chased him across ten acre lot.

## ON CONSEQUENCE.

When we look at a field of corn, we find that those stalks which raise their heads highest are the emptiest. The same is the case with men; those who assume the greatest consequence have generally the least share of judgment and ability.