

# Edgefield Advertiser.

THOS. J. ADAMS, PROPRIETOR.

EDGEFIELD, S. C., THURSDAY, OCTOBER 27, 1892.

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## DR. DIMMERMAN'S SPEECH

Before the Edgefield County Alliance, Oct. 14, 1892, Upon Accepting the Office of President of That Body.

From The Edgefield Farmer.

Brethren of the Edgefield County Alliance: In assuming the duties of the position to which I have been called through your partiality and into which I have just been installed, I desire to say a few words. We have but recently emerged from an interesting and exciting political campaign, which so absorbed the thought and occupied the time of our people as to cause them to overlook other equally important matters; and among those thus neglected has been our Alliance order, which should be second to none in its claims upon the membership thereof. We need, therefore, to go back to our first love and re-consecrate ourselves to the development of the fundamental principles of the order, whose "laws are reason and equity," whose "cardinal doctrines inspire purity of thought and life" and whose intentions are "peace on earth and good will towards men," and to the utilization of the order to our financial good. That we do not use our organization to the accomplishment of this end so much as we ought and could, is too evident to need illustration, and this fact of indifference on the part of sub-Alliances in this respect, is well calculated to beget apathy and lukewarmness as to the demands of the Alliance. It is true that the scarcity of money at some seasons of the year works a hindrance to our desires on this line, nevertheless more might be done than is and a saving pecuniarily had which would justify the effort. Our Sub-Alliances do not discuss their business matters enough. If more attention were given to that phase of Alliance work, much more would be accomplished in a financial point of view. The organization has recently taught us something of the power and advantages of co-operation. Hitherto the farmers and laborers of this country had not properly appreciated the importance, dignity, and powers to which their numbers, labors and character entitled them in the great drama of life, nor did they understand their true relation to the world socially, financially, politically. But as they become better informed through this medium of communication, they are emboldened to demand proper recognition in these relations.

The older the organization grows and the wider its field of occupancy the more good it may reasonably be expected to achieve. So we should not become impatient, if expected benefits do not always come just as we had hoped and desired, but the rather strive the more bravely to make ourselves instruments of help and encouragement in attaining to still greater benefits. Our meeting together certainly can be made the means of suggesting wiser methods of business, the observance of closer economy in the affairs of life, whilst stimulating the scope of thought and bringing into useful activity hitherto latent energies: in other words, fitting us for the possibilities of a higher and more useful life, socially, morally, and financially. It is quite natural for a people who have never been taught the power and usefulness of co-operation, to be slow to take hold of and put into practical operation, in its various details, this great lever of human success.

The following quotations from Gov. W. J. Northern, of Ga., recently re-elected, are in point here:

"This co-operative effort, under organization, seems a necessity in all sections and in all countries. Again he says: "If all men were wise, merciful, and humane, there would be no need for protection against avarice in money or greed in power; but as long as there are speculators to devour, like locusts, the substance of the land, and unscrupulous combinations to absorb the limited resources of the weak, there will be need of co-operative effort on the part of the oppressed, and wise enactment in the Government, to prevent the aggressions of the unscrupulous."

In organization and in permanency of organization alone can we hope to successfully reap the harvest or enjoy the privileges and blessings which the God of nature has placed within the power of

our attainment. It is then very clearly the duty of the order to be steadfast and persistent in their aims and purposes, and no less the duty of every tiller of the soil to bear a share of the burdens and responsibilities of our organization, which affords equal advantages to all, by identifying himself with it. Every respectable farmer in the land ought to belong to the Alliance, or some kindred organization, or else none ought. We need their names, and influence, and counsel in our co-operative efforts. Besides the taxes which every citizen is compelled to pay, he owes something to the maintenance of civil government and the preservation of religious liberty. Every man owes something to the great body politic and body social of which he is an integral part. Every man owes something to humanity and humanitarian effort. Every farmer is due something to the up-building of that class of people whose labors fill the granaries and provide clothing for the world. And it behooves one and all to inquire within, how are we meeting these demands and fulfilling these obligations?

Newspaper men and politicians may paint in glowing colors the material advancement of our people, but the naked fact remains after all, that the tillers of the soil have not kept pace with some of the other vocations in life in material progress. The speculator has made his fortune in a day, a week, a month, a year. Railroad men, merchants, brokers, and others have amassed colossal fortunes in comparatively short periods of time, whilst agriculturists as a rule have scarcely held their own, notwithstanding the many improved implements of husbandry and a better understanding of the appliances of soil-culture. Why this unequal contest in the business of life? Is it not due to some extent, to the indifference of those who stand aloof from and stay without the pale of organization? They fail to realize the strength and the protection that lie in organized union whilst the balance of the world realize its powers and enjoy its advantages. We must all recognize the living fact that this is a time of great money stringency and will require the closest economy on every hand to tide over it unrecked in fortune and name.

This state of affairs has been brought about by the low price of cotton for last season and the still low price of the staple with the short crop added. We must learn to return to the ante-bellum practice of raising household supplies at home so far as possible. Corn, wheat, rye, sorghum, peas, potatoes and the like should be raised sufficient for the demands of every home. Then we will have done our duty in this line. By unity of purpose and action, the General Government may be made to do hers.

Let us hope for better things—work for better things, and our efforts will sooner or later be rewarded. It should be the constant aim and purpose of every member of the order to deserve the confidence and full trust of the brotherhood, and when mutual trust and confidence are thus once firmly established, the organization will have increased and multiplied its influences for good, not only to the membership, but to the whole people in the elevation of moral tone, in holding more sacred monetary obligations, and in the higher estimate of honor and truth so essential to the permanent well-being of any people.

One more thought. The permanency and success of our order will depend upon what we choose to make it. The impress of our acts and our lives will be written not only upon the character of the people of this age but of succeeding ages. The principles we endorse and promulgate will be largely the principles of our children. The methods we employ in business, are transmissible in like manner, subject to the improvement of the ages and the changes of an enlightened understanding. And as time goes on and as additional opportunities are afforded, these principles will be diffused to other sections and to other counties and thus, in time, permeate and pervade the enlightened world. The prospect is inviting. The possibilities are grand and noble and inspiring. Let our

efforts and our aims, our resolves and our acts, be high and noble and pure and wise. Let honor and truth, justice and right, be the insignia of our lives, and the teachings of God's word be the inspiration of our souls, then we will command the admiration of friend and foe and secure the blessings of the Father of us all.

## A Senseless Custom.

Why do we still continue to wear mourning? The custom is outworn, it is an anachronism in the nineteenth century. It is unchristian; it clouds the spiritual significance of the resurrection with the ever present expression of temporal loss. It is cruel; it forces helpless and innocent people into action which entails a privation and unnecessary suffering. It is untruthful; it makes false outward show of changes in sentiment. And it is essentially vulgar, for it presses private affairs upon public notice; it thrusts claims of fashion and frivolity upon a time which most greatly moves the heights and depths of being and it forces its superficial worldliness into the fercest throes which can ever refine human nature.—Mary E. Blake, in North American Review.

## How to Know People.

If you want to know people, you must get near them; first get down to their level, and then bring them up to yours, not waiting for any great occasion, or a more direct revelation, but taking advantage of small opportunities, and making your influence felt in quiet, unobtrusive ways. There is always some one to smile at, somebody to give your chair, to somebody to whom a book, a flower, or even an old paper will be a boon. These small attentions will open the way to confidence, will make it possible that in need these friends will give you opportunities to help them which, unless you had shown thoughtfulness and regard for them they could never have done. A quiet sympathetic look or smile many a time unbars a heart that needs the help you can give.—Josephine Pollard.

## Third Party Collapse.

The recent elections in the South have revealed the collapse of the Third Party there, and in most Western States its increasing weakness has led to fusion with opponents. Experienced observers have expected this from the first. Off-year movements always result in the same way. It was so with the Grangers in 1872, the Greenbackers in 1878, the Anti-Monopolists in 1882, and the Labor party in 1886. Strong at first by reason of local conditions and grievances and gaining impetus from the reaction which every four years follows a hotly contested Presidential election, they reveal no powers of endurance when subjected to a test of a National fight. Such movements are ephemeral. When they cease to grow, they die. They have no healthy political life.

It is well for the cause of Democracy in the present contest that this is so, for while the practical breakdown of third party movements in the Western States is a source of disappointment and regret, it is much more than offset by the swinging back into the Democratic column of many Southern States which were heretofore to be considered doubtful, and the regaining of electoral votes which were necessary to success. When a party is entrenched in political power, and seeks by the most audacious and unconstitutional methods to perpetuate its rule, it can be dislodged only by a union of all opposition forces, and by division, discord and recrimination in the ranks of those who are natural allies when united upon an issue of supreme importance to the people's welfare.

For the finer soul, loss and grief, renunciation, yearning fruit and joy are but the sculptors who touch, remould the face and make it beautiful, not with the untouched beauty of youth, but with the out-raying illumination of the spirit which may glorify the plainest features.

There is no better medicine for family use than Ayer's Cathartic Pills. Their sugar-coating makes them easy and even agreeable to take, and as they contain no calomel or other injurious drug, they are perfectly safe for patients of any age.

## Mary Blandly, Parricide.

In the High Street, and night to the Angel Inn, lived, in 1751, an attorney-at law, Mr. Francis Blandly, a widower with one child, "the darling of his soul," the comfort of his age." In those days the line separating town and county society was very definite, and Mr. Blandly was foolish enough, so that his Mary might vault this barrier, to give out that his daughter would have from him £10,000 as dowry. By ill chance Captain Cranston, a married man, of old border birth, and debauchee of the first degree, came to Henley in command of a recruiting party. He heard, saw, and loved Mary and her famed £10,000, and forgetful of his wife in Scotland, proposed to her. The father, disliking the man and distrusting his story, was averse to the marriage and forbade it. Thereupon the captain, as anxious for the money as Mary was for him, determined on slow poisoning. As early as the month of August, 1650, he endowed himself with convenient second sight, and with infinite cunning gave out that he saw Mr. Blandly's wrath, a certain sign of death, he said. However, it was not until November that Mary, under his instructions began to poison her dotting father, when Cranston left for Scotland and sent her Scotch pebbles as a love gift; so thoughtful was he, indeed, that wishing his jewels should ever look their brightest on his ladylove, he even provided a special powder to clean them with. This powder was arsenic, and in the early spring of the next year our slow-poisoning damsel had the satisfaction of seeing her father's teeth dropping whole from their sockets out of his head. On her perceiving this, she "damned him for a toothless old rogue, and wished him at hell." In March, by accident, she gave the charwoman, Ann Emmet, some of the poisoned tea; but was horrified when the daughter came running with the news of Emmet's illness. She sent for remedies at once, and cared tenderly for the sick woman till she recovered; a few days after another of the servants tasted the tea and fell ill. Mary became alarmed; she did not care to poison others; it was only her father she wished away, for "who would grudge to send an old father to hell for £10,000?" She wrote again to Cranston for fresh instructions, who bids her "not to put the arsenic in tea, but into some liquid of a more thickish substance." Time was getting on, and Cranston, whose debtors were becoming more eager, writes again impatiently on July 18th: "I am sorry there are such occasions to clean your pebbles; you must make use of the powder for them by putting it in anything of substance, wherein it will not swim on top of the water, on which I was afraid it will be too weak to take off the rust, or at least it will take too long a time." He also described the beauties of Scotland, and tells her that his mother, Lady Cranston, has employed workmen to fit up a room in Lennox House. On receipt of this letter Mary began to double the dose, and soon after nearly killed the unfortunate charwoman again. Mary was in bed at the time, but on hearing how dangerously ill Emmet had been, "Poor woman, I am glad I was not up; I should have been shocked to have seen her," she said. The sight of her dying father never shocked her, as relentlessly she completed her task. The servants now suspected cause of their master's illness, and one of them, Susan Gunnell, with every precaution told Mr. Blandly the strong ground they had for thinking that his daughter was the cause of his illness. The father, with a fondness greater than that of a woman, only said: "Poor love-sick girl! What will not a woman do for the man she loves?" and afterward, "I always thought there was mischief in those cursed Scotch pebbles." The end was not far off now. That day at breakfast Mr. Blandly complained that the tea had a bad taste, and looked at his daughter so hard that, bursting into tears she abruptly left the room. The father soon followed her into the kitchen and said: "Molly, I had like to have been poisoned twenty years ago; and now I find I shall like to die by poison at last." On this she ran upstairs and brought

down Cranston's letters and the remaining poison, and thinking herself unobserved, put them in the fire, and went about the house thanking God that she was much better, and that her mind was more at ease than it had been. One of the maids despite her precaution, had seen her throwing the poison on the fire, and retrieved the packet before it was too late. On the wrappers which covered the powder was written, "Powder to clean pebbles"; these on analysis were prove white arsenic. This happened on a Saturday, and on Sunday she was not allowed to see her father at all. Mondays came, and seized by remorse, she told the maid she should go distracted unless she saw her father. This she was allowed to do, and after a little conversation Mary said: "Dear sir, your kindness toward me is greater than swords to my heart. I must down on my knees and beg you not to curse me." His only answer was: "I curse thee, my dear! No, I bless thee and will pray to God to bless thee and amend your life. So do, my love, go out of the room, lest you should say anything to accuse yourself." Could anything be more tender, more touching, more forgiving? The next day he died, and was buried in Henley Church by the side of his wife. Mary, knowing her danger, far on in the night of her father's death, offered the maid twenty-five guineas if she would help her to escape to London in a post-chaise. She had already, in the early morning, failed in a similar proposal to the man-servant, and refusing to go to bed when the maid would not help her, stole out of the house over Henley Bridge alone; but was soon discovered by the mob, who would have torn her in pieces if she had not taken refuge in the Angel Inn. Here she was arrested, was taken to Oxford where after a long and careful trial in the Divinity School, on February 29th, 1752, before the Hon. Hennege Legge and Sir John Stanford Smythe, she was condemned, and was executed on April 6th. She was dressed in a black petalier, with black gloves, and her hands and arms were tied with black padusoy. As she mounted the ladder she turned on the fifth step and said, "Gentlemen, I beg you will not hang me high, for the sake of decency." Two steps higher she felt faint and said trembling, "I am afraid I shall fall." Before she was hanged she turned to the people and asserted her innocence, saying that she did not know that the powders would have done him any harm, as Cranston had told her they would only restore her father's love to her. From Oxford her body was brought to Henley, attended by the fickle mob, who now worshipped her as a saint, and was buried in a coffin lined with white satin in Henley Church, between her mother whom she had never known and her father whom she had murdered.

## Do Figures Lie?

Let us see! Two women had 30 chickens each, which they took to market. They agreed to divide equally the proceeds of their sale. One sold her chickens 2 for a dollar, getting for the 30 chickens \$15. The other sold hers 3 for a dollar, getting for her 30 chickens \$10. This made \$25 realized for the 60 chickens.

## Jefferson's Ten Precepts.

We never repent having eaten too little. Nothing is troublesome that we do willingly. Never spend your money before you have it. Pride costs us more than hunger, thirst and cold. Never trouble another for what you can do yourself. Never put off until tomorrow what you can do to-day. How much pain the evils that never happened have cost us. Never buy what you don't want because it is cheap; it will be dear to you. Take things always by the smooth handle. When angry count ten before you speak; if very angry, 100.—Jefferson's Diary.

## Democratic Possibilities.

If the democratic party is successful in the election of Mr. Cleveland in November, and the Constitution is confident it will be, it is by no means improbable that we shall have complete control of the government. There is no doubt about another democratic house. The senate is now composed of forty-seven republicans, thirty-nine democrats and two Farmers' Alliancemen. The latter are Kyle, of South Dakota, and Peffer, of Kansas. On questions of tariff and finance they vote with the democrats and on all questions are more strongly inclined toward democratic than republican ideas.

## Sermonettes.

Beware of the flattery of city cousins. Beware of the flattery of a son-in-law. Beware of the preacher who tells dirty yarns. Beware of the man who does not respect his wife. Beware of the stray dog that wants to be too friendly. Beware of the stranger who tells you his family secrets. Beware of the man who professes to be too good to sin. Beware of the man who will cheat in a game of croquet. Beware of the man who says there is no virtue among women.—Rev. M. G. Rambo, in Western.

## A Truly Great Man.

Apropos of the appointment of Robert Smalls to be collector of the port of Beaufort, S. C., the following story is told: Two negroes were fishing off the dock at Beaufort. "Tell you," said the younger one, "Bob Small' greates' man in dis lan." "Oh, no," said the other, "not the greates' man. He smart man dought."

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I WILL be at the following places, on the days and dates named, for the purpose of collecting taxes. The annual list of delinquent taxes, as follows: For State tax, 4½ mills; ordinary county, 2-1-16 mills; bridge, 1 mill; court expenses, 9-16 mills; school tax, 2 mills. Total mills 10½. A poll tax of \$1 on all male citizens between the ages of 21 and 50. There is a special tax of 2 mills on all property in the corporate limits of the town of Edgefield, including R. R. property, to pay interest on the bonded debt of the town.

## For Sale or Rent.

UP to the 1st of October the beautiful place belonging to John R. Abney in the suburbs of Edgefield village can be bought. Besides the residence and servants house and stable, there are three tenant settlements on it. The place contains 143 acres, about 1 barn, which is cultivatable, and the balance in woods. It can be bought as a whole, or in three parcels of from 45 to 50 acres each. Only \$1,000 cash required, the balance on time. D. R. DURISOE, Agt.

## Splendid Farm For Sale.

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