



LEVI L. TATE, Editor, Publisher & Proprietor.

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BLOOMSBURG, COLUMBIA COUNTY, PA., SATURDAY, AUGUST 22, 1857.

VOL. XXI.

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75¢ No other religion taken for less than six months. All papers discontinued until all arrearages have been paid.

Ordinary advertisements inserted and Job-work executed at the established prices.

RAIL ROAD AND PACKET BOAT!

1857. ANTELOPE. 1857. ON and after Tuesday, August 18, 1857, the first of the ANTELOPE, R. F. W. & Co. will commence their regular trips daily.

Between Harrisburg and the West, via the Night Express of the U. & E. Railroad from Harrisburg, and the Night Express of the U. & E. Railroad from Harrisburg to the West.

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BALTIMORE LOCK HOSPITAL, DOCTOR JOHNSTON.

THE founder of this Celebrated Institution, on the construction of an anatomical dissection, in the year 1810, for the purpose of illustrating the structure of the human body, and the various organs, and the manner in which they are connected together, and the manner in which they are affected by disease.

Marriage. Married persons, or Young Men contemplating marriage, being aware of physical weakness, organic disease, or any other ailment, should immediately consult Dr. Johnston, and be restored to perfect health.

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COLUMBIA DEMOCRAT.

LEVI L. TATE, EDITOR. BLOOMSBURG, AUG. 22.

The Editorial Convention.

Mr. WOODEN, of the Lewisburg Chronicle, in speaking of the Editorial Convention, says:

Col. Best was unable to take an active part in the proceedings, but after the final adjournment threw open his house, (upon which the American Flag had been displayed during the day) for all the members, who repaired thither, and were heartily entertained with all manner of creature comforts—music from Stoe's Silver Cornet Band—and toasts, short speeches, and good-humored repartees. Not a discordant note was heard during the day or evening; no political or personal thoughts intruded; and a stranger would have supposed that, if not natural brothers, we were all at least of the party spirit.

Mr. Cox took a "view" of as many of the cops as he could get upon one plate, and will supply photographs at \$1 each for all who desire to see the lions and lambs of newspaperdom in harmony for once. Could he have digested the mounds of the party also, it would have been a still greater curiosity. Such a union, or re-union, of men long estranged, and personally unknown to each other, had never been our privilege to witness; and that was the universal expression. Messrs. Tate and Miner had not met in over ten years; Messrs. Youngman and Weaver had never seen, excepting as reflected in their journals during an exchange of eight or ten years. The occasion we doubt not will be generous to our memories as one of the very happiest of our lives. Altho' all was not accomplished that we thought advisable; yet a commencement was made, some means were taken to secure ourselves from losing our hard earned wages, and we believe the day's work will tend to smoothe much of the ruggedness of our paths—make us respect each other more—elevate our own conceptions of the dignity and the power of the press—and cure to the mutual advantage of both publisher and patrons.

For another example, content the intellectual and moral condition of Great Britain, during the last century, with that of France, black with filth and crime, the constant scene of pollution and human carnage, the receptacle of every skeptical and superstitious belief or opinion, calculated to degrade the morals of her people. Wide England, under the influence of moral culture and christianity, was the beacon light of the world, the nursery of moral and religious institutions of Bible and Missionary Societies. Institutions which sent forth eminent divines and philanthropists, a Wesley who gave impetus to the Gospel car, and the glorious cause of Sabbath Schools, with other moral and religious institutions; a Howard and other christian philanthropists, to visit the haunts of misery throughout Europe, and to relieve their suffering inmates. But for a still brighter example of individual and social happiness and national prosperity, the fruit of moral culture, let us take our own happy nation, the world with the flow of her genius, and the light of her institutions. Yet in all her glory, strength and prosperity, she is not safe.

Empire, being all moral restraint, becoming lost to practical virtue and justice, have fallen from the meridian of their glory, and sunk in ruin. Then if nations and monarchies have fallen through moral degeneracy alone, how zealously should every true patriot and christian urge the importance of cultivating the morals of the masses in a free government, depending upon the moral intelligence of the people for support. And since our nation is exhibiting the true spirit of philhropy, in welcoming the oppressed of other nations to her shores, generously opening her ports to the tide of emigration flowing in from every land and clime, should not every moral and intelligent citizen exert all his powers and influences to encourage moral culture, to suppress crime, vice and dissipation? Close the prison doors, relieve the indigent part of the community of their burdens by relieving the almshouses of their paupers; of their subjects of vice, intemperance, idleness, and of every pollution, and thus elevate the lowest strata of the masses, promote the happiness of society, with the prosperity of the nation, and advance civilization and christianity throughout the whole community. We are all held responsible for the natural ability and moral intelligence we possess, we owe a debt to future posterity as much as we are indebted to our ancestors for the blessings we now enjoy. Then it behooves us as honest, intelligent men and women to consider the relation we sustain to the rising generation and to future posterity, and endeavor to fulfill the obligations devolving upon us.

Let every one, let us all, take hold of

The Importance of Moral Culture.

Written for the Columbia Democrat.

Such has been said and written upon the importance of physical and intellectual education, while moral culture deserving more attention than either, has been too much neglected. Some appear to regard the former as the only qualification necessary to secure the greatest amount of happiness, and to fulfill the great end of their existence. Since, according to their theory, the latter must necessarily follow. But it is evident from our own experience and personal observation that their views of the subject are not consistent with reason. The student does not cultivate his moral faculties by studying mathematics or classics alone. He may be proficient in both, able to demonstrate the most complicated problem in the science of mathematics, versed in all the classical literature of antiquity, and yet be the unhappy victim of vice. He may, through diligence and perseverance, become a proficient scholar in all the scientific knowledge and literature of the day, and yet remain the pliant subject of evil passions, and by his examples and influences, make deleterious impressions upon society.

But as soon as they lost respect for truth and justice, they began to decline and all their scientific knowledge and classical literature, failed to preserve their propriety, their brightness soon and disappeared, and they with their sciences fell, sunk into ruin.

Again, it was evidently through the neglect of moral culture, during the dark ages, that ignorance and superstition cast the thick pall of night over the civilized world; that ethereal conscience, and subverted the great and glorious object of christianity to gratify the sensual desires of man.

For another example, content the intellectual and moral condition of Great Britain, during the last century, with that of France, black with filth and crime, the constant scene of pollution and human carnage, the receptacle of every skeptical and superstitious belief or opinion, calculated to degrade the morals of her people. Wide England, under the influence of moral culture and christianity, was the beacon light of the world, the nursery of moral and religious institutions of Bible and Missionary Societies. Institutions which sent forth eminent divines and philanthropists, a Wesley who gave impetus to the Gospel car, and the glorious cause of Sabbath Schools, with other moral and religious institutions; a Howard and other christian philanthropists, to visit the haunts of misery throughout Europe, and to relieve their suffering inmates. But for a still brighter example of individual and social happiness and national prosperity, the fruit of moral culture, let us take our own happy nation, the world with the flow of her genius, and the light of her institutions. Yet in all her glory, strength and prosperity, she is not safe.

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A Wife Cut to Pieces with an Axe.

Correspondence of the New York Republican. Luzerne, Johnson county, July 19, 1857.

About a mile north of me there is (or was) living a family by the name of Hart, consisting of Hurst, his wife, his wife's mother, and four children. Friday morning, Hurst went to the city for the purpose of ascertaining the truth of the report in circulation, which was, that his wife had succeeded in obtaining a bill of divorce. He came home a little before sunset, went to the well, got a drink of water, then picked up an axe and drove his wife from the house. Overtaking her in the yard, he struck her with the axe in the back of the head. She fell to the ground, and then he hacked her up in the most shameful manner; cut her right arm nearly off, and sank the bit of the axe several times in her back and sides. He then left her for dead, and took after the mother-in-law, who was running through the field to one of the neighbors. She had got so far off that he left her, went into the house, took some fire, went up stairs and set the beds on fire. In half an hour the house and everything in it was in ruins. Two of his sons, young men, were present at the time, but dare not make the least resistance.

While the house was burning, Hurst was seen going through the field towards a thicket. About dark, thirty of the neighbors collected around the burning ruins. Mrs. Hart was found in a potato patch, senseless. She was carried to a neighbor's house, and it was arranged to meet at daylight the next morning, to hunt for Hurst. The search was short. He went about twenty rods to the edge of the thicket, and stabbed himself twice with a pocket knife. He was heard moaning and crying all night by some of the neighbors. He had lost his knife in the grass and had no other weapon with which to finish the work of self destruction. One man was dispatched to the city for a doctor. He had a double barrel shot gun with him, and in leaving for the city, he left the gun standing under the shed. Hurst left the thicket in the night, came to the house or where it stood, pulled off his right boot, fastened it to a pole with his handkerchief, and got water from the well to drink. As soon as it was light he saw the gun, and placing the muzzle to his left ear he discharged the piece, as is supposed with his toes. He was found lying on his back, with his left arm around the gun.

Hurst was a drinking and desperate man. His wife was a hard working and industrious woman. The family were left without shelter or a change of clothes. Mrs. Hart had lived in constant fear of her life for the last four years, and suffered a thousand deaths.

The family formerly lived in the northern part of Ohio. Fifteen years ago Hurst killed a neighbor of his in a drunken fray, and fled to Canada. She remained in Ohio until about four years ago, where she received a letter from him from Michigan, stating that he had land there, and wanted her to sell out and join him. Her children being anxious to come west she did so. Herst was in debt for grog and board till when she found him. She paid it, for she had about \$2000 with her. She bought a place here; and not seeing any reformation in the man, she secured the title in her own name. They lived together as man and wife but a short time.

I have just learned that she died last night. Hurst was buried yesterday, and she will be this evening.

W. P. FORD.

Suicide of Senator Rusk.

The painful intelligence which flashed over the telegraphic wires to all parts of the United States, on Tuesday last, announcing the death of Gen. Thomas J. Rusk, of Texas, by his own hand, created a profound sensation. We are not in possession of the particulars which led to the termination of the useful career of so distinguished a gentleman, but rumor with her thousand tongues, intimates that it was probably the result of a depression of spirits, brought on by protracted indisposition. Gen. Rusk was well known as a Senator in Congress from Texas, and is identified with the history of that State. His courage, influence, arm and sword aided her battles while struggling for independence, and when it was achieved, his counsel was required in the cabinet of President Houston. He was a man of genius and talent of unimpeachable integrity, and, as a patriot, he was foremost among the wisest and staunchest in the country.

In Delaware, the peach crop bids fair to be more abundant than it has been for many years.

If a typographical error in one of our exchanges, we learn that two were cut in error, by the railroad train.

Capt. Joshua H. Patten, whose heroic wife navigated his ship the Neptune's Car, safely into port, died at the McLean Asylum in Bonarville, Mass., on Sunday last. He was but little over 30 years of age, and his wife was a mere girl when she performed this memorable exploit.

Historical Sketch

WILLIAM TELL.

More than four hundred years ago, the country, which goes by the name of Switzerland, was under the Austrian Government, and the people were little better than slaves. They were made to pay heavy taxes, and to perform the most menial offices, whilst the Austrians lived upon the fruits of their labor, and governed them as with a rod of iron.

One of the Austrian governors, by the name of Gesler, was a very great tyrant, and did all that he could to break the spirit of the Swiss people, but it was of little use.

Gesler went so far in his tyranny as to command his hat or cap to be placed on a pole in the market place, and ordered every Swiss, who passed it, to bow to it. The poor Swiss people did not like it at all; but they were afraid to disobey the order, as imprisonment or death would be the consequence of their disobedience.