



COLUMBIA DEMOCRAT.



EDITED BY LEVI L. TATE, PROPRIETOR.

Saturday Morning, Dec. 23, '65.

Review of "Observer" on "Lessons in Division, Pitts, Heifer and Dogology."

COL. TATE:—I noticed an article in your paper of the 11th ult., of "Lesson in Division, Pitts Heifer and Dogology," which with your permission I will briefly review.

"Observer" gives us some excellent Poetry, which I suppose if he had not there introduced, would have been lost to the world, and that would have been a serious misfortune. But I do not quite understand "observer" when he says the "Poetical effusion that a boy, (smart boy) that lately put forth in a corn-field to the tune of 'Rogue's March' sounded very 'appropos' on the sweet morning air."

Again, after giving us the last verse of poetry in his communication, the verse which for real poetry, lofty conception and comprehensive historical facts, exceeds anything I have ever read; he says "Doubtless the reader will say, 'Poeta nascitur et non fit.'" I am satisfied that he intended to say "Poeta nascitur et non fit," which may be translated thus; "A poet is born and not made."

But "Observer's" chapter on "Creations" or "toils," (as he intimates) the two first letters of whose name are commonly "Professor Peeler," is much too short. At the end of it he should have written the word "APPENDIX."

This is clearly a correct analytical review of "Pro" but what the "fessior" part of the name means is not quite so clear. I think however, it refers to the legal privilege of voting and retiring suddenly from the polls by the Professor, head down, with a whole skin, persistently refusing to answer Whitenight any questions about Rutan's Dog and Heifer; and in the absence of a few platoons of "soldiers" willingly conceding their liberty and other lawful rights to Democrats. All this the Professor was guilty of as witnessed by more than me at the last October election.

Having analyzed the two first letters of his name, I proceed to notice some other peculiarities that appertain to the Professor, and may mean Pee, Peeler, Feeling. In the first place it is notorious that all his fingers are of a remarkable length; quite too long for the convenience of his neighbors, because those naughty fingers have such a strange and strong Pro-pensity to appropriate things to the wrong person and place, for instance, Rutan's fine Dog, splendid Devon Heifer, and six-five dollars in Greenbacks to the Professor's own behoof and Rutan to Fort Mifflin.

But it is said, "Birds of a feather, will flock together," and as the Professor is reckoned among the "Loyal," such as Butler the beast, whose fingers were so dreadfully long that he has an item of sixty thousand dollars to settle in gold with Mrs. Smith of New Orleans, and besides Butte, there are Morgan, Simmons, Brice,

coe, Baker and thousands of other "Loyalists" who have shown beyond dispute that they labor under the same difficulty, and of whom Senator Hale said, "that the Liberties of the People were in greater danger, than from the enemy in the open field."

But as the Professor has learned his trade of peeling from his whole political party and especially from those high in Authority, he may be pitied if not excused. For if the majority of Law-makers, become the first and greatest Law breakers, as has been the case for the last four or five years, we can scarcely expect to find honesty with such as "Lucky John" and those who are not better baked than Professor Peeler.

But I will conclude this review by giving you Professor Peeler on the flea: "Ladys and Gentlemen, the fleas unnecessary, he bites hard and severely—he is too numerous to menshun, he is not matterly destructive, but is maid so by his appytite which is viscus. The mail fleas consists of a little black anamyle with sm leggs on his stumieck and a hed in front of his biten end. he jumps with immense force and bites with rappydity on the place where he bites, and he is wors dais than nites for to bite, for his deads are evil like most of his abolition brethren, who pla on a harp, of a 1000 strings to to carri lectures. The fleas can be kocheld by wetting the tog fingers and puttin em innemjely on the critters bak—this kufuses him and you kin then squash him. he will then di. the femal fleas consists of a yemilar anamal to the mail. She is therefor dyferent in that respect her habits is quars, she is eqtally numerous as the mail fleas only she is dyferent. She is allers kontinually bein kochind, and yet notwithstanding she is allers round with her family, a biten of you, she is kocheld by the same mejus apperandi that the mail is kocheld, only she is dyferent in som respects from the mail fleas as before intymatid above.

The knits is interesing things—the air easy wernid, number so than we abolitioners from the treasury, the knits konsist of the of-pring of the mail and femal fleas and air smaller than ether the innemjely bite, (especially the Dymecratiks) as soon as the air konsabus of bein a knitt in office, The air kocheld precisely like the three parins, butt the air harder to squash. the knits konsist of mail and femal fleas according to regular rotasun in natur, only their is mou mails then femals, and the air is kung and wate our abolition ticks more than lawful, and the air dyferent from the femal and mou of em, and the know while jender the air, and while eide ther biter end is oute, in very few minuts after the air is born to power.

Knits bite, mail fleas bite femal fleas bite, and the beebing is thar rela-bus and is a little bitin critter allow when the has a chance for a bite at uncle sam's knibb. P. S. All thes gits under a fellows close, no matter of hes mail or femal in the nio and bite kontinually without intrumissun and take a piece, and pece ritse out at evra bite tyl the Democrats say, the hav bitten our konsitution and us all to nuthin."

There Col. you have a very learned disquisition on the "flea" which I hope you will publish verbatim, et literatim, et punctatim, and oblige the Professor and your neighbor, GRAYBEARD.

HYDE PARK, Dec. 13th, 1865. COL. L. L. TATE—Dear Sir:

Enclosed please find \$2 50, the amount of my subscription to the Columbia Democrat. You will please acknowledge the receipt of the same.

I was always of the opinion that the late civil war was commenced by Abolitionists to break up the Union. The continual hostility of this fanatical party to the Southern States, and people—denying them a representation in Congress after peace is fully established—completely confirms me in that opinion.

The Constitution as it was formed by the wisdom of our Fathers, was always distasteful to them, and they mean if possible to break it up—and I fear they will succeed.—The blunders, wickedness, and fanaticism of the day, seems to favor them in the establishment of their "new nation"—consolidation East, limited monarchy West, is where we shall land; unless the goodness of God shall inspire sufficient patriotism in the Chief Executive to thwart their almost accomplished design. All at the present moment looks dark and gloomy for the future of our once happy Union. Most respectfully yours, WM. MERRIFIELD.

Select Poetry.

The Other Side.

We dwell this side of Jordan's stream, Yet oft there comes a shining beam Across from yonder shore;

The other side! Ah! there's the place Where souls in joy past times retreat, And think of their own zone;

The other side! No sin is there, To stain the robes that bleed's ones wear, Made white in Jesus' blood;

The other side! Its shore so bright Is radiant with the golden light Of Zion's city fair!

The other side! Oh, charming sight! Upon its banks, arrayed in white, For me a loved one waits;

The other side! Its well-known voice, And a bright face, will no longer cease, We'll meet in fond embrace;

The other side! The other side! Who waits and longs for me to see, To wash one's face, when life is past, Over the stream's home at last.

SERMON

OF THE

REVEREND JNO. CHAMBERS,

OF PHILADELPHIA,

ON THANKSGIVING DAY,

Thursday, December 7th, 1865.

The services of the day were commenced by the reading of the 85th Psalm, in connection with the 4th chapter of the 1st epistle to the Thessalonians. The speaker then said:

We have assembled in compliance with the request of the Chief Magistrate of the United States, that we should, on this day meet and give thanks to Almighty God for the restoration of peace to our lately distracted and unhappy land—not that I recognize the right of any civil magistrate to dictate to the Church of Christ in any way—but a request, such as the one put forth by President Johnson, must find its echo in the heart of every man and woman before me, and call forth unmingled gratitude to God for the mercy vouchsafed in being delivered from one of the most cruel, bloody, and desolating wars the world ever saw.

At the same time, I am sure that no one amongst us has waited until this hour to pour forth the gratitude and praise which the cessation of hostilities must have caused to spring in the heart of every Christian and lover of humanity.—What minister of the Prince of Peace has not urged upon his people the duty of devout thankfulness from the moment that the last gun was fired? For it is a glorious truth that Christ, His gospel, and His ministers are alike opposed to war, which in all its consequences is fraught with evil and evil only.

Mr. Chambers then offered up a prayer, in which he thanked God for the return of peace and freedom, that the writ of habeas corpus had been restored, so that men were no longer in danger of being dragged at the midnight hour from their homes and families. He ardently invoked the richest blessings of the Almighty upon the President of the United States, the Governor of each sovereign State, and the Judiciary of the nation, supreme and subordinate.

The sermon was based upon the text, St. Matt. 16th chap., 31 v.: "Can ye not discern the signs of the times," and was as follows:

No man ought to be an idle or inattentive spectator of passing events, or shut his eyes to the signs of the times. But it is a melancholy fact, that comparatively few of the great mass of men think for themselves, either politically or religiously, and hence they are the slaves or dupes of others who have the courage or the ambition to be leaders. It is known to the world at large, that no people on earth boast more of their civil and religious liberty than do the American people; but it is a sad truth that, in many cases, it is but the empty sound without any solid foundation, and that the many are led captive by the few—especially politically. The past four or five years have been among the most eventful of the world's history.

The great experiment of self-government has been stretched to its utmost tension. As a nation we have been upon the verge of ruin, and I confess that even now my mind is not satisfied that the ship of State is entirely off the lee-shore or safely moored. There is a wildness in the political heavens which to the attentive observer must appear portentous of evil in the future, and what makes it the more alarming is that the immense mass of our people are ignorant of their chartered rights.—How few of the teeming millions of this nation ever carefully read or studied the Constitution of the United States? Do you suppose that more than one in every thousand has ever done so? And yet this grand instrument is the book of the people—not by any means the exclusive property of the jurist, the lawyer or the politician, but, I repeat it, the book of the people, made for them and by them, and for their special benefit; and the man who fails to make it the rule of his life, as a citizen, is derelict of duty.

But let us now proceed to inquire into what is our present condition, and what our future prospects; and first of all, I shall view them as they stand related to the Bible standard of Christian purity and excellence. Let us go to the law and to the testimony. We read, Titus, 3d chap. 1-3 verses: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready for every good work—to speak evil of no man, to be no bawlers, but gentle—showing all meekness unto all men—for we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in envy, and malice, hateful and hating one another." I ask you whether this nation as a whole, nay, even that portion of it who profess and call themselves Christians, are living in the state of mind so beautifully described by the Apostle in the first two verses which I have read, or whether, alas, the condition to which he refers as being in the past with him is not in the present with us? Is it not an undeniable fact that, in many instances, even the ministers of religion have not the politeness of the publicans spoken of by our divine Master in St. Matt. 5th chapter, verses 46-47? Is that the spirit of gentleness, meekness and forbearance which the Apostle, enjoins in his letter to Titus characteristic of those who call the same Lord, Master, and who declare publicly by their own act and word that henceforth they will walk together according to His commandment? On the contrary, is not the spirit of intolerance and persecution rampant in the land? What does our Lord say, John, 12th chap., 35th verse, "By this shall all men know that ye are my disciples if ye have love one to another." Remember what St. Paul tells us, "Love worketh no ill to his neighbor—therefore love is the fulfilling of the law. By their fruits ye shall know them." Is it true that we, as a Christian Church, are carrying out the principles of the good Samaritan? We have, at this day, thrown out upon the world some four millions of human beings who never before had any care about the future, and what is being done to render them comfortable or provide them with the means of an honest, honorable self-support? I acknowledge there is any quantity of blarney oratory on this subject, but that unfortunately neither feeds, nor clothes, nor shelters the miserable and unhappy creatures whose present condition, if we may believe one-half even of what we are told in the public prints, is horrible in the extreme. We are told upon the best authority that they are dying by the hundreds—yes, by the thousands. The public journals of the day inform us that hospitals and almshouses are being prepared for them.—These are both new inventions so far as the negro is concerned, and never were needed for him before. And not only are we told that their physical condition is deplorable, almost beyond description, but that the hot breath of moral pestilence is sweeping over them like the sirocco of the desert. Moral disease, moral death is worse than any temporal calamity. To rescue them from human servitude, only to leave them to the bondage of Satan, is poor compensation.

Therefore, I hold it is the duty of those who took these people from their former condition and through whose agency they now occupy their present one to provide amply for them especially that portion of the American people whose ancestors were chiefly concerned in bringing them to these shores and whose children's children are now living on the princely fortunes made in the African slave trade. It is a well known fact that the principle

part of that trade was carried on by men of Massachusetts and Rhode Island. Why then do not the men who have filled our land with confusion and misery without delay import into those two States at least one million of those homeless destitute creatures in order that they may be cared for by those who ought to consider themselves their natural protectors under existing circumstances?

Another fearful sign of the times is the general demoralization which we find meeting us on every side. It may, indeed, be said that "iniquity abounds," and yet what indifference there is to the increase of crime. The press teems with murders, frauds, defalcations, robberies, Sabbath desecration, drunkenness, blasphemy, and general lawlessness. Some tell us that this is the necessary result of increase of population, but that cannot be. We have lost more men by the war than we have gained by emigration. No—it is in a great measure owing to the four years of blighting, desolating hostilities through which we have passed, in which all the evil passions of men, and I blush to say, of women, too, have been called into action and kept in constant play, and which have so completely gained the mastery over us as to refuse now to be allayed. This alarming demoralization runs through all grades of society. Who does not know that in our legislative halls we are largely represented by corrupt and venal men, and that it is an understood and accepted fact that in many cases it is but necessary to offer a bribe sufficiently large in order to have your point carried? The ballot box, of which we boast so much, is rotten to the core, and our independence, in which we appear to glory, is little more than a farce. It is a fact, as patent as the noonday sun, that free Americans can be, and are bought upon election days as readily as you can buy sheep in the market, and that the party which has the most money is the winning one. The tyrant too, who employs labor will compel his employees to vote in the way to suit himself, or discharge them from their places. And this employer calls himself a free American—a lover and promoter of civil and religious freedom! And the man who thus obeys his hehests are called freemen, and challenge the world to admire the liberty of thinking and acting for themselves, which the institutions of their country guarantee to them! Am I wrong in denouncing this so-called freedom as a farce when such things can be cited as facts? What significance, too, has the common expression which many of you have heard, "He can be approached." What does our Lord say, John, 12th chap., 35th verse, "And up for the highest bid? My hearers, if we do not awake to a full sense of our danger, we will be swept by this tide of avarice, of grasping cupidity, which is widening and deepening every day, into the maelstrom of irrecoverable ruin. And then, too, let us see what is the avarice, and what the character of the men who are selected to represent us in the law making, as well as in the executive departments. What is the first question? Not, "Is he a man of great moral worth—of spotless integrity and unflinching courage in the discharge of his duty—of the proper intellectual calibre or educational fitness?" Alas, it is only, "Is he available? Can we by any means, fair or foul, select him?" Hence it is that the various sorts and most illiterate of men are elected to fill places for which they have not one qualification, unless it be to receive pay for their votes. Look in upon your councils.

By whom are those seats filled? By your best citizens—your experienced and steadfast men—your most honorable and capable financiers—men whom every citizen would be proud to call our city fathers, not on account of their eminent qualifications and fitness for place? But alas, this is not the case. In many instances half-bredged and not half educated, young, and inexperienced men, who have nothing at stake and nothing to lose; but everything to gain, and who very rarely have the moral courage to resist the outside pressure brought to bear upon them, when for example a pet scheme or contract is before the people, and who can be approached—such I say, are the persons elected to fill offices of public trust among us. Then, again, look in upon the Congress of the United States of today and compare it, if you have sufficient temerity, with that of thirty years ago. Call up to your remembrance the mighty men, the intellectual giants who then composed that body—men of sterling worth, of unimpeachable integrity—men, the dash of whose pen would make thrones tremble and tyrants grow pale.—Webster, Clay, Bell,

Benton, Calhoun, McDuffie, Cass, Choate. And the lower House, too—what an assemblage there met the gaze. Lived there a man to those halcyon days of the republic who would have presumed to lobby a bill through in either of both Houses by the use of money? There are sitting before me now grey-headed men who know that the man who would have ventured such an attempt upon the integrity of one of the then representatives of the nation, would have been roughly and properly dealt with. I sadly fear the sun of those days has set to rise no more, unless we have an entire moral and political reformation.

Another alarming sign of the times is the growing spirit of insubordination, commencing in the family and running through society in all its ramifications. Behold the veriest boys and girls who through our thoughtless care. What boisterousness, what profanity, what obscenity! And yet these are the germs of our future as a nation.—Then, again, look at the frightfully growing disregard of law, both constitutional and statute. But, perhaps the most dangerous sign of the times which we are called on to observe, is the assumption of the military over the civil power. The knell of all former republics tolled out upon the morning of that sad, sad day, when the military triumphed over the civil authority. You have but to refresh your memories with the history of the past to understand this thoroughly. And there is nothing more true than that "history repeats itself." When that great privilege of which England and America boast as the brightest evidences of their civilization and christianity, the writ of habeas corpus, was assailed, and you were left at the mercy of anybody and everybody, it required but another cast of the dice to fix upon you a military despotism. Then your light would have gone out at noonday. Nicodemus asked with startling emphasis, when the chief Priests were clamorous for the blood of Jesus: "Doth our law judge any man before it hear him and know what he doeth?" So asks the habeas corpus, why arrest this man—why ruthlessly tear him from his wife and children? Doth our law judge any man before it hear him and know what he doeth? And in thunder tones it rolls out not a word and thus the great chart of the American citizen's liberty stands by his side as the military despot drags him away under the cover of midnight, and pleads like angles; trumpet-tongued, against the deep damnation of his talking off." Let us be fearlessly jealous of our rights. We are the sovereigns. We make the laws. It is we, the people of these United States, who make Presidents and Governors.—They are our servants appointed to serve us, and if they do not please us, we put them out and put others in their places. What other nation can, like ourselves, make use of the plural pronoun, We—the American people.—We the sovereign people. Thank God for this proud distinction!

Let us never lose sight of the fact that as the Union is made up of separate and independent States so also are the States made up of individual sovereigns, and just so long as each citizen maintains his individuality amenable only to the laws and Constitution, so long we are safe. The most alarming thought to the right thinking man in this matter is the fact that we are departing from our old landmarks. Would that I were able to impress upon all my countrymen the danger of such a course and especially the necessity of guarding against all fanatical and unconstitutional innovations. What can be more unnatural amalgamate discordant elements which God never intended should be united? We are a nation of white men. Our national compact was formed by and for white men. The constitution which assembled to form our Constitution was composed of white men and the chairman of that body was no less a person than George Washington the pure uncompromising patriot. Think you that he or any other of the wise and good men composing their assemblage; ever contemplated the idea that government they were using their best efforts to establish was to be anything but a government of white men? Thank God I have never seen the time when I could say "let the Union slide"—when I could pronounce the great chart of our nationality "a covenant with death and an agreement with hell," or declare the flag of our country to be a flaunting lie. Let us keep our government as it was originally intended by its founders. The moment you admit the negro to an equality of citizenship you make him eligible to any office within the gift of the people from the Presidency down otherwise he is not your political equal. All I ask is that the man who is so clamorous for negro equality should throw open the doors of his house and invite him to share his social enjoyments—permit him to take a seat on his crimson velvet sofa, to eat with his beautiful daughter and freely accord to him the right to demand her hand in marriage if he be so

inclined. Then and then only, will I believe in and respect his consistency. Until then I deny the propriety of his assuming as his own any such characteristics. No man is a better friend to the negro than I am. I would have him cared for protected and elevated in the scale of humanity as far as possible. But it must be in his proper place and position. If you have any real regard for him or for the comfort of the white man do not attempt this pernicious this fatal work of equalizing the races. My dear people you have long known that I entertained the most serious fears in regard to the final issue of this question which for many years has been agitating the minds of the two sections. It came at last and in such horrible shape as nothing but the lapse of time can banish from the memory of any who lived during that fearful period. Thank God it is over and now our duty is to endeavor by every means in our power to promote as far as in us lies the peace and happiness of the nation now once again united and above all, to ally that thirst for blood which I am forced to fear still lingers in the breast of many who bear the name of Christian.

Let us now consider what are your prospects for the future. I must confess that to my mind it bears a threatening aspect and that the whole political heavens are overlying with clouds surcharged with rain. What can ward off the impending doom. Can armies or navies? Can hatred or strife? Never! We must come back to the old landmarks as I have told you before. The pellets must cease their cry for blood and vengeance and preach the gospel of peace and good will. Every American citizen must be a man, and a white man too. Taking for the rule of his political life the Constitution as prepared and interpreted by its framers and having an intelligent perception of the rights guaranteed to him by it he should exercise those rights without fear or favor. And this brings to my mind an overflowing compliment made by an English paper to the former slaveholders of the South in which it said that inasmuch as the leading politicians of this country propose at once to confer upon every negro over 21 years of age the right of suffrage it is of course to be taken for granted that these negroes must have been well instructed by their masters in all questions of political ethics and consequently all that has been said and written as to the condition and ignorance and utter degradation in which they were kept to the moment of their emancipation goes for nothing.

No my friends—No such means as these will avail us if we wish to escape future destruction. The evil is too deep seated for mere patching up or temporizing to remedy it. We must strike at the root of it. We must as people be imbued with virtue intelligence and scriptural piety. Then and only then will we be safe. These alone are the bonds which can hold us together. Our destiny is in our own hands. The man who fills all official stations must be men of unblemished integrity. Those whom we appoint to make our laws must be of the highest order of intellect and morals. The crime on the judicial robes must be as pure as snowflake on its way to the earth. Every man who goes to the ballot box must go as a free man untrammelled by fear or bribe. Our noble manhood must be unshaken by passion, prejudice, or avarice. Let every man be fully persuaded in his own mind. St. Paul says, "Happy is that man that condemneth not himself in that thing which he alloweth," and David, the King of Israel, with his dying breath charged upon his Son Solomon, "I go the way of all the earth.—be thou strong therefore and show thyself afraid"—and Paul again exhorts all men thus "Watch ye stand again in the faith and quit you like men—be strong." He also declares, "When I was a child I spake as a child I understood as a child I thought as a child.—but when I became a man I put away childish things." Let us understand and apply to ourselves this glowing and eloquent admonition. As American citizens let us be men—strong in our political rectitude, and in every Christian grace and virtue.

My people I have done. I have endeavored to give you my simple yet firm convictions of what I believe to be the state and condition of the country, and of what the future will be. I beg you to believe that it has been done in all truth and honesty without any attempt or design at distortion or interference with the consciences of others. I am too willing to accord to others the right which I claim for myself.—that of thinking and acting for myself. But in my humble position as a minister of the Church of Christ I feel that a solemn duty rests upon me to warn those who are my special charge and care of the perils which surround them in this day and generation and to implore each and all to exert his individual influence to avert the consequences which must befall this nation in the event of no effort being made to roll back the tides of sin and ruin which are day by day rushing in upon us. Let each one lend his voice to swell the cry of "Peace on earth and good will to men." And when the last great day shall come when Gabriel with one foot on the land and one upon the sea, shall sound the trumpet which shall call the nations of the earth to judgement may you and I ming and yours be of that mighty host who shall take up their march around the throne of God having received from our Lord and Master the welcome, "Well done good and faithful servant. enter thou into the joy of thy Lord."