

## BILL ARP'S LETTER.

We Worry Too Much--That is What Philosopher Bill Arp Has to Say.

Atlanta Constitution.

Fret not thyself because of evil doers.

Fret not thyself against him who deviseth iniquity.

Trust in the Lord and do good. Wait on the Lord.

Those are good sermons and there are others like them in David and Solomon. A man can shorten his life and wear himself out by borrowing trouble, and fretting and worrying about the iniquity of other people. There is a sight of devilment going on—more than ever before, I reckon—more war, famine, pestilence, unrest and discontent all over the world, and here in our own blessed land crime is on the increase in our cities, and what with the negro and the corruption of politics and the strikes as sideshow there is enough to run a worrying man crazy. Of course we should feel concerned about crime and do what we can to prevent it, but worrying does not accomplish anything. Let us preach and practice and be happy still.

"Carpe diem," enjoy the day, saith the poet Horace. Why can't everybody in this country be as contented and law abiding as our people here in north Georgia. There are no murders, no outrages, no lynchings, no fights here in Bartow county. There are no divorcees nor burglaries, and no stealing of any consequence. A good old ante-bellum darkey did come to see me the other day to get me to sign his son's bond and get him out of jail. "What is he in there for?" said I. "Well, boss you see de n-a-a's corn was missin' and he find de basket at Jim's house, but he dident find no corn. But Jim aint 'cused of stealin' de basket." "The basket is to be rhe witness, I reckon," said I. "Yes, so, boss—dat's all—and de basket can't talk and tell how it got dar."

I was ruminating how easy it is for any well man to make a fair living in this region. During harvest a good worker, white or black, gets one dollar a day, and at other times 75 cents a day, and there is a demand for labor. Uncle Sam is very old, but he gets 75 cents every day for working around in the gardens. His four girls cook and wash and each makes about two dollars a week. There is about \$12 a week earned by that family and they are always happy and don't give themselves any concern about politics or social equality or Bishop Turner or Booker Washington. It is the high-strung, lazy negroes who are making all the fuss. Now, just contrast the condition of labore's here and in other countries. In India they are starving by the million. In the Philippines and south Africa they are fighting and dying in battle or from disease and pestilence. In Germany a peasant is rich if he has two or three acres of land, and his wife and daughters carry heavy loads of vegetables on their backs to market, while the sons are serving in the army. In Italy the poor work in malarial swamps or beg in Naples. In Mexico the peons get 37½ cents a day in Mexican silver, which is worth about half as much as ours. In England the poor are kept alive by charity and in Ireland the peasantry lose a crop about every third year and the little children go hungry and in rags. What is the matter with our people? Why don't they quit fussing—quit envying the rich? Why not lift up their voices and thank the Lord for his mercy and goodness unto us? A diligent man or woman can live for five or six months from a good garden—and besides the garden the country abounds in fruit. Peaches, apples, grapes, blackberries, dewberries and huckleberries. I never saw the like. From our own garden we can have eight different vegetables every day besides berries for a dessert. It makes me proud to gather them and show them round to the family before breakfast, for it is my garden. I dressed it like old Father Adam did Eden. I'm still the boy. I am the man with the hoe and I don't esteem it any hardship, either. Mr. Markham neednt preach his foolishness to me, nor do I like the tone of that picture—a pitiful man leaning on his hoe and bemoaning his hard lot. Work, labor, toil, sweat, is the common lot and they are the happiest who do it. Solomon said the sleep of the laboring man is sweet. I love to work with the hoe. I love to get all over in a sweat of perspiration. It opens the pores and saves medicine. I love the smiles of approval when I find a new blow nose and bring it to Mrs. Arp and hear her say "Isn't it beautiful?" She reproached me gently yesterday for cutting down her poke stock down by the garden fence. She said she liked to look at it when the berries were ripe, for it reminded her of the home of her happy childhood, when she and her little brother used

## W. C. T. U. DEPARTMENT.

Conducted by the Ladies of the W. C. T. U. of Anderson, S. C.

## Drink and Poverty.

Halfway measures are of little value. It is unfortunately true that the work of philanthropy is done in spurts, and if the whole object is not attained at once, there is a gradual withdrawal of interest, until all that has been done is lost. Each swelling wave of the ocean subsides, and it is only when the great tide comes in that high-water mark is reached. Let us hope that the temperance sentiment of the country is a mighty tide throwing each local effort to a higher standard and stronger position. No one will question the ruin and misery found among habitual drunkards; but this question is raised: Is drunkenness the cause of this condition, or is the condition of poverty and want the cause of drunkenness? If we expect to improve matters, we must get at the first cause. The most severe criticism of temperance workers comes from those who are in sympathy with the end sought, but who think we are going at it in the wrong way. "Give men a chance to earn a good living," they say, "and the drink problem will take care of itself." "Poverty is the source of crime." If this were true, we might with as good reason close the ice cream parlors to take away a temptation to extravagance as to close the saloons to relieve poverty. So let us see if we are right.

We find with very little investigation that poverty and drunkenness are not always associated. It is one of the saddest things in the world to see a man of ability and means surrender his manhood and become a fool through drink. Yet it is a common sight. The most of the men we see drunk are well-to-do. In the depths of poverty they hide away in vile holes or are soon lodged in police stations. Nor can we in justice to a large class of worthy, though unfortunate, people ascribe all poverty to drink, although we have found it so universal as to be almost a rule. There are wealthy drunkards and worthy poor; so it is not poverty that makes drunkards. Is the reverse true? It seems to have been sufficiently in evidence in Solomon's day, for he said: "The drunkard shall come to poverty." We have seen it in many a case in our own time, until a man's financial credit is injured if it is known that he drinks. True, there are other forms of extravagance; but intemperance is burning the candle at both ends—it takes money and it destroys ability. A man may keep himself poor by buying books, but he does not forfeit his manhood in the process, nor does he destroy his capacity for self-support. A man who drinks spends not only his own money, but yours and mine. His capacity for work is exhausted about the time that his funds are, and he ends up in an almshouse. That is where you and I come in. We support the almshouse, and are informed by the latest and best statistics that \$2.79 per cent. of the men are there as a direct result of the use of liquor, with 4.35 per cent. not reported either way.

When poverty is due to disease, that may be cured; when it is due to misfortune, that may be mended; but when it is due to drink, it taxes the faith of an ordinary man to expect much improvement. Then what shall be done about it? Some poverty and misery we must expect so long as there are sickness and misfortune; but for this large percentage caused by drink there surely is a remedy. With forty-odd per cent. of extreme cases of poverty caused by drink, it seems to us a reasonable proposition for the friends of the poor to go for the drink business. The half-way measure is to help a man out of poverty and then turn him over to the poverty-making machine. Let us smash the machine, and we shall then find the problem of the poor very much simplified.

## Social Philosophy.

Tell the average person that he is being worked to death and he enjoys it better than a bank account. To make a story of your troubles interesting, they should be as varied as the buttons on a charm string. When a man is particularly rushed the loafers scent the fast like rats scent a piece of cheese, and all pour in. At this season of the year, about the only work a boy will perform willingly for his mother is to turn the ice cream freezer. An Atchison young man has been calling for several days upon a family of three sisters, and doesn't know yet which one he wants. Why not shake the tree?

The women who officiously show their friendship by fanning the widow at a funeral are often her sharpest critics when she recovers from her grief and begins to look around.—*Atchison Globe.*

When the liver is active the health is always good. DeWitt's Little Early Risers are famous little pills for the liver and bowels. Evans' Pharmacy.

## Death is Painless.

Death is nearly always painless. Man dies generally from the cessation of the heart's functioning, whatever the more remote cause may have been, the nerve cells may have ceased to act, the muscles may have been worn out, or the heart may have been directly attacked by acute or chronic disease. But in any case want of oxygen is the determining factor, except in the case of poisoning with prussic acid, in which case the whole body is dead before the heart ceases to beat. In every other case the cessation of the heart's action comes first, the general death of the body afterward. Before the heart ceases to function consciousness ceases. Even in the most awful death known, death by burning, mortality is rendered painless at an early stage of suffocation. It is the first moment of experience of the heat that is so terrible; we think, in imagination, that we could never endure it, and wonder how martyrs faced it with such calm. But, apart from their state of spiritual ecstasy, their sufferings were soon mercifully ended by Nature herself, which appears to set very real limits to physical torture. Thus, Livingston when seized by a lion, tells us that he felt little pain or apprehension, while Dr. Alfred Russell Wallace asserts that the seeming tragedies of animate nature, such as the killing of birds by beasts of prey, are not at all so awful as they appear in our imagination.

We see with painful vividness the outward fact, but we do not see the merciful anodyne furnished by nature. So it is at a deathbed. The observers see the clammy brow, the gasping for breath, the rigor mortis, sometimes the contorted features—all painful to behold. But, with perhaps the exception of the difficult respiration, the dying man knows nothing of this, and before he has actually expired nature has given him a relief which the dearest friend or most skillful physician could not have imparted. There are also forms of death in which, long before death arrives, the "will to live" has ceased, the patient resigns himself, and life gradually sinks to a vanishing point. This death is physically and psychologically painless.—*Spectator.*

## Big Damages Against China.

Washington, June 16.—It is said that the operations of the boxers are rolling up a heavy bill of damages against the Chinese government and that this will be made the subject of strong demand for indemnity by the United States as soon as order is restored in China. It is held that under the terms of our treaty with China, not only are American missionaries entitled to the protection of the Chinese government, but even their native converts. According to the doctrine that we have laid down in the case of the Turkish missionary claims, the Chinese government can be held responsible for outrages committed against American citizens, even in times of rioting, if the government troops, or its agents, fail to respond to call, or participate themselves in the rioting. This is said to be the case with the boxer disturbances. The particular treaty provision covering the cases of the American missionaries and the native converts is unique. It is contained in article 29 of the treaty of 1858 as follows:

"The practice of the Christian religion, as professed by the Protestant and Roman Catholic churches, is recognized as teaching them to do good, and to do others as they would they should do unto them. Hereafter those who quietly profess and teach those doctrines shall not be harassed or persecuted on account of their faith. Any person, whether a citizen of the United States, or Chinese convert, who according to these tenets, peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested."

Would Not Suffer So Again for Fifty Times Its Price.

I awoke last night with severe pains in my stomach. I never felt so badly in all my life. When I came down to work this morning I felt so weak I could hardly work. I went to Miller & McCurdy's drug store and they recommended Chamberlain's Colic, Cholera and Diarrhoea Remedy. It worked like magic and one dose fixed me all right. It certainly is the finest thing I ever used for stomach trouble. I shall not be without it in my home hereafter, for I should not care to endure the sufferings of last night again for fifty times its price.—G. H. Wilson, Liveryman, Burgetstown, Washington Co., Pa. This remedy is for sale by Hill-Orr Drug Co.

"What does it mean, Tommy," the Sunday-school teacher asked, "where it says they rent their clothes?" "I suppose they couldn't afford to buy them," replied Tommy.

Last fall I sprained my left hip while handling some heavy boxes. The doctor I called on said at first it was a slight strain and would soon be well, but it grew worse and the doctor then said I had rheumatism. It continued to grow worse and I could hardly get around to work. I went to a drug store and the druggist recommended me to try Chamberlain's Pain Balm. I tried it and one-half of a 50-cent bottle cured me entirely. I now recommend it to all my friends. It is for sale by Hill-Orr Drug Co.

## A Turn of the Valve



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You can get any degree of heat you require on a Wickless Oil Stove by a single turn of the valve—from a simmering fire and a slow oven to a hot top and a fast oven. There's no limit to the range of its usefulness. It gives absolute control of cooking whether baking, boiling, broiling, roasting or simply toasting. Can you do more on any coal or gas range? The

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is making summer housekeeping easy. It is giving cooking comfort at low cost. No smoke or smell. Sold wherever stoves are sold. If your dealer does not have it, write to STANDARD OIL COMPANY.

## Honest Polly.

A matron was one day teaching a little colored girl on her plantation how to spell.

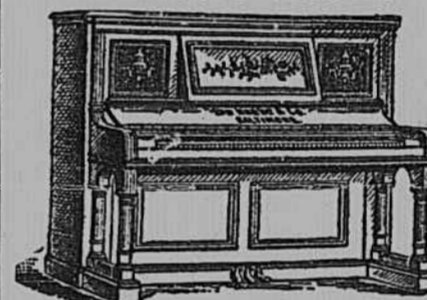
She used a pictorial primer, says the Memphis Scimitar, and over each word was the accompanying illustration. Polly glibly spelled "o-x, ox," and "b-o-x, box," and the teacher thought she was making "right rapid progress," perhaps even too rapid.

So she put her hand over the picture, and then asked: "Polly, what does o-x spell?" "Ox," answered Polly, nimbly. "How do you know that it spells ox?"

Polly was as honest as the day. "Seed his tail!" she responded.

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Yes, it is the index to health. If you have had blood you are likely to learn that you have rheumatism, one of the most horrible diseases to which mankind is heir. If this disease has just begun its work, or if you have been afflicted for years, you should at once take the wonderful new cure,

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Thousands have been cured. The Spring is the best time to take a rheumatic remedy. Nature will then add the medicine in effecting a permanent, constitutional cure. People with bad blood are subject to catarrh, indigestion, and many other diseases. To be healthy the blood must be pure. RHEUMACIDE is the Prince of blood purifiers.

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J. S. FOWLER.

Jan 8, 1900.

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FRUIT JARS!

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There being a big crop of fruit all over the country, Jars will be much higher later in the season. I have a big lot of them on hand at a low price. Fruit Kettles, Fly Fans and Fly Traps, and all other summer goods. I have a lot of Decorated goods in odd pieces at a bargain. I am running out of stock at very low prices.

Bring me your Rags and Beeswax.

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3. To make Policy payable as an Endowment during the life-time of insured. Every member of the Mutual Benefit is sure of fair and liberal treatment under all circumstances, and no matter what happens he will get his money's worth in insurance, for it is all put in Black and White "in the policy."

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