

TERMS:

For subscription, two dollars per annum, strictly in advance, for six months, one dollar.

Advertisements inserted at one dollar per square of one inch or less for the first insertion, and fifty cents for each subsequent insertion.

Obituary Notices exceeding five lines, Tributes of Respect, Communications of a personal character, when admissible, and announcements of Candidates will be charged for as advertisements.

Job Printing neatly and cheaply executed.

Necessity compels us to adhere strictly to the requirements of cash payments.

THE GRANGE.

The farmers of this County have lost very much of the interest they once felt in the Order of the Patrons of Husbandry. In fact, with the exception of a few Granges, the Order exists only in name among us.

We clip the following from the Marlboro Planter as the views of the editor upon the practical working of the no fence law and its tendency to promote strife, litigation and neighborhood difficulties.

Suppose the stock so enclosed should happen to escape in the night and next morning a planter, who was careful to guard against such accidents and keep his own stock from depreeding upon his neighbors, should look out of a morning upon his growing crop of wheat, corn and oats, and see a drove of cattle belonging to his neighbor that had "accidentally" escaped from his enclosure, quietly eating up the last stalk that he had - what then? Wouldn't there be more or less of such words flying about those cattle, and wouldn't that planter lose his crop without redress from the homestead law, might defy him to do his worst, when he has nothing that the law can reach.

Such lawing and paying of costs was never heard of as this new privilege granted to the planters of losing their growing crops, according to the fence law, would afford. There would be more business in the courts than ever before, and whilst the planters grew poorer and poorer every day, the lawyers, sheriffs, clerks and trial justices would all get fat.

This seems to us to be the practical working of this "no fence law," and we caution our friends not to try the experiment. If it could be certain that every one owning cattle would be equally honest and capable, as to keeping them at home, all might be well; but every one knows that this would not be the case, and some would even be glad to see their cattle faring well upon some other person's crop, without any expense to themselves. They would always get out of their enclosures "accidentally," but there would be no "accident" as to what they ate - it would be gone, without any hope of redress!

At this time these views deserve the earnest consideration of our farmers. An effort is being made to revive the flagging interest in the Granges of the County, and it needs our cordial support.

The Pomona Grange at its meeting on the 4th instant recommended urgently that all the subordinate Granges have one or more meetings between this and the next meeting of Pomona, and that every Grange send a full delegation to the next Pomona Grange.

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The Fence Law.

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What shall we say as to the peace of the neighborhood, liable to be disturbed both day and night by quarrels between neighbors, arising out of the trespasses which unenclosed crops would tempt others to commit?

We think this law would be more aptly termed a law to destroy the growing crops, create quarrels amongst neighbors now friendly, and increase the incomes of all those who look to costs for a support.

"Let well enough alone" is a good old maxim. Better keep your fences than lose your crops and quarrel with your neighbors.

The only remedy for this defect in the law is either to change the Constitution, abolishing the homestead or modifying it so as to cover such debts, or to make it a criminal offense, punishable by fine and imprisonment for a person to fail to enclose his stock with a fence which is "fence high, bull strong and pig tight." The first would take time, and doubtless could not be passed by a vote of the people. The latter would lead to endless litigation to the heavy expense of the taxpayers in costs of prosecutions. Being in doubt about the effect of a change and in view of the defects of the law, or the remedies under the law, we are inclined to the opinion

that it is the part of wisdom for our people either to "let well enough alone," or at least to await the action of other counties and see the practical workings of the law.

WALHALLA COLLEGE.

The interest in a College at Walhalla is unabated. The stockholders meet once a week, and will continue to do so until the plan is thoroughly matured and good professors secured. At the last meeting Dr. J. B. Adger was unanimously chosen as President and a committee appointed to confer with him about accepting the position.

Educational.

The Newberry Herald has some kind words for our College. All it has spoken for us we reciprocate with interest in behalf of Newberry College, now permanently located among its first founders.

State Grange.

A summer meeting of the State Grange will be held at Anderson Court House on the 8th of August next. All members of the Order are urged to attend and the public generally are invited.

Resolved, That the following Patrons be invited to either read an essay or open the discussion by an address upon the subjects named, viz: Dr. St. Julien Ravenel, on phosphates and fertilizers; Gen. Johnson Hagood, on blooded stock; E. L. Roche, of Ashley Grange, on the usury law; Gen. Bratton, on cattle; J. D. Wylie, on bee culture; Dr. J. H. Foster, on poultry; Dr. Furman, on upland rice culture; Richard Tozer, on plantation engines; Col. Thomas Taylor, on corn fertilizers; Iredell Jones, on tenant system; W. Russell, of Anderson, on railroad transportation; Julia Mills, on immigration; B. F. Grayton, on fence law; Major Woodward, on fish culture.

DANCING.

At the close of the morning exercises in the Baptist Church, last Sabbath, Rev. W. W. Sanders stated he would lecture at night on the subject of dancing, considering the arguments for and against the practice, and whether it should be indulged in or approved of by Christians.

denom every thing that is wrong. For instance, polygamy is not condemned in the Old Testament, and yet who would contend it is right for this reason. The Bible lays down general moral principles and rules of conduct which implicitly condemn all ungodliness and all improper practices. It could not particularize every offence without being voluminous and tedious. Besides the dancing of the Bible differs from that of the present day. In all recorded instances but one person danced, or if several were engaged each was an individual, separate and distinct from the others.

The second argument for dancing is found in Ecclesiastes, where the writer says, "To everything there is a season, and a time to every purpose under the sun." "A time to mourn and a time to dance," &c. This cannot be construed into an argument that dancing is right. In the same chapter we find these words: "A time to kill and a time to heal." "A time to love and a time to hate." Will any one say these expressions make killing or hating right or excuse them? The language means properly there is a time in which these things are done, or that there is as much time to murder as to pray, or to hate as to love.

The third argument, and the one most relied on by the advocates of dancing, is that it teaches politeness and grace of movement, and that these are essential passports to good society. Dancing refers only to the cultivation of the body, the exercise of the physical appendages of man. No one will say its object is to train or cultivate the head or the heart, to expand the mind and refine the sensibilities of our nature. Now all true politeness springs from a right heart, directed by a cultivated mind, and hence it follows that the cultivation of the mind and heart can alone engender and develop true politeness.

Why do we regard dancing wrong and oppose it? First, Any person who will look around will find that almost all the pious and godly people of his acquaintance oppose dancing. These are not all old fogies, or old people, who take no pleasure in seeing young people enjoy themselves, but many of these are young and lively and like to witness the innocent diversions of youth. This is a presumptive argument against it. Pious people find it a duty to study moral questions, and the great bulk of the confessedly pious say dancing is wrong both by their words and acts.

Second, In what consists the great charm of dancing, for that it is fascinating to the young must be admitted? Where is the charm? Does it consist in jumping about over the floor and exercising the limbs? If so, to follow the plow would be equally fascinating, as it affords equally good and healthful exercise. It cannot be in that. Does it consist in keeping time to music? If so, could it not be less laborious and equally charming to keep time in your mind or with your hand or a stick as with your feet? It cannot be in that. Does it lie in the pleasure of observing graceful movements on the floor? If this were true, there would be more observers than dancers, for all must admit that a better view of the movements can be had by looking on than by taking part in it. It cannot be in this. Does it proceed from one person moving with another to music? If so, then there would be as much charm for a man to dance with a man, or a lady with a lady as to dance with each other, and dancers will deny this.

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Nearly all the meetings will be public and cannot fail to prove interesting and instructive to all.

At the close of the morning exercises in the Baptist Church, last Sabbath, Rev. W. W. Sanders stated he would lecture at night on the subject of dancing, considering the arguments for and against the practice, and whether it should be indulged in or approved of by Christians. As preliminary to the discourse and germane to some of the views which would be presented, the 7th Chapter of Proverbs and the 15th Psalm were read. No text was formally taken, though an appropriate one was mentioned, as evil communications corrupt good manners. The line of argument was substantially as follows: The subject is one of public interest and the propriety of dancing has long agitated the Christian mind. If dancing is right or harmless in its tendencies, then no one should oppose it; but if it be wrong or evil in its tendencies, then it should meet with opposition. If Christians declare it to be wrong or evil in its tendencies, they should be able and willing to give their reasons for it, and the people have a right to know those reasons.

some who do not approve of dapping at balls, but see no harm in it in the private parlors. It is true in the latter case the company is select and the protection greater, but the contact and tendency is the same. If dancing be wrong in public it is wrong in private. There are others who contend it is no harm to attend balls and dancing parties, if they do not dance themselves. If dancing be wrong and evil in its tendency, then it is wrong to encourage it by your presence and apparent approbation. It would be a poor defence from wrong for a person who had furnished a room and whiskey and cards for a regular carousal to claim he did not participate in it. There are others who claim it is better and less sinful to dance than to engage in silly conversation or foolish plays. This defence of dancing is based on the false idea that it is necessary to do one or the other, when in reality the party should do neither. We might say it is better to steal than murder, but both being wrong and neither being necessary, it is better to do neither.

The great question is, is dancing wrong or evil in its tendencies? Is it a clear positive evil? Or is it suspiciously evil in its tendency? On your answer to these questions negatively from your conscience, say you cannot, then you should not countenance nor practice it. The Bible does not in words condemn it, but in the great rule of Christian conduct it denounces whatever tends to evil or to worldly mindedness. In fact, the dancing of today was unknown in the days of the prophets and apostles, and hence it could not be specifically condemned. But it falls under the general condemnation of texts as "Be ye not worldly minded," &c.; "be ye not conformed to this world," &c.; "ye should avoid all appearance of evil," &c.

We only pretend to give the leading ideas of the discourse as gathered from hearing it.

Despatches from Oregon state that a general Indian war is apparently inevitable. A fight took place on the 6th in Idaho. Col. Whipple's command captured the Indian camp, burned all their provisions and plunder and took about 1,000 head of Indian horses, which they brought here. No citizens or soldiers were killed or wounded. The command returned last night. Capt. Elliott, of the Idaho Rangers, captured seventy-five of Chief Joseph's cattle and forty horses. They had a skirmish with the Ninnaha. The Captain says he does not know how many were killed, as they had to retreat. The Indians are mostly between the Snake and Salmon Rivers, and are now reported 900 strong and well armed. The Indians generally are well armed, and are almost constantly attacking the settlers.

Portland, Oregon, July 9.—A despatch from Lewiston, on the 6th, via Walla Walla to Col. Whipple, a courier just from Colonel Perry, en route for General Howard, with a pack train and an escort of thirty men, stated that he was attacked on the 4th. Ten soldiers and two citizens were killed. Captain Whipple, in command at Cottonwood, came to the rescue and repulsed the Indians. The Indians are in force around Colonel Perry and Captain Whipple, who have only force enough for defense. The route is unsafe to Cottonwood. It is a bold stroke of Joseph and his band, and it is reported by signal to the Indians North and East, and will stir them to the offensive. Parties just from the Spokane country report that all the settlers except five men between Spokane lower bridge and Polouise landing have left their homes and fled to Walla Walla. The Indians have destroyed some fields and gardens.

New York, July 7.—The Times' New Orleans special says the indictment of the late returning board has been set on foot by the anti-Nicholls party, and proceeds on the assumption that Nicholls is in some way bound to protect Wells, Anderson, &c. The idea is therefore, to push the prosecution vigorously and make the accused as odious as possible, and then, in case of an executive pardon, to impeach the Governor. A Tribune Washington despatch says the indictment of the members of the returning board is looked upon here as an affair of a great deal of political importance. The friends of the administration are highly indignant.

New York, July 7.—Governor Wadsworth, of South Carolina, left for home today. One of the principal objects of his visit to this city was to obtain temporary loan of \$100,000, and before his departure he was authorized by two bankers here to draw upon them for that amount at 7 per cent. interest, payable on collection of the taxes, or at convenience of the State. No security was given and the money was loaned simply on the credit of the State.

Havana, July 7.—The insurgent chief, Marqon, who was wounded and taken prisoner, has been shot in Remedios. More than 180 insurgents are said to have been shot after being taken prisoners in various actions. Nothing has been heard of General Martinez Campos. His operations are apparently paralyzed. The correspondents of Havana newspapers at his headquarters are quite silent.

A terrific storm of wind, rain and hail, with severe lightning and thunder passed through a portion of Laurens County, on Wednesday evening, 27th ultimo. Cotton and corn in the fields were laid flat; shingles and boards were torn off the buildings and carried two or three hundred yards; the fruit trees were much injured and the fruit almost totally destroyed.

A Detroit despatch says swarms of grasshoppers recently made their appearance in portions of Oakland and Iona Counties, and are ravaging all manner of growing crops. About 4,000 acres of growing grain have been ruined.

James T. Welsman, of Charleston, died on Saturday afternoon, the 7th instant, aged 64, after an illness as unexpected, as its result is lamentable, alike to his friends and our community.

The First National bank of Keyville, New York, was blown open by masked burglars and robbed of \$100,000. Parties who left packages in the bank for safe keeping have lost to the amount of from \$50,000 to \$60,000.

Married, on the 14th ultimo, by Rev. Fletcher Smith, Mr. T. B. Kerr to Miss Sarah A., daughter of W. B. Kelley, of Oconee.

Changed from Iron to Steel! FARMERS or other persons who have good Iron Plows and other Tools ready for use, can have them turned into Steel by the new electrical process, discovered by me, at small cost. Apply to R. E. NORMAN, Walhalla, S. C., July 12, 1877.

REPORT OF THE CONDITION OF THE WALHALLA BANK

Table with 2 columns: Assets and Liabilities. Assets include National Park Bank, Carolina Savings Bank, etc. Liabilities include Capital stock paid in, Dividend No. 3, Surplus fund, etc.

Total, \$48,470 84. STATED AND SWORN TO before me this 10th of July, 1877. ROBT. A. THOMPSON, Notary Public.

ESTABLISHED IN 1850.



NORMAN'S DRUG AND CHEMICAL ESTABLISHMENT, WALHALLA, S. C.

Drugs, Medicines and Chemicals, Fancy and Toilet Articles, Sponges, Brushes, Perfumery, &c. Physicians' Prescriptions carefully compounded, and orders answered with care and dispatch.

Jewelry, Cutlery and Pistols, French Confectionery, Just Received.

SODA WATER!

Fancy Goods, Toys, &c. Crackers—All Flavors. Segars and Tobacco. Snuff, &c., &c.

1868. 1877.

ECONOMY IS WEALTH!

FLOUR, FLOUR!

A Lot of Extra Fine Flour, ground from the very best New Wheat. Warranted in every respect.

Can be found at HENDRIX'S Low for Cash.

J. E. HENDRIX.

SHERIFF'S SALE.

By virtue of executions to me directed I will sell to the highest bidder, before the Court House door at Walhalla, on MONDAY, August 6th, 1877, between the legal hours of sale, the following described real and personal property: One Store House and Lot, in the Town of Seneca City, known in the plan of said town as Lot No. 41, it being the lot conveyed by Thos. J. Leak to W. J. Harbin, as the property of W. J. Harbin at the suit of The South Carolina Loan and Trust Company.