

The Watchman and Southron.

THE SUMTER WATCHMAN, Established April, 1850.

"Be Just and Fear not—Let all the Ends thou Aims't at, be thy Country's, thy God's and Truth's"

THE TRUE SOUTHERN, Established June, 1866

Consolidated Aug. 2, 1881.]

SUMTER, S. C., WEDNESDAY, JANUARY 13, 1892.

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The Watchman and Southron.

Published every Wednesday,

BY

N. G. OSTEEEN,

SUMTER, S. C.

TERMS:

Two Dollars per annum—in advance.

ADVERTISEMENTS.

Des. Square, first insertion.....\$1.00

Every subsequent insertion..... 50

Contracts for three months, or longer will be made at special rates.

All communications which subscribe private interests will be charged for as advertisements.

Obituaries and notices of respect will be charged for.

TAX RETURNS FOR 1891-92.

RETURNS of personal property and poll taxes will be received at the following places and times, viz.:

D. L. Manning's, Tuesday, Jan. 12.

Tindall's, Wednesday, Jan. 13.

Wedgwood's, Thursday, Jan. 14.

Gordon's Mill, Friday, Jan. 15.

Johnson's Store, Monday, Jan. 18.

Shiloh, Tuesday, Jan. 19.

Lynchburg, Wednesday, Jan. 20.

Magnolia, Thursday, Jan. 21.

Marville, Friday, Jan. 22.

Rice's Mill, Monday, Jan. 25.

Poplar, Tuesday and Wednesday, Jan. 26 and 27.

Manville, Thursday, Jan. 28.

Spring Hill, Friday, Jan. 29.

Scharborough, Saturday, Jan. 30.

Scharborough, Monday, Feb. 1.

Rambert, Tuesday, Feb. 2.

Hagood, Wednesday, Feb. 3.

Stateburg, Thursday, Feb. 4.

And at the Auditor's office in Sumter on all other days, from Jan. 1st until February 20th, inclusive.

The law requires that all persons owning property, or in any wise having charge of such property, either as agent, husband, guardian, trustee, executor, administrator, &c., return the same under oath to the Auditor, who requests all persons to be prompt in making their returns and will add the 50 per cent. penalty, which will be added to the property valuation of all persons who fail to make returns within the time prescribed by law.

A good way for the taxpayer who has much property to return is to make a memorandum of the number of horses, cattle, mules, dogs, hogs, watches, organs, pianos, wagons, and carriages, dogs, merchandise, machinery, money, notes and accounts (above indebtedness) furniture, &c., which will save the taxpayer time and enable the assessor to progress in the work.

Taxpayers return what they own on the first day of January, 1891.

Assessors and taxpayers will enter the first given name of the taxpayer in full, also make a separate return for each party for the township in which the property is, and where the taxpayer owns realty to insert the postoffice as their place of residence, and those who own only personal property to give the party's name who owns the land they live on as their residence, which aids the taxpayer as well as the assessor in making the collection of delinquent taxes.

Every taxpayer between the ages of twenty-one and fifty years on the first day of January, 1891, except those incapable of earning a support from being married, or from other causes, shall be deemed taxable polls.

All returns that are made after the twentieth day of February shall be placed on the additional list and fifty per cent. penalty added thereto, unless prevented by sickness or out of the county during the time of listing. Not knowing the time of listing is no excuse. And all owners of real estate might do their tenants who cannot read or take a newspaper, a great favor by making their returns or telling them the time of listing, and that if they fail to make their returns in time that the valuation has to be increased fifty per cent. unless they have a good excuse.

The assessing and collecting of taxes is all done by the assessor, and we have to appreciate his position and value of all the labor he has to do, as well as the acres of land, lots and buildings and their value, that there is in the county, and have same on file in the Comptroller General's office by the thirtieth day of June each year. And from that time to the first day of October each year the auditor's and treasurer's duplicate has to be completed and an abstract of the work in the Comptroller's office by that time, which will show at a glance that the auditor has no time to take in returns, or do anything else much, between the first day of March and the first day of October each year, but work on the books and blanks. Therefore hope that all taxpayers will do us the favor of making their returns in time.

PETER THOMAS,
Auditor Sumter County

CHILD BIRTH

MADE EASY!

"MOTHERS' FRIEND" is a scientifically prepared Liniment, every ingredient of recognized value and in constant use by the medical profession. These ingredients are combined in a manner hitherto unknown.

WILL DO all that is claimed for it. It shortens Labor, lessens Pain, diminishes Danger to Life of Mother and Child. Book to "MOTHERS' FRIEND" FREE, containing valuable information and veterinary testimonials.

Sent by express on receipt of price \$1.50 per bottle. BROADFIELD REGULATOR CO., Atlanta, Ga. SOLD BY ALL DRUGGISTS.

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Are You Interested?

Are you suffering with any of the following symptoms: Loss of, or irregular appetite, loss of flesh, a feeling of fullness or weight in the stomach, acidity, flatulence, a dull pain with occasional heaviness in the head, giddiness, constipation, derangement of kidneys, heart trouble, nervousness, sleeplessness, &c. Dr. Holt's Dyspeptic Bilex will cure you.

W. A. Wright, the Comptroller General of Georgia, says, three bottles cured him after having tried almost everything else.

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For any further information inquire of your druggist. For sale by all druggists.

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For Infants and Children.

Castoria promotes Digestion, and overcomes Flatulency, Constipation, Sour Stomach, Diarrhoea, and Feverishness. Thus the child is rendered healthy and its sleep natural. Castoria contains no Morphine or other narcotic property.

"Castoria is so well adapted to children that I recommend it as superior to any prescription known to me." H. A. ARCHER, M. D., 111 South Oxford St., Brooklyn, N. Y.

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"From personal knowledge and observation I can say that Castoria is an excellent medicine for children, acting as a gentle laxative, relieving the bowels and general system very much. Many mothers have told me of its excellent effect upon their children." DA. G. C. OSWELL, Lowell, Mass.

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CITY AND COUNTY DEPOSITARY. Transacts a general Banking business.

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A Savings Bank Department.

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Sumter, S. C., April 29.

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Office over Bogie's New Store, ENTRANCE ON MAIN STREET, SUMTER, S. C.

Office Hours—9 to 1:30; 2:30 to 5. Sept 8

Dr. T. W. BOOKHART, DENTAL SURGEON.

Office over Bulman & Bro.'s Shoe Store, ENTRANCE ON MAIN STREET, SUMTER, S. C.

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GLENN SPRINGS MINERAL WATER

A Safe, Pleasant and Effective Remedy for all diseases of the

IT ACTS ON THE BOWELS, CLEANSSES THE SYSTEM, AND REGULATES THE LIVER. And is a specific for most

FEMALE DISORDERS. SIMPSON & SIMPSON, Proprietors, Glenn Springs, S. C. For sale by all leading Druggists.

MACHINE SHOP.

All kinds of MACHINE WORK REPAIRS can be had in Sumter, at short notice, and in the very best class of work, at the shop recently opened by the undersigned on Liberty Street, near the C. & N. Depot.

Boilers, Patches, and Mill and Gin Work a Specialty. Prompt attention given to work in the country, and first class workmen sent to attend to same.

Call on the shop or address through Sumter Post office.

Aug 13 EDGAR SKINNER.

ADDRESS

BY

Henry T. Thompson, P. G. C.

Delivered Before Gamecock Lodge, Knights of Pythias, Sumter, S. C., on Wednesday night, January 6, 1892.

Brother Knights, Ladies and Gentlemen:

Gently lifting for a moment the misty veil that now in part obscures the past, turn the current of your fancy to that memorable time, the darkest in our country's history, when the dingy smoke of battle fell like a sickly pall upon our sunny Southland, when the ceaseless din of deadly musketry dulled the senses with its dreadful roar, when the very children's cradles were rocked by thunders of artillery, when the mailed hand of brother was upraised against his brother in cruel fratricidal strife, when, as often happened, the dead alone were left to bury the dead, and out from every home went forth a wall of anguish from some broken heart!

Extending around the harbor of Charleston, and guarding well its every entrance, lie the Federal gun-boats, completely cutting off all succor that would reach the city from the direction of the sea, while, from time to time, the sound of a crashing shell, directed against some prominent land-mark on the coast, serves as a reminder of their unpleasant proximity. Undaunted by the extremity of the weather, or by the imminent dangers which surround them, seven fearless souls man a small torpedo boat, and feel their way cautiously down the harbor in the direction of the blockading fleet. Suddenly an awful roar is heard, and the United States gun-boat Housatonic, struck by a deadly torpedo, is seen to reel and stagger like a drunken man. Five of her crew, thrown into the water by the concussion, sink to rise no more. Greedily the insatiate waves, set in motion by the fearful shock, reach out their eager arms in search of further prey, and the intrepid crew of the Confederate torpedo boat, curled to their destruction, share the watery grave they had prepared for their enemies!

In Virginia and the West, the gallant "boys in gray" sleep on their arms, and in their tired dreams, from which there is to be a rude awakening, are carried back to their far distant homes in Carolina, and to the loved ones whom they will never see again!

Far away from these scenes of death and desolation, but in the very self-same hour that they are being enacted, a tiny sub-bomb finds its life. Nurtured in the breasts of those, who, like Richter, believe that "Friendship has steps which lead up to the throne of God," this gentle ray of light slowly expands, and adding unto itself Charity, that unspeakable gift, which by St. Paul is ranked as the chief of the Graces, the natural outcome of the two is Benevolence. Brightest bow of promise, spanning with its emblematic colors, the highest vault of heaven from the rock-bound coasts of Maine to the sunny "Land of Flowers!"

Justus H. Rathbone, a poor school-master, inspired by the reading of the history of Damon and Pythias, and impressed with the beautiful story of Friendship that it teaches, conceived the idea of forming a society, the chief object of which should be the cultivation of this cardinal virtue. Little did he dream that the humble efforts of himself and his four companions in the City of Washington on the night of Feb. 19, 1864, would set in motion a stupendous power which was destined in a few years to extend over the entire North American continent, from the frozen regions of the North to the sterile plains of Mexico, from the blue waters of the Atlantic ocean to where "the setting sun kisses the golden sands of California!" Born amid the throes of the cruellest civil conflict the world has ever known, the Order of Knights of Pythias gradually unfolded within its sheltering arms, alike the victors and the vanquished. Beneath the loving folds of its glorious tri-color, march the boys who wore the blue as well as those who wore gray; and it can be truthfully said that within its ranks is known "No North, no South, no East, no West!"

No better evidence is needed of the intrinsic merit of this society than its unprecedented popularity and its phenomenal growth. The little band of five members in 1864 has become a grand army of 803,000, an increase of 46,000 during the past year, greater than that ever attained by any other fraternal organization in the twenty-seven years of its existence, and the click of the Chancellor Commander's gavel is now heard in 4,000 Castle Halls throughout the world. There is a large membership in every State and Territory of the Union, while in Mexico, the Dominion of Canada, and the isles of the sea, the tenets of Pythianism have gradually extended their peaceful sway. We belong, my brethren, to a body of men so vast that the tramp of their feet, as they march to the sound of Pythian music, resounds halfway round the globe!

Proud must be the thought that comes to each and every one of us, that South Carolina is contributing her full share to building up of this great and noble institution. The Grand Lodge of the State was organized June 29, 1886, with five Lodges and 311 members. The number of Lodges is now 48, while there are no less than 3,000 persons within the borders of the State who wear our symbolic tri-color on their breasts, while carrying the beautiful lessons which they teach us deep down in their hearts. The past year marks the greatest increase in membership the Jurisdiction has ever known, a fact which is due to the untiring zeal and signal executive ability displayed by the distinguished member of Gamecock Lodge who is now Grand Chancellor of the State.

In our Endowment Rank, which is separate and distinct from the other Rank of the Order, and which a member joins or not as he pleases, life insurance may be secured in the sum of one, two or three thousand dollars. Conducted as are the affairs of this Rank on principles of the most rigid economy consistent with its usefulness, and on the very safest business basis, with no salaried officers to absorb its earnings,

the members are guaranteed, at a trifling monthly outlay as safe mutual insurance as is to be had anywhere in the world. Organized fifteen years ago, the Endowment Rank now numbers 25,000 members, with a paid up capital of \$28,000,000, and during the few years of its existence has disbursed no less than \$3,230,000 to the families of deceased members.

Another "side Rank" of the Order is that known as the Uniform Rank, which, for the purpose of arousing the interest of the younger members, was organized some ten years ago, and now has 36,000 members;—a well drilled and thoroughly equipped body of men, ready at a moment's call to take the field in defense of their country. The Order universal rejoices over the fact that one of these Divisions of the Uniform Rank has been organized in your City during the past year. With the material of which it is composed, and with such officers as have been chosen to direct its affairs, the Sumter Division gives promise of great future usefulness, and will doubtless reflect infinite credit on the flourishing city which it represents.

The story of Damon and Pythias is familiar to us all. These two illustrious men were natives of Syracuse, in the Island of Sicily and flourished about the year 400 B. C. They were Greek philosophers, and were members of that society instituted by Pythagoras on the theory that "the two most excellent things for men are to speak the truth and render benefits to each other." This maxim was so thoroughly wrought into the very beings of Pythagoras and his followers, that it became the controlling principle of their lives. The Tyrant Croesus had condemned Damon to the block, and had given him but six short hours in which to live. He expressed a desire to see his wife and child, who were leagues away, before death should part them forever.

"To this appeal the Tyrant answered: 'Suppose this favor now is granted thee, and preparations for thy execution made, what pledge for thy return canst guarantee?'

"I stand his pledge," his friend, Pythias, said, "Let Damon go; take me!"

"Into his dungeon cast me, my limbs enchained: As hostage keep me so that my dearest friend may see his wife and child but once again, Before his guileless, honest, virtuous life shall end!"

Filled with astonishment at this exhibition of pure and unselfish friendship, which his gross nature failed utterly to comprehend, and, curious to see what the result would be, Dionysius resolved to put their devotion to the crucial test that they asked of him. Mounted on a swift steed, Damon flies to his distressed wife, while Pythias, loaded with chains, is taken to his place in the loathsome dungeon. The six hours there are well-nigh exhausted; there are no signs of the return of Damon, who was delayed by the ruggedness of the road over which his course lay, and the Tyrant, his cruel heart glowing over the impending doom of the unfortunate Pythias, orders him led forth to the place of execution, taunting him all the while with the perfidy of the friend in whose stead he is about to yield up his life. To all this, Pythias, whose sublime confidence in his friend has never been shaken in the least degree, only replies, "The sweet to die for those we love." The attendants bare the neck of the doomed man, and place his head upon the block; the cruel axe is raised on high, and the deadly stroke is about to descend, when loud huzzas are heard without, and the returning Damon dashes into the court yard, springs from his smoking steed, and throws his arms around his self-sacrificing friend. Struck dumb with amazement at the chivalrous devotion which they display, the Tyrant is forced, for very shame, to grant Damon a pardon on the spot, and both of the immortal heroes are thereupon released. The graphic representations of this thrilling scene which has been given us by the great actor Forrest, and later by John McCullough and by our own brother Frederick Warde, leave a picture on the mind of the beholder which time can never efface.

The principle of this exalted spirit of friendship is as old as the world itself. History, both sacred and profane, is filled with instances of it, while bards and poets have sung its glories in all the ages past. Was the loving affection which Abraham had for his kinsman Lot, and such the picturesque friendship that existed between David and Jonathan. Such was the spirit that moved Simias to consent to suffer for the escape of his master Socrates, and that, at the court of the younger Dionysius, caused Archytas to save the life of Plato at the risk of his own. Under its influence, Nains, vainly endeavoring to rescue his friend Euryalus from the cruel dagger thrust of the mighty Volscens, fell with gaping wounds upon the dead body of him for whom he rendered up his life.

"How beautiful," says a learned author, "amid the havoc of war, and the barbarous customs of the ancient world, shines forth the inimitable conduct of Tyrranes, a prince of Armenia, who, when asked by his conqueror, Cyrus, 'What ransom do you offer for your life?' replied, 'My possessions.' 'What for your wife?' 'My life!' was the prompt reply. Penetrated by the magnanimity of his conduct, Cyrus released him. On retiring from the presence of Cyrus, Tyrranes asked his wife her opinion of the king. 'I did not see him,' was the reply. 'Not see him?' cried the astonished prince. 'No,' she replied; 'I was so taken with gazing on him who offered his life for my ransom, that I saw no one else!'

If, as Cicero says, man resembles the Gods in nothing so much as in this high attitude, how nearly did the conduct of this chivalrous barbarian approach the sublime! How closely did it accord with the teachings of Him, who, several centuries afterwards, so perfectly exemplified in his life and character that idea of unselfish brotherly love which is the very foundation of our Order! "All that a man hath will we give for his life;" and "Greater love hath no man than this that he would lay down his life for his friends;" or, as St. Paul so eloquently expressed it, "Peradventure for a good man one would even dare to die." This as Marcker, a learned German

theologian, explains, "must be taken in the sense of one friend dying for another," and he further suggests that the inspired writer "was thinking of Damon and Pythias" when he used the expression.

The age in which we live is also pregnant with examples of those who have freely laid down their lives at the post of duty, or for the sake of their friends,—examples which might be multiplied far beyond the limited scope of these remarks. The American Civil War of a quarter of a century ago furnished such opportunities for the display of this god-like virtue as would have touched the heart of the most cruel stoic of ancient times.

On the 25th of December, 1870, the well known Spotswood Hotel, in the city of Richmond, was discovered to be on fire, and the flames enveloped the building so suddenly and completely that it was found impossible to rescue the guests, many of whom perished miserably. Samuel H. Hines, a member of the Order of Knights of Pythias, while standing on the sidewalk, was informed that E. V. Ross, a brother who has not experienced this pleasurable thrill. "Alas for him, if such there be, the noblest, truest impulses of the Order are a sealed book which no effort of his will can ever open for him!"

We have seen that Friendship is the foundation stone upon which has been erected this mighty monument of Pythianism; resting upon this base is the pure white shaft of Charity, that most inestimable gift, while crowning all is Benevolence, a fit capping-stone for a harmonious whole. These three virtues are inseparably linked together, and each is interdependent upon the two others for its own life, as well as for the support of the entire structure. Friendship, the firm substratum, Benevolence, the crown of beauty, and Charity, the living body which connects them all together and completes the trinity in unity. Out of Friendship springs Charity; forth from Charity comes Benevolence.

One of the most distinguished writers of our Order has divided all the benevolent societies now in existence into two great groups, I. Those like Masonry, which rely upon benevolence in its broadest sense "to the extent of individual sacrifice for the means of relief to be given, that the principle of brotherhood may be distinctly realized on each occasion of its exercise both by donor and recipient;" 2. Those, like Odd-Fellowship, which, while recognizing "the moral and social relations of brotherhood, aim especially to make a fixed and sure provision for relief from the chief misfortunes, limiting the bestowal of benefits to occasions of sickness and death;" 3. Those that restrict the conditions of their charities to the minimum limit. Though minimal of the brother's welfare while living, they make his heirs the special beneficiaries after his death, securing them at once against want by a single ample donation.

While the intention is far from me to say anything derogatory of the societies forming these three classes, some of which, like Masonry, for instance, have bestowed such benefits upon suffering humanity as will make their names deservedly blessed while the world lasts, we cannot avoid the conclusion that the chief points of excellence to be found in such associations are more thoroughly combined in our Order than in any other benevolent body that has ever existed. The Knight in sickness or distress regularly, and his condition reported to his lodge at each meeting. It is the duty of the members not only to lend financial aid when it may be needed, but also to render any service, no matter how delicate or difficult, that one of the brothers of a family would commonly be called upon to perform for another. The last moments of the suffering are made more peaceful by the thought that though he may be leaving his family in poverty, they will not be friendless; that though he may not have taken the precaution to insure his life in the Order for their benefit, the brethren will see to it that his loved ones do not suffer for the necessities of life.

The benevolent feature of our Order stands forth pre-eminent in that it is not to be circumscribed within any fixed limits; in that its limitations are only to be determined by the actual necessities that may exist under each individual case. Many are the instances in our own State, which lack of time alone forbids me to enumerate, where a lodge has patiently borne its burden year after year without the slightest murmur. When the resources of the individual lodge have become exhausted under such strain, and the members have contributed all that is in their power to give, recourse is had to the Grand Lodge, or even to the Order Universal—an appeal which is never made in vain. In times of great public calamity, such as the yellow fever scourge in the South-west, the earthquake in South Carolina, and the Jamesstown Flood in Pennsylvania, the members of the Order throughout the world hasten to forward their charities to their suffering brethren with a liberality that affords living evidence of the fact that the revered word which we have chosen as the very key-stone of our arch is not an empty sentimentality—that it is something far more than a mere "charm to lull to sleep."

The Knight of Pythias traveling far from home finds that he is not in a land of strangers if he be in a community where there is a Castle Hall. If he should be in need of money, it is advanced him upon his showing satisfactorily that he is in good standing in the Order, and those who assist him are afterwards reimbursed by his home lodge. If he fall sick, brethren whom he has never seen before, but who feel bound to him by ties stronger than death itself, watch by his bedside, and supply, as far as possible, the place of his loved ones who are mourning for him far away. Day after day and night after night did the members of the Order in Darlington watch by the bedside of poor brother Proctor, of Maine, who, in 1883, was stricken down by disease in that town, where he had not even a single acquaintance. And when at last the fell destroyer came, and he was released from his sufferings, it was a brother's hand that closed his eyes in death—were brothers true and loyal who accompanied his remains to

their last resting place in a far-distant State.

The terrific cyclone which swept away a considerable portion of the town of Darlington in 1884, completely demolished the humble abode of James A. White, a poor printer, and a faithful member of the order, burying beneath its ruins his aged father and mother, killing them instantly, and inflicting upon Brother White himself, injuries which he carried to his grave. Homeless and afflicted, his brethren came to his aid, and when the dread summons called him to his final home less than a year ago, he left to his helpless wife and little ones, besides the insurance on his life, a neat cottage, which, together with the land on which it stands, had been purchased and presented to him by the Knights of Pythias of the world.

There are many who are opposed to our Order because, as they say, it is a secret society. The ladies, in particular (and we are sorry to add, not without some show of reason,) object to it because it monopolizes too much time of their brothers, husbands and sweethearts. "Pretty secrets they must be," says Mrs. Caudle in one of her famous curtain lectures, "when his own wife can't know 'em." "Now Caudle," she adds persuasively, "don't let's quarrel; there's a good soul, tell me what's all this about; a pack of nonsense, I dare say; still—not that I care about it—still I should like to know. There's a dear Eh? Oh don't tell me there's nothing in it. It's an insult to a woman for a man to be a Knight of Pythias, and let his wife know nothing about it. But I know what it is. Oh, yes, there can be no doubt. The secret is to ill-use poor women; to tyrannize over them; to make 'em your slaves—especially your wives. It must be something of that sort, or you wouldn't be ashamed to have it known. What's right and proper need not be done in secret." Verily could old Caudle appreciate to the fullest extent the cynicism of the father who objected to his daughter's being taught French on the ground that one tongue was enough for a woman. But we beg to differ with old Mrs. Caudle. Let me assure you, ladies, that all our secrets are harmless ones, and are only such as are designed for the purpose of truly testing the standing and loyalty of a Knight, and to prevent the Order from being imposed upon. In fact, we would gladly tell them all to you here and now, but that we are warned by a great philosopher that there's only one way a woman can keep a secret, and that is, "Keep it going." And there is even a greater philosopher still who has admonished us, "Discover not a secret to another." In recalling the fact that this last adviser was gallant old Solomon himself, how applicable does his admonition seem to our own case. When we consider what was the probable effect of his having, in a moment of weakness, "discovered a secret to another," and that other, one of his seven hundred wives, we feel that the poor old gentleman spoke "in the fullness of his heart, and he, more than any other man that ever lived, was qualified by a stern experience to advise us on this subject! But, we would say to you, ladies, be not deceived by those faithless male relatives who would have you believe that "lodge nights" occur about six nights in every seven. The teachings of our Order inculcate in every member, above all else, the idea that he must not ignore the calls of home and family for any cause whatsoever. The two duties, the one to the family the other to the lodge are collateral and inseparable, and you may feel sure when you find a member neglecting one, that the other is also suffering.

For the benefit of those who may have experienced something of the prejudice to which I have referred, but who are honestly open to conviction on the subject, we would ask leave to apply one or two simple tests to an examination of the Order itself. "By their fruits ye shall know them." After what you have heard stated in a feeble way tonight, and in view of the benefits you have seen arise from it during the brief time it has been known in your community, I ask you whether its fruits have not been such as to lead you to believe that the Order of Knights of Pythias is founded on a desire to benefit and uplift mankind? "It unfortunately true that in all associations, religious, political and social alike, are to be found some evil men—men who work injury instead of good to the cause with which they are connected. Judas Iscariot sat down at the last supper with Christ himself—and there may be Judas Iscariots in some of our religious assemblies of to-day, but does that weigh as anything against the fact of what Christianity has done for the world in the last nineteen hundred years? Think you that if the Order of Knights of Pythias were founded on anything other than good, its roll would be filled, as it now is, with the names of some of the country's most distinguished preachers, lawyers, doctors, soldiers, and statesmen; that Bishop Usher, one of the purest men that lived, and an enthusiastic member of the Order, would have lent the precious gifts that God gave him to the preparation of some of those beautiful sentences in our ritual which fall so sweetly on our listening ears at each recurring meeting?"

Brethren of Gamecock Lodge, for the honor you have done me in inviting me to address you on this occasion, I thank you. If anything I have said should result, in ever so small a degree, in promoting "the good of the Order," which we mutually honor and revere, I shall feel that my humble efforts have not been in vain. In the welfare of this particular lodge, having officiated at the ceremony which gave it birth, I shall ever feel the deepest interest. The fact of your present prosperity cannot but afford the greatest pleasure to every loyal member of the Order throughout the world.

The people of the two counties of Sumter and Darlington have always been united by bonds of the strongest sympathy and heartiest good-will. This ever continue so. Between those of us who are held together by the additional ties which bind us in Friendship, Charity and Benevolence, there exists a feeling of brotherly love and affection that were words cannot ex-

press. When the bill providing for the creation of the new County of Florence came up before the General Assembly several years ago, the strongest argument used in favor of its passage was the inconvenience suffered by the inhabitants of West Marion, who were separated from their Court House by the mighty waters of the Great