

# The Camden Journal.

VOLUME XXVI.

CAMDEN, S. C., THURSDAY MORNING, NOVEMBER 28, 1867.

NUMBER 20.

PUBLISHED WEEKLY BY  
THOMAS W. PIGUES.

**TERMS OF SUBSCRIPTION.**  
Three Dollars a year Cash—Four Dollars if payment is delayed three months.  
**RATES OF ADVERTISING, PER SQUARE.**  
For the first insertion, \$1.50; for the second, \$1.00; for the third, 75 cents; for each subsequent insertion, 50 cents.  
Semi-monthly, Monthly and Quarterly advertisements, \$1.50 each insertion.  
The space occupied by ten lines (or 100 of this size type) constitutes a square.  
Payment is required in advance from constant advertisers, and as soon as the work is done, from regular customers.  
Contracts made for yearly and half-yearly advertising (payable quarterly) made on moderate terms.

## MISCELLANEOUS.

### THE RULE OF FORCE AND THE LAW OF PEACE.

The New York Times, although Republican, yet is not so bound in the trammels of party as not to recognize and reflect the sentiments of the more moderate portion of its organization.

The present condition of things at the South, it is plain, cannot stand. The proposed mode of re-organization is so complete a parody on justice and self government as to fail to command the assent of any thoughtful man, never mind to what party he ostensibly belongs.

The great heart of the country beats for peace. It desires union. It feels that the necessities and the rights of every section require the unity and fraternity of the States. Time and events have demonstrated that these great objects cannot be attained in any other way than by recognizing the Constitution as the only common bond, and as containing within its provisions the terms and basis of a common government.

The country will never sanction the existence of pure negro Republics here, or that the white race, whose ancestors formed the Government, and for whose posterity it was ordained, should be made subject to the domination and rule of that class, whom the North itself will not admit to suffrage. Every interest in the land, and every hope of a stable government in the future, forbids that those should be the rulers in the South, whom the North itself repudiates as voters.

The recent elections in these States, thus far, have been of the nature of a farce. The voice of the real people has not been heard. Their interests have been, and are unrepresented. So far, as the heretofore and constitutional voters are concerned, these are without validity or authority.

The Times, upon a survey of the status of political affairs, confesses the fatal error in the whole scheme of the Reconstruction Acts, and "the necessity of a harmony of sentiment, and unity of purpose and feeling among the people of the sections lately at war." In other words, that the steps of the past must be retraced, and the principles of restoration re-established on the basis of our heretofore accustomed Constitution.

It therefore proclaims against negro suffrage, "except with the assent of the Southern people."

This is a step in the right direction. It is occupying the very ground long since announced by President Johnson, and which it were well, for the interest of all races, if it had been then occupied; that the elective franchise is, under the terms of the Constitution, for the accustomed voters, in each State to determine.

No other course is likely to prove either stable or beneficial.

As the Times says, "we may force negro suffrage upon the South, and maintain it by the bayonet; but until it is there by some different tenure than that, it will be a curse, instead of a blessing, to all concerned, and especially to the negroes themselves."

And herein is the acknowledgment of a great truth. The law of the bayonet can never be the law of permanence or acquiescence. It has proved fruitless in the past, as it must in the future. It neither produces assent or conviction. It rather defeats the very objects it proposes to accomplish.

And so of all the other laws and changes which are sought to be made in the South, by which its inherent rights are sought to be overthrown, its shipwrecks subverted, and its civil government destroyed.

Nor does the Times otherwise than utter what must be the judgement of

every observant mind, when it urges "that the great mistake in what has been done since the war was closed is, that it has been done in the spirit and temper of conquerors dealing with a conquered people, and maintained by a constant display of armed power," and that the great defect in the policy of Congress is, that "it goes out under threats, backed up by military power, and enforced as an act of badge of subjugation." It therefore well adds, "that so long as this is the only hold that the measures of Congress have upon the Southern people, they will only breed strife and contention—not contribute to the peace and strength of the common country.—The South will regard them as simple force in another form."

The Times is frank enough to acknowledge that owing to the very course unwisely pursued by Congress, we are as far from a real and fraternal peace to-day, as when the war closed, and that the people of the country deplore this condition of things, as calculated to plunge the country deeper and deeper into trouble and confusion.

And herein it is correct. The facts are too plain for doubt or uncertainty.

They have been proclaimed heretofore over and over again by the intelligence of the South, but their voice has been, thus far, unheeded. The result is patent to the world, with their society disorganized, their prosperity impaired, their right of self government in jeopardy, and Republican liberty itself trembling in the balance.

The remedy is at hand now, as it has ever been since the cessation of hostilities. There is no other. It is in the recognition of every Commonwealth of the South, as a State of the Union, with the rights of each State and people equal and unimpaired under the terms of the Fundamental Law, the only measure of right.

Other means of repose may be sought. Other forms of pacification may be essayed. But it will prove here, as everywhere, that there is but one pool of Bethesda, whose waters can heal the wounds of the past, and restore the common country to health and happiness.

**HORRIBLE BARBARITIES BY AN AFRICAN KING.**—The latest news from Abyssinia develops King Theodore in a still more blood-thirsty aspect. He made an expedition to the small Island of Metrata, in the Lake Tana, and put every inhabitant to death by fire; then he made a trip to Ifag, a flourishing town in Foggara, seized 1,500 peasants, placed them in five large houses and burned them alive. It is said there is now not a single man, woman or child alive between Debia Tabor and Emfras, on the borders of Dembea. In the camp, his Majesty has been pursuing the same game.—Having heard that 2,000 of his troops wished to desert, he had them surrounded by the others and their throats cut like cattle, the mothers, wives, children and nearest relatives of the men being pistolled by the soldiery. 295 chiefs of districts have had their hands and feet cut off and have been left to starve.

**IMMENSE FRAUDS.**—The Washington correspondent of the New York Tribune writes:

"In a report which has been prepared by a collector of one of the largest revenue districts in the country, and which will be presented to Mr. Johnson in a few days, it is asserted that the loss to the Government from the non-collection of the tax, for the last twelve months, on the article of whiskey, alone, has been upward of \$100,000,000, while the loss on tobacco is set down at \$25,000,000. These losses are, it is alleged in the report, to be attributed to corruption and mismanagement on the part of the collectors."

An anxious inquirer asks: "What can be a more desolate sight than an old maid sitting on an inverted half bushel, in a cold kitchen, with her feet on the rim of a slop bucket, paring her corns with a case knife, by the light of a tallow candle?"

Never quarrel without sufficient cause, but if it be necessary that you take up a quarrel, then see that you quarrel firmly to the end.

Life is too short to drink mean whiskey, or make love to fast women.

### From the Square and Compass.

#### FAITH, HOPE AND CHARITY.

Faith is denominated the substance of things hoped for, the evidence of things not seen. The truth of the above is undoubted, and is proven by our every day experience. It is faith in himself, that leads man into dangerous enterprises. Faith, that by his own will, spirit, and resources, he will extricate himself from any and all difficulties he may encounter. He hears a story of some far off land, rich in detail, either of its luxuriant forests, whose mighty monarchs rear their towering heads towards heaven, presenting a vast field, for the woodman's axe; its fertile plains, waiting the occupation of the husbandman with his plough, to return a hundred fold the seed committed to their care; its hills teeming with the shining ore, cropping out in all directions, inviting the hardy miner with his pick and cradle; or its waters whose depths are alive with the finny tribes, offering a rich harvest for the fisherman's net. Believing, he is led by faith, to leave the familiar scenes of his childhood, which have hitherto afforded him enjoyment; the pleasures and comforts of home; the associations of his youth and manhood, to set forth on a journey, in quest of a new country, new ties, new avenues of wealth and prosperity, which as yet, he has only seen with the eye of faith.—Urged on by faith, he will brave the dangers of the deep, the rocky pass, the foaming torrent, and the dark recesses of the mountain cavern, and pathless forest, in search of the "El Dorado" of his faith. And if success attends him, he will with joy cry "Eureka" and the tidings tell, that well his faith was founded. Faith is one of the great sustaining principles of the human heart. It enables mankind in general, to triumph over trials and disappointments of life; to exercise patience and perseverance, which will overcome many obstacles; by it the Christian endures without murmuring the sorrows and afflictions of earth; and unrepining yields to the dispensation of an over-ruling Providence; believing that for him who fights the good fight, and endures to the end, there is laid up a crown of glory. And all who have faithfully performed the duties of their several stations, according to the light that is within them, and have used their best endeavours to improve the talents committed to their charge, that the glory of "God and the happiness of their fellow-creatures may be advanced, can, by and through faith, meet the dark angel of death on the threshold of the grave, and welcome him as a kind messenger, sent to translate them from this earthly tabernacle, to that Celestial temple—that House not made with hands, eternal in the heavens."

Hope: thou best and brightest of the heavenly spirits, who attend as ministering angels to the human race, as man urged on by faith advances midst dangers and difficulties to win the prize his heart desires—'tis thy sweet influence sustains him in the darkest hour. Should his path lay across the briny sea, and the elements above, below—meet in fierce contention for the mastery, and during the conflict, old Boreas, with a rude blast, should shiver his sails, and sing a requiem through the rigging of his storm tossed bark—thou—whisperest courage, it will be calm anon. Or should his destiny lead him through burning sands, the dreary desert, the trackless woods, or for many a weary mile to travel over a thorny road, thou cheerest him with thoughts of pleasant paths beyond. Thou picturest to his mind scenes of soft bubbling springs, with whose clear waters he can quench his thirst, and cool his parched lips; of luxuriant groves and leafy bowers, beneath whose shadows he can rest in peace and safety. And in the day of sorrow and hour of affliction, when all looks dark and dreary, thy bright star appears amidst the darkness, to guide him to that rest, which is the reward of faith.

The greatest of these is charity.—Faith may be lost in sight, Hope end in fruition, but charity extends beyond the grave to the boundless realms of eternity. Not that charity which merely relieves the physical wants of our fellow-creatures, but that spirit which will lead us to bear with a brother's infirmities; to cover his misdeeds and failings from the eyes of a censorious world; to hide within the recesses of our hearts, the knowledge of our defects in his character, walk, and conversation, and not to blazon forth before a scandal, loving community, any departure from the strict path of rectitude; charity for the weakness of human nature, which will cause to privately and mildly tell a brother of his faults, and endeavor to effect a reformation; charity, that though a brother should sink deep into the depths of sin and woe, will cause us to speak kindly of his failings, and try to raise him from his fallen condition. Charity, that though we differ with a brother in opinion, yet we will not speak ill of him, or detract from his good name, but if he is in error, to warn him of it; if it is a mere difference in judgment or construction, to allow him the same privilege we claim for ourselves. "The right of forming his opinion according to his own judgment," without being censured or charged with evil doing.

If the spirit of true charity, was more generally embodied in our actions, there would be less heart-burnings and wranglings, less strife and contention. There would be more joy and contentment. Brotherly love would prevail and harmony, prevail throughout. The social bonds of society would be more strongly knit together, for charity is the real cement that binds us into one common mass, and makes the human race one family. These three, Faith, Hope and Charity, the greatest of these is charity. May its broad mantle ever be our shield.

actor, walk, and conversation, and not to blazon forth before a scandal, loving community, any departure from the strict path of rectitude; charity for the weakness of human nature, which will cause to privately and mildly tell a brother of his faults, and endeavor to effect a reformation; charity, that though a brother should sink deep into the depths of sin and woe, will cause us to speak kindly of his failings, and try to raise him from his fallen condition. Charity, that though we differ with a brother in opinion, yet we will not speak ill of him, or detract from his good name, but if he is in error, to warn him of it; if it is a mere difference in judgment or construction, to allow him the same privilege we claim for ourselves. "The right of forming his opinion according to his own judgment," without being censured or charged with evil doing.

If the spirit of true charity, was more generally embodied in our actions, there would be less heart-burnings and wranglings, less strife and contention. There would be more joy and contentment. Brotherly love would prevail and harmony, prevail throughout. The social bonds of society would be more strongly knit together, for charity is the real cement that binds us into one common mass, and makes the human race one family. These three, Faith, Hope and Charity, the greatest of these is charity. May its broad mantle ever be our shield.

J. O. W., 245.

**MASONIC.**—We extract the following paragraphs from the annual address of Grand Master Orr:

"The ravages of war, and the disasters to the crops of the last year, brought more or less suffering to the doors of many who had just claims upon the order for assistance. In this emergency, the lodges of the State have provided as liberally as their scant means would allow for the relief of the sufferers, while private charity has accomplished much in the alleviation of the prevailing distress. From abroad, we have had the most tangible evidences of the generosity of our brethren, in the large donations made through the Grand Masters or their associate officers. From New York, we have received two donations—one of \$500, another of \$150. Illinois and Missouri have likewise remembered us, and rendered aid.—Minnesota far up in the North-west, with a comparatively young organization, has contributed the handsome sum of \$500; while from the Montezuma Lodge of New Mexico, the hardy, generous pioneers of the plains have sent to their brethren of South Carolina \$300—thus beautifully exemplifying the length and breadth of that noble charity which underlies and sustains our order.

The entire amount thus received by me from various lodges is \$1,780.—Of this sum, I placed \$1,730 in the hands of the Grand Secretary, the Deputy Grand Master, and Brother William Gilmore Simms, requesting them to take charge of the distribution of the funds, and after making proper inquiry of the various lodges in the State, as to the extent of the suffering in each, to carry out the instructions and intentions of the generous donors. A circular was addressed to all of the lodges, and their reports will show that the fund has been faithfully and fairly dispensed.

Brother Joseph Rasky departed this life near Columbia, in January last, leaving his last will and testament by which he devises his entire estate real and personal, in this State and Florida, to the Grand Lodge of South Carolina, in trust for the use and benefit of deceased Master Masons within this jurisdiction; and he designates the Grand Master as executor. Inasmuch as that officer may be changed at each annual communication, and cease thereafter to stand in such relation to the brethren, I determined to renounce the executorship and bring the matter before the Grand Lodge for its consideration."

A Memphis paper gives the following advice to the people of the South:

"The people of the South need not remain idle. As the world is governed by money, let them get money.—When they do they will be respected. They will be respected and slobbered over by the wretches who now hate them because they are proud and have no money.

Hold on to your lands. The monied lords of the North want to dis-

possess you of them, for then they know you will be in their power. So long as you hold them you are masters of the situation. Act upon the fact that the Radicals are attempting to impoverish you and drive you out of the country. With this ever in your minds, grasp your lands with a death grip, and, if necessary, face starvation itself before you give way. If they cannot dispossess you by purchases, they will resort to legislation, and attempt to tax you into acquiescence.

It has been suggested that the three cent tax may be avoided by manufacturing the cotton in the district where it is grown. That, if practicable, would be only a temporary relief. Your enemies would tax it at the gin, in the boll, in the blossom, and, if necessary, in the ground.—They intend to tax it out of existence, if they fail to drive you from your plantations.

Go into the hog and hominy business. Raise corn and slaughter pork. Cover your hills with cattle and punctuate your pastures with sheep, mules and horses, and flavor the whole with showers of goats.

Teach the freedman that he is a Southern man, to the cabin horn, and that his destiny is launched on the same billow that now heaves beneath the white man. Be just to him, and the day may come when you may lean upon him as a rock.

Cultivate the earth to the best advantage, and never fail to have your barn full. But do not neglect to cultivate letters.

### HOW THE SOUTH IS TO BE SAVED.

—In an able editorial upon the meaning of the late elections the New York World says:

"The fact that negro governments are in process of organization, and that Congress may admit their representatives, does not vary the case except to render a degrading farce more contemptible. Certain it is that these bastard governments will not have the slightest validity. Within four months after the Presidential election a heavy battering ram will tumble them into shapeless rubbish. The Southern people will immediately re-organize, hold new elections, oust the negroes, send their own representatives to Washington, and the House will at once admit them. The Southern Senators plus the Conservative Senators from the North will form a majority of that body, organize as such, and neither the House nor the President will recognize any other Senate. This course is entirely feasible, will be perfectly constitutional, and beyond question adopted if the radicals are insane or wayward enough to recognize the negro governments after this great rebuke.—The only thing that could prevent it would be the acquiescence by Southern whites in the Radical scheme.—Whoever expects that, is better entitled to a straight jacket than a refutation."

If the Northern Democrats will stand up to this programme the South is safe.

**PARTISAN FOLLY.**—On the morning of the election in New York, the leading radical journal said: "Remember that the forces arrayed now against us in this campaign are the same, man for man, whom we conquered in the war. Their victory would be a triumph of the principles and men of the party of treason and rebellion." Now, according to this, the rebels are in a majority of 45,000 in that State! The absurdity of the statement is its own refutation. The rebellion was wound up two years ago. We think it is about time that partisanship dropped from its vocabulary the terms "traitor," "rebel," &c., and conceded that the honest friends of the country may act with either political organization without impugning either their patriotism or integrity.—Washington Express.

**HOW THE MONEY GOES.**—The Deputy United States Collector, at Griffin, sent off one day last week, over \$17,000—the proceeds of a portion of the United States taxes collected for the month of October.

An impoverished, thinly settled community, in debt up to their eyes, negroes controlling elections, white folks denied any rights which the negroes and military are bound to respect, and paying more than \$20,000 per month United States taxes. Who wouldn't be "reuns"? Who isn't glad he don't live in Ireland or Poland?

**A SPEECH ON THE SMITH FAMILY.**  
Gentlemen," said a candidate for Congress, "my name is Smith, and I am proud to say, I am not ashamed of it. It may be that no person in this crowd owns that very uncommon name. If, however, there be one such, let him hold up his head, pull up his dickey, turn out his toes, take courage, and thank his stars that there are a few more left of the same sort.

"Smith, gentlemen, is an illustrious name, And stands ever high in the annals of fame, Let White, Brown, and Jones increase as they will, Believe me that Smith will outnumber them still."

Gentlemen, I am proud of being an original Smith, and not a Smythe, nor a Smythe, but a regular natural S-m-i-t-h, Smith. Putting a 'y' in the middle or an 'e' at the end won't do, gentlemen. Who ever heard of a great man by the name of Smythe or Smythe? Echo answers, who? and everybody says nobody. But for Smith, why the pillars of fame are covered with that honoured and revered name. Who were the most racy, witty, and popular authors of this country? Horace and Albert Smith. Who the most original, pithy, and humorous preacher? Rev. Sydney Smith. To go further back—who was the bravest and boldest soldier in Sumpter's army in the revolution? A Smith. Who palavered with Powhattan, galivanted with Pocahontas, and became the ancestor of the first families in Virginia? A Smith again. And who, I ask,—and I ask the question more seriously and soberly,—who, I say, is that man, and what is his name, who has fought the most battles, made the most speeches, preached the most sermons, held the most offices, sung the most songs, written the most poems, courted the most women, kissed the most girls, and married the most widows? History says, I say, you say, and everybody says, John Smith!

### SIMPLE EXPERIMENT IN ELECTRICITY.

—Get a clean glass bottle with a rather large mouth, and hold it over the lamp or stove to dry it, place it on the table, and put a common tin plate on top of it; now get a piece of brown paper like what is used in grocery stores; dry it perfectly, take it up by the opposite corners, and rub it on the cat's back. If Miss Puss has any objections, they may be overcome by placing her between your knees, and rubbing the paper to and fro across her back; if you have no cat, your own hair will do, if it is not damp or greasy. After rubbing the paper five or six times, drop it on the plate on the bottle. Now, if you put your knuckle to the plate, a bright blue spark will be seen to fly to it, making a noise like the breaking of a small piece of wood. Take the paper up without touching the plate, and again put your knuckle to it; another spark, similar to the last, will be seen. If you are afraid to take the shock, you may do as the monkey did that wanted chestnuts—put pussy's paw to the plate; as soon as she feels the shock, she will express her displeasure at such proceedings by spitting and kicking at the apparatus. This experiment may be varied by putting little paper men and such like objects on the plate, and holding your hand on another tin plate over them; when the hand or plate is held near enough, they will hop up and down quite lively.—The only trouble in performing these experiments is to keep the apparatus dry.

Try this, some of you; Fasten a nail or key to a string, and suspend it to your thumb and finger, and the nail will oscillate like a pendulum. Let some one place his open hand under the nail, and it will change to a circular motion. Then let a third person place his hand upon your shoulder, and the nail becomes in a moment stationary.

**THE BAPTISTS.**—From the tables given, the curious in such matters may learn that there are 1,157,281 Baptist communicant members connected with their churches in this country.

**VAIN SHOW.**—A bag of wind may be mistaken for a sack of corn till it is lifted or opened.

Success in life depends upon the heroic self with which one sets out in life.

I had rather have newspapers without a government, than a government without newspapers.—Jefferson.