The Sumter Watchman.
(ESTABLISHED IN 1850.)
EVERY [illegible]
AT [illegible]
GILBERT [illegible] TEO [illegible]

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The Sumter Watchman.

VOL. XI. WEDNESDAY MORNING, OCTOBER 12, 1870. NO. 25.

DEVOTED TO LITERATURE, MORALITY AND GENERAL INTELLIGENCE.

MASONIC ADDRESS

DELIVERED BY J. S. RICHARDSON, JR., BEFORE SALEM LODGE, A.·. F.·. M.·.
JUNE 17, 1870.

SALEM LODGE ROOM,
JULY 30, 1870.

J. S. RICHARDSON, JR.—*Dear Sir and Brother:*—At the recent Regular Communication of Salem Lodge, No. 141, A.·. F.·. M.·. the following resolution was unanimously adopted, and the Secretary instructed to communicate the same:

Resolved, That the thanks of this Lodge be tendered to Brother J. S. RICHARDSON, for the able, instructive, and eloquent address delivered by him, on the occasion of laying the corner Stone of our new Masonic Edifice, and a copy of the same be requested for publication.

Sincerely hoping that you will comply with our request, I am

Your friend and Brother.
H. H. WILSON, Sec., S. L.

SUMTER, S. C. 17th August, 1870.

MR. H. H. WILSON, SEC. SALEM LODGE—*My Dear Sir:*—Your letter of the 30th July, conveying me a copy of the resolution passed by Salem Lodge in reference to the address delivered by me on the occasion of laying the Corner Stone of their new Masonic Lodge, has been received. I am deeply sensible of the compliment paid me by the Lodge, and while I claim but little more than the merit of collating, from the writings of the Great Lights of Masonry, the grand principles of our noble order, yet as a dissemmination of these in the form of an address may serve to dispel error and prejudice, I herewith place the address at the disposal of your Lodge.

With many thanks to you and the Lodge, for the kindness and consideration extended to me, I am, very truly, and fraternally,

Yours, J. S. RICHARDSON.

ADDRESS.

Friends and fellow Masons! Ladies and Gentlemen!—In responding to the invitation of Salem Lodge, to address you on this occasion, we are deeply sensible, from our own small experience in the grand science and philosophy of Masonry, of our *inability* to represent fairly and rightly the claims of the order to that public favor and confidence which its merits justly entitle it to—and which it has commanded where ever Masons have expounded by their conduct, and their lives, the true principles of our order. And we are feelingly admonished of the responsibility we have allowed to be placed upon us, when we look out upon this crowd of faces, beaming with intelligence, and bright with expectation—a brilliant assemblage of youth and manhood—of beauty and wisdom; All met to bid, as it were, a hearty "God speed" to the great and noble order whose humble advocate, for this occasion, now craves your indulgence.

The claims of Masonry to your favor and confidence is a theme, in its various aspects, too vast to be traversed in the short space of time which we can ask at your hands—we are compelled therefore, to select only a few, among the many attractive and interesting features of our order, for your inspection; and our time, as well as your patience, will permit only a hurried glance at these. As we conduct you then, thus hastily through this spacious garden of rich, oriental shrubbery, planted by our ancestors and nurtured with so much care by our fore fathers, and point out to your view some of its beauties, forget not that, amid its deep shades are cooling—bubbling fountains upon whose brink we have not led you—that from the hidden branches of its deep recesses hang delicious fruit, the flavor of which you have not tasted, and among its rich foliage lie hid many a sweet flower, upon whose beauties your eyes have not gazed and whose fragrance could but add new charms to those, we shall be able to discover to you.

It will be expected, in this, the first public Masonic demonstration in this community, and on an occasion of so much importance as the laying of the Corner Stone of a Temple of Masonry, that we give account of the origin, progress and extent, as well as of the principles of our order, and the fruit it is calculated to produce.

To a consideration of these we invite your attention.

Masonry is said to have originated in that nature which God implanted in the bosom of man—and thus, in one sense, it claims "The Great Architect of the Universe" as its author.

From the time when Adam wandered a friendless and homeless outcast from the terrestrial Paradise— unprotected amid the pelting storm and the burning curse, which the anger of an offended God had cast upon his nature! yea, from the time when he came fresh from the hand of his Maker, is dated the *necessity* of our institution.

Man, by the fiat of Heaven, is a social being, subject to a variety of wants and infirmities, and mutually dependent one upon another.

It is well said, "such is his nature, that he cannot subsist alone, for out of society, he can neither preserve life, display nor perfect his faculties and talents, nor attain any real or solid happiness." Nature, as well as revelation, teaches it to be our duty, as well as our first interest, to be "kindly, affectionate, one to another." The false and malevolent assertion of Hobbs, that "man is naturally an enemy to his neighbors," is believed by every principle of man and by every attribute of God. On every page of Holy writ, is found its denial. When the Grand Architect of the universe had with infinite wisdom formed this globe, and furnished it with everything necessary for life and enjoyment, He, last created man in his own image, endowing him with every faculty and power requisite for the happiness for which he was designed, and placed him in Paradise, where every thing abounded for his sustenance and delight, and yet, Adam's happiness was incomplete, amid all the terrestrial beauty and abundance of Paradise, and God to supply the wants, and gratify the wishes of his nature, created and gave him "woman, His last, best gift." No, not his last nor best gift, but a gift which the nature which God had formed demanded for its completion—a gift which enabled Adam to exchange the solitary for the social life, and an incomplete for a more perfect bliss. A strong and unanswerable proof, that in man, as he came fresh from the hand of God, selfish and narrow principles had no share, but with him to communicate blessings, was to increase and enhance them. And however much sin may leave vitiated that nature there is nothing truer, nothing surer than that man, naturally has recourse to society, as an essential means to expand his mind—increase his joys, humanize his heart and alleviate his sufferings. In this nature, a nature given by God, and a nature which demands society and association originated our Order.

Though Masonry is said in this way, to have originated in the dim ages of antiquity, it never became a regular and uniform institution under the denomination of free and accepted Masons, until the building of the Temple, at Jerusalem, by King Solomon. When that wisest and greatest of men, in his government of and in the rules and regulations adopted for the welfare and success of the different classes of workmen, employed in erecting that memorable structure, is said to have given shape and direction and force to the principles upon which our Order is based, and to have originated essentially the forms and ceremonies and gradations which we now practice and abide by.

From this auspicious and almost super human beginning, with varing success, through the long ages that intervene, Masonry gradually made its way from one country to another, until now it has found a place in every land and among every people, embracing in its ranks men of every class and grade and complexion. Statesmen, Sages and Conquerors are its advocates. The rich and powerful as well as the poor and humble are all bound by its mystic tie. A tie which has proved stronger than that which binds the Miser to his gold, the Warrior to the phrenzy of battle, the King to his crown, or the Emperor to his throne, until it has become an universal language which reaches the heart of a brother Mason with whatever tongue he speaks, in whatever land he labors, whatever air he breathes, and finds for him in every trial a friend, and in every clime a home. A tender twig years ago, it is now the sturdy monarch of the forest, which bids defiance to the storm. It cannot be torn up. "Its triple roots have extended far and wide and sunk deep into the inmost recess of the human heart."

Would you destroy it? You cannot. You may as well attempt to arrest the earth in her orbit. Your opposition, if opposition you have, comes too late. It is now an established institution, one that has stood and will continue to stand fast, and unmoved amid the changes which have passed over the world, and, as has been truly said, "whether good, bad, or indifferent, you and the world will have to take it as you find it."

What is it? What kind of an Order is this so deep rooted and fixed? What are its principles? What its teachings? What likely to be its fruits? These are pertinent, practical questions. Questions which you have a right to ask and which we shall endeavor to answer.

Lawrie says, "It is an institution whose object is not only to inform the minds of its members by instructing them in the sciences and useful arts, but to better their dispositions by enforcing the precepts of religion and morality."

Calcott defines it to be "an establishment founded on the benevolent intention of extending and confering mutual happiness upon the best and truest principles of moral and social virtue."

While Jones believes it teaches "a system of moral and benevolence more excellent than that taught by any other human institution, because partaking of the excellencies of all others, more practicable and more productive of effects on its professors, and enforcing some of the best precepts of religion."

But these are mere definitions, and definitions fall short of defining the Order—they fail to give satisfaction, both to the untutored and the initiated. And while it is clear that we are a society at once moral and social, we must look beyond mere definitions if we would know the Order and learn the grand design of the Institution. To this end let us consider the principles, the teachings and the fruits of Masonry.

How can we present these to you, in any tangible and satisfactory form in the compass of a short address? They form a grand and a great study. Every tool and implement used in our Order, every sign and symbol employed, every degree conferred and every charge delivered are all made to enforce some moral and useful lesson upon its members. To some of these let us, for a moment, revert.

First, And as the foundation stone—the corner stone of Masonry, and the starting point of each candidate, Masonry teaches and enforces upon its members the existence of, and our duty to "The Great Creator of all." Directing us, in the language of others better versed than your speaker, "to behave ourselves as becomes creatures to their Creator—to be satisfied with his dispensations, always to rely upon Him whose wisdom cannot mistake our happiness, and whose goodness will not unnecessarily interrupt it." With reverential gratitude cheerfully to worship the Creator of all good, teaching us that when we work by his perfect plans, and only then, will the edifices we erect, and the result we accomplish be beautiful and everlasting.

In the second place, it instructs us in our duty to the State. It commands and directs us to "be peaceable subjects, to know neither party nor faction and never to be concerned in plots and conspiracies."

In the third place, it instructs us in our duty to our neighbor, and especially to our brethren. It commands us to stretch forth the hand of relief to him, if he be in necessity; if in danger, to run to his assistance, if deceived to tell him the truth, if unjustly reproached and neglected, to comfort his soul and soothe it to tranquility. It teaches us not to injure him in any of his connections, but in all our dealings with him to act with justice and impartiality.—It bids us not to circulate any whisper of infamy—improve any hint of suspicion or publish any failure of conduct against him; but enjoins upon us to tell him, in love, of his errors and encourage him in the right. It orders us to be faithful to our trusts—never to deceive him who relies upon us—to be above the meanness of dissimulation, to let the words of our months express the thoughts of our hearts, and whatsoever we promise religiously to perform. It teaches inviolable secrecy, bids us never to discover our mistic rights to the unenlightened, nor betray the confidence a brother has placed in us.

It warms our heart's with true philanthropy, which directs us never to permit a wretched fellow creature, much less a brother, to pass unnoticed. It makes us stifle strife, enmity, wrath and dissension, and nourishes love, peace, friendship and every social virtue. It tells us to seek our happiness in the happiness we bestow, and to love our neighbors as ourselves.

It informs us that we are all the, children of one father, that man is an infirm, short-lived creature, who passes away like a shadow—that he is hastening to that place where human titles and distinctions are not considered—where the trappings of pride will be taken away and virtue alone have the pre-eminence. Riches and poverty, the pride of place and power, and the fancied humility of toil are alike ignored and with us there is no title to preferment but that of merit.

In the fourth place, it directs us to divest ourselves of confined and bigoted notions, and teaches us never to suffer sectarian or religious disputes in our Lodges, that as Masons we are members of an Order not narrowed to sect, and all "who feareth God, and worketh righteousness," whether Christians or Jews, we receive and acknowledge as brethern, and though we may take different roads to that "bourne whence no traveller returns," we are taught not to be angry with or persecute each other on that account. We mean to travel to the same place, we know that the end of our journey is the same, and we all affectionately hope to meeet in the same Great Lodge of the "just made perfect."

And last of all, it instructs us in our duty to ourselves. It teaches us "to set just bounds to our desires, to put a curb upon our sensual appetites and to walk uprightly."

Such are the principles and the duties which our Order, in its rules and regulations, its signs and symbols, its charges and lectures, and its By-laws and Constitution, teaches her children. Are they such as should merit your approval and your encouragement? Is there aught upon which you could fix your opposition, or which you could wish eradicated?

Is not all calculated to make of our people better men, better husbands, better brothers, better friends and better citizens?

Such, we repeat, are our principles.—We claim not perfection for them nor for our Order. And we admit, while we regret it, that, like every thing good, our institution, with its enobling principles, is not only capable of being perverted but often by the base and designing, who, viper-like, sometimes creep into its bosom, is misused and abused.

But because it is capable of being perverted because it is sometimes misused and abused is no reason why it should not be supported and encouraged, and no proof that it is not calculated to promote the welfare and happiness of man. Every thing good may be abused and perverted. The legitimate object of the printing press is, by transmitting and diffusing knowledge, to improve, enlighten and civilize mankind; and yet it is often made the vehicle of abuse, the pander to vice and the minister to the depraved and worse passions of men! Though it is, as it is called "the great handmaid of Truth" yet it is often made to give wings to the grosest lies. Poetry, music and eloquence were never intended but for worthy and noble ends. In poetry the purest, softest thoughts of the soul should find their utterance.—Music, it would seem, was made to soothe the brow of care, steal us from our sorrows, and elevate us to holy joys and aspirations—eloquence to pursuade and lead us in the path of right, of truth and of duty. And yet it was in the honied phrase of Poetry, with the seducting charm of Music, and through the persuasive power of Eloquence, that Vice approached to Virtue's form so near as to win votaries from the shrine of Minerva. We use them to reject because we may misuse? to condemn because we may pervert? The air we breathe, the food we eat, the water we drink, the wealth we enjoy, the language we speak—every thing, Man himself is liable to the same objections. Yes, even Christianity, the child of Heaven and the guiding star of man, the star acknowledged as the richest, purest best blessing of a wise and gracious God, was once the garb under which Vice cloaked itself and the blackest enormities were committed, the cause of the deadliest feuds and the hottest persecutions which stain the pages of history. To man, it seems left by Heaven's decree, to improve or mar the gifts of his Maker. "He is to himself his own origin of evil." Not, then, by their perversion, but by their legitimate tendencies must we judge of the institutions of men as well as of the providences of God.

"Sunshine turned aside and broken in the rill,
Though turned aside is sunshine still."

In this view, then, we may with more than confidence ask to be placed aside the institutions of men—Masonry shrinks from comparison with none of them. Judge us by our principles and by our fruits.

Our principles we have laid bare before you. We claim not to have fulfilled "all their requisitions in their broad scope," but we do claim to have approached nearer to the realization of these "sublime longings and high aspirations" than any other mere human institution. And for proof we point to our fruits; they speak for themselves.

We ask first, where has the Mason ever been found who was an atheist or who bowed not, in reverence and awe, to the Majesty of Heaven, acknowledging His Divine Providence in the government of the world, and His goodness in its blessings? Unless he does this, he is no Mason and he cannot become one.

We ask next, where was Masonry ever engaged in plots and conspiracies against the government? Her children in their individual capacity and as men have often showed themselves the "Sons of Grachi." but Masonry as such can never forget this grand fundamental lesson, and an unswerving fidelity to this great principle has marked her entire history.

Again we ask, when or where has the Mason ever been found naked, that he was not clothed by Masons; hungry, that he was not fed by them; thirsty, that his thirst was not quenched; sick, that he was not ministered to; in prison, that he was not visited; or in want, that his want was not supplied? Never. Through all the trials and vicissitudes of life, where the stoughtest hearts quailed and trembled at the rude touch of grim poverty and haggard want, never once has the Mason, his wife or his little ones had to knock for aid at the alms house, or chew the hard crust of public charity. And when disease broods over the habitations of men, and death looks ghastly in each face, when terror is in each countenance and the loud cry of stricken humanity comes up from every household—when the pestilence is abroad, never once knowingly, has the Mason's sick couch been unsoothed by the hand of sympathy—never once] has he been left to die alone and unwept; and never once has his grave failed to be strewed with the flowers of affection.

When did Mason ever sorrow that Masons soothed him not? when was he ever in distress that we relieved him not; deceived, that we told him not the truth; In danger that we ran not to his assistance? Never, with pride we answer, never!

Look at this picture: The demon of destruction is abroad. The watchman's cry of alarm is heard. The bells ring.—The city is on fire. Men are running to and fro and gathering from every quarter. Confusion reigns supreme. The flames rage on—burn on until the very elements seem on fire. In the progress of the fire a doomed house becomes wrapped in the devouring element. Its foundation is in ruin, the flames burst upwards, each and every passage of egress is cut off, and then a cry of distress is heard from within. It comes from a fellow being, from a *widows son*. That cry reaches every ear and pierces every heart. It comes almost too late, the black volume is pouring from every window, the roof is falling in, and almost certain destruction follows the attempt at rescue. Every heart quails and trembles at the undertaking! But it is whispered "he is a Mason," and noble, self sacrificing spirits, true to their duty and their principles, leap to the effort. And see! The ladder is on the window. The danger is braved, is met, is passed, the son is rescued and the brother saved. It is but a picture, it is true, but the history of Masonry contains many such in the realities it records. And thus, whether in distress by land or by sea—amid the raging storm that lashes in fury old Ocean's waves, or in the rage and carnage of war, amid the roar of cannon and the noise and danger of the battle field, never yet has Mason known unmoved a Mason's danger. Did time but permit, we could tell of the rough sailor, who amid the fury of the storm, still found room upon his already overstrained life boat for one more wrecked voyager, and of the soldier, who amid the hottest of the fight turned his uplifted blade into a shield of defence and a covering for the head of a new-found brother.

Nor is this all. The funds we accumulate are expended not in idle or foolish gratification, but in assisting the indigent and unfortunate—in the relief of the widow and the education of the orphan.

"Heaven born charity bears its errands to earth, on the beams of the Sun—the cold, it warms; the blind, it enlightens; the lost, it discovers and reclaims; the sick, it comforts; the afflicted, it supports; the dying, it inspires with hope, and the timid with confidence and joy."

Our principles are open and free to the inspection of all. We invite and desire their investigation. Our secrets are those only of forms and ceremonies, signs and tokens, and are adopted only as measures of protection and self defence. They work no injury to society or individuals. Truly and well has it been said in their defence:

"We are not told to adopt the vants of the whole human family, and therefore in accordance with the injunction of the Apostle to do good to others but especially to the household of Faith' we naturally turn first to those of our own household."

While our precepts encourage and invite to acts of general charity, our associated funds, by a fixed law of our order, are first devoted to the wants of our own suffering members, and to those of the widow and orphans under our charge. We are bound by our laws to aid every brother who may need our assistance, whenever he may come.—Without then some mode of recognition we would be daily and hourly subject to impositions, and thus it becomes doubly important we should be able to guard against fraud and deception.

Most beautifully too has it been said in defence of the secrecy we practice.—"Nature has not cast her gems upon the sea shore, nor exposed her precious ores upon the public highway. Her bubling fountains refreshing man and beast, reviving the vegetable kingdom and causing the flowers of the field to smile with gratitude, lie sometimes buried deep in the bowels of the earth, while their streams flow forth to the surface." "So while our principle and our deeds may be seen of all men our modes of conducting business and of mutual recognition are reserved for the initiated." Such and for such purposes are our secrets. This and no more.

We are sometimes charged with being an exclusive order. It is not so. While we ask none to unite with us, our doors are unbarred to the good and worthy, come when they may. Such is Masonry. Such her principles and such her deeds. We, who know her best, love her most. As she passes down the vale of Time, venerable in her antiquity and beloved for her virtues, no wail of vanquished foes nor blood stained track marks her cause; But her triumps are the triumphs of peace, her pleasures the pleasures of friendship, her joys the joy of doing good, and her rewards the thanks of the poor, the smile of the widow and the blessings of the orphan.

Safely has she outrode each and every storm that has crossed her track. Unscathed and undaunted she has stood firm and unmoved amid the commotions which have wrecked empires and agitated a world. And while upon the other institutions of antiquity, which have risen and flourished for a time, may be written *"Sic transit gloria mundi,"* upon her alone may be inscribed, as may it ever be her motto. *"esto perpetua."*

HOW WE GET THE WAR NEWS.

The press dispatches from Europe to New York during the last four weeks, says the *Journal of the Telegraph*, numbered about 100,000 words. New York has been better posted on the issues of the war each day than London, Paris, or Berlin. These dispatches have almost wholly been sent by a single cable, full one-third of the whole to a single daily paper, and with marvellous rapidity and accuracy. Familiar as we are with the work of the telegraph, it has been a marvel to us. To hundreds of thousands of minds the whole process is and has been a deep enigma.

Here is a man sitting in a darkened room at Heart's Content. The ocean cable terminates here.

A fine wire attached thereto is made to surround two small cores of soft iron. As the electric wave, produced by a few pieces of copper and zinc at Valentia, passes through the wire, these cores become magnetic enough to move the slightest object.

A looking-glass, half an inch in diameter, is fixed on a bar of iron one-tenth of an inch square and half an inch long. On this tiny glass a lamp is made to glare so that its light is reflected on a tablet on the wall. The language of the cable is denoted by the shifting of this reflected light from side to side. Letter by letter is thus expressed in this flitting idiom in utter silence on the wall. Ther is no record made by the machine except as the patient watcher calls out to a comrade the translated flushes as they come, and which he records. It seems a miracle of patience. There is something of awe creeps over us as we see the evidence of a human touch three thousand miles away, swaying that line of light.

By such a delicate process as this, and after being repeated from line to line five times before its ultimate copy is in New York, have the late great battles been recorded in our daily papers with great particularity, and sent throughout the Union. Nothing like it has ever before been accomplished. The enterprise of the New York Press—of a single press in New York—has eclipsed that of the wealthiest and ablest presses in Europe.

MCMAHON FACING DEATH.

A French officer who escaped to Belgium writes:—To relate what McMahon did is impossible—steel, fire, melted metal, explosive balls, and I don't know what other infernal mixtures, the Prussians made use of for the first time, appeared to stream off or to rebound from him like hail from a roof. He went to the front seeking death. "Leave me, my friends," he said to us all, who sought to prevent him from going for ward, "let me show those Kings, those Princes, who hide behind their masses of men, that a marshal of France knows how to fight, and, when beaten, how to die." And he smiled upon us a sad smile, which made us weep, and redoubled our rage. Ah, miserable! We kill, we massacre, and the living appear to spring up from the dead which we heap around us. We climb a little mountain of dead bodies that we might reckon how long the butchery might last. My sabre, bathed and reeking, fell from my hands when I saw what misses we had still to deal with. The plain, the horizon was black with dead.

We were but ants in a large anthill. "Marshal," I said, "we must have at least 200,000 men before us."

"No," he replied, gently, "300,000."

At that moment a cloud passed before my eyes and we went mad. We regained our senses only when we found ourselves beyond the hordes of Uhlans who attacked us. We had been fortunate enough to reach the Belgian frontier.

We were safe, but at what a sacrifice.

COTTON
GINNED AND PACKED
IN TOWN.
For Money or Seed.

HAVING secured two of the best PATENT GINS and one of BROOKS PATENT PRESSES, I am now ready to GIN and PACK Cotton at $1,00 per hundred. I will guarantee the largest yield of Lint and a nice put up Bale.

For further particulars apply to the undersigned, or to Mr. Joel Brunson at the mill.

T. J. TUOMEY.

Sept 14—6t

SUMTER BOOK STORE.

Fall Stock.

WE HAVE JUST RECEIVED A LARGE Stock of

School and Miscellaneous Books

—AND—

Fancy Articles,

Which will be sold Very Low.

In our Stock may be found

Beautiful Bohemian Toilet Setts,
China Vases and Cups and Saucers,
Busts and Mantle Ornaments of Parian China,
Beautiful colored Lithographs and Chromos,
Hair Brushes and Tooth Brushes—very low,
Toilet Soaps, Silver Soaps,
Rosewood and Walnut Writing Desks and Work Boxes,
Blank Books, Diaries, Pass Books,
Ledgers, Journals, Receipt Books,
Commercial Note, Bath Post and Fools Cap Papers,
Initial Paper, American and French Mourning Paper,
Visiting Cards, Wedding Envelopes and Paper,
Gold Pens and Cases, Steel Pens, English Quills,
Blue, Red, Violet and Black Inks, etc., etc., etc.,
Note Paper 10 cts. per quire,
Fools Cap Paper 15 cts. per quire,
Envelopes 5 cts. per pack.

A. WHITE & CO.

Sept 21

General Life and Fire
INSURANCE AGENCY.
SUMTER, S. C.

THE following Companies having complied with the Law, and deposited $20,000 each with the Comptroller General, offer protection to households against loss or damage by fire:

Phœnix Fire Insurance Company, of Brooklyn, N. Y. Cash Assets, $1,700,000.

Southern Life Insurance Company, of Atlanta, Ga., Gen. J. B. GORDON, President, M. C. MORRIS, Sec'ty.

Security Fire Insurance Company of New York, Assetts, $2,017,869 81.

German Fire Insurance Company of New York, Assetts, 1,053,054 61.

Georgia Home Insurance Company, Columbus, Ga., Assetts, 468,731 10.

Richmond Banking Insurance Co., of Virginia, Assetts, 279,546 24.

A. WHITE,

June 22

O. F. HOYT,
SUCCESSOR TO
F. HOYT, & SUMTER,
S. C. GA.

WOULD respectfully inform his friends and the public of Sumter, and adjoining counties, that he has recently received a choice selection of

LADIES' AND GENTLEMENS'
Watches,
JEWELRY, SILVERWARE,
SPECTACLES, &c., &c.,

His stock embraces all the latest styles, and will be sold at reasonable rates.

Sept 29

For Sale.

THE PLANTATION, ON WHICH I RESIDE, containing about

Three Thousand Acres.

—ALSO—

My Plantation in Clarendon County, containing about

Two thousand & two hundred acres.

Either of the above will be sold as a whole, or divided to suit purchasers.

I also offer for sale the residence of Mrs. Julia Frierson, with

THREE HUNDRED ACRES LAND,

making a compact and desirable Farm.

JNO. N. FRIERSON,
Statesburg, S. C.

Aug 19.-3m]

DRUGS!

DRUGS!! DRUGS!!!

I have just received my Fall Stock of

Drugs and Medicines,

From the First and Most Reliable house North, and have made arrangement to RECEIVE WEEKLY, large additions to my present stock all of which I intend selling at

REDUCED PRICES.

Together with a large and varied assortment of

Paints,
Oils,
Dye Stuffs,
Window Glass,
Putty,
&c., &c.

ALSO

Machine Oil,
Tanner's Oil,
Linseed Oil,
Kerosene Oil,

AND ALL KINDS OF

Vernishes,
Paint Brushes,
Varnish Brushes,
Tooth Brushes,
&c., &c.

KEROSENE LAMPS AND all appliances thereto.

DR. A. J. CHINA,
SUCCESSOR TO
A. ANDERSON & CO.

Sept 21

Castor Oil and Quinine.

50 Ounces P and W Quinine,
20 Gallons first quality Castor Oil at Reduced prices,

By Dr. A. J. CHINA,
Successor to A. ANDERSON, & CO.

Sept 21

CHEMICALS.

FIRST QUALITY Chemicals of every description, and warranted PURE,

By Dr. A. J. CHINA,
Successor to A. ANDERSON, & CO.

Sept 21

HARDWARE
Store,
Main-st. under Sumter Hotel.

L. P. LORING,
—AGENT FOR—
Messrs. King & Huppman,
BALTIMORE, M. D.

Would respectfully solicit the patronage of his friends and the public.

HE HAS IN STORE A COMPLETE

Stock of Hardware and Family Utensils,

embracing every article in this line of business, which he intends to sell at the

LOWEST PRICES, FOR CASH.

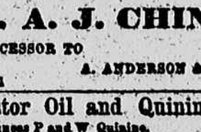
He will keep always in store, a complete assortment of

Collin's Axes, Ames' Shovels and Spades,
Trace Chains, Hoes,
Rakes, Pitch Forks,
Grain Cradles, Scythe Blades,
Guano Selves,
Pocket and Table Cutlery,
Brass Preserving Kettles,
Tin Ware, Window Glass—all sizes.

Persons in want of the most convenient and economical Stoves, can be supplied with the latest improved patterns at prices which cannot fail to give entire satisfaction.

June 15

C. T. MASON.



WATCH MAKER
AND
JEWELLER
SUMTER, S. C.

Has just received and keeps always on hand New and Beautiful Styles of

JEWELRY, EYE GLASSES, &C.

WATCHES, CLOCKS and JEWELRY REPAIRED WITH DISPATCH.

March 31

NOTICE.

THE COPARTNERSHIP heretofore existing under the name of A. ANDERSON & Co. has been dissolved by the death of Mr. A. ANDERSON. The business will be continued by the undersigned. Thankful for the liberal patronage bestowed upon the late firm, I respectfully solicit a continuance of the same.

A. J. CHINA.

NOTICE.

ALL persons indebted to the late firm of A. ANDERSON & CO., are requested to make immediate payment. All persons having demands against the said firm, will please present them to the undersigned.

A. J. CHINA.
Surviving Partner.

Sept 7—1t

JOB WORK
—OF—
EVERY DESCRIPTION
PROMPTLY EXECUTED AT THE
OFFICE OF
The Sumter Watchman,
—IN THE—
Highest Style of the Art.

ISAAC A. McKAGEN,

THE ADVERTISER BEGS TO CALL ATTENTION TO HIS STOCK OF THE BEST AND PUREST

CHEMICALS,
Drugs,
—AND—
PATENT MEDICINES.

A FINE ASSORTMENT OF PERFUMERY, SOAPS, TOILET POWDER and Chalk,
Puff Boxes and Puffs,
Shaving Cream and Brushes,
Hair Brushes,
Infant Brushes,
Tooth and Nail Brushes,
All at McKAGEN'S.

PRESCRIPTIONS
PREPARED CAREFULLY AT ALL HOURS,
By I. A. McKAGEN.

THE BEST BRANDY, GIN, WHISKEY and WINES, Sold at McKAGEN'S.

ALLSPICE, Cloves, Cinnamon, Ginger, Mace, Nutmegs and Pepper. At McKAGEN'S Drug Store.

KEROSINE OIL, Lamps, Burners, Chimney Wicks, &c., At McKAGEN'S.

A LARGE and FRESH SUPPLY OF
GARDEN SEEDS
For sale by McKAGEN.

MILLER'S ALMANAC for 1870
At McKAGEN'S.

A FINE SEGAR
CAN BE HAD
Feb 16 At McKAGEN'S.

HAVING
REMOVED
—TO—
Cor. Main & Liberty-Sts.
J. F. W. DeLORME

Begs to notify his many friends and customers, that he has added to his complete stock of

Drugs,
CHEMICALS,
—AND—
FANCY ARTICLES,

A FULL ASSORTMENT OF PAINTS,
OILS,
DYE STUFFS
AND GLASS.

Asking a continuation of past patronage, which he will do all in his power to deserve, he solicits an examination of his STOCK AND PRICES.

J. F. W. D'LORME.
Druggist.
Cor. Main and Liberty-Street,
Sept 21 Sumter, S. C.

1870. 1870.
MAYESVILLE, S. C.

J. A. MAYES & CO.,

WILL CONTINUE DURING THE YEAR TO KEEP ON HAND A FULL SUPPLY OF GOODS IN THEIR LINE, CONSISTING OF

DRUGS, MEDICINES,
GROCERIES,
AND PROVISIONS,

and hope to merit a continuance of the liberal patronage they have been receiving.

We desire to call particular attention to our trade in

FLOUR.

It is our aim to keep for sale only good qualities of FLOUR, and families may rely upon our stock as affording the best grades of

Extra and Family Flour,

to be had in the markets.

Our groceries generally are all

FIRST-CLASS GOODS,

and our DRUGS and MEDICINES are warranted to be pure and genuine.

Besides the usual stock of DRUGS and MEDICINES, we keep always on hand, we offer two invaluable preparations of our own manufacture.

Anti-Malarial Specific,

FOR THE PERMANENT CURE OF Chills and Fevers.

TONIC BITTERS,

an admirable combination of TONICS adapted to all cases needing Tonic Medicines.

COUNTRY PRODUCE of all kinds taken in BARTER for goods at fair prices.

J. A. MAYES & CO.

Jan 1, 1870 1y

Notice.

I, ELIZA M. D. RICHBOURG, wife of J. F. W. Richbourg, of Sumter County, State of South Carolina, do hereby give notice that at the end of one month from the first publication of this notice, I will trade as sole manager in all business pertaining to planting, or any business formerly carried on by J. F. W. Richbourg, in Sumter County, State of South Carolina.

ELIZA M. D. RICHBOURG.