

The Orangeburg News.

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

VOLUME 2.

SATURDAY MORNING, JUNE 13, 1868.

NUMBER 17.

THE ORANGEBURG NEWS.

PUBLISHED AT ORANGEBURG, S. C.
Every Saturday Morning.

SAMUEL DIBBLE, Editor.
F. C. DIBBLE, Associate Editor.
CHARLES H. HALL, Publisher.

TERMS OF SUBSCRIPTION.
One Copy for one year..... \$2.00
" " " Six Months..... 1.00
" " " Three "..... .50
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" " " 2d "..... .75
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FREDERICK FERSNER, DENTIST.

WILL BE IN ORANGEBURG EVERY FRIDAY AND SATURDAY.
Kear's Rooms at Masonic Hall, opposite Cornelison, Kruger & Co.
April 4 1y

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(41 Store formerly occupied by C. Bull & Co.)
ORANGEBURG, S. C.
ALL WORK WARRANTED.
May 9 1y

ORANGEBURG HOTEL BY W. R. TREADWELL.

THIS HOUSE HAS BEEN NEWLY FITTED UP, and is now open for the accommodation of the public. Corner Russell and Broughton Streets.
May 9 1y

BULL & SCOVILL, AGENTS FOR THE

Equitable Life Insurance Company OF NEW YORK.
POLICIES NON-FORFEITABLE,
Dividend Declared Annually to Policy Holders
Feb 23 1y

V. D. V. Jamison & Son. Offer their Services as

AUCTIONEERS
to the citizens of Orangeburg District.
Selling Sales attended to in any part of the District.
V. D. V. JAMISON. S. G. JAMISON.
Jan 4 1y

DENTAL NOTICE.

D. R. L. D. RADZINSKY RESPECTFULLY informs the Public that he has Established his Office for the Practice of Dentistry in all his branches, at his Residence on Market Street, Opposite Whittemore's Factory.
Work done in Gold, Vulcanite, Silver, and Platina, and all work warranted for 12 months.
L. D. RADZINSKY, M. D., Surgeon Dentist.
May 15-1y

POETRY.

[From the New York Day-Book.]
The Awful Dose.

The Doctors met in Lansing town,
And came to the conclusion
That Michigan would surely die
With weakly Constitution.

To work they went to cure her up,
And to impart new vigor;
They made a pill for her to take,
And in it put a nigger.

Altho 'twas sugar-coated o'er,
'Twould do great execution,
And call'd the nasty woolly dose
"A new State Constitution."

The patient tried to swallow it,
To better her condition,
And, shudd'ring, tried to raise her mouth,
By taking "prohibition."

The Doctors tried to force it down—
They worked like any digger;
But no! she couldn't swallow it—
So up she spew'd the nigger.

The vomit acted like a charm—
Such awful mixtures shocked her,
And tho' she's getting better fast,
She curses all such Doctors.

And soon she'll be herself again,
Enjoying life with vigor,
And hopes she'll never have to take
Another "dose of nigger!"

PAW PAW, Michigan.

VARIOUS.

THE Charleston District Meeting OF THE

M. E. CHURCH, SOUTH,
HELD AT

ORANGEBURG, S. C. MAY 21st, 1868.

Bishop D. S. Doggett, of Virginia, presided at this meeting; and it was a very interesting assemblage of delegates from the various Circuits in this Church District.

We publish, by request, the Reports of the various Committees of the meeting:

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

Your Committee have heard with feelings of devout gratitude to God the unanimous testimony of the Ministry, to the extended interest in the public preaching of the Gospel exhibited throughout the District, in the presence of large and attentive congregations. These gratifying statements prove that the gospel is still a power in our land, that Methodism still has a strong hold upon the popular affections, and that our doctrines and teachings and economy are not only attractive but generally popular. We think this Conference has great cause for thanksgiving, that amid all the recent changes, the turmoil, strife, confusion and disaster through which we have passed, and the inevitable modifications of our church economy caused by these events, the popular heart still beats responsive to the forms, usages, doctrines and pulpit ministrations of our beloved Church. In this fact the Church has the strongest ground for encouragement, and the most urgent prompting to zeal in the cause of God. Whatever may be the changed circumstances of the country or the modified instrumentalities for usefulness in the Church, the great bulk of the population in this District who without God and without hope in the world look to us for religious instruction, and are dependent upon us for religious guidance. A great and effectual door for preaching the gospel is still open to us, and no Church could ask a greater privilege or have conferred upon it a greater honor.

It is to be greatly deplored that while our Church is still in a position to lead in the grand movement of the Gospel for subduing sin, suppressing vice, promoting virtue, elevating morals and spreading scriptural holiness over all these lands, that her energies should be so seriously restrained, and her success retarded by the want of those co-operative agencies that do so much to promote a successful preaching of the Gospel of Jesus. Your Committee have heard with deep concern and profound sorrow, the general acknowledgement that family worship has been abandoned, is still neglected by many members of the Church, and that this melancholy confession has to be made even in connection with some of our official members. That as a natural consequence in many sections of the Church throughout the District there has been developed not merely a leniency of religious feeling against the demoralizing and dissipating amusements and indulgences of the world, but even a fondness for them, and a disposition to permit and even encourage the attendance of the children of the Church upon them. Parallel with this, and most likely as a direct

consequence, wherever this tendency has been developed, there is corresponding decline of interest among the members of the Church in the social means of grace, the prayer meetings, class meetings and love feasts.

If friendship with the world is enmity to God, if piety is incompatible with worldliness then is Methodism in changeless antagonism to these indulgences, for its mission as always announced, is to spread Scriptural holiness. If connexion with any Church, if connexion with the Methodist Church, if all Churches means anything, it means a renunciation of the devil and all his works with the pomps and vanities of the world, "and no one can indulge in these things without being recreant to the most solemn covenant engagements of his Church membership.

No member of this Conference could have failed to remark in the very full reports brought before it relative to the spiritual condition of the several charges within its bounds, a very striking coincidence. Whenever the spiritual condition of a charge has been reported as sound and improving, and whenever religious progress is reported as being developed in the membership, exactly at those points the prayer meetings are reported as best attended and a disposition to revive and keep alive the class meetings and love feasts indicated. This is no accidental concurrence of facts—it is the direct result of sound religious effort always. No Church can be strong that has no prayer meetings, no Church can be weak that has a prosperous prayer meeting. Upon Christians is devolved the solemn responsibility as well as the wonderful privilege of intercessory prayer in behalf of a world lying in the wicked one. The success of the Ministry and the progress of the Church is entirely dependant upon the agency of the Holy Spirit, and God is more willing to grant His Holy Spirit to them that ask Him than earthly parents are to give good gifts unto their children, and if we lack the soul convicting, soul saving power of the Holy Ghost in our Churches, it is because we do not ask for it. "Ask and ye shall receive." "Ask and receive that your joy may be full," but Church members must be asked to pray by the Church, as a Church, and it is done in the prayer meetings.

If the Church throughout our District will unite with one accord in asking, we cannot doubt that before the year passes we shall witness another Pentecost and the early conversion of thousands.

Your Committee present for your adoption the following resolutions:
Resolved, That this Conference hereby record their devout thanksgiving to God over the reports so generally made here by the Ministry of the continued attendance upon their preaching of large, attentive and serious congregations, and that in this fact we see ground of great hope, of good to the country and prosperity to the Church.
Resolved, That this Conference has to record with profound regret, a great departure from primitive Methodism in so many of the charges of this District in the neglect of family prayer, and the discontinuance of class meetings, love feasts and prayer meetings, and that healthy spirituality in the Church can be preserved only by diligence in the use of these means of grace.
Resolved, That now as ever heretofore, we hold ourselves most solemnly pledged to discontinuance by precept and example, by ourselves and our families the popular dissipations and amusements of the irreligious world, and that we will labor especially to preserve the young of our charges and families from their seductions.
Resolved, The Pastors of the several charges in the District be requested in their Pastoral visitations and in their Pulpit ministrations to urge the importance of family religion, and attention to the duty of family prayer upon all the families of their several charges.

REPORT OF THE SUNDAY SCHOOL COMMITTEE.

Impressed with a profound realization of the momentous character of the subject submitted to them for consideration and report, the Committee on Sunday Schools regret that the brevity of time at their command has prevented more than the very partial and imperfect performance of their duty.

They are pleased to be able to congratulate the Conference on the increased interest in the Sunday school cause, which, the reports from the various charges indicate as being very general throughout the District. You have heard of schools being established at several points formerly destitute; of more energy on the part of teachers; of the yearning love of pastors over the tender lambs of their flocks. Many of us too have seen for ourselves the children exhibiting a great appreciation of the privilege afforded them of learning in their youth the truth as it is in Christ Jesus; many of us have heard them sing, as if with inspired voices, the sweet songs of Zion; we have witnessed unmistakable evidences of the moving of the Holy Spirit upon their hearts, and, contemplating all these things, we can but exclaim, "the Lord is doing great things for us whereof we are glad."

Your Committee regard Sunday Schools as the most valuable and reliable adjuncts of the Church in its mission of salvation. Where properly fostered and conducted, they are truly the nurseries. A large proportion of the most pious and most esteemed of our members have been trained in the Sunday School, and their Christian experience, consistent walk and active energy, are but the legitimate fruit of the seeds of Gospel truth, planted in their hearts while children, by faithful teachers. A large and flourishing Sunday School indicates almost invariably a prosperous Church; while a neglected, uninteresting and decaying School always betokens in the Church a decline of spirituality and power.

Unvaluable and essential at all times to the prosperity of the Church, your Committee think that there is now especial necessity for their general establishment and increased efficiency. The baneful influences to which most minds of intelligence are subjected; the tendency towards rationalism, unitarianism, ritualism, infidelity or a perversion of God's word so generally to be noticed; the now multiplied seductive temptations of the world the flesh and the devil;—all confront or environ the youth of our land, as they pass the three-fold of manhood or womanhood. How can they successfully resist and overcome these pernicious agencies and proclivities, unless when children, in early youth, they are thoroughly taught the fundamental truths of the Bible, and accept experimentally that religion which is "the power of God unto Salvation, to every one that believeth." "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word."
Your Committee would be pleased to lay before you the various methods of conducting Sunday Schools, which, in different localities, have proved successful; but time does not permit. We desire however to urge the importance of the efforts of Superintendents and teachers being directed to the early conversion of their pupils. In some schools the theory of religion only is taught, and but little effort made to secure its immediate practical adoption. This, we think, a very great mistake; in many instances, a fatal one. Superintendents and teachers by direct appeals to the heart of conscience; by continually holding up Christ and Him crucified as a present Savior; by prayer, argument, persuasion and entreaty, should endeavor to lead their scholars to repentance, faith and the experience of justification. There is no time so propitious for a profession of Christianity as the early morning of life. This acknowledged fact should never be forgotten or ignored by those interested or engaged in Sunday School labor.

Your Committee beg to present to the Conference the following condensed and, we regret, not perfect, statement compiled from Reports which have been presented and from the Minutes of the last Annual Conference:

Number of Schools in the District.....	25
" Officers and Teachers.....	197
" Scholars.....	1291
" Volumes in Libraries.....	2977
" Church members.....	3164

This last item we report for the purpose of showing the large discrepancy between the number of members and of scholars, and that we may suggest the importance of speedily bringing within Sunday School influence the children of the Church who are yet unconverted.

We beg in conclusion to submit the following resolutions:
Resolved, That the members of this Conference pledge themselves to renewed efforts hereafter in the establishment and enlargement of Sunday Schools.

Resolved, That we recommend to the Pastors of the District the formation among their respective charges of Sunday School Societies for the purpose of regulating and maintaining the several schools.

[From the Abbeville Banner.] German Immigration.

[We are under obligations to a friend for a copy of the letter which follows. It embraces some practical ideas on the subject of immigration and as it is a matter which deeply concerns our people, we cheerfully give place to the letter.—ED. BANNER.]

I will give you the results of my inquiries about the German settlement in this District. It is called Germantown, and is located twenty-five miles east of this city, on the Wateree, fifteen miles east of the South Carolina Railroad, the nearest depot being Charleston's Turnout. Operations were commenced on the first of November last, and the settlement consists of four families of Germans, numbering nineteen persons. Seven negroes are hired as farm hands, and these with fine able-bodied Germans make the sum total of twelve farm-laborers.

The settlement was made by and is under the superintendence of Mr. Leiding, a German by birth, but a Confederate by four years of war-times with us, in addition to several years of business residence in Charleston. Immediately after the war Mr. Leiding took his family to Germany, to await better times; and

while there had numerous applications from families of farmers and laboring men to bring them to the South; but times were not then favorable for that. This tendency in that people to come, added to a desire to do something to aid our prostrate country, induced Mr. Leiding to form the project of forming a colony.

Germantown is the result of that project. In fixing upon a spot, two points were kept in view—healthiness and fertility. A tour of inspection in company with a German fresh from Germany was made. In examining this locality—the one finally selected—the good health of the inhabitants bore ample testimony upon the first point. Upon the second, the German agriculturalist decided thus: "The land is not of the richest sort, but it has all the elements for a comfortable support, and by proper tillage—manuring with stable and barnyard manure—it can be brought into a high state of fertility; besides, if desirable, the alluvial bottom soil can be brought up to the sandier elevations and thus greatly improve them."

Thus assured, Mr. Leiding determined to secure the place, and make it the centre of an extensive colony of Germans. As the safest mode of proceeding, he determined to begin with a few who were already resident in the State; and from this point advance to the desired extent in a few years. The four families engaged had been living in Charleston, in mechanical pursuits, from ten to fifteen years.

I give you in the words of the colonist the details of operations at the outset: "We had five little dwelling-houses built, plastered and with brick chimneys; also, outhouses and a general stable, to hold fourteen horses and their provender. We had two wells dug, one of fifty-five feet depth and the other eighty-nine feet. We split rails for 250 acres; cleared two acres garden lots for three dwelling houses each. These gardens are now green with corn, Irish potatoes, cabbage and the usual vegetables of the region. We sowed in November 30 acres in wheat, 20 acres in rye; and since then have added eight acres in Irish potatoes, three acres in sweet potatoes, 30 acres in oats, 70 acres in corn, 35 acres in cow peas, and 15 acres in cotton. We had on an average six horses employed. We ploughed the wheat, rye, oats and potato lands very deep and harrowed them with heavy harrows. Up to the 20th April the lands bid fair to yield an abundant crop, but the occasionally heavy rains, from the 20th of April for near three weeks afterward, have materially injured our prospects, besides we have lost a great deal of time in tilling because of the constant heavy rain. However, under the blessing of Providence we hope to earn a living the first year and a surplus the next."

All this is in keeping with the German character; and its patience contains a world of wisdom for our American restiveness. In Germany, the climate is so cold that they have but seven months out of the twelve in which it is possible to work in the fields, and land very scarce at that; while here these Germantowners can gather in ten months out of the twelve and do farm tillage in every month of the year. This comparison, Mr. Leiding holds, will bring as many immigrants to South Carolina as we wish, as soon as the facts can become known and the country a little better quieted. In this colony they prefer the uplands, because there is less risk, although less profit in successful years. The German mind prefers this sort of certainty, and is willing to labor for a certain though a limited gain. This is an element of character we very much need among us. Mr. Leiding says: "I am anxious to become the means of bringing from overpopulated Europe honest and industrious and ambitious men—men who wish to rise—to this land so abundantly blessed by Providence in climate, soil, materials, and water power."

With these views, based upon his knowledge of both countries and upon his experiment thus far so successful, Mr. Leiding suggests a plan for the gradual and rapid development of his own and similar colonies of which I see no reason why there may not be one hundred in South Carolina. I give the several points in his own words:

1. Get such labour as the country now already has. If they succeed they will induce others, their relatives or friends, to immigrate from Europe.
 2. Put up a comfortable little house in a healthy locality, for each family.
 3. Turn over to the laborers fifty acres of good land for cultivation and furnish him with a mule, a cow, and a sow with pigs.
 4. Furnish him with bacon, corn and provender for six or eight months.
 5. Pay him \$8 or \$10 a month, as a part of his earnings and then interest him in the next proceeds after having deducted his wages and his support.
 6. Give him a written agreement, that after one year and within five years you will sell him the house and land at a stipulated price.
- These conditions Mr. Leiding believes will satisfy the German immigrant; and he speaks from the German stand-point—speaks with a

practical knowledge of the wants and feelings of the German farmer.

The "good time coming" for South Carolina may not be so far in the future as croakers think; and my idea is that the very best if not the only way to bring that day about is for our land-owners to colonize their surplus lands; and Germans are the best of colonists. Let our people go manfully and liberally to this work and the scepter will soon pass from the dusky brow of indolent Ethiopia.

I think these facts will be useful for our people to learn, and that they may be suggestive of something practical.

In addition to the Bureau of Immigration established by the State, there is, I see, a party in Charleston—Joseph H. Oppenheim—whose business it is to conduct negotiations between citizens and immigrants, and to furnish labor from Germany or Ireland. But private individuals can readily manage the business as soon as they get the desire to act.

JAS. WOOD DAVIDSON.

Unequal Laws.

The Carl Schurz resolution at Chicago adopts "the immortal principles of the Declaration of Independence," of which the foremost sets forth the rightful equality of man before the law.

The second Chicago resolution is a flat denial of equality. The Northern white, it says, may deny suffrage to the blacks. The Southern white shall not. This is equality! The Northern white, it says, shall distribute suffrage as he pleases, each State properly controlling its own distribution. The Southern white shall not distribute suffrage. Congress has usurped the power from each State and will maintain its usurpation. This is equality!

Wholesale disfranchisement of whites has been worked at the South by the laws of Congress. But nobody has been disfranchised who would vote to keep Radicalism in power. This is equality!

One law for the North, another law for the South on the same subject. This is equality. No Negro suffrage at the North, where it has been uniformly rejected by the people for themselves. Wholesale negro suffrage at the South, where it is uniformly dreaded. This is equality!

No negro suffrage at the North, where so few are the negroes that their ignorance could do but little harm through the ballot. Wholesale negro suffrage at the South where the negroes are half or nearly half the population, and where their ignorance working through the ballot may and must do its utmost harm. This is equality!

Gratitude demands this, say the Chicago Radicals, yet a larger proportion of Northern blacks fought in the war than of the Southern blacks. The Northern black is denied the suffrage. The Southern black has it thrust upon him. This is equality!

Gratitude demands this, say the Chicago Radicals—but gratitude to whom and for what? Gratitude to the millions of Southern blacks who helped the rebellion to the last hour of its life, who had not pluck enough to strike a blow themselves for freedom, but now have freedom's highest privilege thrust upon them? Gratitude to the few thousand blacks who fought the rebellion, but to whom suffrage is denied? This is equality!

Senator Doolittle proposed an amendment to the last reconstruction bill giving a ballot to every black soldier, proportioning gratitude thus to service. The Radical Senate rejected it, for that was equality.

The Chicago platform is a splintered chip which Carl Schurz cannot nail on the grand old Declaration of Independence.—N. Y. World.

The Charleston Gazette, an able organ of the Irish, thus speaks of Gen Grant:—"Grant's submission to the Radical party, and treacherous surrender of charges, placed within his keeping, are fitting commentaries upon his character as a soldier. Ostensibly the friend of Mr. Johnson, he sought by the confidence committed to his custody to work the ruin of him he served. Feigning a friendship, the foundations of which diseased ambition had already sapped, he yielded his lean and hungry soul into the hands of the arch-impachers. Under their direction, he ignobly prostituted the opportunities which circumstances gave him, seizing with avidity expressions of the President, with the deliberate intent of forging them into weapons to be used for his destruction. The pitiful meanness of the man's whole course bespeaks the traitor. Esau sold his birth-right, his own property, for a mess of porridge, the good received was tangible, and the circumstances such as to mitigate, if not justify the sale, and yet this same Esau, for the exhibition of what is justly regarded as a mean spirit, is held up to the scorn of all time. Grant, without the warrant which hunger gave to Esau in his pinched and starved condition, deliberately foresees himself, abandons his principles and barter for the unsubstantial pigment of a nomination, the high trusts of a people.