Working Out the Golden Rule.

A cup of water timely brought,
An offered easy chair,
A turning of the window blind
That all may feel the air,
An early flower bestowed unasked,
A light and cautious tread,
A voice to softest whispers hushed,
To spare an aching head—
Oh, things like these, though little things,
The purest love disclose.
As fragrant atoms in the air
Reveal the hidden rose.

TRUE AND FALSE COURAGE.

AN ELOQUENT TRIBUTE TO THE TRUE WIFE AND MOTHER.

A Strong Sermon by Dr. J. B. Hawthorne, of Atlanta, Ga.—He Criticises the Woman Suffragists.

Text: "I will not be afraid of ten thousands of people who have set themselves against me."—Psalms 3-6.

Among the ancient Greeks and Romans courage was synonymous with virtue. They looked upon a brave man as one possessing the qualities which make the ideal character. In our own day courage is more admired and lauded than any other virtue. The man who has proved himself to be fearless in the midst of opposition and danger is the favorite of the multitude. If he becomes a candidate for office, his friends keep constantly before the public the facts of his history, which illustrated heroic courage. There is no argument or eloquence that can match the magnetism of a battle-scarred face. There is no slogan that kindles such enthusiasm among the people as the words of some brave soldier, when he stood in some fearful breach and beckoned his comrades to follow him to victory or death.

Another fact indicative of the profound esteem which men cherish for this virtue, is that there is no epithet so offensive and galling to them as "coward." A man of exceptionally dull sensibilities will hear himself denounced as selfish, parsimonious, tricky, deceitful and dishonest, without feeling much humiliation. But when some one confronts him before the multitude and says, "Sir, you are a contemptible coward," he feels himself degraded, and he will either rise and wipe out the stigma by an exhibition of courage or he will drop his head and ignominously sneak out of sight.

The man who can truthfully say with the Psalmist, "I will not be afraid of ten thousand of people who have set themselves against me," has the ground-work upon which a true and noble character may be built: but if he begins life a coward, there is scarcely anything upon which he can base a reasonable hope for his success.

The only apology which I shall make for discussing this subject is that the world is full of counterfeit courage. In social, commercial, political, literary, scientific and religious circles, there are legions of people who admire bravery, and who think themselves brave, while an analysis of their conduct proves them to be unmitigated cowards. There is no human quality that can be so easily counterfeited as courage. There is none that men are so often and so powerful tempted to counterfeit. There is none about which they can so readily and completely deceive the world and deceive themselves. If I can help you to distinguish between the true and the false, so that you may be able to form a correct estimate of yourselves, and to see where you may justly bestow honor upon others, I shall not have missed this occasion.

Candor compels me to say that I have never found a human being who, in all his life and in every part of him, was thoroughly and consistently courageous. This assertion may be very mortifying to some of my friends who have ever reason to believe that I admire and love them. They think themselves brave, and they are brave in some things. But if they would come to me as their friend and ask me for an honest judgment of their character, I could show them some very strange complications and contradictions. I could show them that on one side they are heroes and on another side they are cowards. I have a distinguished friend who, in all his life, has scarcely felt such an emotion as physical fear. There is nothing in the history of war that surpasses some of his daring deeds. But intellectually he has scarcely the courage of an idiot. He has no opinion of his own upon any subject. He investigates nothing but public opinion. He accepts as true whatever a majority of the people among whom he lives have declared to be true. Some persons call that "conservatism," but I call it cowardice.

During the present week we shall witness a very thrilling exhibition of social courage on the part of certain "strong-minded" women who meet in convention to assert their right to be voters, political stump-speakers, lawyers, congressmen, constables, policemen and riders of bicycles. Verily it is no mean display of courage for these women to defy, not only the Bible and the law of God written on their own beings, but that unconquerable and eternal social sentiment which despises every woman who confesses to such unwomanly aspirations. But how many of these brave men and "strong-minded" women have the moral courage to deal gently and justly with their feeble-minded husbands? I take for granted that every such woman, if married, has a feeble-minded husband. What a strange admixture of qualities! Then I can find men who have the intellectual and moral bravery of Ignatius, but who would run from the tiniest mouse that ever nibbled at a crumb.

I am far from being unconscious of my own weakness. I have stood unterrified in the midst of some of the most appalling physical dangers, and I have dared to do my duty where public sentiment was against me and where social and religious ostracism threatened me with all the woes of isolation and obscurity. But one thing I cannot endure—one thing completely unnerves me, and makes me tremble with worse than slavish fear. It is the sight of a masculine, noisy and belligerent woman, clad in the habiliments of her subjugated husband, whom she has regelated to the inconspicuous realm of the nursery.

Whether he is willing to confess it or not, there is some weak place in every man's nature. There is some spot where temptation penetrates his armor, and manly valor breaks down cowardice.

There are different sorts of courage. Some excel in one kind and are sadly deficient in others. The model or ideal man, is he in whose character all kinds of courage exist and blend in harmonious proportions.

1. No manhood is healthy and vigorous without a good degree of physical courage. To face danger without a shudder, and to endure pain without a groan or a quiver, is something that we cannot afford to despise. It is absurd to attempt to degrade such courage by calling it brutish insensibility. It is true that if a man has nothing but physical courage, he is unworthy of respect. He is but little better than the tiger, and should be treated accordingly. But when such bravery is connected with high moral and intellectual qualities, it is a noble possession. The lack of it unfits a man for some of the most important duties of life. Obligation to country may require him to buckle on the harness of war, and meet his country's enemies in bloody and deadly strife: but if he is a physical coward, he is utterly unqualified for such service. As Lee's army was getting into position for the battle of Malvern Hill, a private soldier approached his colonel, and said. "Sir, I am constrained to make a very disgraceful confession. I love the cause of the South, and I am ready to lay all my earthly possessions upon its altar, but to face her enemies in battle is for me a physical impossibility. I am a coward. Make me cook, or nurse, or teamster, or anything that will take me away from danger, and I will be loyal and faithful, but if you command me to fight, I will surely run at the first fire of the first gun." The officer, believing him to be sincere, ordered him to go to the rear and assist in the cooking of food for the regiment. He had not long been engaged in his new vocation when a bomshell exploded near him, and so frigbtened him, that he forsook his post and ran away into a distant wood, where he hid himself until the battle was over. Many a man has locked himself up in a closet, or hid himself under the bed, while his brave wife, with candle in one hand and pistol in the other, went through the house in search of a burglar. Such men may be intellectually strong, and morally pure, but their lack of physical manhood unfits them for much of the noblest work of life, and degrades them in the esteem of those who are cognizant of their weakness.

The absence of physical courage is not always traceable to heredity, but often to a lack of conformity to physical law. Some of the most consummate cowards I have found among the children of the brave. A child is reared like a hot-house plant—that seldom touches fresh air and sunshine—that is never allowed to roam in the forest, to look upon the rugged things of nature, and know something of hardships and danger when he reaches manhood will be as timid as his timid mother, and shrink from every duty that involves the least peril or struggle. He will be a mere grown-up baby or rather a grown-up booby.

The best defense that can be made of certain latter-day college sports, is not that they promote a boy's health and develop his muscle, but that they educate him away from fear, and give him nerve for the duties and conflicts that await him in maturer life. We should have a supreme contempt for the professional slugger. The man who cultitates muscle and sinew for gambling purposes, is not half so noble as the average bulldog. And the people who glorify him are still more degenerate. But the man who understands the natural connection between physicial strength and physical courage, and the still more substle connection between these and all the higher and finer forms of strength and courage, and who covets bravery as a means of accomplishing lofty and noble purposes, is worthy of our profoundest respect.

2. I wish now to speak of thinking courage—the courage of original, independent, honest investigation. A man may read everlastingly and never think. He may pack his mind with historical facts and the thoughts of men, and never have a thought of his own. There are whole regiments of people about us who know modern philosophy from De Cartes to Hegel, but have never attempted a rational explanation of a solitary phenomena of mind or matter.

You have opinions, but how did you get them? By creation or by adoption? Are not your opinions upon every subject merely the opinions that are current in the circle in which you move? Are not the views which you hold on every living question in a great degree traditional? You say you are a democrat. How came you to be a democrat? The probability is that you have received your democratic principles as an inheritance. Your father and your grandfather were democrats, and you feel that a loving loyalty to their memory requires you to be a democrat. That is cowardice. It is only cowardice, but a false conception of filial fealty. The truest honor that you can bestow upon the memory of your parents would be a thorough investigation of their opinions with the determination to adopt them, if true, and to repudiate them if false.

You have certain opinions upon religious subjects. How did you get them? Are they the products of your own mind? Are they the results of your own careful, thorough, faithful investigation? Or did you get them from your parents? Do you not hold them more as a tribut to your ancestors, than from any intelligent and deep conviction of their correctness? If the latter be true, you are not only chargeable with covardice but of a false and foolish devotion to those whose memory you desire to honor.

There are other men who show themselves to be intellectual cowards by a slavish conformity to public opinion. Their investigations consist simply in finding out what the majority of the people of their own community and commonwealth think upon current issues. In Maine they would be republicans, in Texas democrats, and in North Carolina populists. In Massachusetts they would be Congregationalists, in New York Episcopalians, in Tennessee Methodists, and in Georgia Baptists. You may call that conservatism, but its true name is cowardice. The only reason that some men in this State can give for being Baptists, is that there are so many of them, and they all love to vote. When a certain Georgia legislator was asked what were the prevailing geological formations of his country, he replied: "To the best of my knowledge and belief they are Baptist." I have no fellowship for the Baptists whose opinions are shaped merely by the influence of numbers, and who assumes that truth is always on the side of the majority. No man can be a Baptist who has not the courage to think for himself, and to suffer and die for what, by honest investigation, he has discovered to be true.

An Alabama teacher when making application for a place in the public school, was asked for his opinion as to the shape of the earth. His reply was, "I am prepared to teach either the round or the flat system, and therefore will accommodate myself to the wishes of my patrons." Neither upon that, nor any other subjects, would he hold an opinion in conflict with the opinions of the people from whom he received his pay. There is nothing more fatal to character, manhood and influence, than this servile conformity to current thought and sentiment. The men who are moving the world onward and upward into more perfect light and freedom, are the men who think, and who form and express their opinions unbiased by fear or favor.

A great New Englander, in speaking of Martin Luther says: "It is good to be born at sunrise. It is good for a man to date his life from the days when an order of things which is to exist for a long time in the world, is in the freshness of its youth. Such a time was the first half of the seventeenth century. Then were sown the seeds whose harvest have not yet been reaped." If in these words the writer means that Martin Luther was merely the creature of the eventful age in which he lived, he does him great injustice. Luther himself was the "sunrise" which made that era of light. He was chosen and anointed of God for that purpose. His coming to that dark age of superstition and of intellectual conformity and stupidity was like the advent of morning scattering the gloom of night, gilding the mountain peaks, turning the clouds to amber and gold, and bathing the whole earth in light. Luther was more than a sower of seeds. He felled the forests and fallowed the ground. He sowed the seed in a soil which he himself, as the instrument of God, had prepared. What was the prime element of his mind, in re-opening questions which priestcraft and ecclesiastical despotism had declared settled. It was his determination to study God's word unbiased by canons, creeds and traditions, and to see if there was not a light in it that had not yet entered his soul. Valient Luther! Thy name and deeds are as imperishable as the truth which thou didst dare to speak.

There was another "sun-rise" when William Carey lived. But he made it. His brave, majestic mind gave to the world a new and grander conception of Christian obligation and enterprise. That new conception gave birth to modern missions, the triumphs of which have splendored the earth and multiplied the joys of heaven.

There was another "sun-rise" when Jefferson, Adams, Patrick Henry and George Washington lived. These grand old thinkers gave to the world a new and grander conception of civil and religious freedom. Out of that conception this American republic was born, whose influence is destined to subvert all monarchies and democratize the world.

But no human quality is comparable to moral courage—the courage which a true man exhibits in his devotion to a great principle. When in his love of a great cause and in his great determination to do what is right in the sight of God, he regards not what men say about him, and is undaunted and unmoved by opposition from any quarter, he rises to the very pinnacle of moral dignity, majesty and grandeur.

For all moral courage there is a basis of intelligence and reason. Mere physical courage is blind. It is guided by no principles or motive or thought. But behind every act of moral heroism there is a rational motive and purpose.

Moral courage is the unconquerable will and purpose to do what we know to be our duty. There is a young man who is trying to edit a newspaper, but has neither taste nor aptitude for the work. He has as little capacity for such business as I have for making a railroad locomotive, or piloting a steamship across the Atlantic. But the position gives him social standing, and it is gratifying to the pride of his family and friends. By and by that young man sits down in some quiet secluded place and thus communes with himself: "Am I doing what I ought to do? Is it right before God, and justice to myself and my fellowmen to hold on to a vocation for which I have no fitness, and in which I have experienced nothing but failure? No! It is not right. It is wrong, it is sinful, it is ignoble. It is a perversion of my being, and a sacrifice of all the possibilities of my life. I will give up the old newspaper and turn to something that I can do, and in which I can make some real contribution to the world's welfare." That is moral courage. Many a brieflless lawyer, if he had it, would mount a tailor's bench and make an honest living. Many a starving doctor, if he had it, would lay aside his medicine case and find a comfortable support in measuring tape and calico. Many a statesman out of a job, if he had it, could find remunerative employment at blacksmith's anvil or a carpenter's bench.

There is a young lady whose wealthy, proud and ambitious parents want her to become a society pageant. They have bought her a complete Parisian outfit: they have had her carefully instructed in the conventionalities of high social life: they have already engaged and feed more than a score of newspaper reporters to write her up in the "society column." The time is set for the debut party: the guests have been invited; and the newspapers, in compliance with their contracts, prophecy the most brilliant social event of the season. But in the midst of all these elaborate preparations and high expectations an invisible power touches that young woman's conscience, and brings her face to face with these questions: "Was it for this life of gaiety and fashion that God made me? Has he not some nobler and diviner mission for my mind and heart and hand?" An hour of communion with herself is followed by an hour of communion with God. In that hour she sees her duty and records her vow to do it at any cost. Father and mother are advised of her new aspirations and purposes. The announcements of the great social event are recalled: all contracts with reporters are cancelled: the Parisian outfit is shipped to some distant city to be sold, and "society" begins to speculate about the great mystery. The next thing we hear of that young woman is in some college for the training of hospital nurses. She has determined to spend her life in skillfully and patiently ministering to the sick. That is courage which marks the divinest heroism and the noblest and grandest type of womanhood. Such courage redeems from the bondage of foolish conventionalities, elevates life into fellowship with the noblest things, unfetters all the higher facalties of the soul, sets a vision of angels before it, and nerves it for achievements of resplendent and immortal beauty.

"Mobs, prison walls, clanking chains, jibbets, crosses, and martyr fires cannot frighten me into wrong doing, or to offer one word of apology for my Christian conduct," was the final utterance of a hero, whose daring deed kindled a blaze which can never be extinguished.

Felicitas was a rich and noble widow of Rome, in the days of Marcus Aurelius. She had seven sons, whom she had diligently and carefully instructed in the Christian faith. She and they were cited before Publius, the prefect of the city, to answer to the charge of having publicly professed the religion of Christ. Without a tear or a tremor they stood before him and pleaded guilty. Publius, moved with sympathy, told the mother that if she would persuade her sons to renounce Christ he would spare their lives. Every true parent knows that it is much easier to lay down his own life for a sacred cause than to consign his children to the alter. It requires a loftier courage to say to the demon of persecution, thirsting for blood, "Take my child," than it does to say to him, "Take me." Many of us can truthfully say that, in such a crisis we could joyfully surrender our own lives to save the lives of our children. Look then at that Roman mother. The judge is awaiting her decision. What will she say? Not only the court, but Rome the world, heaven and hell are impatient for her to speak. Listen "Most noble Pulbius, I am not unmindful of the generous sympathy which makes it possible for me to save from temporal death the children whom God has given me. But neither your kindness, nor my love for them, can tempt me to violate my convictions of truth, right and duty." Having said this, she stood by and saw her eldest son scourged with loaded thongs till he died; the next two beaten to death with clubs; the fourth flung from a rock; and the other three decapitated. Then praising God that he had given her seven sons whom he had counted worthy to die for His cause, she laid her own head upon the block, and it was severed from her body. Incomparable woman!—the memory of thy noble daring is a priceless and imperishable legacy. Thou art immortal. The imperial despotism which slew thy body is buried and epitaphed with the execrations of the just. But thou canst never die. Thy name is writ where stars are lit, and its power on human life shall be felt until "time's last thunder shakes the world."

My friends when we consider how such heroes have enriched the world, and how they are now robed, crowned, and sceptred among the principalities, powers and potentates of the world to come, we can scarcely fail to covet their spirit, and to imitate the virtues.

AN APPEAL TO WHITE MEN.

Negro Leaders Issue an Address—They Ask for Representation in the Constitutional Convention.

Some fifteen or twenty colored men of Columbia met a few days ago for the purpose of taking some action in reference to the constitutional convention. They are in sympathy with that branch of the Republican party which will hold a convention on Februry 6. The following address was prepared and given for publication:

To the Fair-minded, Humane and Patriotic men of South Carolina:

The call for a constitutional convention for the express purpose of disfranchising the colored citizens of the State, for imposing a $3 poll tax upon the already impoverished people of the State and of repealing the 2-mill school tax, has so alarmed us as a race, that we, the representatives of the colored people, do hereby appeal to you, the sons and grandsons of liberty-loving fathers and grandfathers to lend us a helping hand in preserving and protecting that which is most dear to all men and races. Why disfranchise the negro now? Had this convention been called twenty years ago, there might have been some excuse for it, for we acknowledge at that time there were many things for which the white man of the State had just cause to complain. But after having control of the State government for twenty years, during which time the negro has grown intellectually, financially and morally, it seems both unreasonable and unjust to attempt at this late day to eliminate him from the body politic, of which he is part and parcel. Is it because he is ungovernable? No, all will admit that the negro is peaceable, law-abiding and ever ready to strike a blow for his State and country. And though, almost without representation in either branch of his State or national government, he is not only amenable to the laws of his State, but helps to maintain its government, even if it takes the last pig out of his pen.

Has the negro made no improvement in the last twenty years?

The records in the State will show that the colored people of the State pay more than five times as much taxes now on real property than they did twenty years ago. And the school records in each and all of the counties will show that the colored teachers compare favorably with the whites in all points: and in all professions the negro is making his mark and that against great odds, for when it is remembered that the white schools in the State receive from $200,000 to $300,000 for higher education, while the colored schools receive but $5,000 a year, it is wonderful to see how the negro has kept so close to his white brother in education. But the politician says the negro is a dangerous quality in politics, and if let alone will control the State. Now, no one thinks this but that class of men who are anxious to hold offices. It is that cry which has brought the State to her present condition (negro domination). And so long as the peanut politician and the office-seeker can continue thus to fool the better thinking white men of the State, so long will South Carolina remain in her present condition.

And we, the representatives of the colored people in South Carolina, wish here and now to inform the white people that we, as a race, do not wish to control the State. The idea is a foolish one to begin with, for no colored man with common sense would think for a moment that the colored race in its present condition could control this State against the wishes of the white race. But, remembering that we constitute a part of the citizenship of the State, and knowing that we are endowed by our creator, God, with certain inalienable rights, and that among these are life, liberty and the pursuit of happiness, we contend that as citizens we are entitled to some representation from each and all the counties in the State, though it be minority representation, and this is all we ask.

Therefore we, the representatives of the colored race in conference assembled, and now sitting in the city of Columbia, do advise the colored people throughout the State to spare no efforts in obtaining their registration certificates, that they may be able to exercise the right of citizenship at the approaching election: and we further recommend that the colored people support for the constitutional convention any and all fair minded white men, and especially that class of white men whom we know to be too proud, broad and humane to take advantage of the weak.

R. H. RICHARDSON, Chairman.
C. F. HOLMES, Secretary.

COLUMBIA FEMALE COLLEGE.

An Earnest Appeal to the Methodists of South Carolina.

President Stokes, on the part of the trustees of the Columbia Female College, has issued an address covering all of the facts of the recent fire and setting forth some facts as the College. It reads:

To the Owners and Patrons of the Columbia Female College: Acting for the executive committee of the Columbia Female College I beg leave to set forth the following facts:

On January 18 our College building sustained considerable damage by fire and by injuries incident thereto, but this fiery ordeal has not been without its blessings and benefits. The fire occurred in the day time, and under good management there was no danger of loss of life, and but little danger of loss of the personal property to our wards.

The president of the College and his worthy faculty proved themselves equal to the emergency. Under their wise, vigorous and courageous conduct of affairs dangers and losses were reduced to the minimum. Their administrative ability manifested on this occasion gives an increased sense of security for the future discharge of their duties and responsibilities. They have proved to all concerned that our interests are safe in their hands. The young ladies acted most commendably. We are sure that they deserved the encomiums pronounced upon them by those who witnesse their splendid behavior.

The citizens of Columbia have vindicated their claims to have the College located in their midst. As soon as it was known that the fire alarm meant the burning of the Columbia Female College their interest aggregated there. They came to the rescue in large numbers, not to stand idly by in mute sorrow, but to extend whatever aid might be needed there, and to open their homes to the inmates of the College. In an almost incredibly short time every young lady was safely and pleasantly domiciled in one of the best homes that the city could afford. They were urged to stay until the emergencies were all fully passed without limit as to time. Well done for Columbia. They deserve, and we hereby tender them, our most hearty thanks for their great kindness and generosity. The fire department did some of the best work in their line. It was through their efficiency that the fire did not make greater headway. Columbia may well be proud of its fire department.

Arrangements at the College were so promptly perfected that the girls were back in the building and at work with the loss of but one class day.

The building must be and will be repaired immediately. The South Carolina Conference agreed that we should have $2,000 this year for repairs and for necessary enlargements. Our daughters, the girls of South Carolina, have been exceedingly modest in asking for help in behalf of their education.

You will pardon us for reminding you that they have asked for but little and have received less, which means that they had to assume a debt contracted by a former generation for brick and mortar and for building, and they had to pay all current expenses, repairs, insurance and incidental expenses. But the time has come when something must be done for our girls. Tardy justice should linger no longer, and preferred claims should cease. The Columbia Female College is reaching out her charred and blistered hand pleading for help. We are willing to burn if the fire that consumes us would warm our fathers, mothers, brothers and sisters unto helpful sympathy with us.

The call for help for the education of our girls as well as for our boys can no longer be put aside as a fad. Other Christian communities have regarded the call with favor and within the last few years colleges for women have been handsomely equipped and amply endowed.

Our Commonwealth for civil and logical reasons has heeded the call which experience has verified by the extensive and expensive preparations now going on at Rock Hill, S. C., in this behalf. Shall Christian people professing principales which demand the highest elevation of humanity any longer deny us a hearing? Do not wait for the coming of the College agent. He cannot be ubiquitous. In the meantime our needs are calling loudly for immediate help. We beg every preacher of our Church to urge this claim upon his congregation now. We ask any individual to help if but a little. We ask every charge to send up its $5, $10, $20, $100, then all will be well and our misfortune will have proved a blessing in disguise. Then the pillar of smoke by day will have proved the pillar of fire unto us in the long night of our waiting.

Forward all contributions to the Rev. M. Dargan, financial agent, Columbia, S. C.

A. J. STOKES, President.
Columbia, S. C., January 25, 1895.

MILLS TO BE SHIPPED.

Arrangements Are Now Being Made to Transport Machinery to the South.

In connection with the movement to extend the cotton manufacturing industry into the Southern States, the Boston Herald says that there is every reason to believe that the manufacturers of the coarser grades of cotton cloths will be practically unknown in New England in the not distant future.

Negotiations are now pending in that city, looking to the shipment of 250 car loads of mill machinery to the South, most of it having been in use in one of the largest cotton factories in New Hampshire. This consignment, it is believed, will be followed by others, when the Southern mills now under way are completed.

In speaking on this decay of one of New England's chief industries, Mr. John T. Patrick, secretary of the Southern Immigration and Industrial Association, who was sent North to give additional stimulus to this latest industrial movement, said that "this section had nothing to fear, so far as the finer grades of cotton were concerned: that New England would continue to be the home of this branch of the business so long as she controlled the market for the highest skilled labor. This was where the South was weak, and there appeared to be no immediate prospect of improvement in this direction. Then again there were certain climatic disadvantages to be found there which prohibits the attainment of the best result in spinning the finest yarns.

"The method of handling the product of Southern mills is another matter that is receiving his attention. Another of Mr. Patrick's missions is to show the well-known exhibit of Southern agricultural products in Boston and other Northern cities, so that the people here shall become the better acquainted with the vast and diversified resources of the South. He is also considering a scheme looking to an excursion to the South composed of some of the leading citizens of the New England States, the excursion expenses to be borne by the association he represents. He is of the belief that the commercial growth of the South is but little understood by Northern people, and he wishes to give them an opportunity to study with their own eyes the marvelous advancement being made."

STATE NEWS IN BRIEF.

Interesting Notes from Various Sources.

—Electric lights are now on hand in Beaufort.

—A woman's exchange has been opened in Camden.

—The subject of a cotton factory for Yorkville is being discussed.

—Johnson, Edgefield County, has no dispensary by a vote of 78 to 74.

—Mr. Summit, of Yorkville, killed a hog a few days ago that weighed 377 pounds net.

—Sumter has taken steps toward continuing the three C's road from Camden to that point.

—Rev. R. G. Pearson, the noted evangelist, will begin a series of meetings in Aiken about March 1.

—The work of laying out the electric railroad from Beaufort to Port Royal will be started in the near future.

—South Carolina's corn crop last year was 18,728,819 bushels, valued by the Department of Agriculture at $12,175,732.

—The work of building the Newberry cotton mill chimney from 126 feet to 156 feet high is being pushed with all possible dispatch.

—Mr. Eldred Addison, of Ninety-Six, Abbeville County, shipped to New York recently forty lambs, for which he received $10 apiece.

—Superintendent of Education Mayfield reports fine progress in the work on the buildings of the Women's Industrial College.

—The hog cholera has appeared in places in Chester County. Mr. M. E. White has recently lost eight of his best hogs from this disease.

—Suits have been brought against the Bank of Barnwell and the Peoples' Bank of Denmark by one of their customers for usurious interest.

—The Cooper-Limestone Female Institute in Spartanburg County will be opened in March. The buildings are being thoroughly repaired.

—The board of trustees of the South Carolina College, through its executive committee, has determined to have a summer school against this year.

—The Edgefield town council fined Mr. B. B. Evans $25 and Capt. Jim Tillman $28 for the scrape they got into some weeks ago, in which each shot the other.

—The Orangeburg police seized three small boxes of cans labelled "tomatoes." The boxes contained sixty-quart cans filled with whiskey, and twelve cans of tomatoes.

—The registration books will be opened on the first Monday in February, March, April, May, June and July and also during the first eighteen days in March in each county.

—Some of the ladies of the several Camden white churches have organized a "wives and sisters' prayer-meeting," and hold weekly prayer meetings at first one home and then another.

—The Camden Baptist Church has called the Rev. James Ten Brocke, of Burlington, Vt., and he will enter upon his labors about February 1. He comes highly recommended as a fine pastor and orator.

—Recently a good deal of the timbered lands of Colleton County have been developed by the establishment of saw mills and turpentine stills thereon, and profitable sales are made by local capitalists.

—The dispensary question was defeated in Greenwood by a vote of 75 to 10. The chances are that the town will have metropolitan police to support, and a dispensary just outside of the incorporated limits of the town.

—Rev. C. C. Brown, of Sumter, has prepared a Baptist map of South Carolina, and it is now in the hands of the printers. Some valuable information is given also. There are 855 churches and about 87,517 members and only 41 parsonages.

—There is still another effort on foot to secure the establishment of a dispensary in Yorkville. The information is to the effect that within the next few days the town council will be presented with a petition for the calling of another election.

—The first term of court over which Judge Joseph H. Earle will preside will be in Camden. He will preside at the February term of court for that county, which convened on the 4th inst. There are three murder cases to be disposed of at this term, two white men and one negro.

—The Secretary of State has received a letter from D. Cunningham, of the Chicago and Burlington Railroad, asking for the latest railroad map of South Carolina. Inquiry reveals the fact that no correct map has been issued in years, in which time numerous roads have sprung up, and the old maps have become useless.

—The roll of the Equal Rights Association of South Carolina has been increased by four names of ladies in Abbeville, one of them being the beautiful Mrs Hannah Hemphil Coleman, who was on the State commission sent North in 1891 to formulate plans for the Girls' Industrial and Normal College.

—Governor Evans has appointed the historical commission which is provided under the Act passed at the recent session of the Legislature. The commission as appointed consists of D. H. Tompkins, ex-officio chairman, Henry McIver, W. C. Benet, W. A. Courtenay, Prof. R. Means Davis and J. E. Tindal. The commission is expected to collect data relating to the history of the State.

—Judge (to witness) "Now, madam, I want you to distinctly understand that hearsay is no evidence. How old are you?" "I don't know, judge." "Don't know?" "I have no evidence of my age." "What do you mean?" "I am told that I am so many years old, judge, but it's only hearsay, and you know that isn't evidence."

—The grave of ex-Vice President Schuyler Colfax, in the cemetery at South Bend, Ind., is unmarked save by a plain stone slab. It is proposed to mark the resting place of Indiana's illustrious son by the erection of a statute or monument as an enduring memorial. An effort will be made to raise $10,000 with which to erect a suitable monument.

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