The Orangeburg News.

FIRST OUR HOMES; THEN OUR STATE; FINALLY THE NATION; THESE CONSTITUTE OUR COUNTRY.

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THE ORANGEBURG NEWS,

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SAMUEL DIBBLE, Editor.
V. S. DIBBLE, Associate Editor.
CHARLES H. HALL, Publisher.

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feb 28 —:o:— tf

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Attorneys and Solicitors.
Will Practice in Courts of the State, and also of the United States, especially in the Courts of BANKRUPTCY.
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Orangeburg District.
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POLICIES NON-FORFEITABLE,
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OFFICE AT ROBINSON & CO.,
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V. D. V. Jamison & Son.
Offer their Services as
AUCTIONEERS
to the citizens of Orangeburg District.
☞ Sales attended to in any part of the District.
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PROPERTY.
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JAMES RIVER INSURANCE COMPANY.
Chartered Capital $1,500,000.
Piedmont Real Estate Insurance COMPANY,
FOR LIFE ONLY.
Chartered Capital $1,000,000.
ALL SOUTHERN COMPANIES.
dec 26 1y

POETRY.

Pew Talk and Church Scandal.

That tall young fellow here to-day!
I wonder what his name!
His eyes are fixed on our pew—
Do look—it Sally Dame!
Who is that lady dressed in green?
It can't be Mrs. Leach
There's Mr. Jones with Deacon Giles!
I wonder if he'll preach.
Lend me your fan—it is so warm;
We both will sit at prayers—
Mourning becomes the widow Ames—
How Mary's bonnet flares.
Do look at Nancy Sloper's veil
It's full a breath two wide—
I wonder if Susanna Ayres
Appears to-day as bride.
Lord! what a Voice Jane Rice has got—
Oh! how that organ roars—
I'm glad we've left the singing seats—
How hard Miss Johnson snores!
What ugly shawls are those in front?
Did you observe Ann Wild?
Her new straw bonnet's trimmed with black!
I guess she's lost a child!
I'm half asleep—that Mr. Jones,
His sermon's are so long—
This afternoon we'll stay at home,
And practice that new song.

VARIOUS.

Spirit of the Radical Religious Press and Pulpit.

A MOST REMARKABLE LETTER.

CHICAGO, ILL., November 12, 1867.

To the Editor of the Knoxville Free Press:

"I have noticed lately several (editorial) allusions in your paper to what appears to be a matter of feeling among the people of East Tennessee in regard to Methodist Church property, and in years of the 5th instant, under the head of 'Loyal Church,' an article signed 'Lover of Peace,' on the same subject. From all I have seen and heard on this subject in the last three years, I conclude that all the supposed trouble in church property among East Tennesseans has grown out of the action of Bishop Simpson in church matters in that State; and supposing I am right in this, I beg leave to say a few words in defense of Bishop Simpson, on the basis of general principle. It is evident, to my mind, that the gulf which separates the Southern Methodist from the Northern Methodist, is much deeper and wider than many suppose. So great indeed that it were folly to attempt to bridge it, or for the two classes ever to meet. I of course, belong to the Northern methodist class, and feel and speak in their behalf, and, in doing so, I shall exercise that frankness and candor of expression on the Methodist affairs that Wendell Phillips is wont to do on political affairs."

"In the first place the Methodists, both North and South, need 'watering,' very much to bring them up to the true standard of courage and honesty, necessary to assert plainly their true characters. Religion and politics are, in fact, one and the same thing, and must be so considered (in all popular governments especially), in fact, religion and politics have always been considered one and the same in all nations. Ours was the first, and only experiment we know of to treat the two as distinct elements in civil government, and we are fully justified in asserting that the experiment has been a failure; or at least the experiment has had the same conflict that has always before resulted from opposing ideas."

All government is based on the religious character of those who form it and carry it on; and when there becomes a conflict of views in its administration it arises of necessity from religious differences. It is the 'religious mind' which makes and executes the laws, and shapes in every feature the legislation of a government. This is a fact which needs no arguments to prove it; because the opposite of the assertion cannot be found to exist in any nation on earth. The United States forms no exception though in our system we attempted it for eighty years. Still the religious power of the human mind would at last prevail over all the other elements of the government. Now, the stronger prevailed and took possession of all the property and appliances appertaining to the organization of the weaker. The word Methodist, it is true is applied to the two classes of people North and South, yet their religious is no more alike than either one is like that of the Hindoo. Bishop Simpson represented the Northern masses in taking possession of property, fairly won by conquest, in support and defense of Northern religion, as opposed to Southern religion, in the United States, and in which Northern religion nearly all other small denominations in the North agree and sympathize, and have an interest therefore in the property acquired.

The Methodists of the North constitute the great directing power of religion in America; all the other denominations called Protestant though differing in form, in ritual and other minor points, yet follow in substance the religious course marked out by the great ruling power, the Northern Methodists. You may as well say that an army has no right to the arms and supplies which it wins on the hard-fought field of battle as to say that the Northern Methodist Church has no right to every church, school house, and every acre of land formerly held by the Southern Methodists. Not only so, but it is just as wrong and pernicious for Northern Methodists to permit Southern Methodists to meet and worship at all, as it would be to permit Lee or Johnson to call together and drill their disbanded men under arms.

"Methodism in the South was conquered and subjugated, and henceforth has no claims on anything used or belonging to its former self. Even their Bibles, books, and printing establishments become the property of the victors, and ought to be used. Did Spain allow Mexico to continue its religious exercises after Cortez conquered it? Certainly not. Neither did any nation or people ever concede such a privilege to the one they had to subjugate. No more then ought the North concede such to the South. But you may say that the Southern Methodists and the Northern Methodists are one and the same in religion. This (as I have before said) is not the case, and this will appear very clear from the very correct definition of the word.

"Webster has, perhaps, done more harm in his elaborate comments on the meaning of the word religion than any other author or writer. But Webster even borrowed more than he originated or even learned."

"Religion, then, is simply one's conviction of duty to him or herself, his fellows and his Creator. It has nothing to do with rewards and punishments in some other world, but belongs entirely to one's sojourn of this earth. It must be evident therefore that the man who can believe that his owning and selling, and buying, working and not educating a human being is quite different from the belief of another man who believes in his heart that his duty is not to own, buy or sell, nor to work without educating his fellows. Also it is obvious that the system or theology, which is reconcilable with the first, cannot form any part of the religion of the second. Now, the Book, called the Bible, is often quoted in support of either side of the question; and it is true it does give evidence on both sides, just as one's heart incline; but one man forgets that 'progressive mind' is in fact the life of any religion, while the dead, inert *letter killeth!* The Bible of the Southern people we of the North want nothing to do with. We have our own views and sentiments, which with us are the Creator's views and desires as to us, and being the stronger we announce our claim, by God's laws, to all those men and things which come in our way. We, therefore, claim to own in fee simple, every person and thing in all the conquered South in anywise appertaining to the Southern people, whether white or black. The blacks belong to us just as well as the whites; and if it were our religion to buy, sell and work them as slaves then it would be done unless a stronger religion should interfere to prevent us."

"We therefore hold that the Southern people (not only Methodists, but all) have no religion and ought not to be allowed to assemble either in former churches or elsewhere, and we have no doubt the time is not far distant when such prohibition will be fully carried out, and that too by our religion growing up among you.

"The period is very brief when any man much less an editor, can be permitted to assert that Northern Methodist 'steal property &c.' that 'belongs to Southern Methodists.' The fact is, all the Southern people have fallen so far behind the progress of the age in everything—not only in religion—that they are really ignorant of the plainest truths as well in the religion of the present age, as in the discoveries in science, and their daily application to the various arts of life. Religion being the essential element of all political progess, it must of necessity partake of all the modifications which the progressive and educated minds discover to be in accordance with the clearest lights of the present age. 'Orthodox, and 'Heterodox' are no longer arrayed against each other. Orthodox does not, at the present day, among the truly educated, presume to denounce as heretical or heterodox, those who differ with the former on religion or politics. Three persons in one God, is no more nor less than a figure of illustration; so, a 'never-ending hell,' taught for hundreds of years by all Protestants, is not for a moment believed by the educated of the present day. It is true many ignorant people of the Methodist as well as some other religions, really do believe in endless torment for the soul after death, but it is the work of every well thinking mind to be employed in removing such horrible notions. Doubtless, the old English translations of the Bible had much to do with creating this horrid, sad and dreadful notion. But even the Roman Catholics have always discarded it and substituted a temporary punishment (a purgatory) from which a liberal payment of money will release the victim.—But the whole masses of the South are steeped in the grossest and darkest ignorance and worse than heathen superstition. The whole religion of the Southern people may be classed as one and the same, and that of the worst possible tendencies. Nor is there much sign for hope in the future. Better indeed if every house and school-house in all the Southern States were burned to the ground and every native born there forever prohibited from teaching or preaching as you call it. In this event teachers from the North would alone give lent to the rising generation there, and in less than a century there would be a religion worth the name.

"Returning to Bishop Simpson, we who know him are of the opinion that his only fault in dealing with you people South has been in recognizing any of you at all as deserving to be classed as a religious body. So far from considering a Southern Methodist as existing in the South, the proper way would be to disregard, all classes there alike (because all are alike any way at heart.)

"The only difference being the price we have to pay for a very poor effort on the part of some to appear Northern in sentiment—even Wm. G. Brownlow, who, of late years (since 1861) has professed to be Northern in religion, yet we who knew him, best while he stumped the Western States in 1862 and '63, are at a loss to measure his reliability.

"Now, I have spoken plainly and candidly, just what all Northern Methodists feel and believe but very few of them have the courage to come out and speak their true sentiments. Likewise the other minor denominations of the North is bound to rule this continent, and those who stand in the way (as you all do in the South must get out of the way. Religion to be such is progressive. It is no longer a dull humdrum, dry reading of the Bible, and that after a peculiar interpretation of past centuries. Modern science and better enlightenment of the human mind have discovered new sources of light and a far wider field for the application of Bibical truths. The Bible, like institutions, must be subjected to the test of experiment, and if found inapplicable it must be so studied as to reveal the meaning and interpretations more in harmony with man's progress. We have only recently begun to discover the true power and application of the Federal Constitution. So, likewise are we just begining to see and comprehend that the Bible is in fact the best constitution any State or nation can have when applied to every day life among men in political body. We propose to make a proper application of our Bible to all the Southern States and people.

"A subjugated people have no more right to apply their own peculiar moral ideas than they have to use their physical implements of war. Conquered in all, and hence, for the present (and some decades to come,) you people ought to be like children, 'seen but not heard,' in all religious matters, which, as I before said, are really also political.

"Respectfully,
S. F. WALDRO."

[From Moore's Rural New-Yorker].

"All Alone Now."

The words fell upon my ear the other day from the lips of a wanderer—one whose home and dear ones live only in the memory of far-off childhood days. And then as I listened I seemed to hear the mournful echo coming from oh! *so many* hearts that throng earth's crowded highways, and I asked myself why is the world so cold and selfish—why does it brush so rudely past these homeless, friendless ones? They need so much kindness, so much love. There are many who err, perhaps; but, dear reader, what if you and I had been drifted out from home-love and influence as early as they, alone upon the sea of life, a prey to the world's cruelty and vice? Perhaps no mother ever taught their infant hearts to pray, or told them who would keep them from sin and make them pure. Blame the world, not them; they have enough to bear. If you and I had it thus, perchance young and all untried, we would have drifted away with the current too.

Hearts, though spotted with the world's impurity, cannot be altogether bad. Hidden away under all the rubbish sin, there will ever live some blessed gleam of feeling, pure and warm—some little germ of the better life those hearts might lead. Nourish it, ye loving ones, with your tender words, with earnest prayers. "Inasmuch as ye have done it unto the *least* of these, ye have done it unto me."

GRACE G. SLOUGH.

Beast Butler takes the lead almost entirely with the impeachment managers and is their emergency man. The practice is very sharp, and precisely after the manner of the police courts, except that the thrusts are more keen.

[From the Nashville Gazette.]

The Kuklux get Indignant and Tells us a few Things.

While sitting in our counting room late Wednesday night, the following document floated in upon the air mysteriously, and dropped to the floor with a rustle. Instinctively guessing its nature, we rushed to the door in the hope of detecting its bearer. But looking up and down the street, human nor demon, ghost nor Kuklux was visible:

NO. 37.

DEN OF SKULLS IN SERPENT BEND,
FIERY MOON, DAY OF NONE.

To Whom it may Concern:

In your issue of yesterday we noticed a statement from the Cincinnati *Gazette* that the Kuklux have died out—that Thomas has frightened us with his 'forked talk.' For the benefit of that Alaric and the rest of nigger kind, we say the Kuklux Klan is not laid yet; and is not likely to be until our wrongs done in the flesh are avenged. *Bayonets* cannot exercise us, so long as *God* permits us to roam the green earth,

With myriad steeds both fleet and ready,
And myriad souls both strong and steady.

The good do not fear us. We harm none that have not harmed us. If the wicked start the ball, they will not be able to stay it. They cannot say "thus far shall you go, and no farther." That rests with God, and with us his instruments.

Who are we? What are we? Intelligences, from the world of mind. More—the hidden treasures of the earth are ours. With lead, nor steel, nor gold can we be conquered; for more of these have we than the wicked. Our voice shall be heard, our power shall be felt. So long as the stars shine in heaven we are a band of brothers. Mortal flesh may not stand against us.

A § of * s obey me on the ‖ of the moon. It is bloody! The hour is late! † s be near!

O. A. P. G. C. } K. K. K.
P. B. M. G. S. }

Items.

The Masons of Columbia, on Tuesday, dedicated a new and handsome hall which has just been completed. The lower floor is occupied by the Independent Engine Company.

The Viceroy of Egypt marries a new wife every year, without getting divorced from the old ones. His admirers think him a modern Solomon.

Brownlow has pardoned out a rascal just sent to prison for attempting a rape upon his mother-in-law, and commissioned him captain of a company of negroes in his loyal militia.

Weston, the pedestrian, has accomplished the task of walking one hundred and three miles in twenty-three hours and fifty-eight minutes, inside of the allotted time, part of it in a heavy snow-storm, with muddy roads, from Erie to Buffalo.

Bu exchange wisely says: "when you find a man writing his advertisement and sticking it up at the post-office or in hotels, or street posts, or on shade trees, instead of publishing it in his town paper, look out for him—the very act shows that he is too close-fisted to deal with to advantage."

An old bachelor in New York offered a young lady a pony for a kiss. She gave him a kiss—he refused her the pony; she sued him, he pleaded "no consideration." The court decided that a kiss was a legal consideration and made him pony up.

The blacks had a mass meeting in Macon on Tuesday, and the banner displayed in the procession had on it, "Every man that don't vote the Radical ticket, this is the way we want to do him; hang him by the neck."—There was no collision.

A manufacturer in New York city is filling an order for two hundred thousand thimbles at eighteen cents per dozen, for the managers of a popular gift enterprize. "No blanks! Every ticket entitles the holder to a present."

Recent developments lead to the belief that the Fenians in Ireland, England and Scotland are tampering with the regular soldiers. There is evidence of alarming disaffection in some Irish regiments.

The House committee on coins and coinage have agreed to report a bill to provide for more uniformity in coinage of two, three and five cent pieces, to be composed of nickel and copper, the two cent pieces to be of a particular size described in the bill, the three cent pieces to be of a size larger, and the five cent coin to be larger than the three cent, thus regulating the size proportionately to the value of the different coins.

A DISPATCH from Washington states that information had reached that city that Colonel H. St. Leger Grenfel, well known in the South as a gallant cavalry officer in the rebel war, has escaped from his prison in Fort Jefferson, Dry Tortugas, and had left in company with some soldiers, for parts unknown. He was tried by a military commission and sentenced to imprisonment for life on a charge of conspiring with others to burn the Cities of Chicago and Buffalo, and effect the release of the prisoners confined at Camp Douglas, Chicago.

That immaculate patriot, Brownlow, proclaims that the Democrats of Tennessee shall not hold a State Convention. He threatens, in case they attempt to hold one, to disperse it with his militia bayonets. It is to be hoped that the Democrats of the gallant Volunteer State are made of stuff that cannot be intimidated; and, if the infamous tyrant attempts to carry out his threats, some strong arm should unite him to the dead. The killing of such a devil while in the midst of his devilment would be a praiseworthy act, and deserving of the loudest and heartiest applause.—*Mem. Democrat.*

A Dangerous Counterfeit Five Dollar National Bank Bill is said to be in extensive circulation. The bills are well executed—the "Landing of Columbus," on the back, particularly. The principal point of difference between the genuine and the counterfeit the "E" in the sentence "This note is a," etc., at the head of the bill, covers the "ni" in the United States, while in the genuine it comes over the upper left corner. By this difference the counterfeit can be easily detected.

Domestic Recipes.

PLAIN CAKE.—Two cups of sugar, one of butter, one of milk, half teaspoonful of saleratus, two eggs, four cups of flour.

MOUNTAIN CAKE.—Two coffee cups of white sugar, one teacup of butter, one of milk, four of flour before sifting two teaspoons of cream-tartar, one of soda, six eggs, grated rind and juice of one lemon put in the last thing.

CORN BREAD.—One quart of milk, four eggs, two tablespoons of sugar, one teaspoon of soda, mix with meal as thick as sponge cake.

CREAM TARTAR CAKE.—One cup of sugar, two of flour, one of sweet milk, one egg, one tablespoonful of butter, two teaspoons of cream tartar, one of soda.

TRAVELING BISCUIT.—Two pounds of flour, one quarter of a pound of lard, a teaspoon of saleratus, milk sufficient to roll out; knead till perfectly light.

TO MAKE LEY HOMINY.—Select good sound flint corn, shell it, taking care to pick out the flinty grains, and put it into a pot; pour on strong ley, sufficient to cover it; set it on the fire and let it scald until the husk or bran is loosened, (try it occasionally by pressing it between the thumb and finger.) Frequent stirring will aid largely in removing the husks. When scalded enough, dip it out into a tub of clean water, stir it around, pour it off and put in fresh, as often as is necessary to thoroughly cleanse it from the ley, in the meantime rubbing through the hands. Let it soak overnight, and boil in

"I wish I could prevail on neighbor Ringer to keep the Sabbath," said good old Mr. Jones. "I'll tell you how to do it!" exclaimed young Smith. "Get somebody to send it to him and I'll be bound if he don't keep it. He never was known to return any thing he borrowed.

"Vat's de matter? Vat's de matter?" exclaimed an old Dutchman, as he tucked up his apron and ran out of his shop to know the meaning of a crowd in his neighborhood. Vat's de matter?

"There is a man killed," said a bystander.

"Ole, ish dat all?" said our friend, in disappointment—"ish dat all? Shust a man kill? I thought it vast a fight."

A good story is told of Prof. Adams, of Amherst. He was very dry and witty, and the following is too good to pass by.

A student was called upon to describe the peculiar characteristics of the shark. He was a fluent speaker, and answered at some length.

"Incorrect," said the professor.

Unwilling to acknowledge his ignorance, the student tried again.

"Incorrect.

"Well to tell the truth, Professor, I—I don't know anything about it.

"Correct."

Tommy, my son, what are you going to do with that club?

Send it to the editor of course.

But what are you going to send it to the editor for?

Because he says if any body will send him a club he will send them a paper.

The mother came pretty near fainting, but retained consciousness enough to ask:

But Tommy dear, what do you suppose he wants with a club?

Well, I don't know, replied the hopeful urchin, unless it is to knock down subscribers as don't pay for their paper.