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LEVI L. TATE, EDITOR.

"TO HOLD AND TRIM THE TORCH OF TRUTH AND WAVE IT O'ER THE DARKENED EARTH."

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Select Poetry.

DE SERENADE, Get de bones and get de banjo, get de soundin' tam-bourin'! When de 'casion calls for music you can count dis nigger in! And I feels de glow insipirin', as de instruments I take...

State of the Country.

WHAT ARMING NEGROES HAS DONE THE HISTORY OF THE SAN DOMINGO MASSACRE.

It has generally been conceded by all historians that the enslaved negroes in the French part of St. Domingo, on the whole were treated with great leniency and indulgence. It has never been denied that the conduct towards them was in general similar to that of the masters towards the slaves in the United States.

THE AMIS DES NOIRS AND THE OLD JEWRY. "There prevailed," said Mr. Edwards, "at the commencement of the French Revolution, throughout the cities of France, a very strong and marked prejudice against this article taken from a Pamphlet issued by the author in 1860."

the inhabitants of the sugar islands, on account of the slavery of their negroes. It was not indeed supposed, nor even pretended, that the condition of this people was worse at this juncture than in any former period; the contrary was known to be the truth. But declamations in support of personal freedom and invectives against despotism of all kinds, had been his favorite topics of many eminent French writers for a series of years; and the public indignation was now artfully raised against the planters of the West Indies.

"I have observed that the society in London professed to have nothing more in view than to obtain an act of the Legislature for prohibiting the further introduction of African slaves into the British colonies. I have said that they disclaimed all intention of interfering with the government and condition of the negroes already in the plantations; publicly declaring their opinion to be, that a general emancipation of these people, in their present state of ignorance and barbarism, instead of a blessing, would prove to them a source of misfortune and misery."

But although such were their ostensible declarations as a public body, the leading members of the society, in the same moment, held a very different language; and even the society itself (acting as such) pursued a line of conduct directly and immediately repugnant to their own professions.

THE RAID OF JAMES OGE (THE JOHN BROWN OF THAT DAY). From the first meeting of the General Assembly of St. Domingo, to its dissolution and dispersion, the colored people (meaning always the free colored) remained, on the whole, more peaceable and orderly than might have been expected.

Such of the mulatto people, however, as resided at that juncture in France, continued in a far more hostile disposition. WHERE HE GOT EDUCATION. "Among such of these unfortunate people resident in France as were thus inflamed to madness, was a young man, under thirty years of age, named James Oge."

their behalf, as well as many of the most violent speeches in the British Parliament, wherein the whole body of planters were painted as a band of blood-thirsty and remorseless tyrants, were explained to the negro slaves in terms well adapted to their capacities, and suited, as might have been supposed, to their feelings. It will be difficult to say what measures the Old Jewry associates could have taken to excite a rebellion, except that of furnishing the objects of their solicitude with fire arms and ammunition."

THE FRENCH DECLARATION OF RIGHTS. "As already mentioned, a considerable body of the mulattoes from St. Domingo and the other French islands were resident, at this juncture, in the French capital.

THE GENERAL ASSEMBLY OF ST. DOMINGO EMBARK FOR FRANCE. The General Assembly of St. Domingo met on the 10th of April, 1790. One of their first measures was to retrieve the people of color from the hardship to which they were subject under the military jurisdiction. It was decreed that in future no greater duty should be required of them in the militia than from the whites; and the harsh authority, in particular, which the King's lieutenants, majors and other officers commanding in the towns, exercised over those people, (free colored,) was declared oppressive and illegal.

OGES ENMITIES. He established his camp at a place called Grande Riviere, about fifteen miles from Cape Francois, and appointed his two brothers, together with one Mark Chavane, his lieutenants Chavane were fierce, intrepid, active and enterprising, prone to mischief, and thirsty for vengeance.

HIS FAILURE AND HIS ESCAPE TO THE SPANISH DOMINIONS. Intelligence was no sooner received at the town of Cape Francois of the enormities, than the inhabitants proceeded, with the utmost vigor and unanimity, to adopt measures for suppressing the revolt. A body of regular troops, and the Cape regiment of militia, were forthwith dispatched for that purpose.

society, and was by them initiated into the popular doctrine of equality and the rights of man. These persons, however, had another object in view. Their aim was, not to reform, but to destroy—to excite convulsions in every part of the French empire; and the ill fated Oge became the tool, and was afterwards the victim of their guilty ambition.

THE MULATTOS BECOME TROUBLESOE. After this unsuccessful attempt of Oge, and his escape from justice, the disposition of the white inhabitants in general towards the mulattoes was sharpened into great animosity. The lower classes, in particular, (those whom the colored people call les petits blancs,) breathed nothing but vengeance against them, and very serious apprehensions were entertained, in all parts of the colony, of a proscription and massacre of the whole body.

AS IT WAS FOUND DIFFICULT to export a sufficient quantity of arms and ammunition from France without attracting the notice of the government, and awakening suspicion among the planters resident in the mother country, the society resolved to procure those articles in the United States, and it was recommended to Oge to make a circuitous voyage for that purpose.

HE DEMANDS EQUAL RIGHTS FOR MULATTOS. The notice which the white inhabitants received of Oge's arrival, was from himself. He dispatched a letter to the Governor, (Peynier) wherein, after reproaching the Governor and his predecessors with non-execution of the late laws, he demanded, in very imperious terms, that the provisions of that celebrated statute should be enforced throughout the colony.

THE DECREE OF THE 8TH OF MARCH, 1790. The decree of the 8th of March, 1790, which gave to the colonists the right to legislate in their internal affairs, was accompanied by a code of instructions for the Governor, for its due and punctual observance and execution. The code contained, among other things, a direction that every person of the age of twenty-five and upwards, possessing property, or having resided two years in the colony, and paid taxes, should be permitted to vote in the formation of the Colonial Assembly.

THE DECREE OF MAY 15TH 1791, CARRIED INTO EXECUTION. In the beginning of May, 1791, the consideration of this subject was brought forward by Abbe Gregoire, and the claims of the free mulattoes to the full benefit of the instructions of the 25th of March, 1790, and to all the rights and privileges enjoyed by the whole inhabitants, was supported with all the warmth and eloquence for which he was distinguished.

"IMPARTIAL FREEDOM" FOR NEGROES. By this decree it was declared and en-

acted, "That the people of color residing in the French colonies, born of free parents, are entitled to, as of right, and should be allowed the enjoyment of, all the privileges of French citizens, and, among others, to those of having votes in the choice of representatives, and of being eligible to seats both in the Parochial and Colonial Assemblies."

CONSEQUENCES IN ST. DOMINGO OF THE DECREE OF THE 15TH OF MAY. I am now to enter on the retrospect of scenes the horrors of which imagination cannot adequately conceive, nor pen describe. The disputes and contests between different classes of French citizens, and the violences of indignant factions, claim no longer attention. Such a picture of human misery, such a scene of woe, presents itself, as no other country, no former age, has exhibited. Upwards of one hundred thousand savage people, habituated to the barbarities of Africa, avail themselves of the silence and obscurity of the night, and fall on the peaceful and unsuspecting planters, like so many famished tigers, thirsting for human blood.

THE "IRREPRESSIBLE CONFLICT" DOCTRINE CARRIED OUT. Justly alarmed at all these proceedings, so hostile towards their pretended rights, and probably apprehensive of a general proscription, the mulattoes throughout the colony began to collect in different places in armed bodies; and the whites, by a mournful fatality, suffered them to assemble without molestation. It is natural that the enslaved negroes could not possibly be unobservant of these combined and concurrent circumstances. They beheld the colored people in open hostility to the whites. They were assured that the former had the fullest support and encouragement from the supreme legislature of the mother country. They were taught to believe that they also had become objects of the paternal solicitude of the King and National Assembly, who wished to rescue them from the dominion of their masters, and invest them with their estates.

THE MASSACRE COMMENCED. It was on the morning of the 23d of August, 1791, just before day, that a general alarm and consternation spread throughout the town of the Cape. The inhabitants were called from their beds by persons who reported that all the negro slaves in the several neighboring parishes had revolted, and were at that moment carrying death and desolation over the adjoining large and beautiful plain to the northeast. The Governor and most of the military officers on duty assembled together, but the reports were so confused and contradictory as to gain but little credit. As daylight began to break, the sudden arrival, with ghastly countenances, of persons who had with difficulty escaped the massacre, and flown to the town for protection, brought a dreadful confirmation of the fatal tidings.

THE STANDARD OF THE NEGROES—THE BODY OF A WHITE INFANT. In the town itself, the general belief for some time was, that the revolt was by no means an extensive, but a sudden and partial insurrection only. The largest sugar plantation on the plain was that of Mons. Gallifet, situated about eight miles from the town, the negroes belonging to which had always been treated with such kindness and liberality, and possessed so many advantages, that it became a proverbial expression among the lower white people, in speaking of any man's good fortune, to say, il est heureux un negre de Gallifet, (he is as happy as one of Gallifet's negroes.) Mons. Odoluc, the attorney or agent for this plantation, was a member of the General Assembly, and being fully persuaded that the negroes belonging to it would remain firm in their obedience, determined to repair thither to encourage them in opposing the insurgents, to which end he desired the assistance of a few soldiers from the town guard, which was granted him. He proceeded accordingly, but, on approaching the estate, to his surprise and grief, he found all the negroes in arms on the side of the rebels, and (horrid to tell!) they standard was the body of a white infant which they had recently imprinted on a stake! Mons Odoluc had advanced too far to retreat undiscovered, and both he and his friend that accompanied him, with most of the soldiers were killed without mercy. Two or three of the patrol escaped by flight, and conveyed the dreadful tidings to the inhabitants of the town.

MANIONS AND CANSFIELDS SET ON FIRE. By this time, all or most of the white persons had been found on several plantations, being massacred or forced to seek their safety in flight, and the ruffians exchanged the sword for the torch. The buildings and canefields were everywhere set on fire, and the conflagrations, which were visible from the town in a thousand different quarters, furnished a prospect more shocking and reflections more dismal than fancy can paint or powers of man can describe. Consternation and terror now took possession of every mind, and the screams of the women and children, running from door to door, heightened the horrors of

fiery, or sugar house, and seized on a young man, the refiner's apprentice, dragged him to the front of the dwelling house, and there hewed him into pieces with their cutlasses; his screams brought out the overseer, whom they instantly shot. The rebels now found their way to the apartment of the refiner and massacred him in his bed. A young man lying sick in a neighboring chamber, was left apparently dead of the wounds inflicted by their cutlasses. He had strength enough, however, to crawl to the next plantation, and relate the horrors he had witnessed. He reported that all the whites of the estate which he had left were murdered, except only the surgeon, whom the rebels had compelled to accompany them, on the idea that they might stand in need of his professional assistance. Alarmed by this intelligence, the persons to whom it was communicated immediately sought their safety in flight.

The revoltors (consisting now of all the slaves belonging to that plantation) proceeded to the house of Mr. Clement, by whose negroes they were immediately joined, and both he and his refiner were massacred. The murderer of Mr. Clement was his own postillion, (coachman) a man to whom he had always shown great kindness. The other white people on this estate contrived to make their escape.

At this juncture, the negroes on the plantation of M. Faville, a few miles distant, likewise rose and murdered five white persons, one of whom, the attorney for the estate, had a wife and three daughters. These unfortunate women, while imploring for mercy of the savages on their knees, beheld their husband and father murdered before their faces. For themselves, they were devoted to a more horrid fate, and were carried away captives by the assassins.

The approach of daylight served only to discover sights of horror. It was now apparent that the negroes of all the estates in the plain acted in concert, and a general massacre of the whites took place in every quarter. On some few estates, indeed, the lives of the women were spared, but they were reserved only to gratify the brutal appetites of the ruffians; and it is shocking to relate, that many of them suffered violation on the dead bodies of their husbands and fathers!

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