

# The Camden Journal.

VOLUME XXVI.

CAMDEN, S. C., THURSDAY MORNING, OCTOBER 17, 1867.

NUMBER 14.

PUBLISHED WEEKLY BY  
THOMAS W. PEGUES.

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#### LETTER TO GOVERNOR ORR.

WINNSBORO, S. C.,  
September 27, 1867.

To His Excellency Governor James L. Orr.

Sir: You have addressed an official letter to Gen. Sickles, in which you thank him for his administration while ruler of this State. This you do on behalf of those you "represent." My astonishment at your course is only exceeded by my mortification in finding my State so misrepresented by you in your official capacity.

I would call your attention to the following public acts of Gen. Sickles, and ask whether you consider the author of them worthy of commendation:

Before the Act of July created General Sickles military despot of the Carolinas, he on his own authority, enacted:

1. That negroes should sit on Juries.
2. That negroes should ride in first class cars, and steamboat staterooms.
3. That negroes should vote at all elections.
4. That negroes should be eligible to all offices in the State, including that which you now hold.
5. That no elections should be held except with his imperial permission.

He also committed the following acts:

1. He degraded both the United States flag and the Charleston firemen, by forcing the latter against their uniform practice before the war, to display and salute the former at a purely civic procession.
2. He refused to obey the habeas corpus writ of the U. States Court, a process so sacred to all Englishmen and Americans.
3. He caused Capt. McNelly to be tried by a Military Commission, (although the United States Supreme Court had solemnly declared Military Commissions illegal in time of peace,) and fined him heavily for not allowing a negro to crowd herself with the ladies on his boat.
4. He tried two youths of Columbia for assaulting two mischief-makers from the North, by Military Commission, and sentenced them to confinement at hard labor in a fort in another State, where, I understand, they are doing police duty and cooking for negro troops.
5. He removed an honest magistrate in Columbia, for not over-doing his duty in the above case; and replaced him and degraded the office by appointing an ignorant negro.
6. He interfered with our laws generally; and concerning rent, licenses, and the administration of justice—thereby almost destroying all credit.
7. He disfranchised naturalized citizens without any authority from Acts of Congress.
8. He disfranchised military officers against the literal provision of the July act as interpreted by itself.
9. He slandered one of the purest Equity Judges of the State, and several of our most respectable and honorable lawyers.

Much eulogy has been lavished by you on Gen. Sickles for Order No. 10. Whatever might have been the temporary relief afforded to debtors by this extraordinary order, all lovers of constitutional liberty have it forced upon their reflection, that laws similar have uniformly been pronounced by the Supreme Court of the United States to be unconstitutional; and that a law passed by our Legislature, which by no means interfered with the obligation of contracts to the extent of Order No. 10, was declared by the highest court in the State, by ten judges against one, to be violative of the Constitution of the United States. Also, that the Attorney-General of the United States in an argument that has not been, and can not be, answered, has declared the issuing of this order to be

a despotic stretch of unauthorized power. Finally, while temporary relief has been afforded to debtors, we have the fact forced upon us, that a large class of creditors, among whom are numbered many now destitute widows and orphans, have been great sufferers thereby.

In this connection, I would ask if you do not know that the application of Order No. 10, to the Federal Courts, was an after-thought on the part of General Sickles; and that he did allow the process of this court to be freely executed in this State, until it occurred to him that this court might, on proper case made, declare the July Act unconstitutional, and thus destroy his super-Czaric power?

I am constrained to characterize your letter as your second bid for radical favor. Your speech in Charleston, when you ungratefully aspersed the Democratic party, which gave you prominence, was your first bid. Your letter has furnished the radical party with a pretext for the prosecution of its nefarious designs for the oppression of the South, that has been seized upon with avidity by its partizan journals. "While thus opening the way for your admission into the folds of the Black Republican party, you might at least have spared us the unwarranted calumny of stating, that but for the "wisdom, moderation and forbearance" of Gen. Sickles, "a considerable number of troops would have been necessary to preserve public records, and insure the safety of sheriffs, &c." You will know how law-abiding are the citizens of the State thus maligned by you, and that the only riotous demonstrations made since the war have been by negroes at places where United States troops were in force.

In conclusion, I must say that your letter represents the sentiments of only a small class of debtors, who prefer their individual well being to the preservation of the liberty of their country; and that all true South Carolinians feel that Gen. Sickles, while with us, whatever may have been his personal relations to you, not only crushed out the substance of liberty, but likewise destroyed its forms. Yours respectfully,

T. W. WOODWARD.

#### MASONIC BENEFITS.

We are constrained to draw the attention of our cotemporaries and masonic orators to the growing tendency of publishing to the world details of masonic benefits. We scarcely pick up a Masonic paper or address, that we do not notice some mention about how some mason got out of trouble, saved his property, or accomplished some other thing through masonic recognition. We assert before the world and Masonry, that this is wrong—wrong for two reasons: First, it is an unmonastic announcement of matters that do not belong to the world; and, secondly, the publication of these things can only be recognized as the military flag at a recruiting station. It is the brazen and injudicious publication of masonic benefits that have drawn within our Lodges the thousands of mercenary creatures who rushed to our doors for no other object in the world than to learn the signs and words, whereby they could reap some of the harvest of benefits so imprudently announced by masonic papers and lecturers. It is this class of publications that sells about nine-tenths of the masonic jewelry with which every mere neophyte is covered; it is this which caused about 999 members out of every 1,000 masonic soldiers, who were hustled through the lodge tents and lodge rooms during the war; in short, it is just this sort of advertising which has nearly swamped the masonic bark by being overrun with a set of beneficiary pirates, who are ready to board any craft worth plundering.

What right has the world to know that masonic signs and words are of any use to any body? The more we look at this question, the more we are compelled to acknowledge that Masonry has been more injudiciously advertised, and more prostituted to mere mercenary purposes, during the past six years than it was in the preceding six hundred years. Of course, we mean legitimate and pure Freemasonry, for the outside French rites, invented by Ramsey, Morin & Co., have never been anything else but food for peddlers, and we do not, therefore, pretend to interfere with their regular business of auctioning degrees; but, in the name of Ancient

Craft Masonry, we protest against the detailing of masonic signs, etc.—These publications are of no benefit or information to the Craft, for a Mason, who has not, and cannot learn, all his benefit in the Lodge, will never have sense enough to learn it outside. We do not want any recruits for the sake of the "bounty." Every man who applies at our door should come there to help their fellow creatures, and to improve themselves in the practice of morality and virtue. Let us, then, unite and correct this growing evil, for evil it is. We appeal to our cotemporaries and our brethren everywhere to limit the bounds of publication. Let us cultivate the virtue of prudence, and for the sake of masonic stability, let us frown down every resemblance of appealing for candidates—let them come unbiassed by friends or mercenary motives.

#### National Freemason.

STICK TO A BUSINESS.—Fortune, success, fame, position, are never gained but by piously, determinedly, bravely sticking, growing, living to a thing, till it is fairly accomplished. In short, you must carry a thing, through, if you want to be anything or anybody. No matter if it costs you the pleasure, the society, the thousand pearly gratifications of life. No matter for these, stick to the thing and carry it through. Believe that you were made for the matter, and that no one else can do it.—Put forth your whole energy; stir, wake, electrify yourself, and go forth to the task. Only once learn to carry a thing through in all its completeness and proportions, and you will become a hero. You will think better of yourself—others will think better of you. The world admires the stern, determined doer. It sees in him its best sight, its brightest object. Drive right along in whatever you undertake; believe yourself sufficient for the task, and you will be successful, never fear.

COTTON IN EGYPT.—The production of cotton in Egypt was greatly increased during the war in this country; but the general agricultural prospects of the country have deteriorated. So great has been the change in some parts of the east, that Egypt, that was formerly a food exporting country, is now compelled to import largely of provisions, and in some districts, positive famine has prevailed, in consequence of the substitution of cotton for grain crops; and in India, also, it has been alleged that one of the elements increasing the late disastrous famine in that country was the planting of cotton in place of provisions. In alluding to this matter, the Charleston News remarks: "We are disposed to believe that the most telling competition from these competitors will be experienced when the present growing crop of the South gets into the market, and we have full confidence that with the proper exercise of the skill and energy which our planters generally possess, they will in a few seasons become, as they were before the war, masters among the cotton producing powers of the earth."

HOW TO CURE CALUMNY.—"If any one speaks ill of thee," said Epicurus, "consider whether he hath truth on his side; and if so, reform thyself, that his censures may not affect thee." When Anaximander was told that the very boys laughed at his singing he said, "Ah, then I must learn to sing better." Plato, being told that he had many enemies who spoke ill of him, said, "It is no matter; I shall live so that no one will believe them." Hearing at another time that an intimate friend of his spoke detractingly of him, he said, "I am sure he would not do it if he had not some reason for it." This is the surest as well as the noblest way of drawing the sting out of a reproach, and the true method of preparing a man for that great and only relief against the pains of calumny.

FRIENDSHIP.—Life is to be fortified by many friendships. To love and to be loved is the greatest happiness of existence. If I lived under the burning sun of the equator it would be pleasure to me to think that there were human beings on the other side of the world who regarded and respected me; I could not and would not live if I were alone upon the earth and cut off from the remembrance of my fellow-creatures. It is not that a man has occasion to

fall back upon the kindness of his friends. Perhaps he may never experience the necessity of doing so; but we are governed by our imaginations, they stand there as a bulwark against all the evils of life. Friendship should be formed with persons of all ages and conditions, and with both sexes. I have a friend who is a bookseller, to whom I have been very civil, and who would do anything to serve me; and I have two or three small friendships among persons in humbler walks of life. I verily believe, do me some kindness according to their means. I am for a frank explanation with friends in cases of affronts. They sometimes save a perishing friendship, and even place it on firmer basis than at first; but secret discontent must always end badly.—Sidney Smith.

HOW A MAN LOOKS WHILE BEING SHAVED.—If there is one position where a man looks more inferior than in another it is in the hands of the barber. Look at him—his feet on a level with his head his coat and hair appendages of dignity hanging on a peg, towels and soap, his face covered with lather, and the tonsorial knight holding a controlling steel at his throat. His eyes and moustache are alike in the hands of his benefactor. Occasionally, perhaps the thought flashes across his mind, as he feels the sharp scraping of the razor, and he casts abroad upon the spectator a look of imploring helplessness but the by-standers are not thinking of his thoughts, and with a sigh he consoles himself with the idea that he is in the hands of a professional, and if his life is at stake, so, also, is the barber's reputation. You can go into any shop in our city, where there are a dozen subjects, bibs on, being operated on by as many barbers, and you care no more for their presence than you would for so many blocks of wood. Their faces are all covered with white froth, and they cannot make a reply to any opinions however absurd, which you may express. The demonstrations are, to say the least, inconvenient, and there they sit, undergoing a species of martyrdom, waiting anxiously until they shall hear the magic word "next" and the new arrivals take their places. The man whose credit is good for thousands on Change and the proprietor of a pea-nut stand occupy adjoining seats, and are equal before the barber's law. The heavy bearded merchant and the clerk with his sickly moustache, have congenial signs and experience a like sense of relief when the terrible operation has been performed, and a glance at the mirror reveals a smooth face. Place a Prince in a common chair in a common shop in the hands of a common barber, who is shaving him with a common razor, and he is the commonest kind of commoner.

WE CANNOT GO BACK.—It is a solima thought that we cannot go back, but we can only go forward. We cannot recall the past. What has been done has been done forever.—It is recorded in the book of God's remembrance as an accomplished fact, and is more enduring than if notched in the everlasting rocks. "I wish I had never been born," said David Brainard to his mother, when he was an impenitent lad, wrought upon by the Holy Spirit. "I wish I had never been born!" "You are only born, David," was the mother's calm reply; which reply only sent the arrow of conviction yet deeper into his soul. "You are born;" it is now too late to help it; you must live, and live eternally; the only question is, where you will live, whether with Jesus in heaven or with the lost spirits in perdition! Yes, reader, we cannot go back.—Having set our feet down upon existence, there is no arresting our progress. We must move onwards either up or down. Which shall it be?—Shall we mount up and rejoice in light and glory, or sink and wail in the blackness of darkness?

OF FORGIVENESS.—The most plain and natural sentiments of equity concur with divine authority, to enforce the duty of forgiveness. Let him who has never in his life done wrong, be allowed the privilege of remaining inexorable; but let such as are conscious of frailties and crimes, consider forgiveness as a debt which they owe to others. Common failings are the strongest

lessons of mutual forbearance. Were this virtue unknown among men, order and comfort, peace and repose, would be strangers to human life.—Injuries retaliated according to the exorbitant measures which passion prescribes, would excite resentment in return.

The injured person would become the injurer; and thus wrongs, retaliations, and fresh injuries, would circulate in endless succession, till the world was rendered a field of blood.

Of all the passions which invade the human breast, revenge is the most direful. When allowed to reign with full dominion, it is more than sufficient to poison the few pleasures which remain to man in his present state.

How much soever a person may suffer from injustice, he is always in hazard of suffering more from the persecution of revenge. The violence of an enemy cannot inflict what is equal to the torment he creates to himself, by means of the fierce and desperate passions which he allows to reign in his soul.

Those evil spirits which inhabit the regions of misery are represented as delighting in revenge and cruelty; but all that is great and good in the universe, is on the side of clemency and mercy.

The Almighty Ruler of the world, though forever offended by the unrighteous, and insulted by the impiety of men, is "long-suffering and slow to anger." His Son, when he appeared in our nature, exhibited both in his life and death, the most illustrious example of forgiveness which the world ever beheld.

If we look into the history of mankind, we shall find that, in every age, they who have been respected as worthy, or admired as great, have been distinguished for this virtue. Revenge dwells in little minds.

A noble and magnanimous spirit is always superior to it; it suffers not from the injuries of men those severe shocks which others feel; collected within itself, it stands unmoved by their impotent assaults, and with generous piety, rather than with anger, looks down on their unworthy conduct. It has been truly said, that the greatest man on earth can no sooner commit an injury, than a good man can make himself greater, by forgiving it.

THE MUSQUITO.—It is unscientific to say that musquitos bite, for they have no teeth, and have no need of teeth to seize upon and prepare their food, for they are dainty, and take food only in liquid form—spoon victuals—they are a chivalric race, and attack their enemies with a sort of sword or lance. No doubt they consider biting and gouging quite vulgar. The lance of a musquito is a very beautiful and perfect piece of work. It is smoother than burnished steel, and its point is so fine and perfect that the most powerful microscope does not discover a flaw in it. As a most delicate cambric needle is to the crowbar, so is a musquito's lance to the best Damascus blade.—The lance is worn in a scabbard or sheath. The scabbard is a suction pipe through which the musquito takes its food.

The musquito is the most musical of all animals. There is no bird that sings so much. He never tires of his simple song. How happy must he be, cheerily singing far into the night. What a volume of melody from so slight a creature. If a man had a voice so loud proportionate to his weight, he might hold a conversation across the Atlantic, and there would be no need of the telegraph.

#### Exchange.

DECLINE IN THE SERVICE OF JUGGERNAUT.—The Calcutta correspondent of the London Times, writing July 18th, says that the great car festival of Juggernaut at Poooree no longer draws together such fearful crowds of devotees as it did formerly. He says:

"Take the Juggernaut Poojab at Serampore, which is second in population to that of Poooree. In 1864 you recorded how one of the cars ran over six worshippers, killing four.—This year the crowds were much less than usual, and consisted chiefly of women and children. One of the two cars not dragged at first, because the people would not assist in an act generally considered as giving salvation, until the priest raised a sum of money to hire men to do the work. The car was daagged a little distance

after heavy expenditure. It is a ponderous erection on ten pair of wheels, each made of one enormous piece of wood. The painted block which does duty for Juggernaut is a tower on the top, and the other turrets are filled with priests, who clang symbols, strike bells, beat drums, blow conch-shells and infuriate, or amuse the people with obscene exhortations in a truly devilish fashion. And all of this in the midst of a fair on the main road to Calcutta, at the entrance to the Christian village, founded by Carey, Marshman and Ward, from which native Evangelists go forth preaching to the crowds.

THE QUESTION ANSWERED.—Somebody—a woman of course—inquires why, when Eve was manufactured from the spare rib, a servant was not made at the same time to wait on her? Somebody else—a woman, we imagine—replies in the following strain:

Because Adam never came whining to Eve with a ragged stocking to be darned, collar to be sewed on, or a glove to mend "right away, quick now." Because he never read the newspapers until the sun got down behind the palm trees, and then, stretching himself out, yawned out, "ain't supper most ready my dear?" No he. He made the fire, and hung the kettle over it himself, we'll venture; and pulled the potatoes, peeled the potatoes, and did everything else he ought to. He milked the cows, fed the chickens, and looked after the chickens himself.

He never brought home but a dozen fried chickens when Eve hadn't any fresh pomatoes, and the Mango season was over. He never stayed out till 11 o'clock to a ward meeting, hurraing for out-and-out candidates, and then sold because poor Eve was sitting up and crying inside the gates. He never played billiards, rolled tempus and drove fast horses, nor choked poor Eve with tobacco smoke. He never loafed around corner groceries while Eve was rocking little Cain's cradle at home. In short, he did not think she was especially created for the purpose of waiting on him, and was not under the impression that it disgraced a man to lighten a woman's cares a little. That's the reason that Eve did not need a hired girl; and with it was the reason that her fair descendants did.

OPENING OF THE TENNESSEE LEGISLATURE.—The Nashville Gazette, of the 8th says:

The General Assembly of Tennessee met yesterday morning. On entering the Capitol, a military band, stationed opposite the Governor's room struck up "Hail Columbia," and made so much noise that we beat a hasty retreat to the hall, where we found a large number of members and office-hunters—the former congratulating each other on their good looks and good health, and the latter pressing their claims, or those of their friends, with a pertinacity truly commendable. The Hall of Representatives was decorated with banners and flags of Tennessee regiments borne during the war for the preservation of the Union and the destruction of civil liberty. Eight flags adorned the portrait of Brownlow, while thirty or forty were fastened to the bar, and the desks of members. The portrait of Andy Johnson has been removed. The Speaker's desk was ornamented with the banners of the Governor's Guards and others. The galleries contained about fifty negroes and four military men, representatives of the present sovereigns of Tennessee. The crowd of "citizens" being small, the band was placed on the balcony to draw a crowd to the show. This had the effect of increasing the negroes.

How to get rich—stick to your business. There is a man in New York city who has a chicken stall at one of the markets. He is now reported to be worth \$2,000,000. He lives in a large brown stone palace on Brooklyn Heights, the furniture for which cost \$120,000. He attends to the sale of his own chickens, never taking breakfast at home, but coming over to the market every morning between the hours of four and five o'clock. He can be seen every day, standing behind a marble counter, with a white apron on. In the afternoon, he drives out, with his wife and family, or a few friends, in an elegant carriage.

Why is a printer like a tattling woman? Because he spreads the news.