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Poetical Department.

THE DREAM OF HELEN. FROM "FESTUS."

Well, I too have had,
What every one hath once, at least, in life—
A vision of the region of the dead:
It was the land of shadows; yea, the land
Itself was but a shadow, and the race
Which seemed therein were voices, forms of form
And echoes of themselves. And there was nought
Of substance seemed, save one thing in the midst,
A great red sepulchre—a granite grave;
And at the bottom lay a skeleton,
From whose decaying jaws the shades were born;
Making its only sign of life its dying
Continually. Some were bright, some dark.
Those that were bright, went upwards heavenly;
They which were dark, grew darker and remained.
A land of change—yet did the half-things nothing
That I could see; but passed stilly on,
Taking no note of other, mate or child;
For all had lost their love when they put off
The beauty of the body. And as I
Looked on, the grave before me backed away,
And I began to dream it was a dream;
And I rushed after it: When the earth quaked
Opened and shut, like the eye of one in fits;
It shut to with a shout. The grave was gone;
And in its stead there stood a gleedlike throne,
Which all the shadows shook to see, and swooned;
For fiends were standing, loaded with long chains,
The links whereof were fire, waiting the word
To bind and cast the shadows into hell;
For Death the second sat upon the throne,
Which set on fire the air not to be breathed;
And as he lifted up his arm to speak,
Fear preyed upon all souls, like fire on paper;
And mine among the rest; and I awoke.

The Olio.

WOMAN.—As the dew lies longest, and produces most fertility in the shade, so woman in the shade of domestic retirement, sheds around her path richer and more permanent blessings than man, who is more exposed to the glare and observation of public life.

Ladies of fashion strain their happiness to feed their vanity—and their love to feed their pride.

A CALER QUOTEY.—An advertiser in a western paper, who rejoices in the various occupations of doctor, lawyer, justice of the peace and dry goods' merchant, adds the following to his list of pursuits and qualities:

"N. B. Auctioneering of the loudest kind, interwoven with ventriloquism."

EPICRAM TO A GAMBLER.
If you take my advice, my dear friend, you will say,
That the best throw with dice is—to throw them away.

A newspaper can drop the same thought into a thousand minds at the same moment.

Avoid as much as possible telling others what you intend to do. You may have reason to change your mind, and then you will be thought fickle.

If a man would keep both integrity and independence free from temptation, let him keep out of debt. Dr. Franklin says: "It is hard for an empty bag to stand upright."

OMNIBUSES.—The London Athenæum thus speaks of these useful vehicles:

Their history is one of more dignity than shows on the surface. These social conveniences have revolutionized all the chief capitals of Europe. Invented in 1827, they ruined the elder branch of the Bourbons in 1830. The accidental upset of an omnibus suggested the first idea of a barricade, and for a long time constituted an essential part of the structure which changed the whole science of revolutions. The overturn of a carriage was converted to the overturn of a monarchy. It is a peaceful and health-giving instrument. By its help all the world is enabled to live out of town, and wherever a good and cheap service of omnibuses is established, rents along the road go up.

A lady once requested her husband to inform her what difference there was between the meaning of *export* and *transport*. "My dear," replied the gentleman, "if you were *exported*, I should be *transported*."

Some *knowing one* has said that any *lawyer* who writes so clearly as to be intelligible, is an enemy to his profession.

ANOTHER SLIP OF THE PEN.—The fourth paragraph of the President's Message commences as follows:

"While enjoying the benefits of amicable intercourse with foreign nations, we have not been inensible to the distractions and wars which have prevailed in other quarters of the world."

Mary Howitt is translating from the Swedish a new work of Miss Bremer's.

"Shall we take a bus up Broadway?" said a young New Yorker, who was showing his country cousin the wonders of that city. "Oh dear, no!" said the frightened girl, "I would not do that in the street."

MAHOMET'S HEART.—The following legend is narrated in Irving's *Life of Mahomet*:

"At the age of three years, while playing in the fields with his foster brother, Masroud, two angels in shining apparel appeared before them. They laid Mahomet gently upon the ground, and Gabriel, one of the angels, opened his breast, but without inflicting any pain. Then taking forth his heart, he cleansed it from all impurity, wringing from it those bitter drops of original sin, inherited from our forefather Adam, and which had lurk in the hearts of the best of his descendants, inciting them to crime. When he had thoroughly purified it, he filled it with faith, and knowledge, and prophetic light, and replaced it in the bosom of the child."

A Selected Tale.

INGRATITUDE PUNISHED: AN EASTERN TALE.

He that's ungrateful has no fault but one,
All other crimes may pass for virtues in him.

YOUNG.

A dervise, venerable for his age, fell in the house of a woman, who had been long a widow, and lived in extreme poverty in the suburbs of Balsora. He was so touched with the care and zeal with which she had assisted him, that at his departure, he said to her, "I have remarked that you have herewith to subsist alone, but that you have not substance enough to share it with your son, the young Abdallah. If you will trust him to my care, I will endeavor, in his person, to acknowledge the obligations I have to you for the care you have taken of me." The good woman received this proposal with joy, and the dervise departed with the young man, advertising her, that they must perform a journey which would last near two years. As they travelled, he kept him in affluence, gave him excellent instructions, cured him of a dangerous disease with which he was attacked; in fine, took the same care of him as if he had been his own son. Abdallah a hundred times testified his gratitude to him for his bounties; but the old man always answered, "My son, it is by actions that gratitude is proved; we shall see in a proper time and place, whether you are so grateful as you pretend."

One day, as they continued their travels, they found themselves in a solitary place, and the dervise said to Abdallah, "My son, we are now at the end of our journey; I shall employ my prayers to obtain from heaven, that the earth may open wide enough to permit you to descend into a place where you will see the greatest treasure that the earth contains in her bowels. Have you courage to descend into this subterraneous vault?" continued he. Abdallah swore to him he might depend upon his obedience and zeal. Then the dervise lighted a small fire into which he cast a perfume; after which the earth opened, and the dervise said to him, "you may now enter, my dear Abdallah, remember that it is in your power to do me a great service, and that this is, perhaps, the only opportunity you can ever have of testifying to me that you are not ungrateful. Do not let yourself be dazzled by all the riches you will find there; think only of seizing upon an iron candlestick with twelve branches, which you will find close by a door; that is absolutely necessary for me." Abdallah promised every thing, and descended boldly into the vault; but forgetting every thing that had been expressly recommended to him, whilst he was filling his vest and bosom with gold and jewels, which this subterraneous vault enclosed in prodigious heaps, the opening by which he entered closed of itself.—He had however, presence of mind enough to seize upon the iron candlestick, which the dervise had so strongly recommended to him; and though his situation was terrible, he did not abandon himself to despair; and, thinking only in what manner he should get out of a place which might become his grave, he apprehended that the vault had closed upon him because he had not followed the order of the dervise; he called to his memory the care and goodness he had loaded him with, reproached himself with his ingratitude, and finished his meditation by humbling himself before heaven. At length, after much pains and inquietude, he was fortunate enough to find a narrow passage which led him out of this obscure cave; though it was not until he had followed it a considerable way that he discovered a small opening covered with briars and thorns, through which he returned to the light of the sun. He looked on all sides, to see whether he could perceive the dervise, but in vain; he designed to deliver him the iron candlestick he so much wished for, and formed a design of quitting him, being rich enough with what he had taken out of the cavern, to live in affluence with his assistance.

Not perceiving the dervise, nor remembering any of the places through which he had passed, he went on as fortune directed him, and was extremely astonished to find himself opposite his mother's house, from which he imagined he was at a great distance.—She immediately enquired for the holy dervise. Abdallah told her frankly what had happened to him, and the danger he had run to satisfy his unreasonable desires; he afterwards showed her the riches with which he was loaded. His mother concluded, upon the sight of them, that the dervise had only designed to make a test of his courage and obedience, and that they ought to make use of the happiness which fortune had presented to them; adding, that such doubtless was the intention of the holy dervise.—Whilst they contemplated upon these treasures with avidity, whilst they were dazzled with the lustre of them, and formed a thousand projects in consequence of them, they all vanished away before their eyes. It was then that Abdallah sincerely reproached himself for his ingratitude and disobedience; and, perceiving that the iron candlestick had resisted the enchantment, or rather the just punishment which those deserve who do not execute what they promise, he said, prostrating himself—"What has happened to me is just; I have lost what I had no design to restore, and the candlestick, which I determined to deliver to the dervise, remains with me; it is a proof that it rightly belongs to him, and that the rest was unjustly ac-

quired." As he finished these words, he placed the candlestick in the midst of their little habitation. When the night was come, without reflecting on it, he placed a light in the candlestick. Immediately they saw a dervise appear, who turned about for an hour, and disappeared after having thrown them an asper. This candlestick had twelve branches. Abdallah, who was meditating all the day upon what he had seen the night before, was willing to know what would happen the next night, if he put a candle in each of them; he did so, and twelve dervises appeared that instant; they also turned round for an hour, and each of them threw an asper as they disappeared. He repeated every day the same ceremony, which had always the same success, but he never could make it succeed more than once in twenty-four hours. This trifling sum was enough to make his mother and himself subsist tolerably; there was a time when they would have made them happy; but it was not considerable enough to change their fortune.—It is always dangerous for the imagination to be fixed on riches. The sight of what he believed he should possess, the projects he had formed for the employment of it; all these things had left such profound traces in the mind of Abdallah that nothing could efface them. Therefore, seeking the small advantage he drew from the candlestick, he resolved to carry it back to the dervise, in hopes that he might obtain from him the treasure he had seen, or at least might find again the riches which had vanished from their sight, by restoring to him a thing for which he testified so earnest a desire. He was so fortunate as to remember his name and that of the city which he inhabited.—He started therefore immediately for Magrebi, carrying with him his candlestick that he lighted every night, and by that means, furnished himself with what was necessary on the road without being compelled to implore the compassion of the faithful. When he arrived at the city of Magrebi, his first care was to ask in what house or convent Abounadar lodged. He was so well known that every body told him his habitation. He repaired thither directly, and found fifty porters, who kept the gate of his house, having each a staff with a head of gold, in their hands; the court of this palace was filled with slaves and domestics; in fine, the residence of a prince could not expose to view greater magnificence. Abdallah, struck with astonishment and admiration, feared to proceed. Certainly, thought he, I either explained myself wrong, or those to whom I addressed myself designed to make a jest of me because I was a stranger; this is not the habitation of a dervise it is that of a king.—He was in this embarrassment, when a man approached him, and said to him, "Abdallah, you are welcome; my master, Abounadar, has long expected you." He then conducted him to an agreeable and magnificent and pavilion, where the dervise was seated. Abdallah, struck with the riches he beheld on all sides, would have prostrated himself at his feet but Abounadar prevented him and interrupted him when he would have made a merit of the candlestick which he presented to him. "You are but an ungrateful wretch," said he to him; "do you imagine you can impose upon me? I am not ignorant of any one of your thoughts; and, if you had known the value of this candlestick, you would never have brought it to me: I will make you sensible of its use." Immediately he placed a light in each of its branches, and when the twelve dervises had turned round for sometime, Abounadar gave each of them a blow with a cane, and in a moment, they were converted into twelve heaps of sequins, diamonds, and other precious stones:—"This, said he, is the proper use to be made of this marvellous candlestick. As to me, I never desired it, but to place it in my cabinet, as a talisman composed by a sage whom I revere, and I am pleased to expose it sometimes to those who come to visit me; and, to prove to you, added he, that curiosity was the only occasion of my search for it, here are the keys of my magazines, open them, and you shall judge of my riches: you shall tell me whether the most insatiable miser would not be satisfied with them."—Abdallah obeyed him, and examined twelve magazines of great extent, so full of all manner of riches, that he could not distinguish which merited his admiration most; they all deserved it, and produced new desires. The regret of having restored the candlestick; and that of not having found out the use of it, pierced the heart of Abdallah. Abounadar seemed not to perceive it: on the contrary, he loaded him with caresses, kept him some days in his house, and commanded him to be treated as himself.—When it was at the eve of the day which he had fixed for his departure, he said to him, "Abdallah, my son, I believe, by what has happened to you, you are corrected of the frightful vice of ingratitude; however, I owe you a mark of my affection, for having undertaken so long a journey, with a view of bringing me the thing I desired: you may depart, I shall detain you no longer. You shall find to-morrow, at the gate of my palace, one of my horses to carry you: I make you a present of it as well as the slave who shall conduct you to your house, and two camels loaded with gold and jewels, which you shall choose yourself out of my treasures." Abdallah said to him all that a heart sensible of avarice could express when its passion was satisfied and went to bed till the morning arrived, which was fixed for his departure.

During the night he was still agitated,

without being able to think of any thing but the candlestick, and what it had produced. "I had it," said he, "so long in my power: Abounadar, without me, had never been possessor of it: what risk did I not run in the subterraneous vault! Why does he now possess this treasure of treasures? Because I had the probity, or rather the folly, to bring it back to him; he profits by my labour and the danger I have incurred by so long a journey. And what does he give me in return? Two camels loaded with gold and jewels: in one moment the candlestick will furnish him ten times as much. It is Abounadar who is ungrateful: what wrong shall I do him in taking the candlestick? None, certainly; for, he is rich; and what do I possess?" These ideas determined him at length, to make all possible attempts to seize upon the candlestick. The thing was not difficult, Abounadar having trusted him with the keys of his magazines. He knew where the candlestick was placed; he seized upon it, hid it in the bottom of one of the sacks, which he filled with pieces of gold and other riches which he was allowed to take, and loaded it, as well as the rest, upon his camels. He had no other eagerness now but for his departure: and, after having hastily bid adieu to the generous Abounadar, he delivered him his keys, and departed with his horse, his slave, and two camels.

When he was some days journey from Balsora, he sold his slave, resolving not to have a witness of his former poverty, nor of the source of his present riches. He bought another, and arrived, without any obstacle, at his mother's, whom he would scarcely look upon, so much was he taken up with his treasure. His first care was to place the loads of his camels and the candlestick in the most private room of the house; and, in his impatience to feed his eyes with his great opulence, he placed lights immediately in the candlestick: the twelve dervises appearing, he gave each of them a blow with a cane with all his strength, lest he should be failing in the laws of the talisman: but he had not remarked that Abounadar, when he struck them, had the cane in his left hand. Abdallah, by a natural motion, made use of his right; and the dervises, instead of becoming heaps of riches, immediately drew from beneath their robe each a formidable club, with which they struck him so hard and so long that they left him almost dead, and disappeared, carrying with them all his treasure, the camels, the horse, the slave, and the candlestick.

Thus was Abdallah punished, by poverty, and almost by death, for his unreasonable ambition, which perhaps might have been pardonable, if it had not been accompanied by an ingratitude as wicked as it was audacious, since he had not so much as the resource of being able to conceal his perfidies from the two piercing eyes of his benefactor.

Miscellaneous Department.

AMERICAN MANNERS.

Mackay a late observing English traveller in this country, thus notices some common features of the American manners:

There is no feature common to all the departments of American society, which will so soon impress itself upon the stranger as the prominent position occupied in it by the young ladies. In Europe, if they are not kept there, they at least remain somewhat in the back ground. In America, on the other hand, they are in the foremost rank, and in fact constitute the all in all. Cards of invitation are frequently issued in their names—it being often, "The Misses So-and-so" invite, instead of "Mr. and Mrs. So-and-so." The mother is invariably eclipsed by her daughters. Indeed, I have known instances in which parties were given, at which she never made her appearance; the whole being done with her concurrence and assistance, but she keeping back from a participation in the prevailing gaiety—just because she has no inclination to join it, prudently judging that her time for such frivolities is past. The young ladies take the whole burden of the matter upon themselves—receive the guests, and do all the honors of the house. The absent mamma has her health frequently inquired for, but nobody ever thinks of wondering that she is not present. She is perhaps all the time in an adjoining room, superintending the arrangements of the comestibles. She regards the whole as the young ladies' doing, and leaves them to work their way out of it the best way they can. And very well they generally manage to do so—the opportunity which it affords them of cultivating the virtues of self-reliance being by no means thrown away.

Agreeable as all this may seem in some respects, it has very serious disadvantages in others. It imparts to society a general air of frivolity with which it could favorably dispense, when pert young misses of sixteen take it all into their own hands, what else could be expected? Not that all the young ladies in America are sixteen, either in conduct or in years; but the younger portion of them just admitted into society make themselves more or less, the pivot on which it turns. A young girl lives a life of great seclusion until she does come out; but having an occasional peep at the conduct of her elder sisters or friends, her mind is made up as to the part she is to act before she is formally ushered into the arena. With the exception of some of the more refined and intellectual circles of the large towns, it is sometimes painful to witness the frivolous

character of an American social assembly. There is no repose, nothing of a subdued tone about it. The few whose refinements and tastes would favorably influence it, if permitted to do so, are overborne by the numbers as well as by the towardness of those who impress it with their own immaturities. Society in America is thus like a young hoyden that wants taming—like an inexperienced romp, as yet impatient of the fetters of conventional propriety.

The consequence of this is, that both men and women of intellectual taste and quiet habits withdraw more or less from society altogether. It is seldom, therefore, that the conversation in a social assembly takes a sober, rational turn. Dreary common-places, jokes and vapid compliments, form the staple conversation, all which is attended by a never-ceasing accompaniment of laughter which is frequently too boisterous for all tastes.—Such being its prominent characteristics on the female side, the picture does not improve when we examine the part borne in it by men. It is seldom that one ever sees the generality of men rise above the level of their female acquaintances, either in intellectual culture or social refinement. In all civilized communities, women have, in this respect, much in their power.

LIVE THEM DOWN.

Calumnies are as old as our race! Satan began them in Paradise. He is well named—accuser. He is the father of lies and of liars. There are different ways in which those who are calumniated seek to put down the false and injurious reports. Some render railing for railing. They are foolish enough to vie with their detractors in taunts and revilings. It is a miserable resort. If you are very much excited by evil reports, and descend to retaliation, you at once raise the suspicion that there is some truth in what your enemies say of you. Conscious innocence does not stoop to recrimination.

Some affect a supercilious indifference respecting the evil that is said of them. They assume an independence which is not wholly consistent with a modest appreciation of one's self. They who care not what is said respecting themselves, are not likely to live above merited reproach. The truly virtuous and good are far from being indifferent to what may injuriously affect their reputation.

Some prosecute their defamers. They go into a civil court to establish their innocence. Perhaps this is sometimes necessary; but I think it a measure of doubtful expediency. It probably seldom occurs that a slander suit improves any person's character. The motives of prosecution are usually supposed to be revengeful. A truly worthy person will not be easily persuaded to go before judges, jurors, lawyers, and a crowd of spectators, to prove his character.

Some are at great pains to *contredit* all false rumors. Such often have their hands full of business. The more notice you take of slanderers, the more industriously will they defame you. They are a class of persons who have very little character, and are right glad of an opportunity to attract some notice, by attacking those whose names are associated with respect.

Is there not a far better way than any of these? "Not rendering evil for evil, or railing for railing; but contrariwise blessing." "For so is the will of God, that with well doing you may put to silence the ignorance of foolish men." Nothing else will so effectually silence slanderers. Let your life contradict their falsehoods, and you will have no need to defend your character. There is something noble, dignified, lovely in the silence of conscious innocence, when the tongue of detraction is carping and slandering. There is something Christ-like, when they who are reviled revile not again; and when they bless those who persecute them, and say all manner of things against them falsely. There is a homely proverb that "he who spitteth against the wind, spitteth in his own face." It is so with him who spits venom against the character of the innocent and virtuous. All the assaults of his malice recoil on his own head. Be not disturbed by him. Let him have his own way, and your innocence and his infamy will be both made apparent. It may cost some trial of your patience, but that will be a profitable exercise. Your name may for a brief season be under the cloud; but it will shortly appear brighter than before. Possess your soul in patience. Move quietly and steadily onward in an upright way, and fear not the evil which is aimed at you. Who is he that will harm you if you be followers of that which is good? No one. There may be those who will try to injure you. They may be more inimical towards you for the very reason that they cannot provoke you to be revengeful. Be it so, if it must. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass; and he shall bring forth thy righteousness as the light, and thy judgment as the noon-day."

A fanatic resolution, said to have been adopted at Oberlin, in Ohio, by an anti-slavery meeting, has been extensively, republished by the Press of the Union. It expressed great joy at the declining state of religion, the drooping condition of popular churches, and attributed it to the want of honest zeal in behalf of Abolitionism.

SIZE OF CALIFORNIA.—California would make forty five States of the size of New Hampshire! The sea coast extends nearly a thousand miles, and the territory extends in the interior twelve hundred miles.