

**Washington News.**

APRIL 26.—Mr. Peabody received the Queen's portrait direct, instead of through the British Minister.  
The Odd Fellows' celebration was brilliant. The Supreme Court was crowded to hear the injunction arguments.  
The Supreme bench was full. Many distinguished lawyers were present. Stanberry opened, promising to treat the case in its legal aspect. Political questions dividing the country were not to be discussed here, but for a clear understanding of the subject it was necessary to know what the acts of Congress are of which the States complain as working an excess of injury and depriving them of constitutional rights. He explained the Reconstruction laws, remarking that the States lately in rebellion had no republican governments, and Congress made provision to form such a government, capable of Congressional representation.

Narrating the restraints demanded by the complainants, stopping Grant, Stanton and other high officers, he maintained that this was no case provided for by the constitution to come before this court. The controversy was not with those men as citizens, but as high officials, and not within the jurisdiction of the court, either within the reason or spirit of the constitution. He dwelt upon the danger of a veto by a judicial tribunal elected for life and beyond the people's control. The injuries set forth in the complaint were only contingent and might never happen. In conclusion he argued that it was a political case, curable only by political remedies.

Mr. O'Connor followed—said the idea of the complaint was to show that what was done by Congress was in its length and breadth unconstitutional and void, and therefore the court ought to order an injunction. In general terms, the Georgia of 1776 was to be wiped out, and a new Georgia instituted. Georgia occupied the position of a body politic and corporate, and a Court of Equity could prevent and restrain any attempt to direct the purposes of its corporation, or in a violation of its charter. He took issue with Stanberry's assertion that the injuries complained of were contingent and might never happen. The parties named in the complaint had already taken steps to enforce the laws complained of as unconstitutional.

The further hearing of the case was postponed until next Friday, when Hon. W. J. Walker will argue on behalf of Mississippi, and Stanberry will close.

Wilson visited Mr. Davis on yesterday. The President reviewed the Odd Fellows' procession which filed, by, uncovered.

APRIL 27.—Thad. Stevens has written a letter for publication, commenting upon the remarks of Senator Wilson's late speech at Hampton Roads, in which he said there would be no impediment to Southern Representatives in Congress if they elected Union men, etc. Stevens, in his letter, says "no man should make promises for the party. By what authority does any one say that by the election of loyal delegates they will be admitted? By what authority does he say that Virginia will elect two loyal Senators when there is no Virginia?" He concludes as follows: "Who is authorized to travel the country and peddle out amnesty? I would say to the most guilty, expect punishment and then quietude; but first, a mild confiscation to pay those who have been robbed by disloyal men. These are my wishes, and mine only."

**To the Citizens of this State Who Have Lost Their Legs During the Recent War.**

For the purpose of carrying into effect the provisions of an act entitled "An Act to provide artificial legs for all citizens of the State who have lost their legs during the recent war," approved December 20th, 1866, I caused a notice to be published to all manufacturers of artificial limbs to exhibit their specimens in the City of Columbia on the fourth Monday in March, and appointed a Board of Surgeons, composed of Drs. A. N. Talley, Robert W. Gibbes and B. W. Taylor, to examine the various specimens submitted.

They unanimously recommended the "Army and Navy leg" of Dr. Bly, and his "anatomical leg," as combining more advantages than any others exhibited; and I, therefore, concluded a contract with Dr. Bly, to furnish the citizens of this State with the "Army and Navy Leg," at the price of \$74.65 each, which amount is to be paid by the State.

The cost of Dr. Bly's anatomical ball and socket joint leg precluded me from contracting for it, because the sum appropriated by the Legislature was insufficient to have furnished that leg to each citizen, nevertheless, each person who chooses to do so, may, by paying Dr. Bly from his own means, the additional sum of \$75.35, secure this more perfect limb, the cost of which is \$150.

His office will be located in Charleston, and but one trip is necessary to be made there for the purpose of having the limb properly adjusted to the stump. Before its delivery each leg will be inspected by a competent person.

To procure a leg, the following rules have been adopted:

1. No person other than a citizen of this State is entitled, under the act of the Legislature, to receive an Artificial Leg.

2. The person applying, must appear before the clerk of the court for the district in which he resides, and satisfy that officer that he is a citizen, that he lost his leg during the recent war, and is embraced within the provisions of the act of the assembly aforesaid. The clerk will thereupon give such person an original and duplicate certificate under the seal of the court, certifying that the party is entitled to receive a leg.

3. The clerks of the courts have had forwarded to them blank forms for measuring the stump. Each citizen will procure two of these on obtaining his certificate. After carefully making the measurements, as directed in the form, he will enclose the original certificate and measurement to Dr. Douglass Bly, Charleston, S. C.

The duplicate certificate he will retain in his possession, until he receives notice that his personal presence is required at Dr. Bly's office, for the purpose of adjusting the leg to the stump. Upon exhibiting this certificate to the conductors of the several railroads of the State, they will doubtless give him free transportation, going and returning, one time, the Legislature having in the act requested the railroad companies to furnish transportation free of cost, and each conductor will make such endorsement upon the certificate as will prevent it from being fraudulently used again by the same or any other person.

Dr. Bly will notify persons at what time it will be necessary for them to attend at his office in Charleston for the purpose of fitting the leg to the stump.  
As two hundred and fifty or more artificial limbs are to be supplied, considerable time will necessarily be consumed in their manufacture, and you are requested to practice patience in what may seem to you an unreasonable delay in procuring your limb.

Dr. Bly advises that unless some pressing emergency exist, the new leg should not be fitted to the stump during the warm season, and that the patient himself will be most likely to obtain a satisfactory result by awaiting the return of cool weather.

The clerks of the court will be entitled to charge their fees for their official certificate, but it is presumed that they will, under the circumstances, cheerfully render the service gratuitously.

JAMES L. ORR,  
Governor of South Carolina.

**THE ORANGEBURG NEWS.**

SATURDAY, MAY 4, 1867.

While we reserve to ourselves the right of defining our own political position by means of our editorial columns, we will be pleased to publish contributions from our fellow-citizens upon the grave questions which now agitate the public mind. A district newspaper, we consider, should be an index of the various shades of popular sentiment in the section of country in which it circulates. Our columns are open, therefore, for any communications properly written, accompanied by a responsible name, not personal in their character, nor absolutely injurious in their tendency.

**Sterling's Southern School Books.**

We enjoyed the pleasure, on Thursday morning last, of a short visit from Professor Richard Sterling, of Greensboro, N. C., author of the "Southern Series of School Books," which is now so favorably before the public for examination and adoption. We were glad to learn from Prof. S., that he had succeeded in introducing this admirable series into very general use in this and the adjacent States, and was meeting with universal encouragement in his efforts for their further extension.

We believe in patronizing Southern men and Southern enterprises of every description; but no cause more completely elicits our feelings than the proper education of the present rising generation among us. It is in early years that proper ideas and principles are to be instilled into the mind, and proper bent and inclination given to the formation of habits for life. It is at this stage, therefore, that we must train Southern boys and girls to become true Southern men and women. We consider this series of Prof. Sterling's School Books, as a fit and influential means of assisting in such a consummation, and we unhesitatingly and cordially recommend these works to the teachers of Orangeburg District.

This series was first issued during the recent war by Messrs. Sterling & Albright, of Greensboro, N. C., and has since been enlarged and improved, and as now arranged embraces:

- Sterling's Southern Primer.
- Sterling's Southern Pictorial Primer.
- Sterling's Southern Elementary Speller.
- Sterling's Southern High School Speller.
- Sterling's Southern First Reader.
- Sterling's Southern Second Reader.
- Sterling's Southern Third Reader.
- Sterling's Southern Fourth Reader.
- Sterling's Southern Reader.
- Sterling's Southern Orator.

It is accompanied by "STERLING'S SOUTHERN SERIES OF WRITING BOOKS," prepared expressly upon new, plain and entirely practicable principles to accompany "Sterling's Southern Readers," and for the use of those Schools who have hitherto been unsatisfied with the material, style, and lack of adaptation in the copy books at present in use.

In conclusion we would say that we have some little experience of our own in the instruction of the young; and the examination which we have made of Prof. Sterling's Books has been sufficient to assure us that they are fully equal to the best Northern Books, which we could obtain in our pedagogic days, and justifies us in recommending them to the fullest extent.

Messrs. BULL & SCOVILL, and Messrs. EZEKIEL & KOHN will be prepared to fill all orders for the above books with dispatch and at the lowest rates.

**Bishop Wightman's Pastoral Address.**

We are indebted to the *Southern Christian Advocate* for this admirable Pastoral Letter, addressed to the colored members of the Methodist Church in the Mobile Conference. It contains so much of good advice, couched in such admirable terms, that we hope it will be read to the employees of every planter in this District, who receives a copy of the *ORANGEBURG NEWS*. It is better than all the speeches made to the colored people by those, who are trying to turn their heads with political varieties.

**Our Charleston Letter.**

CHARLESTON, May 1, 1867.

The arbitrary character of military rule which before had scarcely been realized, was seen in all its repulsiveness, and felt with its crushing weight of humiliation on Saturday last. This day was the anniversary of the great fire in 1838, and has since been appropriated by the Fire Department and celebrated by a grand parade. Accordingly, at an early hour, the gallant firemen, with their engines and hose-reels decorated in the most splendid manner, and their company banners spread to the breeze, rendezvoused at Citadel Green, and formed in a long column, preparatory to taking up the line of march through the city. Just as they were about starting, however, Mr. Nathans, the Chief of the Fire Department, was notified by General Clitz, Post-Commandant, of an order of General Sickles, that the procession should not be permitted to move unless the National Colors, escorted by a detachment from each company, were borne in the van, and were saluted by the men as they passed in review before the Mayor and Aldermen.

This interference was entirely unexpected, and, as was quite natural, the military dictum was not altogether relished. The firemen had never, even before the war, carried other than their company banners, and the absence of the National Ensign was indicative of no disloyalty to the United States Government. The procession was entirely civic, and had no connection whatever, direct or remote, with national politics or patriotism. Supererogatory, however, though the order seemed, the voice of "the powers that be" was obeyed—a suitable flag, after considerable search had been made, was obtained and carried through the streets at the head of the column, and was saluted. A few firemen only did not uncover before the emblem of the Nation, either from accident, or perhaps they had recently read the third chapter of Daniel, and desired to emulate the conduct of the Hebrew children under circumstances partially analogous. Some of these, rumor says, have been arrested, and a young man, charged with having mutilated a large flag, which enveloped the truck of the Hook and Ladder Company, has been sent in *catenas* to Castle Pinckney.

There has been much speculation as to the motive of General Sickles in promulgating this obnoxious edict. So far as his personal popularity is concerned he has certainly gained nothing. It may be, however, that he has sacrificed himself for the good of the nation, and desires to stimulate the reconstruction spirit by exhibiting some of the most homely features of Military Rule. It has been stated, however, as the most probable solution of the matter, that he was waited upon by some of the prominent loyalists [so-called] and in compliance with their wishes and advice took this step.

I have mentioned in previous letters, the attempts made by the freedmen to ride in the street cars and the continual agitation by them of the question of their right so to do. There will be no further difficulty in the matter, as it has been determined by the Company to grant them the privilege. The conductors will be instructed, in a day or two, to admit to seats, any who behave themselves, (irrespective of color.) Probably before this is read the new and irrestrictive arrangement will have gone into operation.

Quite a destructive fire occurred last Sunday morning about 2 o'clock. Four or five large provision stores on East Bay and Vendure Range were consumed. Among the unfortunate sufferers were Messrs. Jeffords & Co., the senior partner of which firm is so well and favorably known in Orangeburg. I am sorry to report that they were only partly insured;

but notwithstanding their losses, with the energy and activity characterizing them, they are again in business, and advertise for sale a large stock of bacon, which they had fortunately stored in a building apart from that occupied by them.

Senator Wilson, who has generously devoted himself during his relief from Congressional duties to "stumping" the South for the patriotic purpose of enlightening our political ignorance, and overcoming our prejudices, by unfolding and displaying the humane and attractive characteristics of Radicalism,—Senator Wilson, the hero of Manassas and compeer of Butler, Massachusetts's distinguished son, is here, and will, in a day or two, address the people on the popular questions of the day. He is the guest of one of our prominent merchants. It is unfortunate for him that, though the object of his visit is so entirely unselfish, and though his counsel is given entirely gratuitously, our people cannot appreciate his disinterestedness, or adopt the tenets of his political faith—"Timemus Danaos, et dona ferentes."

Notwithstanding our political misfortunes and our commercial and mercantile impecuniosity, the advent of May, the month of flowers, has been hailed by many of the young people as an occasion for festive celebration. The young ladies attending the Normal School, tonight, had a grand May party at Hibernian Hall. A beautiful Queen was crowned, and she and her Maids of Honor illustrated royalty and its attendants, before a large concourse of pleased spectators. The fair students at the Rev. D. X. LaFar's school, also, appropriately celebrated the day. May parties, pic nics, &c., will be quite the rage this month.

The health of the city is remarkably good, and the medical fraternity have abundant time for the theoretical study of their profession. The large tidal drains traversing the city have been thoroughly cleansed out, and a large force of laborers is now engaged upon the smaller sewers. It is hoped that these precautions will preserve us from the affliction of an epidemic this summer.

When will the triumphs of art cease? I see by some of the papers that an artificial ear has been devised, and is worn by ladies whose natural auricular organs are unfashionably large—What next? DELTA.

[From the New Orleans Christian Advocate.]

**To the Colored Members of the Methodist Episcopal Church South in the Mobile Conference.**

The Mobile Conference, at its late session, requested me, as its presiding officer, to draw up and have presented to you a pastoral address. It gives me pleasure to perform this duty. I shall speak to you plainly, in terms which you will understand, on subjects which deeply concern you, and in a spirit of kindest interest. I represent the feeling of all the preachers, and with them wish to see you contented, industrious, happy; and above all, and including all, truly religious. Your spiritual welfare, in particular, is what your old pastors most earnestly desire to witness and promote. They are willing still to labor, to the largest extent, for the good of your souls; and in doing this, they are sure they are doing the best thing for you that can be done in the circumstances in which the providence of God has now placed you.

Their pastoral care in former years gathered you, not out of the spoils of other Churches, but out of the world that lieth in wickedness. A few generations ago your forefathers were brought from Africa. They were heathens. They did not know God; they had never heard of Christ; they worshipped devils; feared witches; trembled before the *Oli man*; were sunk in ignorance, debasement and wretchedness. Christianity, directly and indirectly, has made all the differences between their condition and yours. You were born in a Christian country. You heard the gospel preached. Churches were open to you. On the large plantations, Christian masters and mistresses were concerned for your souls. You heard of Jesus, the sinner's friend. You were instructed in the way of salvation; were baptized and gathered into the fold of Christ; learned the way to heaven; and set your faces toward the heavenly country.

War came, and your quietness and good conduct won the respect of the white people and endeared you to them. Then came freedom, and with it many inducements to set up for yourselves in Church matters, as in other things. Many left their old pastors and their old folds. Some people said "Join us; and you shall have fine churches, and many other fine things." Other people said, "No, join us; you shall have preachers of your own color; plenty of you want to be preachers, and preach you shall, soon and without trouble—all you in particular who want to be big men." And many went. Some did not go. A few months have shown that, as in many other things, so here: everything that glitters is not exactly gold. Promises are easy to make and easy to break. Some of the rainbows have turned to fog. Big words have ended in small things. And so it has turned out that the people who know the difference between husks and genuine bread, became dissatisfied; and hundreds and thousands who had gone off, one way and another, have come back and put themselves under the care of the shepherds, to be instructed in that form of sound doctrine which makes wise unto

salvation, and nourishes the soul in the spiritual life, and prepares it for a better country, even the heavenly.

What the providence of God may design for the colored people in the future, in this country, and what lies before you in the generations to come, of course we know not. But of some things we may be sure. To us and to you, to our children and yours, it is a matter of concern and interest; first, that the kindest feeling should be cultivated on both sides; second, that you should understand and be sure in your own minds that freedom, in itself, will be of no practical and lasting good to the colored man, unless it is connected with honesty, temperance, industry and thrift; and thirdly, that religion alone is the living root out of which all these virtues grow.

1. Why should there not be kind feelings on the part of the white people toward you? You live in the same country with them, and have always done so. With possibly here and there an exception, have they not always treated you well in the past? Do they not feel as much interest in you, as sincere a desire that you may do well, as people who never saw and never knew you could possibly do? I know what I am saying, when I tell you that the truest and best friends you have in the world are the white folks with whom you have grown up. They wish to see you contented and happy, doing well, and making the best use you can of your freedom. If you believe this, I am sure you, on your side, will be careful to cultivate the kindest feelings in return. You will consider it worth your while to show by your conduct that you mean to prove yourselves worthy of the respect and confidence of the white people. They can help you—you can, in some important respects, help them. Bonds of common interest unite both parties. Let the tie of good feelings be added.

2. Your freedom will do you good only so far as you learn and know how to control yourselves. There are millions of free people in other countries—tens of thousands in our own country—who have to fight starvation, distress, in a hand-to-hand battle every day. Freedom in itself and by itself puts no bread in peoples' mouths; no clothes on their backs; no shoes on their feet. If they are sick, freedom cannot cure them without a doctor. If they are shelterless, freedom gives them no house. Bond and free alike have to meet death, and stand before the judgment seat. In St. Paul's time, freedom was made by some "a cloak of maliciousness."—In our time, by some it is made a cloak to cover all the evils to which man is subject—a sort of good that is to do all possible good things for the world. Mistakes of this sort do not, indeed, make it in itself an evil. It is good if used lawfully and rightly. It becomes an evil when it turns people into fools. It is an evil if it leads people to think that they are free to violate God's holy laws; to take plenty of wives; to be unfaithful to husbands; to break the Sabbath; to become drunkards; to lie, to steal, to be deceitful and disorderly; to dream of living easily without working for a living. On the other hand, if freedom is accompanied with personal integrity; if uprightness goes hand in hand with it; if it leads to true self-respect; if good sense and civility attend it; if prudent forethought for a coming rainy day leads to diligence and steady industry, and every year finds you rising in intelligence and improving in condition, why, then, you are escaping the evils—you are gaining the true good of freedom.

3. Now I want to say, I want you to understand and believe that RELIGION is the root out of which all of these things—these virtues of character, this integrity, self-restraint, prudent foresight, industry, civility—all grow. The difficulty with most people is not that they don't see and think well of what is right, but that they do not act up to their sense of duty. What is wanting is not so much light as power. It gratifies the appetite to do wrong; it costs self-denial to do right. And now, what is to make a man "deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world?" It must be power from another world. It must be God's grace, in Jesus Christ. Genuine religion makes us partakers of this power and grace. Then there is, so to speak, a new mainspring put into the standstill machinery of man's heart. Then the watch goes. Then the steam-engine moves and the boat goes up stream. Now this power is, necessarily *inside* of man—not outside. Putting on Sunday clothes; going to church; hearing the word; taking the sacrament; looking serious and solemn—these are all outside things—very good, very proper, if we have the power; good for little or nothing without that. It is inside power alone that grows and increases.—You might tie a hundred green branches to a dead tree, and neither it nor they would grow. What the tree needs is life-power at the heart, and working outwards in the bud, branch, blossom, and ripe fruit at last.

To get hold of this spiritual life-power, what have we to do? We have to repent of all past sins, and turn away from them, asking God to help us by his Holy Spirit. We have to believe the gospel—to believe in Christ—to accept and hold him as an all-sufficient Saviour, asking God to help us by his Holy Spirit. Then God, mercifully, for the sake of Christ, pardons us; then he renews us inwardly in the spirit of the mind; then we receive the Spirit of adoption whereby we cry, "Abba, Father!" The love of God is shed abroad in the heart. Then we have the power. The devil tempts us; but then we can resist. The flesh allures us; but we can resist. The chance to make a dishonest bargain comes along; the opportunity to dodge an honest engagement comes along; without the inward life-power, we are gone! With it, we go through the fire and through the

water, and conquer ourselves, sin, and the devil! We are able to keep ourselves pure, no matter who around us may be defiled. This sort of religion—the inward life-power religion—makes us diligent in business, while we are fervent in spirit, serving the Lord alike in both. Thus it is the spring of all improvement. In one hand it holds the promise of the life which now is; in the other the promise of that which is to come.

Hold fast to your religion, then. Hold fast to Christ. He shed his blood to ransom you.—Hold fast the profession of your faith, without wavering. Your ministers employ in your behalf blessing and influence of Him who can establish, strengthen, and settle you. Let no false doctrine, no lying fable, no spot of defilement, no wrinkle of religious decay, be found among you. Attend the worship of God punctually, and conform to the requirements of the Discipline of the Church.

Send your children to the Sunday school.—They will there be taught to read God's holy word—taught the fear of the Lord. Opportunities of instruction and improvement are now open to your children, which many of you did not enjoy. As far as you can do so, I advise you to send your children to the day schools also, and encourage them to improve their minds. This improvement will qualify them to meet the responsibilities and perform the duties of the station in life in which it has pleased the providence of God to place them. It will teach them true self-respect. They will be modest, orderly, and well-behaved in proportion as they become intelligent, and acquainted with the true value of industry, frugality, and order, provided they are brought up in the nurture and admonition of the Lord.

The General Conference, at its last session, made provision that wherever the colored members of the M. E. Church, South, prefer it, and their numbers justify it, they may be organized into separate pastoral charges, each having its own Quarterly Conference, composed of official members, as provided for in the Discipline. These Quarterly Conferences may recommend to the Annual Conference, after suitable examination into gifts, grace, and usefulness, persons whom they may deem suitable for deacons' and elders' orders. In time, when these pastoral charges become large and numerous enough to be formed into Presiding Elders' Districts, the law of the Church allows it to be done, if in the judgment of the Bishop having jurisdiction, the religious interests of the colored people require it. And whenever the state of the work shall make it necessary, Annual Conferences of colored preachers may be organized. Then you see, all necessary and judicious measures for your future wants and probable growth have been provided.

Let me beg you, however, to be watchful and careful as to the religious character and qualifications of the men you license to preach, and recommend for ordination. They ought to be men of tried and approved moral character; men who understand the great truths of the gospel, and can teach them to others; men not puffed up with self-conceit, but alive to the solemn responsibilities of the ministerial office. Bible truth alone can save the soul; and all preaching is only sounding brass or a tinkling cymbal, which does not give instruction in this truth.

And now, let me remind you that we are all strangers and pilgrims on earth; and that our great business here is to prepare for another and better country beyond the grave. Be satisfied with no grade of religion which does not so lead you to walk with God as to have the testimony that you please him.

By diligence, by watchfulness, and prayer; by the devout and conscientious use of the means of grace and the ordinances of the Lord, the Sabbath, the sacraments, the preaching of his word, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. So at last an entrance shall be ministered unto you abundantly into his everlasting kingdom.

By order and in behalf of the Conference,  
W. M. WIGHTMAN,  
Greensboro, Ala., Feb. 20th, 1867.

**Consignees per South Carolina Railroad Remaining in the Depot to Date.**

D. Bull, W. McElroy, S. Livingston, J. C. Blocker, L. W. Riley, R. E. Hart, D. Cook, J. C. Kennerly, W. W. Culler, J. Easterlin, J. H. C. W. B. Saylor, G. B. Saylor, L. A. Zeigler, B. H. Barton, W. B. Livingston.  
In accordance with orders received from the Superintendent, Storage will hereafter be charged on Goods remaining in the Depot for an unreasonable length of time.  
W. C. MEREDITH,  
Agent.

**REMOVED.**  
MRS. M. E. HALL  
RESPECTFULLY INFORMS THE LADIES OF Orangeburg and vicinity, that she has removed to the Store one door West of the Female Seminary, where she has just opened a well selected stock of

**Spring and Summer MILLINERY,**

Consisting of RIBBONS, FLOWERS, RUCHES, RISTORS, PATTIS, SONTAGS, ALMAS, SUNDOWNS, GLADIATORS, CENTRAL PARKS, Fashionable BONNETS, OLD LADIES BONNETS, of the latest styles, HOODS, Trimmed and Untrimmed, which are offered on the most reasonable terms.  
mar 28

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10,000 LBS CHOICE CLEAR SIDES AT 14¢ cents.  
For Sale at T. A. JEFFORDS & CO.'S  
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ONE BAY MARE, Good Size, Three Years Old.  
mar 16—1f  
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