The Abbeville Press and Banner.

BY HUGH WILSON. ABBEVILLE, S. C., WEDNESDAY, DECEMBER 1, 1886. VOLUME XXXI. NO. 22.

THE DAY OF THANKSGIVING.

THE WAY IN WHICH THE NATIONAL HOLIDAY WAS OBSERVED IN ABBEVILLE.

The Stores Closed and All Business Suspended --- Worshippers Attend Divine Service at the Methodist Church in the Morning---The Abbeville Rifles Engage in Shooting Contest at Noon---Turkey Dinners ---Prayer Meeting---Plume Drill.

Last Thursday was the National Thanksgiving day.

The bank, the stores, and other places of business were closed, and the street presented the appearance of a rainy Sunday, with a single horse tied to a rack. An occasional loafer was to be seen here and there, as if in search of a companion, similarly engaged in pursuit of something to interest or amuse.

The signal flags indicated much weather for the day. The "cold wave" flag, the "local rains" flag, and the "fair weather" flag were all flying from the lofty pole above the Court House. Early in the day rains fell. Later, the rains ceased, and by the middle of the afternoon we had fair weather, and all the flag-predictions were verified.

At the appointed hour the Methodist church bell was rung, and devout worshippers from all quarters of the town, and of every shade of religious faith and belief were soon to be seen making their way to the place for divine worship, to hold a union meeting of Christians, where all, with one heart, and with one voice, might join in the universal chorus of thanksgiving which was going up from all parts of this fair land of ours, to the Source of every good and perfect gift.

The Abbeville Rifles marched to the church in a body, and occupied the seats which had been assigned them. Here citizen soldiers of the Republic joined with Christian soldiers of the Cross in most humble and hearty thanks to the Supreme Ruler of the Universe, and to the Captain of our Salvation, for the many benefits and blessings which have been conferred upon us and our people during the present year.

At noon the members of the Abbeville Rifles engaged in a shooting contest. Although the day was rather "raw," quite a number of interested citizens assembled to witness the shooting, which has been pronounced excellent.

Among the distinguished guests present was "Uncle Robert." He took an active interest in every shot, and watched the succeeding contestants with increasing interest. When all had finished, his pulse was quickened, his blood was warmer, and, for the moment, he felt young again. Under the inspiration of his enthusiasm he remembered his steady nerve and his unerring aim when he was a much younger man than he is to-day. He said that he had not fired a gun in twenty years but felt certain he could beat Mr. Benet at a shot. The challenge was accepted, and "Uncle Robert," like hosts of others who have competed with Mr. Benet in any of the various fields of art, literature, and science, was vanquished. Mr. Benet's shot went straight to the mark, while "Uncle Robert's" is supposed to have hit a tree in another township.

At seven o'clock the Rev. S. A. Weber, of the Methodist church conducted a union prayer-meeting at the Presbyterian church.

At eight o'clock the Abbeville Rifles had a Plume Drill in the Court House which was attended by a large assemblage of our citizens. The drilling was superb, and the young gentlemen—officers and men—acquitted themselves quite handsomely.

After the drill had been finished prizes were awarded and delivered to Lieutenant A. W. Smith, Sergeant J. A. Harris, Private Mason DuPre, Private W. C. Calvert, Corporal Jenner Link.

And thus ended the exercises of Thanksgiving Day in Abbeville.

THE GOODNESS OF OUR CREATOR.

OUR NEED OF THANKFULNESS TO HIM FOR HIS UNCEASING CARE OF US AS WELL AS FOR ANCIENT ISRAEL.

Sermon by the Rev. J. Lowrie Wilson, D. D., in the Methodist Church at Abbeville, S. C., on Thanksgiving Day, November 25, 1886.

TEXT—And forget not all His benefits.—Psalm ciii: 2, last clause.

Agreeably to a time-honored custom this day has been set apart as a day of National Thanksgiving for National mercies. All over this broad land the call of our Chief Magistrate has gone forth summoning the people in every nook and corner of it—alike in its great trade-centres and its more sparsely-settled communities—to turn aside from their ordinary avocations and do homage to him "from whom all blessings flow," to unite as it were in one grand doxology of praise to the "Giver of every good and perfect gift." In response to that summons we are here this morning to recognize with devout gratitude "the good hand of our God upon us" as a people and as individuals.

THE CUSTOM.

The custom which has brought us together is not only time-honored in itself, but it is one also that is eminently right and proper. Nothing surely is more becoming a people, than that they pause amid life's busy scenes, amid the blessings which have crowned their days, and manifest in some befitting manner their appreciation of these benefits. It is a principle of universal acceptation, that a good and kindly act deserves a grateful acknowledgement. The sentiment even of ordinary gratitude demands it; and the man who withholds it, who shows a total disregard of the favor conferred upon him by another, is looked upon as no part of a man, a very ingrate. Much more is it true of a people, whose cup has been filled to over-flowing with the mercies of God, as ours has been. It is a due we owe him, a tribute demanded by the dictates of nature and the principles of our holy religion. "O praise the Lord, all ye nations: praise Him, all ye people. For His merciful kindness is great toward us: and the truth of the Lord endureth forever!"

ITS SOCIAL ASPECT.

In its social aspect the custom is alike pleasing and promotive of good. It is eminently suggestive of cheer and "good will to men," a truly beneficent appointment to poor laboring humanity. It implies the release of toiling masses from the drudgeries of daily life: the liberation of multitudes from the confinements of trade and business—one day of enjoyment of nature's own sweet sunshine, and of drinking in the pure, fresh and invigorating breath of heaven: the re-union of scattered families—the joyful convening of kindred and friends around the cheery hearth-stone, and the sumptuous board,ladened with the bounties of Providence. It implies all these, and what also is perhaps still better—a kindly remembrance of the poor, and a generous distribution of our plenty to relieve their necessities. So that it carries joy, gladness, sunshine along with it.

ITS RELIGIOUS ASPECT.

In its religious aspect, it is just what its name imports—a Day of Thanksgiving, whose principal feature is the remembrance of mercies, a grateful review of the innumerable and almost forgotten benefits received at the hands of God. It is thus a gladsome survey of the many precious sun-beams which have lighted up our paths, and which show that these have not been altogether shaded, as we too often seem to think. We are all too prone to remember only the dark and sorrowful in our experience, to brood over these until we come to murmur at our lot and lay unkindness to the charge of God—forgetful of the many mercy-drops that have been poured into our cups. A day of calm, thoughtful review, devoted to the search for these is sure to astonish us with their number. All is not cloud above us: all is not bitter in our cups. We have much to be thankful for. It thus tends to develope sentiments of gratitude within us, and to cultivate all that is best and most ennobling in this poor nature of ours.

Coming, as it does, near the close of the year, when the harvests have all been garnered, when the fields have yielded generous returns for the labors bestowed upon them, and when the husbandman rests from his toils, it is eminently a feast of in-gathering—our "harvest home." By it we are made to recognize the God of Providence, and the Providence of God—to adore the one, while joyfully acknowledging the other.

ITS OBSERVANCE.

Then, too, its general observance from ocean to ocean, from the great lakes to the gulf, is proof unmistakable that the American Republic is not a nation of Atheists. On this feature of it special emphasis should be laid. For the noisy clamor of many, and the law-defying attitude of others, might lead the casual observer to a contrary conclusion. There are, e. g. the Socialistic, and some of the great Labor movements of our day, which are essentially atheistic—as much so as the Nihilism of Europe. Their creeds, whether formulated in so many words, or revealed only in actions, point equally in this direction. They are aimed unquestionably at the existence of a Personal God, and especially at His superintendence of all human affairs, to rid themselves of the restraints which such a truth imposes.

THE SACREDNESS OF THE SABBATH DAY AND ITS UNIVERSAL OBSERVANCE THE CORNER-STONE OF AMERICAN LIBERTY.

Certain tendencies in legislation also, which serve to weaken the authority of God's law, give countenance to the same sentiment. There are, e. g. those enactments which legalize the violation of the Sabbath in sundry ways, the effect of which is to nullify, so far as human enactments can, the statute of the 'great I Am—"Remember the Sabbath day to keep it holy." These ordinances, which authorize the running of Sabbath trains and the transmission of Sabbath mails, vacate the authority of God in the premises. They compel thousands upon thousands to disregard its sanctity, or else to forfeit their means of daily subsistence. They empower certain great corporations to require of their employees labor upon that day—thereby denying to them that rest, which the Word of God and the necessities of nature demand, to say nothing of the claims of the soul to preparations for another world. They also permit and encourage thousands more to desecrate the day for convenience sake, or for mere personal gratification.

Now, these might seem to indicate an atheistic tendency on the part of the American people. But back of all these "socialistic" and "anti-sabbatic" movements there is a deep under-lying religious sentiment, which has stamped its imprint on all our institutions: a religious sentiment whose volcings may not be smothered, and which at times like the rumble of an approaching earthquake evince the presence of a mighty though unseen power. Ever and anon it makes itself felt, and like a giant, roused from his slumber, brushes aside these futile oppositions! Not even the Chief Magistrate of the Republic may disregard that sentiment. Whatever be the splendor and glory of his exalted station, whatever the glittering and fascinating temptations which surround him, he may never forget that this grand superstructure of American liberty rests upon the recognition of and belief in God, as its corner-stone! He may never forget that this is the unifying principle which gives stability and strength to the entire structure; and to weaken which is to invite destruction! It was this principle which inspired our colonial ancestors of blessed memory—the Puritan, the Covenanter, and the Huguenot—to cross the mighty ocean, enter the great and terrible wilderness, endure the rigors of the climate, and brave the opposition of hostile savages, to found here an empire whose God should be the Lord.

No, the Chief Magistrate of the Republic may not disregard that religious sentiment which forms alike the foundation and the cope-stone of the whole structure! Willingly, or unwillingly, he is its official mouthpiece. He knows that in it lies a force whose power may not be braved with impunity. He knows, as we all do, how quickly it is appealed to, and how effectually, in every time of national peril; and how there crystalizes around it all that is best, noblest and worthiest in the nation's life!

His proclamation to observe this day, not less than the custom which called it forth, is but the emphatic expression of this religious sentiment, that the American Republic is not a nation of atheists. The very fact that we observe this day, and that ten thousand church bells respond to the call of our beloved and illustrious President, is proof that as a people we believe in the existence of God, and are sensible to some extent, at least, of our dependence upon him. By this act we recognize Him not only as God, but further still as the God of Providence whose blessing is essential to our very being and prosperity. The "socialistic," and "anti-sabbatic," and other equally obnoxious movements, are no proofs to the contrary. They are, at best, but large and unsightly "wens" that have fastened themselves upon the system: and "wens" never fasten upon dead corpses, but always upon living bodies. They are possible only where there is life!

But as "wens," if permitted to grow, may endanger life, their removal should be sought. And so with these noxious influences. We need to watch them with untiring vigilance, to oppose them with determined resolution, and never to slumber over the perils they foreshadow. In every legitimate way; by instructing the public mind; by arousing the public conscience; by stimulating the public heart; and by purifying the very blood, as it were, which throbs through its arteries, we should seek to rid the nation of them ere their expanding power choke out the nation's life! The blessings we enjoy should not be sacrificed to such unworthy influences. The All-Wise God thought them worth the bestowing. It becomes us, therefore, as a people, to esteem them worth the preserving—"Forget not all His benefits."

TRUTHS RECEIVED AND ACCEPTED.

Now, in the text this two-fold principle—belief in the existence of God, and a felt dependence upon Him—is assumed as a postulate. It forms, in fact, the warp into which is woven the exhortation to "forget not all His benefits." The psalmist does not enunciate them in so many words, as truths to be received: for he felt this to be unnecessary. He was at the time addressing himself, to stir up his own soul to this duty: "Bless the Lord, O my soul, and forget not all His benefits." That soul was already imbued with these great principles: the foundations had long been securely placed, and hence required not to be re-laid. The thing which most engaged his thought was to rear the superstructure upon them. So he touches upon them only by implication, and passes directly to the work in hand, the duty of remembering the mercies of God.

It is not my purpose, however, to construct an augument in support of the existence of God; nor to trace from it the necessary lines of dependence upon Him. To do so would be foreign to the design of this day, which is not to theorize, but to practice—not to speculate on the possible, but to act on what is already known and accepted. So, like the psalmist, I shall waive the discussion of these great principles, and pass directly to their application: "forget not all His benefits."

FATAL EVIL RESULTING FROM FORGETFULNESS.

To "forget" is to let a thing slip through the memory, just as water does from the leak in a vessel; to lose, through mere want of retention, what might have been preserved to us. It is a species of mental inertia, which makes no effort to retain; and which by simply relaxing its hold, forfeits the possession of what had already been acquired.

Such is the fatal facility of letting slip the truths of God and the concerns of the soul, that we are solemnly enjoined to "give the more earnest heed to the things which we have heard, lest at any time we should let them slip." The memory is an important factor in our relations to God. Many of the most solemn and impressive commands of Scripture are addressed to it. With what tremendous power that word "remember" is made to ring in our ears. Truths that we are particularly in danger of forgetting are in this way brought home to the conscience through the memory. "Son, remember." "Remember the Sabbath day to keep it holy." "Remember now thy Creator in the days of thy youth." "Remember whence thou art fallen, and repent, and do the first works." We are in danger, through the absorbing pursuits and pleasures of life, of forgetting even our blessed Saviour. So He has given us a sacrament to keep Himself and the benefits of His redemption ever before us. That ordinance, in the most impressive and effective manner, bids us to remember Christ—"this do in remembrance of Me."

Not only is there danger of forgetting God, there is danger also in forgetting Him. For a sick man to forget the prescriptions of his physician is highly dangerous. So also for a mariner to forget the location of perilous shoals; or for a traveler to forget the directions of his way, by which alone he may hope to find his path amid the mazes of the tangled wilderness. But not more perilous are these than for men, or for nations, to forget God. "The wicked shall be turned into hell, and all the nations that forget God."

THE HIGHEST FORM OF INGRATITUDE.

To be unmindful of favors is the highest form of ingratitude. It is recorded to the lasting reproach of the chief butler, that in his prosperity he "remembered not Joseph." So also of Israel, who slew "the three-score and ten sons" of their distinguished benefactor, that "neither showed they kindness to the house of Gideon, according to all the goodness which he had shown unto Israel." So also of Joash, who obtained his crown only by reason of the fidelity of Jehoiada, "thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son."

And so also in many instances, of God's ancient people, that "the children of Israel remembered not the Lord their God, who had delivered them out of the hand of all their enemies on every side." For us, as a people, to be unmindful of God's favors would be not less of a reproach than it was to ancient Israel. For seldom has a nation been the recipient of more blessings than has this Republic of ours. Its entire history is but an illuminated chapter of God's abounding goodness. Providences of the most striking and signal character have marked its progress hitherto. We have only to glance at its past, and survey its present, to see how applicable to us is the psalmist's exhortation: "forget not all His benefits."

OUR DEBT OF GRATITUDE TO THE COVENANTER, THE PURITAN, AND THE HUGUENOT.

It surely is matter of gratitude that its foundations were laid, in large measure at least, by men of decided Christian character: by men of heroic mould, witnesses for the truth—who sought in the wild forests of this continent an asylum from the persecutions of the old world! If men point with pleasure to an illustrious pedigree, much more so may this Republic. Much of the blood which first pulsated through its veins was derived from the Puritan, the Covenanter, and the Huguenot! Higher types of manhood it would be hard to find. Of them it may be written, as of the ancient worthies in the eleventh chapter of Hebrews—"of whom the world was not worthy." Many, unable to appreciate those higher qualities of soul which may be hidden in a rugged exterior, those principles which to an earnest and sensitive conscience are as life itself, speak deridingly of the Puritan. They pitch upon some few palpable defects of character, and from these condemn the whole—forgetful that such blemishes, are almost inseparable, under certain conditions, from natures really great and noble. But if a tree is to be judged by its fruit, the Puritan is not to be condemned. Where ever he sojourned—in Britan, Holland, New England—he was a witness-bearer for the truth: and like the phosphorescent glow which marks the wake of a ship, so freedom of conscience, civil and religious liberty, follow in his path. He lived in a time when the rugged qualities of soul, rather than the finer, were in demand; when the willingness to do and die for conscience sake were the prime essentials required. He had a mission to perform, and grandly did he perform it! Would that his mantle rested upon more in our own day! Would that his staunch adherence to principle, his willingness to abide by it even to the death, his invincible faith in God and rugged integrity of character, had more of a following in the present! God be praised for the life and labors of the good old Puritan! So also of the Covenanter and the Huguenot, those twin exotics—transplanted, the one from the heaths and moors of Scotland, and the other from the "vine-clad hills of sunny France." They brought with them all that was best and worthiest in their own lands—principles, whose growth and development have left their mark on the character of our young Republic. For the effect of their lives and influence here; for the gift of such an ancestry, God be praised! "Forget not all His benefits."

GOD'S PROTECTING CARE OF THIS COUNTRY.

Time would fail me to recount the mercies of God which have attended the growth of this great country: the signal Providences that have preserved it through all its perils: the place to which it has attained in the family of nations: its past, present and prospective influence upon the world. To narrate them all, would be the province of the historian; to refer to them alone, simply as matters of gratitude and thanksgiving to God, the province of the preacher. Pointing you, then, to that great chart of God's Providences where they are all spread out in full, I would say with grateful emotion, "forget not all His benefits."

A review of the year now nearing its close exhibits also an array of mercies. Peace reigns throughout our borders. Neither foreign nor domestic war has disturbed its tranquility. It surely is matter of gratitude that our gallant young soldiery, whose presence here in their military attire lends interest to the occasion, are not to-day on the tented field: that the voices that greet them are those of thanksgiving and praise, and not the deep boom of the cannon and the roar of the battle. For this signal mercy God be praised.

From the "pestilence that walketh in darkness" we have been graciously spared. The scourge of cholera which has desolated other lands has not yet invaded ours. The very air we breathe has been preserved to us in its purity, free from the germs of infectious disease. Deliverance also was vouchsafed on the night of that terrible earthquake, when eternity seemed just upon us; when in sore travail of soul we called upon God, and He was pleased to hear us, and delivered us from all our fears! "Bless the Lord, O my soul, and forget not all His benefits."

THE BLESSING OF DIVINE GRACE.

Responsive to His blessing the fields also have yielded generous returns for the labors bestowed upon them. Fair harvests have been gathered, and the husbandman rests in the enjoyment of plenty.

But above all these temporal benefits, which are "exceeding great and precious," is one which demands even a heartier recognition. It is the blessing of Divine grace. The present year has been one of signal spiritual mercies. The Gospel has had free course among our people. Jesus Christ has been preached. The "demonstration of the Spirit" has been witnessed in many communities, and consequently the sound of "revival" has been wafted to us on many a breeze. The numbers converted and hopefully saved have been unusually large. They are such as to lend fresh power to that oft-prayed petition "Thy kingdom come," and to encourage our hope for still larger displays of grace in the years to come. For this, all praise to God.

Let us, then, in conclusion, recognize His good hand in all the events of life—to trust him more and serve him better—to strive earnestly that ours may be the blessing of that people whose God is the Lord. Let us receive his benefits with all due humility, that we ascribe them not to the wrong source, nor lifted up with pride to say, "is not this great Babylon that we have built." Let us the rather "praise Him in the firmament of His power. Praise Him for His mighty acts. Praise Him according to His excellent greatness." "Let everything that hath breath praise the Lord. Praise ye the Lord"—"and forget not all His benefits."

THE LUNATIC ASYLUM.

The Cost of Maintaining Inmates---A Word or Two About Newspapers in that Institution.

WE are indebted for the Sixty Third Annual Report of the South Carolina Lunatic Asylum, for the fiscal year 1885-86. The average number of patients in that institution is 621, at an average cost of $140.27. The current expenses of the institution for the year just closed was $87,371 87, besides extraordinary expenses of $3,887.51. It appears that the per capita cost of maintenance has, during the last ten years, been steadily reduced from $202.83 to $140.27.

The Superintendent acknowledges the reception of twenty one weekly newspapers free of cost to the institution. The daily *Register* and the *Record* is sent on the same terms, while the *News and Courier* charges half price.

The Superintendent of the Asylum acknowledges that the institution might add to the pleasure of the inmates at a very small cost. He says: "Nothing gives more pleasure to many of the inmates than the *home* paper, and we can not help regretting that every county is not represented in the list." The list of *free* newspapers is then given. From that report it does not appear that the Superintendent spends one cent for any newspaper except the *News and Courier*. Why for the *News and Courier* and for no other paper? Is it because the managers of the institution prefer that paper, and like it better than any other.

If the Superintendent deems newspapers of such worth to the inmates, is he doing right by them to deny them that which would be so much pleasure and which would cost so little?

If the Superintendent is laboring under any hallucination that the *Press and Banner* will go there without the necessary two dollars, he is simply mistaken. If the Superintendent of that institution thinks the *Press and Banner* would be of pleasure to the Abbeville inmates, then it is for him to say whether they shall be gratified. It is no concern of ours, and we do not intend to send our paper without the money. Others may do as they please. If the manager may pay for the *News and Courier*, why may he not pay for any other paper he thinks of advantage to the inmates?

Dr. Woodrow and His Salary.

Aiken Recorder.

For the benefit of the Columbia Record, we will state that we are informed by the very best authority that up to a very recent period the Rev. Dr. Woodrow has drawn his salary for the Perkin's professorship with painful punctuality, without rendering any equivalent in services during the extended period of the Evolution troubles. It was only a little over a month ago when forbearance had ceased to be a virtue and the storm had reached its height, that he stated to the board that he would no longer draw his salary. Certainly a very proper course, considering he had smashed up the Theological Seminary and that there was nobody to teach. If he had adopted this course sooner, he might have claimed some merit for a self-respecting observance of the rules of ordinary equity and propriety.

Thirty-six miles of the Augusta, Edgefield and Newberry narrow gauge road have already been graded and 400 hands are now at work on it.

Senator Hampton accidentally killed his horse and came near being killed himself, while hunting in the West.

WE trust that our Representatives may vote against the proposed new counties.

MR. IKE'S VIEWS OF HONESTY

HE DISCOVERS TWO VARIETIES OF THE DESIRABLE COMMODITY.

Honesty is a Principle to be Most Highly Prized---The Plan of Giving Security Commended--Defaulting Debtors Duly Dealt With---What Should be Done With Preachers Who do Not Pay---Editors Who Publish Swindling Advertisements Should be Made to Refund---Lawyers Who Aid Their Clients in Cheating Justice Should be Made to Suffer.

Editor Press and Banner:

This is the first time that a quorum of my club has met since the shake up, and to-night it has met to cogitate on honesty.

There are, as the club understands the theory of honesty, two qualities of the article. One proceeds from principle, and the other from policy. There are but few examples of the first, while the latter is more abundant. When a man is made of the first, he is said to be the noblest, if not the rarest, work of God. Diogenes, an old Grecian philosopher, undertook to find one in Greece, at noonday with a torch, but failed. If honest men of the first quality breathed electric lights they could not be seen in this age. The men of this age are too afraid of cheating themselves to give others all that is their due in every particular, or in other words there is a *ne plus ultra* in their honesty, or a point beyond which they can not go. Honesty in light, in darkness, in thought, in word, indeed, in love, in anger, in health, in sickness, in wealth, in poverty, in happiness and in distress, is a rare jewel.

From some wise purpose unknown to this club the great Creator made but few of this class, and it strikes the club that it is utterly impossible for it or any other man beneath the sun to reconstruct men and make them perfectly honest in principle. If it were deemed possible for the club to do such a thing, it would be proud to undertake the job, but the capacity of this club, although in its own opinion is enormous, has a limit, a point beyond which it can not go, and to make honest men is beyond that point.

Honesty from policy, as before stated, is some times found among men, and it is claimed by some good and wise men that honesty is the best policy, while others deny the truth of the proposition, and this is the question my club has concluded to ventilate to-night, and after maturely considering it, to decide whether it is better to galvanize men with honesty, if it can be done in such a way that it will not rub off, and leave the rascality sticking out, or to let them go on in their unvarnished dishonesty.

Now, sir, assuming that all men may be galvanized with honesty in such a manner as to be made pass for honest men, and to answer the purpose of honest men, and in that way be an honor to themselves and friends, and realizing the impossibility of making genuine honest men, this club, consisting of myself, has come to the conclusion that the best thing that can be done by human agency, is to at least white wash all men with honesty, and as far as possible to cover up all the hideous defects of dishonesty in their construction, and to make them ornamental as well as useful members of society, although it would not be honest in principle to pass off such men as honest, it would be a good policy to make them answer the purpose of honest men, and if we can succeed then our end will be accomplished. The question to be determined is how to transmography a dishonest man, and make him to all intents and purposes answer for an honest man. The law-makers of the universe from the year one till the present day have been trying to accomplish this purpose, and to succeed in it would be the noblest work of man.

The leaders of the religious denominations claim that it is their design to make men act honestly, but they too have fallen far short of the mark, and in many instances send out blind leaders of the blind, and they all fall together in the quicksands of dishonesty, and soil their robes in the mud of unclean things. It has come to the knowledge of this club that an eminent divine, who has done much to unfurl and spread the banner of his religion in this county, has actually declined to give his note for an honest debt long past due. What can be expected of a flock that imbibe honesty from such a fountain head? Now, Mr. Ike, the sole member of this club, believes this to be wrong. Preachers should pay their debts at least by note, and law-makers should refuse bribes and organize into clubs of one, and go to work to make men act honestly, and begin the operation first on the member of their own club, and then on their neighbors and friends, and then on mankind in general, and though it may be as hard to remove dishonesty as to wash the spots from the leopard, we can white wash and paint them over in such a way as to hide the deformity and to remove the entire creature.

Editors, too, should take a hand in this enterprise and spare some of their space and brains in the cause, even if they should have to refuse some good paying advertisements of swindles and swindlers, and the lawyers, what shall I say of them, or to them? If we should succeed in our undertaking it would ruin the profession, as we would have no need of them. My friends, I fear we will need you yet for many days, to defend the innocent and to convict the criminals; you, too, should join us and refuse to defend dishonesty, even if you did lose some good fees by so doing.

It is hard, hard indeed, for a poor man to act honestly, or as Dr. Franklin expresses it, for an empty meal sack to stand straight, and, therefore, I sincerely desire all men to be rich, and especially the member of my club, as he is to be the ring leader in this matter.

There are two plans of making men act honestly, that are as different from each other as the east is from the west. The advocates of one of these plans say to make men act honestly they should be trusted solely on their honor, and they should have no other restraint imposed on them, to secure a faithful performance of duty or obligation. That is, you should lend a man your money or sell him your goods on honor, and if he fails to pay, you should trust him no more, but let him hunt up somebody else to experiment on him, and to see if he can make an honest man of him. The member of this club has no faith in this plan, and is unwilling to invest the funds of the club in an experiment of that sort, though he has no serious objection to being experimented on, if any one should be desirous of trying the plan.

The other plan is to trust no one that can not give good and perfect security for all he is trusted with. A great many people are compelled to have things that they can not give perfect security for, and if they can not get them honestly they are compelled to get them some how else, and in that way a good many would be forced to act dishonestly, besides a great many could not develop their honesty, for the want of an opportunity. If no one would trust them unless they could give perfect security, and they could not give perfect security, they would be compelled to either deny themselves the opportunity of success, or misrepresent their security. If people can not get things honestly they will get them some other way. Necessity knows no law, hence the trouble of making a rule that will work on either of these plans.

In nature all things work in circles, and all extremes meet, so it must be in human laws. They must curve to suit the emergency of the case, and their ends must meet in circles, so as to circumscribe all men in bonds of equity and usefulness and make them revolve and shine in the rays of honesty and rectitude. You must mix mercy and justice, love and chastisement. You must love those you chastise, and chastise those you love. You must help the weak, and require the weak to use what strength they have. Raise up the low, or at least give them a chance to rise, and bring down the high.

Therefore the best plan to develop and maintain honesty, is by union of these plans. Let every man be required to give some security, and more required to give perfect security: while but few can give perfect security, all can give some security. If he has nothing else, let him pledge his future prospects and be required to keep his pledge, and if he succeeds he will in time have other collaterals to give. If he fails, then he must be content to serve some one that is better qualified for success than he is, till he learns to succeed. Require all to put up something, that will make it desirable to perform their contracts faithfully. Punish all men for a disregard of their contracts, and for all dishonest transactions, and misstatements let him suffer and not be rewarded for refusing to perform his obligation. If a man buys a horse, cow, or anything else, and promises to pay for them out of his income, and then applies his income to some other purpose, let him be punished just as if he had stolen the horse, cow, or other goods thus obtained.

The reason honesty is so far below par is because it seems to pay a man better to be dishonest than to be honest. A preacher, that won't pay his honest debts, when he has the money, but applies it to other purposes, not only ought to be driven in disgrace from the Church, but he should be made decupy a criminal's cell till he learns better. A law maker that will borrow money from a corrupt scheme, and then make a law to legalize his corrupt schemes, should be sent in disgrace to the house of correction. The editor, that for the sake of money, will help some swindler to impose on the people, should be made refund every cent they are swindled out of, and made take a back seat in the penitentiary. The lawyer that helps some scoundrel, to either escape punishment, or to impose on an innocent person, should be an innocent person, should be made suffer double the amount he would thus impose on the innocent person, or of the punishment he caused the guilty to escape.

Let it be known that the laws are to protect men in their honesty, and in their efforts to help others, and to punish those who refuse to comply with obligations. Let it be known that a man has to pay his debts, or not to contract them. Let people know that honesty is the best policy in every particular, and no doubt about it, honesty will rise in their estimation to the prominent position it should occupy. If a man by false pretense gets your money, goods, or time, there should be a law to make him refund fourfold. If he does not state facts just as they exist, and then does not comply with his statement, punish him.

If a man by lying, gets credit and fails to pay, let him be punished for it. If a man says he can pay in two weeks and does not pay in two years, punish him for his false statements. In fine, punish dishonesty in every shape and form, and let no guilty man escape. Let men be punished for every shortcoming, except unavoidable and unforeseen misfortunes, and then men will have less trouble in getting assistance when in need, and be more likely to act the gentleman when assisted. There is no man so poor, if he is stout and able to work, but could get as assistance, if the person giving the assistance knew he would be compelled to repay him out of his first income.

"Honesty is the best policy." Let us adjourn. Your truly,

MR. IKE.

THE WAY THE MONEY GOES.

Some Brief Items from the Report of the State Superintendent of Education.

The *Press and Banner* acknowledges the receipt of the Eighteenth Annual Report of the State Superintendent of Education, by Hon. A. Coward, which contains much valuable information on the Public Schools. The Superintendent of Education, like all other officers who hold doubtful places, is an earnest advocate of the public schools, and feels that he is only checked in his usefulness by the limited amount of money at his command. From that report it appears that only Charleston, Greenville, Richland and Spartanburg counties spend more than Abbeville on the public schools, Abbeville spending for all purposes connected with the public schools, $16,247.79.

SCHOOL CHILDREN IN THE STATE.

Average white attendance	59,004
Average colored attendance	66,792
Total average attendance	126,696

SCHOOL REVENUE.

Reports for the fiscal year ending October 31, 1885, show that the amount available for school purposes during that year was $519,857.69, of which $460,012.95 was collected during the year, and $88,945.74 consisted of unexpended balances from previous years. Of the amount available, $423,902.88 was expended, leaving balances in the various County treasuries of $123,951.81, to be carried to the accounts of the fiscal year 1885-86.

STATEMENT OF EXPENSES OF THE STATE NORMAL INSTITUTES HELD DURING THE YEAR 1886—RECEIPTS.

State Appropriation	$1,500.00
Peabody Fund	1,000.00
	$2,500.60

EXPENDITURES.

Salaries of Instructors	$2,040.00
Salaries of Subordinate Officers	140.00
Board of Superintendent	37.00
Expense of Lectures	20.00
Advertising and Printing	61.00
Incidentals	18.24
Balance on hand (Peabody Fund)	182 92
	$2,500.00

OFFICIAL VISITS—THE PEOPLE MORE INTERESTED IN PICNICS THAN OFFICIAL FOOLISHNESS.

One difficulty that the Superintendent finds in carrying out his duty in this respect lies in the fact that people are generally loth to leave their business to listen to a public address at times most convenient to him. They show their interest in education by attending in large numbers the school exhibitions and picnics; but as these take place usually during the same month, and many on the same day, it is manifestly impossible for him to be present at more than a half dozen of them in any one year.

SCHOOL FUNDS, EXPENDITURES, FISCAL YEAR 1884-85.

Teachers' salaries	$373,640.02
Rent of school houses	2,828.38
Repairs	5,781.45
School furniture	2,926.10
Fuel, &c	2,296.02
Apparatus	977.85
Library books	30.00
Purchase of sites	312.50
Building school houses and out-houses	7,839.77
Salary of School Commissioner	19,644.80
Traveling expenses of School Commissioner	2,578.20
Per diem of members of County Boards of Examiners	990.00
County Normal Institutes	2,030.50
Other purposes	4,976.79
Total	$425,902.88

SCHOOL FUNDS—RECEIPTS FISCAL YEAR 1884-85—ABBEVILLE COUNTY.

Two mill tax	$10,970.00
Poll tax	4,350.00
Total amount raised during year	15,320.00
Balances from previous years	2,834.44
Total amount available	18,131.14

FOR THE STATE.

Total for the State	$519,857.69

TOTAL ENROLLMENT.

The number of public schools in the State, the number of children, classified as white and colored, male and female, that attended said schools during the scholastic year 1886:

ABBEVILLE COUNTY.

Number of public schools	173
White males	1,547
White females	1,582—3,129
Colored males	2,027
Colored females	2,254—4,281
Grand total	7,390

TOTAL SCHOOL CHILDREN IN THE STATE.

Number of public schools	3,660
White males	44,631
White females	39,792—84,423
Colored males	48,083
Colored females	51,450—99,533
Grand total	187,966

The Light Has Gone Out of Their House.

Died, on Thursday morning at half-past nine o'clock, Nov. 25th, 1886, Louise Martha, only daughter of Mr. and Mrs. B. K. Beacham, aged two years, one month and twenty-seven days. When just recovering from whooping cough she was seized with measles, and sank under its withering touch. Their little one, the light and joy of the household, is not dead; but asleep in Jesus. May Christ who has said "Suffer little children to come unto me," sustain them in their heavy loss and affliction, and teach them to say "Thy will be done." Their little darling is

"Safe in the arms of Jesus,
Safe on his gentle breast,
There by His love o'er shaded,
Sweetly her soul shall rest."

M.

Information for Emigrants.

For the information of those people who are anxious to leave our State and go to the so-called "fruitful fields and pastures green" of Texas we will give the following extract from an exchange in reference to what is now to be seen out there.

"The destitution and suffering that has resulted from the protracted drought in Texas is exciting the sympathy and appealing to the charitably inclined everywhere. A section of the Lone Star State 600 miles long and 300 miles wide was for fifteen months without rainfall enough to quench human thirst, to say nothing of nourishing the crops, and many of the inhabitants are without food, save what is sent to them from other States. In addition to this, there is no seed grain in the desolate section with which to provide for future crops."

County Paper.

Edgefield Advertiser.

Jury and Witness tickets sell at 80 cts. on the dollar, the same figure they held when Meibevitt and his cohorts, manipulated county paper.

OUR RAILROAD CENTRE.

PROVIDENCE HELPS THOSE WHO HELP THEMSELVES.

A Plea to the Voters of Greenwood Township, in Behalf of the Chester, Greenwood and Abbeville Railroad.

"Nothing succeeds like success." Fortunately for Greenwood, she has always been very wise in her railroad undertakings, and for the size of the town, most remarkably successful in their accomplishment. Whatever may be said of her want of harmony in other respects, it is unquestionably true, that she has been wise in projecting railroad enterprises and most zealous and harmonious in prosecuting them to successful issues. Advantageously situated on the ridge dividing the waters of the Saluda and the Savannah and alert to grasp every opportunity of time and circumstance, she now possesses better railroad facilities than any town of her size in South Carolina. The citizens of the town and township enjoy with complacency the fruits of a former communistic railroad investment in the low price paid for heavy goods and in the enhancement of the price of produce sold. Were it not for the A. & K. R. R., the farmers of Greenwood township and vicinity would pay one dollar more for every barrel of flour purchased and at the same time get from two to four dollars less for every bale of cotton sold. These are startling facts that can be verified by reference to the books of any of Greenwood's older merchants. *It is a solid fact*, that the enhanced price of the oats shipped from Greenwood in 1882 *amounted to more* than the entire subscription of Greenwood township through taxation to the building of the A. & K. R. R. If the burdens which pressed upon the buyers of the cotton shipped from Greenwood in 1879 had fallen upon the buyers of the cotton shipped from the same place this year, the difference in money paid for same would have amounted to *more than three per cent* of the *taxable property* of Greenwood township. *Just think of this—from twenty-five to thirty thousand dollars saved in one year! Then* cotton sold from one and one-eighth of a cent to one and a quarter below the price in Charleston, *now* it brings from one-eighth to one quarter of a cent of the Charleston price. Greenwood will ship at least ten thousand bales this year. *Calculate* the *difference* and see the high and glorious vantage ground upon which she stands. Yet she is not out of reach of the *iron hand of monopoly*. If success should crown the efforts to place the Central and the Clyde systems under one management our advantages would be palsied by high freights. But thanks to her locality and to propitious circumstances, Greenwood is offered a means of escape from this contingency in the desire of the Pennsylvania Central and Robinson systems to make shorter connections with New Orleans and the South West via Norfork, Raleigh, Monroe, Chester, Greenwood, Abbeville, Elberton, Athens, &c. This will shorten the distance several hours and at the same time avoid the danger of land slides on Airline as well as the monotonous solitudes of the Coast line. In this last age, "Time Talks." The road will pay and Greenwood will have the advantage of better freights to Norfork and the North as well as from the West. She will be accessible from all points of the compass. Business enterprises would seek her locality. Already several are promised in the event of success of the C. G. & A.