COLUMBIA DEMOCRAT,

AND BLOOMSBURG GENERAL ADVERTISER.

LEVI L. TATE, EDITOR. "TO HOLD AND TRIM THE TORCH OF TRUTH AND WAVE IT O'ER THE DARKENED EARTH." TERMS: $2 50 IN ADVANCE.

VOL. 19.—NO. 36. BLOOMSBURG, COLUMBIA COUNTY, PENN'A., SATURDAY, NOVEMBER 4, 1865. VOLUME 29.

THE PHOENIX PECTORAL

Will Cure Your Cough

THE PHOENIX PECTORAL;

OR,

COMPOUND SYRUP OF WILD CHERRY & NESEKA SNAKE ROOT.

Will Cure the Diseases of the

THROAT AND LUNGS,

Such as Colds, Coughs, Croup, Asthma, Bronchitis, Catarrh, Sore Throat, Hoarseness, Whooping Cough, &c.

Its timely use will prevent

PULMONARY CONSUMPTION.

And even where this fearful disease is fully developed it will afford more relief than any other medicine.

[illegible]

LEVI OBERHOLTZER, M. D.,

Phoenixville, Pa.

Sold by all Druggists [illegible]

[illegible]

READING RAIL ROAD.

Summer Arrangement.

JULY 24, 1865.

Great Trunk Line From The North and North West for Philadelphia, New York, Reading, Pottsville, Lebanon, Allentown, Easton, &c.

[illegible]

Reading, Pa. July 19, 1865.

GLAD NEWS

FOR THE UNFORTUNATE.

USED WITHOUT DETECTION.

They do not interfere with business pursuits, and are speedy in action.

NO CHANGE OF DIET IS NECESSARY.

BELL'S SPECIFIC PILLS

are warranted in all cases,

FOR THE SPEEDY AND PERMANENT CURE OF [illegible]

YOUTHFUL INDISCRETION.

[illegible]

Dr. J. BYRAN, Consulting Physician.

Box 5079. 442 Broadway, N. Y.

Who will take all risk if properly directed [illegible] will receive them post paid, securely sealed from observation, by return mail.

SOLD BY DRUGGISTS GENERALLY.

DEMASBARNES & CO., New York,

Wholesale Agents.

July 15, 1865.

R. THAYER, M D

HAVING changed his residence from Montrose, to WEST PITTSTON, Luzerne county, would say to his patrons and all wishing his professional services [illegible]

All calls in the vicinity of the Railroad, attended to with promptness.

April 5, 1865.

F. C. HARRISON, M. D.

WOULD respectfully inform the citizens of Bloomsburg and vicinity, that he continues the practise of MEDICINE AND SURGERY, and solicits a share of public patronage.

Office, on Main Street, first house below the Court House, Bloomsburg.

February 3, 1864.

BALTIMORE LOCK HOSPITAL

Baltimore, Md.

ESTABLISHED as a REFUGE FROM QUACKERY.

The Only Place where a Cure can be obtained.

Dr. Johnson has discovered the most Certain, Speedy, and only Effectual Remedy in the World for Weakness of the Back or Limbs, Strictures, Affections of the Kidneys and Bladder, Involuntary Discharges, Impotency, General Debility, Nervousness, Dyspepsia, Languor, Low Spirits, Confusion of Ideas, Palpitation of the Heart, Timidity, Trembling, Dimness of Sight or Giddiness, Disease of the Head, Throat, Nose, or Bowels—those Terrible Disorders arising from Solitary Habits of Youth—secret and solitary practices more fatal to their victims than the song of Syrens to the Mariners of Ulysses, blighting their most brilliant hopes or anticipations, rendering marriage, &c., impossible.

YOUNG MEN

Especially, who have become the victims of Solitary Vice, that dreadful and destructive habit which annually sweeps to an untimely grave thousands of young men of the most exalted talents and brilliant intellect, who might otherwise have entranced listening Senates with the thunders of eloquence, or waked to ecstasy the living lyre, may call with full confidence.

MARRAIGE.

[illegible]

ORGANIC WEAKNESS

[illegible]

DR. JOHNSTON,

[illegible]

TAKE PARTICULAR NOTICE.

[illegible]

YOUNG MEN

[illegible]

MARRIAGE,

[illegible]

Office, 7 South Frederick Street,

[illegible]

Endorsement of the Press.

[illegible]

Skin Diseases Speedily Cured.

DEUP DE GRAFF'S

EYE AND EAR INFIRMARY,

On the Square, Three Doors from Steele's Hotel

WILKESBARRE, PA.

THIS INSTITUTION is now opened and furnished in the most costly style. [illegible]

[illegible]

May 11, 1864.—tf.

DENTISTRY.

H. C. HOWER,

SURGEON DENTIST.

RESPECTFULLY offers his professional services to the ladies and gentlemen of Bloomsburg and vicinity. [illegible]

Mineral plate and block teeth manufactured [illegible]

Residence and office a few doors above the Court House, same side.

Bloomsburg, June 6, 1860

COLUMBIA DEMOCRAT.

" Our Constitution---guard it ever!
Our glorious Union---hold it dear!
Our Starry Flag---forsake it never!
The proud Caucassian---our only peer!

EDITED BY LEVI L. TATE, PROPRIETOR.

BLOOMSBURG:

Saturday Morning, Nov. 4, '65.

DEMOCRACY, a sentiment not to be appalled, corrupted or compromised. It knows no baseness, it cowers to no danger, it oppresses no weakness. Destructive only of despotism it is the sole conservator of liberty, labor and property. It is the sentiment of freedom, of equal rights, of equal obligations—the law of nature pervading the law of the land.—ALLEN.

Religious Intelligence.

On the eleventh day of the session of the Episcopal General Convention, setting, the radical destructionists, under the lead of Horace Binney, jr., repeated the experiment of introducing politics into the proceedings of the House of Deputies. The object of Binney and his clique of "Loyal Leagues" was, by introducing and passing a resolution on the subject of slavery, to prevent the Union of the Church North and South, which the christian course of the House of Bishops had so happily inaugurated. The House of Deputies sustained fully its previous action on the same subject, and rejoiced the hearts of christian men every where, by its devotion to christian union and harmony, and its overwhelming condemnation of schismatical laymen and political priests. Thus the Church clears her skirts of politics, and goes on her way triumphant with the gospel.

Mr Binney offered the following resolutions.

Resolved, That the address of sympathy from the Synod of the Canadian Church, lately sent to this Convention by the House of Bishops, with the expression of their great satisfaction thereat, which was concurred in by this House, did most reasonably and truly express the trust that as the original cause of the separation between different portions of our Church had now ceased to operate, the feelings of brotherly love and zeal in support of the same hallowed principles which formerly united all the members of our Church in one body, would reassert their claim, and triumph over the external causes which had kept us apart."

Resolved, That rejoicing, as we cordially do, at the future prospect of entire and unbroken union among all the portions of our Church, we deem it our duty to render our devout thanksgiving to the Divine Head of the Church, for the removal of that great cession of national dissension and estrangement, referred to by our Canadian fellow churchmen, to which we feel, with them, that our late troubles were due

Resolved, That in the judgment of this House, it is the duty of a body of Christian men which has offered its devout and earnest prayers to Almighty God for a great national blessing, to render its thanksgiving to Him, when that blessing has been graciously granted.

Resolved, That this House, having, by solemn resolution, adopted at its session in October, 1862, pledged to the National Government its devout and earnest prayers " that its efforts might be guided by wisdom and replenished with strength, that they might be crowned with speedy and complete success," which efforts were for the re-establishment of the national authority over our whole country, and have now been crowned with success, it becomes our duty to tender our thanksgiving to Him, to whom that success is due.

Rev. Dr. Vinton seconded the resolutions.

Judge Chambers objected to their reception.

The Chair decided that the question of reception had precedence.

Dr. Vinton appealed from the decision.

Rev. Mr. Hodges moved that the Chair be sustained.

Hon. Mr. Fish explained that the Chair was in error in his parliamentary ruling It is the inherent right of a member to offer a resolution. If seconded, it is in the possession of the House.

Rev. Dr. Meade was sorry to vote against the decision of the Chair, but the rule is very clear. Petitions and memorials may be objected to, but not a resolution. A protest is one thing, but a resolution is another. We have perfect control of any resolution offered to this House.

Rev. Dr Vinton said the resolutions which were offered the other day, referring to the same question that was here presented, and which were laid on the table, were not acted upon. These resolutions requested the House of Bishops to introduce into the thanksgiving service special thanks to God, and were of a character entirely different from those now pending, though embodying this idea that, in view of the fact that in 1862 this House and the House of Bishops conjointly asked God to crown the efforts of the government with speedy and complete success—These houses were now requested to return thanks to God by the very spirit of that resolution then adopted. He desired to remove from the *Church* the stigma which would attach to her if she forgot to thank God for the fulfillment of her prayers.

In referring to the message which had been received from Canada, the speaker was interrupted by Rev. Ed. Y. Higbee, D. D., of New York, who said:

"I deny that there is specified any cause for the gentleman's remarks." He added that that noble letter, received from Canada, had not meddled with our affairs

Dr. Vinton continued—If it was contended by those who would not vote for the resolutions before the House, that that letter did refer to slavery, then there was no cause for putting it under our feet.—This House, in session three years ago, had offered up a prayer to God that he would extend His authority, and bring our Souther brethren to be of better mind—He had done so; and the Canadian Church had sent their congratulations

Hon. Washington Hunt, of New York, responded, and expressed his desire to enter his most solemn protest against the attempt about to be made to incorporate certain political theories and dogmas in the very prayers of the Church. Slavery had been abolished. But did the gentleman accept the fact and show any willingness to repose under the shade of the victory which they achieved? If slavery was the sole cause of the war, why was it that the queston was resurrected here in a council of the Church assembled for a far different purpose? He had no intention of entering into any political discussion whatever and he prayed that God might forbid that he should say one word to disturb the harmony of the Church; but there were wide differences of opinion on this question. There were those who did not believe that slavery was the sole cause of our national troubles; there were those inside and outside the Convention who believed that the dissensions and troubles which had distressed our country for the last four years were caused mainly by a spirit of sectional strife and the determination of men in all portions of this country that there should be no peace, and that all harmony should be destroyed both in our national and religious councils. It was well known that there was a moral war in the country for some years prior to the commencement of actual war. Gov. Hunt denied the right of any man to compel another to accept as implicit truth his private theory as the cause of the war. The return of peace had brought with it the emancipation of slaves, which was an incident resulting from the war—When we returned thanks for peace the House certainly returned thanks for all the blessings flowing from it, among which might be enumerated the abolition of slavery, if that could really be considered a blessing. He trusted it would prove so; yet there were great differences of opinion as to the actual workings of this system of emancipation, which had been brought about by fire and sword and devastation. There were other agencies of social progress far more beneficial in their operations. There were those who looked upon the social disruption of our country with great apprehension as likely to result in the destruction of a very considerable portion of the African race. But the speaker hoped the abrupt abolition of slavery, despite the appearance of things, would prove to be a blessing. He was opposed to the resolutions for many reasons, among others that they proposed no action, but were merely an abstraction that they were calculated to destroy all harmony and keep alive the spirit of discord. He hoped that the negro would not again be introduced, now that slavery was a thing of the past, but that the dead should be let *bury their dead*. *Moreover*, the hisotry of the late civil war was being written and the ablest minds of the country were engaged upon it, and would differ as widely in their conclusions as the cause of it as did the historians of the civil war which terminated *the career of* the Roman Empire, and yet it was here *proposed in a Church Convention*, within six months after the close of the war, to declare the cause which produced it. The speaker, in concluding, moved to lay the resolutions on the table.

Rev. Dr. Kerfoot, of Connecticut, said that when similar resolutions were before the House last week and a vote was being taken, he had heard the expression applied to delegates who had voted in the affirmative, the then pending resolutions upon the table, " Sir, you are disloyal," but whatever might be the loyalty of such men, his own was ten-fold greater. The question before the House was not a question of loyalty, and he who would tell the nation through the reporters present, that it was not a question of loyalty. He appealed to the delegate from Maryland as to whether his loyalty had ever been found wanting.

Judge Chambers—"There is not a question about it sir."

The speaker resumed. He had for years opposed secession, and every other ism. He had been driven from his home and college, but was told that if he would change his political sentiments, he could save both. He had refused and in the face of the enemy, and to their officers when a prisoner in their hands, he had upheld his principles and bided the issue. He regretted having been compelled to introduce personal matters, but had done so only for the purpose of satisfying the House that he was earnest in his loyalty, and would rather have died than seen the rebellion succeed. He objected to the whole proceedings, not on his own account but on behalf of many of his brethren.—All over the land the telegraph had carried the message that he was disloyal, but he was not speaking for himself but for those brethren who had been notified that hostility awaited them at their homes.—The speaker added, that he had not heard a single resolution on the floor of the House which was not in consonance with his principles; but the Convention had been called together for other purposes, and there were many gentlemen in the house who much preferred that these matters should be let alone. The House had this morning joined in the praising of God; but was this praising of God to result in dividing brethren? Let our loyalty be known by our individual acts. Let matters rest. The question was not as to the merits or demerits of the resolution, but as to the expediency of their present consideration. He had made these few remarks in behalf of several clergymen who were apprehensive that their votes, when the question came to be taken, might be misunderstood.

Rev Dr. Cummins, of Ill., stated that the resolutions contained a statement which impugned the good faith of the Canadian Church.

After some farther discussion, the Diocese of Ohio moved that the vote be taken by orders.

The vote was so taken, and resulted as follows:

Number of dioceses voting by clergy—26, Ayes—18. Nays—5. Divided—3.

Number of dioceses represented by Laity—22. Ayes—14. Nays—6. Divided—2.

So the motion to lay the resolutions on the table was carried.

Rev. Dr. Vinton asked leave to enter upon the journal the protest of a number of members of the House against the action of the House, *just taken*.

Leave was not granted.

The following resolution was adopted:

Resolved, That the order of public worship provided by the House of Bishops for its use in St. Luke's Church, on Thanksgiving day, for the return of peace and the restoration of the unity of the Church, be printed in the appendix to this Convention, if not printed in the journal of the House of Bishops.

The Convention then adjourned until 9 o'clock in the morning.

IN a recent speech in New York, JOHN VAN BUREN, who, like the Duke of BUCKINGHAM, has

> A mind so varied that he seems to be
> Not one, but all mankind's epitome,
> And in the course of one revolving moon
> Is fiddler, statesman, chemist and buffoon—

took ground in favor of ANDREW JOHNSON as the next Democratic candidate for President of the United States. Mr. VAN BUREN has a right to name any one he pleases and to vote for him for President, put he has no power to designate the candidate of a party he has so often betrayed, and with whom he has not acted in good faith for many years.

If Mr. JOHNSON expects a nomination, he will have to give an earnest of repentance for many a misdeed, or else the ghosts of Democrats, dragged to dungeons without crime and without law, will dog him at every step. The candidate of the Democracy must not only be true to the principles of the Constitution, but must otherwise have a clean record, and his nomination must come from a different source than one whose life has been that of a political weather-cock.

MOCK TURTLE.—Calling a husband' my dear' in public, and 'you brute' in prists.

Select Poetry.

The River.

I saw a river down a mountain leap,
I saw its waters through a valley creep,
I heard its voice through happy meadows sing,
And then with glee through rocky passes ring—

I caught it flirting with a verdant plain,
Then changing kisses with the wanton rain;
I heard it whisper to a silly plant,
Then lift its voice and to forest rant:—

I saw it toss a wreck upon its crest,
Then fold an infant to its swelling breast,
I saw it romping o'er the frightened grass,
Then proud and prim thro' pompous cities pass

I saw it beckoning to the Sun at noon,
And then at night caressing with the Moon;
I caught it winking at the Evening Star,
While glancing sidelong at the Northern Bear.

I saw it wed a stream of humble source,
Then wed another then the twain divorce
To wed a third, and hurry in the sea,
Not one alone, but all the fated three.

So have I seen—but let the moral go,
It takes all sorts to make a world, we know,
And while some people like this river are,
Others are constant as the Northern Star.

Bond end Free-and Free Bonds.

Working men of America—who made the law that you should toil all your life to pay the billions of taxes heaped upon us?

Why should the poor men and women who have given their earrings—their sons—their relatives—their blood to subdue the rebellion now closed, not only pay for all the feast of blood, but support in idleness the cowards who dare not fight, and the rich men who hold bonds exempt by congressional but not constitutional enactment from taxation? Who made the poor—the laboring man, woman and child slaves to debt?

Why should you pay any man for being rich?

When this war began, Thomas Smith owned a farm. It was a good farm—he sold it for twenty thousand dollars, and put the money in bank. He was a " loyal" man—that is, a man who is in favor—

Of abelitionism,
Of mobs,
Of military trials,
Of arbitrary arrests,
Of false imprisonments,
Of a total disregard of the Constitution for the laws and for civil rights.

During the reign of Lincoln, the above qualifications were the test of loyalty. Smith had a contract and made a hundred thousand dollars, the one half of which he divided among Generals, Senators, and Republican lobbyists. When the war was over, Smith had seventy-five thousand dollars. He invested it in bonds exempt from taxation, and receives every three months over seven per cent interest, amounting to five thousand and ninety-seven dollars a year.

Smith is rich—loyal, and a man of means. He wears broadcloth, gets drunk, does as he pleases, and no one dare question him. He has seventy-five thousand dollars in government bonds—He does not have a farthing of tax to pay—his fortune is made.

When this war begun Robert Jones owned a farm worth twenty thousand dollars. He kept it—went to war—fought—returned. He found his farm taxed five-thousand dollars by his stay-at-home neighbors to raise bounty money to give men to *exempt them* from the draft He finds his property taxed—taxed—taxed—taxed! to raise money to clear his loyal neighbors from war!

And Robert Jones learns that he can not sell a cow, horse, crop of grain or hay, but it is taxed. He must help build roads, bridges, school houses, jails churches, and pay the current expenses of his town, county, city, state and nation. He toils early and late. His wife sells eggs, butter, cheese, poultry and the products of her loom. His children wear coarse goods, sells berries, wild fruit and game from the field, river or forest to help along. The best cow goes in the spring—the best horse goes in the fall to pay taxes.

Thomas Smith has seventy-five thousand dollars in government bonds, by a republican administration made exempt from taxation. He lives at ease, pays not a cent of taxes for any purpose whatever, and then by law compells Robert Jones to toil to pay taxes, and work a few hours extra each week to pay him, Smith, interest money on his fortune beside.

Look at this!

We are talking to the Robert Jone's of America now—*to the* laboring men of our country, and not to the upholders, who are by a republican bondocratic administration protected in their wealth.

Democracy made this nation what it was when the war commenced—a rich, happy and prosperous peop.

Democracy favored equal taxation—equal responsibility

Democracy taught law and obedience thereto.

Republicanism has brought us war.

It has filled the earth with dead bodies.

It has hallocked the land with graves.

It has transformed a rich and produing country into a land of ashes, broken hearts and desolation.

It has rioted in extravagance and has heaped more taxes upon the people of the United States than was levied upon America, France, England and Spain when the war began.

It has by legislation withdrawn two-thirds the capital of the entire United States from taxation by borrowing money and giving the government's notes or bonds for the same, and besides paying double the interest foreign countries pay, exempted the notes or bonds from taxation, and the extravagances of the most wicked, reckless, profligate and mischief working administration the country ever knew upon the laboring men of the United States.

The curse visited upon Egypt; the curse of lice, frogs, etc., was an evidence of Divine love in comparison with the curse of Republicanism this country is now laboring under.

Working men of America—will you heed these things? Will you consent longer to follow the cloud which has already led you so far from peace and happiness? Will you endorse and support the power which takes you by the throat—mocks at your prayers—robs you of labor—toys with your liberties—revels in your blood—lives on your earnings and makes of the laboring men mudsills on which to rear still higher an accursed and oppressive aristocracy.

Let us demand our rights—let us have retrenchment—reform—law—order and economy. Let us have EQUAL TAXATION *or repudiate the national debt.—La Crosse Democrat.*

☞ A mule in the United States service is now called a "brevet horse."

☞ What is the color of a cream? Yell-ho, of course!

☞ A short sentence with a long ending—you be hanged?

☞ The ladies greatly surpass the best artillery. They carry balls a great deal too far.

☞ A women's grief is very short. If she loses her husband, she pines only for a second.

☞ A drunkard leaning against a church railing, replied, in answer to a question from the sexton, that he didn't *exactly* belong to that church, but he was *leaning* that way.

☞ A Western editor says it is more blessed to have a friend send you fifty speckled trout, that than to be President of the Unitedn States and die by assasination.

☞ Artemus Ward says: —"I have ailers sustained a good moral character, I was never a railroad director in my life."

☞ AN exchange paper, in an aricle on the state of the market has the following:—Pigs' tails. These were rather *behind*—but we observe that they have *taken a turn*.

☞ There is a man in Conneticut who has such a hatred for every thing appertaining to monarchy that he won't wear a crown in his hat.

☞ Spriggins wants to know if doctors, by looking at the tongue of a wagon, can tell what ails it.

☞ Speaking of a New York paper, a contempoary says: "Too religious to commit suicide, it has doubled its price, and seeks a natural mode of exit to the outer world."

☞ A lady at Terra Haute, Ind., lost her "waterfall" in the street, and a little Scotch terrier siezed it and shook it viciously. He probably smelt a "rat" in it.

☞ NEGRO WIT—"How do ya charge, Massa Magistrate' to marry me and miss Dinah?" "Why, Clem, I'll marry you for two dollars."

"Two dollars—what do you charge to marry white folks, massa?"

"We generaly charge them five dollars Clem."

"Well ya marry us like white folks, and I give ya five dollars, too."

"Why, Clem, thats a curious notion, but as you desire it. I'll marry you like white folks for five dollars."

The ceremony being over, and Clem and Dinah made one, the Magistrate asked for his fee.

" Oh no, massa ya no comes up to de greament—*you no kiss de bride!*"

"Get out of my off[illegible]

An[illegible] Clem got married for nothing.