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# The Sumter Watchman

WEDNESDAY MORNING, OCTOBER 12, 1870.

NO. 25

DEVOTED TO LITERATURE, NOBILITY AND GENERAL INTELLIGENCE.

### MASONIC ADDRESS

DELIVERED BY J. S. RICHARDSON, JR.,  
BEFORE SALEM LODGE, A. F. M.,  
JUNE 17, 1870.

### SALEM LODGE ROOM

J. S. RICHARDSON, JR.,  
and Brother:—At the recent Regular  
Communication of Salem Lodge, No.  
141, A. F. M., the following resolu-  
tion was unanimously adopted, and  
the Secretary instructed to communicate  
the same:

Resolved, That the thanks of this  
Lodge be tendered to Brother J. S.  
RICHARDSON, for the able, instructive,  
and eloquent address delivered by him  
on the occasion of laying the corner  
stone of our new Masonic Edifice, and  
a copy of the same be requested for  
publication.

Sincerely hoping that you will comply  
with our request, I am  
Your friend and Brother.

H. H. WILSON, Sec., S. L.

### SUMTER, S. C. 17th August, 1870.

Mr. H. H. WILSON, SEC. SALEM  
LODGE—My Dear Sir:—Your letter  
of the 30th July, conveying me a copy  
of the resolution passed by Salem Lodge  
in reference to the address delivered by  
me on the occasion of laying the Corn-  
er Stone of their new Masonic Lodge,  
has been received. I am deeply sensi-  
ble of the compliment paid me by the  
Lodge, and while I claim but little  
more than the merit of collating, from  
the writings of the Great Lights of  
Masonry, the grand principles of our  
noble order, yet as a dissemination of  
these in the form of an address may  
serve to dispel error and prejudice, I  
herewith place the address at the dis-  
posal of your Lodge.

With many thanks to you and the  
Lodge, for the kindness and considera-  
tion extended to me, I am, very truly,  
and fraternally,  
Yours, J. S. RICHARDSON.

### ADDRESS.

Friends and fellow Masons! Ladies  
and Gentlemen!—In responding to the  
invitation of Salem Lodge, to address  
you on this occasion, we are deeply sen-  
sible, from our own small experience in  
the grand science and philosophy of  
Masonry, of our inability to represent  
fairly and fully the claims of the  
order to which we are invited, and con-  
fidence which its merits justly entitle it  
to—and which it has commanded where  
our Masons have expounded by their  
conduct, and their lives, the true prin-  
ciples of our order. And we are feel-  
ingly admonished of the responsibility  
we have allowed to be placed upon us,  
when we look out upon this crowd of  
faces, beaming with intelligence, and  
bright with expectation—a brilliant  
assemblage of youth and manhood—of  
beauty and wisdom; All met to bid, as  
it were, a hearty "God speed" to the  
great and noble order whose humble  
advocate, for this occasion, now craves  
your indulgence.

The claims of Masonry to your favor  
and confidence is a theme, in its various  
aspects, too vast to be traversed in the  
short space of time which we can ask at  
your hands—we are compelled there-  
fore, to select only a few, among the  
many attractive and interesting features  
of our order, for your inspection; and  
our time, as well as your patience, will  
permit only a hurried glance at these.

As we conduct you then, through this  
thrilling and spacious garden of rich  
oriental shrubbery, planted by our an-  
cestors and nurtured with so much care by  
our forefathers, and point out to your  
view some of its beauties, forget not  
that, amid its deep shades are cooling—  
bubbling fountains upon whose brink  
we have not led you—that from the hidden  
branches of its deep recesses hang  
delicious fruit, the flavor of which you  
have not tasted, and among its rich  
foliage lie hid many a sweet flower,  
upon whose beauties your eyes have  
not gazed and whose fragrance could  
but add new charms to those, we shall  
be able to discover to you.

It will be expected, in this, the first  
public Masonic demonstration in this com-  
munity, and on an occasion of so much im-  
portance as the laying of the Corner Stone  
of a Temple of Masonry, that we give  
account of the origin, progress and ex-  
tent, as well as of the principles of our  
order, and the fruit it is calculated to  
produce.

To a consideration of these we invite  
your attention.

Masonry is said to have originated  
in that nature which God implanted in  
the bosom of man—and thus, in one  
sense, it claims "The Great Architect of  
the Universe" as its author.

From the time when Adam wandered  
a friendless and homeless outcast from  
the terrestrial Paradise—unprotected  
amid the pelting storm and the burning  
course, which the anger of an offended  
God had cast upon his nature! yes, from  
the time when he came fresh from the  
hand of his Maker, is dated the  
necessity of our institution.

Man, by the fiat of Heaven, is a so-  
cial being, subject to a variety of wants  
and infirmities, and mutually depend-  
ent one upon another.

It is well said, "such is his nature,  
that he cannot subsist alone, for out of  
society, he can neither preserve life,  
display nor perfect his faculties and  
talents, nor attain any real or solid hap-  
piness." Nature, as well as revelation,  
teaches it to be our duty, as well as our  
first interest, to be "kindly, affectionate,  
one to another." The false and malevo-  
lent assertion of Hobbes, that "man is as

an enemy to his neighbors," is  
believed by every principle of man and  
by every attribute of God. On every  
page of Holy writ is found its denial.  
When the Grand Architect of the uni-  
verse had with infinite wisdom formed  
this globe, and furnished it with every  
thing necessary for life and enjoyment,  
He bestowed man in his own image,  
endowing him with every faculty and  
power requisite for the happiness for  
which he was designed, and placed him  
in Paradise, where every thing abounded  
for his sustenance and delight, and yet,  
Adam's happiness was incomplete, amid  
all the terrestrial beauty and abundance  
of Paradise, and God to supply the wants,  
and gratify the wishes of his nature,  
created and gave him "woman, His last  
best gift." No, not his last nor best  
gift, but a gift which the nature which  
God had formed demanded for its com-  
pletion—a gift which enabled Adam to  
exchange the solitary for the social  
life, and an incomplete for a more per-  
fect bliss. A safe and unanswerable  
proof, that in man, as he came fresh  
from the hand of God, selfish and nar-  
row principles had no share, but with  
him to communicate blessings, was to  
increase and enhance them. And how-  
ever much sin may have vitiated that  
nature there is nothing truer, nothing  
surer than that man, naturally has re-  
course to society, as an essential means  
to expand his mind—increase his joys,  
humanize his heart and alleviate his  
sufferings. In this nature, a nature  
given by God, and a nature which de-  
mands society and association originated  
our Order.

Though Masonry is said in this way,  
to have originated in the dim  
ages of antiquity, it never be-  
came a regular and uniform insti-  
tution under the denomination of free  
and accepted Masonry, until the build-  
ing of the Temple, at Jerusalem, by  
King Solomon. When that wisest and  
greatest of men, in his government of  
and in the rules and regulations adopt-  
ed for the welfare and success of the  
different classes of workmen, employed  
in erecting that memorable structure,  
is said to have given shape and direc-  
tion and force to the principles upon  
which our Order is based, and to have  
originated essentially the forms and  
ceremonies and gradations which we  
now practice and abide by.

From this auspicious and almost super-  
human beginning, with varying success,  
through the long ages that intervene,  
Masonry gradually made its way from  
one country to another, until now it has  
found a place in every land and among  
every people, embracing in its ranks  
men of every class and grade and com-  
pelling its Statesmen, Sages and Conquer-  
ors are its advocates. The rich and pow-  
erful as well as the poor and humble are  
all bound by its mystic tie. A tie which  
has proved stronger than that which  
binds the Miser to his gold, the Warrior  
to the phrenzy of battle, the King to  
his crown, or the Emperor to his throne,  
until it has become an universal lan-  
guage which reaches the heart of a  
brother Mason with whatever tongue  
he speaks, in whatever land he labors,  
whatever air he breathes, and finds for  
him in every trial a friend, and in every  
clime a home. A tender twin years ago,  
it is now the sturdy monarch of the  
forest, which bids defiance to the storm.  
It cannot be torn up. "Its triple roots  
have extended far and wide and sunk  
deep into the inmost recess of the hu-  
man heart."

Would you destroy it? You cannot.  
You may as well attempt to arrest the  
earth in her orbit. Your opposition, if  
opposition you have, comes too late.  
It is now an established institution, one  
that has stood and will continue to  
stand fast, and unmoved amid the  
changes which have passed over the  
world, and, as has been truly said,  
"whether good, bad, or indifferent, you  
and the world will have to take it as you  
find it."

What is it? What kind of an Order  
is this so deep rooted and fixed? What  
are its principles? What its teachings?  
What likely to be its fruits? These are  
pertinent, practical questions. Ques-  
tions which you have a right to ask  
and which we shall endeavor to answer.  
Lawrie says, "It is an institution  
whose object is not only to inform the  
minds of its members 'by instructing  
them in the sciences and useful arts, but  
to better their dispositions by enforcing  
the precepts of religion and morality.'"  
Calcott defines it to be "an establish-  
ment founded on the benevolent insti-  
tution of extending and conferring mutual  
happiness upon the brethren and trust  
principles of moral and social virtue."

While Jones believes it teaches "a  
system of moral and benevolence more  
excellent than that taught by any other  
human institution, because partaking  
of the excellencies of all others, more  
practicable and more productive of  
effects on its professors, and enforcing  
some of the best precepts of religion."

But these are mere definitions, and  
definitions fall short of defining the  
Order—they fail to give satisfaction,  
both to the untutored and the initiated.  
And while it is clear that we are a  
society at once moral and social, we  
must look beyond mere definitions if  
we would know the Order and learn  
the grand design of the Institution.  
To this end let us consider the prin-  
ciples, the teachings and the fruits of  
Masonry.

How can we present these to you, in  
any tangible and satisfactory form in  
the compass of a short address? They  
form a grand and a great study. Every  
tool and implement used in our Order,  
every sign and symbol employed, every  
degree conferred and every charge de-  
livered are all made to enforce some  
moral and useful lesson upon its mem-  
bers. To some of these let us, for a  
moment, revert.

First, and as the foundation stone of  
the corner stone of Masonry, and the  
starting point of each candidate, Maso-

ny teaches and enforces upon its mem-  
bers the existence of, and our duty to  
"The Great Creator of all." Directing  
"in the language of others better  
versed than your speaker, 'to believe  
ourselves as being creatures to his dis-  
poser—so be satisfied with his dispensa-  
tions, always to rely upon Him whose  
wisdom divine surpasses our happiness,  
and whose goodness will not unreason-  
ably interrupt it.' With reverential  
gratitude cheerfully to worship the  
Creator of all good, teaching us that  
when we work by his perfect plans, and  
only then, will the edifice we erect, and  
the result we accomplish be beautiful  
and everlasting."

In the second place, it instructs us  
in our duty to the State. It commands  
and directs us to the "peaceable subjects,  
to know neither party nor faction and  
never to be concerned in plots and con-  
spiracies."

In the third place, it instructs us in  
our duty to our neighbor, and especial-  
ly to our brethren. It commands us to  
stretch forth the hand of relief to  
him, if he be in necessity; if in danger,  
we run to his assistance, if he is reproach-  
ed and neglected, to comfort his soul and  
soothe it to tranquility. It teaches us  
not to injure him in any of his connec-  
tions, but in all our dealings with him  
to act with justice and impartiality. It  
bids us not to circulate any whisper  
of infamy—improve any hint of suspi-  
cion or publish any failure of conduct  
against him; but on the contrary, we  
encourage him in the right. It orders  
us to be faithful to our trusts—never to  
desert him, who relies upon us—to be  
above the meanness of dissimulation to  
let the words of our mouths express the  
thoughts of our hearts, and whatsoever  
we promise religiously to perform. It  
teaches inviolable secrecy, bids us never  
to discover our mistie rights to the un-  
enlightened, nor betray the confidence  
a brother has placed in us.

It warns our hearts with true philan-  
thropy, which directs us never to permit  
a wretched fellow creature, much less a  
brother, to pass unnoticed. It makes  
us stifle strife, enmity, wrath and  
dissension, and nourishes love, peace,  
friendship and every social virtue. It  
tells us to seek our happiness in the  
happiness we bestow, and to love our  
neighbors as ourselves.

It informs us that we are all the  
children of one father, that man is an  
infirm, short-lived creature, who passes  
away like a shadow—that he is hasten-  
ing to that place where human titles  
and distinctions are not considered—  
where the trappings of pride will be  
taken away and virtue alone have the  
pre-eminence. Riches and poverty, the  
pride of place and power, and the fan-  
cied humility of toil are alike ignored  
and with us there is no title to prefer  
ment but that of merit.

In the fourth place, it directs us to  
divest ourselves of confined and bigoted  
notions, and teaches us never to suffer  
sectarian or religious disputes in our  
Lodges, that as Masons we are members  
of an Order not narrowed to sect, and all  
"who fear God, and worketh right-  
eousness," whether Christians or Jews,  
we receive and acknowledge as broth-  
ers, and though we may take different  
roads to that "bourne whence no travel-  
ler returns," we are taught not to be an-  
gry with or persecute each other on that  
account. We mean to travel to the same  
place, we know that the end of  
our journey is the same, and we all  
affectionately hope to meet in the same  
Great Lodge of the "just made perfect."

And last of all, it instructs us in  
our duty to ourselves. It teaches us to  
set just bounds to our desires, to put a  
curb upon our sensual appetites and to  
walk uprightly."

Such are the principles and the  
duties which our Order, in its rules and  
regulations, its signs and symbols, its  
charges and lectures, and its By-laws  
and Constitution, teaches her children.  
Are they such as should merit your  
approval and your encouragement? Is  
there aught upon which you could fix  
your opposition, or which you could  
wish eradicated?

Is not all calculated to make of our  
people better men, better husbands, and  
better fathers, better friends and better  
citizens?

Such, we repeat, are our principles.—  
We claim not perfection for them nor  
for our Order. And we admit, while we  
regret it, that, like every thing good,  
our institution, with its ennobling prin-  
ciples, is not only capable of being per-  
verted but often by the base and design-  
ing, who, viper-like, sometimes creep  
into its bosom, is misused and abused.

But because it is capable of being per-  
verted because it is sometimes misused  
and abused is no reason why it should  
not be supported and encouraged, and  
proof that it is not calculated to pro-  
mote the welfare and happiness of man.  
Every thing good may be abused and  
perverted. The legitimate object of the  
printing press, by transmitting and  
diffusing knowledge, to improve, enlight-  
en and civilize mankind; and yet it is  
often made the vehicle of abuse, the  
pander to vice and the minister to the  
depraved and worse passions of men!  
Though it is, as it is called, the great  
handmaid of Truth, yet it is often made  
to give wings to the grossest lies! Poetry,  
music and eloquence were never intend-  
ed but for worthy and noble ends. In  
poetry the purest and softest thoughts  
of the soul should find their utterance.—  
Music, the crowd of care, steal us from  
our sorrows, and elevate us to holy joys  
and aspirations—eloquence to persuade  
and lead us in the path of right, in the  
indigent and unfortunate—in the relief  
of the widow and the education of the  
orphan.

Now is this all. The funds we ac-  
cumulate are expended not in idle or  
foolish gratification, but in assisting the  
indigent and unfortunate—in the relief  
of the widow and the education of the  
orphan.

"Heaven born charity bears his errands  
to earth, on the beams of the Sun—the  
cold, it warms; the blind, it enlightens;  
the lost, it discovers and restores; the

we may mislead? To condemn because  
we may prevail? The air we breathe,  
the food we eat, the water we drink,  
the wealth we enjoy, the language we  
speak—every thing, Man himself is li-  
able to the same objections. Yes, even  
Christianity, the child of Heaven, and  
the guiding star of man, the most cer-  
tainly knowledge as the richest, purest  
blessing of a wise and gracious God,  
was once the gulf under which Vice  
aloaked itself and the blackest enormi-  
ties were committed, the cause of the  
deadliest feuds and the hottest perse-  
cutions which stain the pages of history.  
To man, it seems left by Heaven's de-  
ree, to improve or mar the gifts of his  
Maker. "He is to himself his own ori-  
gin of evil." Not, then, by their per-  
version, but by their legitimate tenden-  
cies must we judge of the institutions  
of man as well as of the providences of  
God.

Unhappy turned aside and broken in the  
mid, though turned aside is desirable still."

In this view, then, we may with more  
than confidence ask to be placed aside  
the institutions of men—Masonry  
shrinks from comparison with none of  
them. Judge us by our principles and  
by our fruits.

Our principles we have laid bare be-  
fore you. We claim not to have fulfilled  
"all their requisitions in their broad  
scope," but we do claim to have ap-  
proached nearer to the realization of  
these "sublime longings and high aspira-  
tions" than any other mere human  
institution. And for proof we point to  
our fruits; they speak for themselves.

We ask first, where has the Mason  
ever been found who was an atheist or  
who bowed not in reverence and awe, to  
the Majesty of Heaven, acknowledging  
His Divine Providence in the govern-  
ment of the world, and His goodness in  
its blessings? Unless he does this, he  
is no Mason and he cannot become  
one.

We ask next, where has Masonry  
ever engaged in plots and conspiracies  
against the government? Her children  
in their individual capacity and as men  
have often showed themselves the "Sons  
of Graohi," but Masonry as such can  
never forget this grand fundamental  
lesson, and an unwavering fidelity to  
this great principle has marked her en-  
tire history.

Again we ask, when or where has the  
Mason ever been found naked, that he  
was not clothed by Masons; hungry,  
that he was not fed by them; thirsty,  
that he was not ministered to; in sick-  
ness, that he was not visited; or in want,  
that he was not supplied? Never.

Through all the trials and vicissitudes  
of life, where the stoutest hearts  
quailed and trembled at the rude touch  
of grim poverty and haggard want,  
never once has the Mason, his wife or  
his little ones had to knock for aid at  
the almshouse, or chew the hard crust  
of public charity. And when disease  
broods over the habitations of men, and  
death looks ghastly in each face, when  
terror is in each countenance and the  
loud cry of stricken humanity comes  
up from every household—when the  
pestilence is abroad, never once know-  
ingly, has the Mason's sick couch been  
unsoothed by the hand of sympathy—  
never once has he been left to die  
alone and unwept; and never once has  
his grave failed to be strewn with the  
flowers of affection.

When did Mason ever sorrow that  
Masons soothed him not? when was he  
ever in distress that we relieved him  
not; deceived, that we told him not  
the truth; in danger that we ran  
not to his assistance? Never, with pride  
we answer, never.

Look at this picture: The demon of  
destruction is abroad. The watchman  
of alarm is heard. The bells ring.—  
The city is on fire. Men are running  
to and fro and gathering from every  
quarter. Confusion reigns supreme.  
The flames rage on—burn on until the  
very elements seem on fire. In the  
progress of the fire a doomed house be-  
comes wrapped in the devouring ele-  
ment. Its foundation is in ruin, the  
flames burst upwards, each and every  
passage of egress is cut off, and then a  
cry of distress is heard from within. It  
comes from a fellow being, from a wife  
or son. That cry reaches every ear  
and pierces every heart. It comes al-  
most too late, the black volume is fall-  
ing from every window, the roof is pul-  
verized, and almost certain destruction  
follows the attempt at rescue. Every  
heart quails and trembles at the under-  
taking! But it is whispered "he is a  
Mason," and noble, self-sacrificing spir-  
its, true to their duty and their prin-  
ciples, leap to the effort. And see! The  
ladder is on the window. The danger  
is braved, it is passed, the son is  
rescued and the brother saved. It is but  
a picture, it is true, but the history of  
Masonry contains many such in the  
realities it records. And thus, whether  
in distress by land or by sea—amid the  
raging storm that lashes in fury  
old Ocean's waves, or in the rage  
and carnage of war, amid the  
roar of cannon and the noise and danger  
of the battle field, never yet has Mason  
known unmoved a Mason's danger. Did  
time but permit, we could tell of the  
rough sailor, who amid the fury of the  
storm, still found room upon his already  
overstrained life boat for one more  
wrecked voyager, and of the soldier, who  
amid the hottest of the fight turned his  
uplifted blade into a shield of defense  
and a covering for the head of a new-  
found brother.

Now is this all. The funds we ac-  
cumulate are expended not in idle or  
foolish gratification, but in assisting the  
indigent and unfortunate—in the relief  
of the widow and the education of the  
orphan.

"Heaven born charity bears his errands  
to earth, on the beams of the Sun—the  
cold, it warms; the blind, it enlightens;  
the lost, it discovers and restores; the

Unhappy, inspired with hope, and  
the timid with confidence and joy."  
Our principles are open and free to  
the inspection of all. We invite and  
desire their investigation. Our secrets  
are these only of forms and ceremonies,  
signs and tokens, and are adopted only  
as measures of protection and self-de-  
fense. They are no injury to society  
or individuals. Truly and well has it  
been said in their defense:

"We are the last of all the great events  
of the whole human family, and there-  
fore in accordance with the injunction  
of the Apostle to do good to others but  
especially to the household of Faith—we  
naturally turn first to those of our own  
household."

While our precepts encourage and  
invite to acts of general charity, our  
associated funds, by a fixed law of our  
order, are first devoted to the wants of  
our own suffering members, and to those  
of the widow and orphan under our  
charge. We are bound by our laws to  
aid every brother who may need our  
assistance, whenever he may come.—  
Without then some mode of recognition  
we would be daily and hourly subject to  
impositions, and thus it becomes doubly  
important we should be able to guard  
against fraud and deception.

Most beautifully too has it been said  
in defense of the secrecy we practice.—  
"Natura has not cast her gems upon the  
sea shore, nor exposed her precious ores  
upon the public highway. Her bubbling  
fountains refresh man and beast,  
reviving the vegetable kingdom and  
causing the flowers of the field to smile  
with gratitude, lie sometimes buried  
deep in the bowels of the earth, while  
their streams flow forth to the surface."  
So while our principle and our deeds  
may be seen of all men our modes of  
conducting business and of mutual re-  
cognition are reserved for the initiated." Such  
and for such purposes are our  
secrets. This and no more.

We are sometimes charged with being  
an exclusive order. It is not so. While  
we ask none to unite with us, our doors  
are unbarred to the good and worthy,  
come when they may. Such is Masonry.  
Such her principles and such her deeds.  
We, who know her best, love her most.  
As she passes down the vale of time,  
venerable in her antiquity and beloved  
for her virtues, no wall of vanquished  
foes nor blood stained track marks her  
course; but her triumphs are the tri-  
umphs of peace, her pleasures the plea-  
sures of friendship, her joys the joy of  
doing good, and her rewards the thanks  
of the pure and the smile of the widow  
and the blessings of the orphan.

Safely has she outtrode each and every  
storm that has crossed her track. Un-  
seathed and undaunted she has stood  
firm and unmoved amid the commo-  
tions which have wrecked empires and  
agitated a world. And while upon the  
other institutions of antiquity, which  
have risen and flourished for a time,  
may be written "Sic transit gloria  
mundi," upon her alone may be in-  
scribed, as may it ever be her motto,  
"esto perpetua."

HOW WE GET THE WAR NEWS.  
The press dispatches from Europe to  
New York during the last four weeks,  
says the *Journal of the Telegraph*,  
numbered about 100,000 words. New  
York has been better posted on the  
issues of the war each day than London,  
Paris, or Berlin. These dispatches  
have almost wholly been sent by a single  
cable, full one-third of the whole to a  
single daily paper, and with marvellous  
rapidity and accuracy. Familiar as we  
are with the work of the telegraph, it  
has been a marvel to us. To hundreds  
of thousands of minds the whole process  
is and has been a deep enigma.

Here is a man sitting in a darkened  
room at Heart's content. The ocean  
cable terminates here. A fine wire  
attached thereto is made  
to surround two small cores of soft iron.  
As the electric wave, produced by a  
few pieces of copper and zinc at Valen-  
cia, passes through the wire, these cores  
become magnetic enough to move the  
slightest object.

A looking-glass, half an inch in di-  
ameter, is fixed on a bar of iron one-  
tenth of an inch square and half an inch  
long. On this tiny glass a lamp is  
made to glare so that its light is reflect-  
ed on a tablet on the wall. The  
language of the cable is denoted by the  
shifting of this reflected light from side  
to side. Letter by letter is thus ex-  
pressed in this fitting idiom in utter  
silence on the wall. There is no record  
made by the machine except as the  
patient watcher calls out to a comrade  
the translated flashes as they come, and  
which he records. It seems a miracle  
of patience. There is something of awe  
creeps over us as we see the evidence  
of a human touch three thousand miles  
away, swaying that line of light.

By such a delicate process as this, and  
after being repeated from line to line  
five times before its ultimate copy is in  
New York, have the late great battles  
been recorded in our daily papers with  
great particularity, and sent throughout  
the Union. Nothing like it has ever  
before been accomplished. The enter-  
prise of the New York Press—a of  
a single press in New York—has colli-  
ped that of the wealthiest and ablest presses  
in Europe.

WENAMON FACING DEATH.  
A French officer who escaped to Bel-  
gium is writes—To relate what McManon  
did is impossible—steel, fire, melted  
metal, explosive balls, and I don't know  
what other infernal mixtures, the Prussians  
made use of for the first time,  
appeared to stream off or rebound from  
him like hail from a roof. He went to  
the front seeking death. "Leave me,  
my friends," he said to us, who  
sought to prevent him from going for-  
ward, "let me show those Kings, those  
Princes, who hide behind their masses  
of men, that a marshal of France knows  
how to fight, and, when beaten, how to

And he smiled upon us and  
made, which made us weep, and re-  
doubled our rage. Ah, miserable!  
We kill, we massacre, and the living  
appear to spring up from the dead,  
which we heap around us. We climb  
a little mountain of dead bodies that we  
might reckon how long the butcher  
might last. My brave brother and  
brother, fall from my hands, but give  
that missile we have built for death to  
the plain, the horizon, the sky with  
God.

We were but ants in a large anthill.  
"March!" I said, "we must have at  
least 200,000 men before us."  
"No," he replied, "500,000."  
At that moment a cloud passed before  
my eyes and we went mad. "We regain-  
ed our senses only when we found our-  
selves beyond the borders of Unkhas  
who attacked us. We had been  
fortunate enough to reach the Belgian  
frontier.

We were safe, but at what a sacrifice.

**COTTON**  
**GINNED AND PACKED**  
**IN TOWN.**  
**For Money or Seed.**  
HAYING secured two of the best  
PATENT GINS and one of BROOKS  
PATENT PRESS, I am now ready to GIN  
and PACK Cotton at \$1.00 per hundred. I  
will guarantee the largest yield of lint and  
a nice put up bale.  
For further particulars apply to the undersig-  
ned, or to Mr. Joel Brunson at the mill.  
Sept 14-61 T. J. TUOMKY.

**SUMTER BOOK STORE.**  
**Fall Stock.**  
WE HAVE JUST RECEIVED A LARGE  
Stock of  
**School and Miscellaneous Books**  
—AND—  
**Fancy Articles,**  
Which will be sold Very Low.

In our Stock may be found  
Belgian Bohemian Toilet Sets,  
China Vases and Cups and Saucers,  
Baths and Mantle Ornaments of Farian China,  
Beautiful colored Lithographs and Chromes,  
Hair Brushes and Tooth Brushes—very low,  
Toilet Soap, Silver Soap,  
Rosewood and Walnut Writing Desks and  
Work Boxes,  
Blank Books, Diaries, Pass Books,  
Ledgers, Journals, Receipt Books,  
Commercial Note, Bath Port and Fools Cap  
Papers,  
Initial Paper, American and French Mending  
Paper,  
Vielting Cards, Wedding Envelopes and Paper,  
Gold Pens and Cases, Steel Pens, English Quills,  
Blue, Red, Violet and Black Inks, etc., etc., etc.,  
Note Cap Paper 10 cts. per quire,  
Fool Cap Paper 15 cts. per quire,  
Envelopes 5 cts. per pack. A. WHITE & CO.  
Sept 21

**General Life and Fire**  
**INSURANCE AGENCY.**  
SUMTER, S. C.

The following Companies having complied  
with the Law, and deposited \$20,000 each with  
the Comptroller General, offer protection to  
households against loss or damage by fire:

Phoenix Fire Insurance Company, of  
Brooklyn, N. Y. Cash Assets,  
\$1,700,000.

Southern Life Insurance Company, of  
Atlanta, Ga. Gen. J. B. GORDON,  
President, M. O. MORRIS, Sec'y.

Security Fire Insurance Company of  
New York, Assets, \$2,017,869 81.

German Fire Insurance Company of  
New York, Assets, 1,058,054 61.

Georgia Home Insurance Company,  
Columbus, Ga., Assets, 408,731 10.

Richmond Banking Insurance Co., of  
Virginia, Assets, 270,546 24.

A. WHITE,  
June 22

**O. F. HOYT,**  
SUCCESSOR TO  
**F. HOYT, & SUMTER,**  
S. O. A.

WOULD respectfully inform his friends  
and the public of Sumter, and adjoining counties,  
that he has recently received a choice selection  
of  
**LADIES' AND GENTLEMEN'S**  
**Watches,**  
**JEWELRY, SILVERWARE,**  
**SPECTACLES, &c., &c.,**  
His stock embraces all the latest styles, and  
will be sold at reasonable rates.  
Sept 29

**For Sale.**  
**THE PLANTATION ON WHICH I RE-**  
**SIDE,** containing about  
**Three Thousand Acres.**  
—ALSO—  
My Plantation in Clarendon County, contain-  
ing about  
**Two thousand & two hundred acres.**  
Either of the above will be sold as a whole, or  
divided to suit purchasers.  
I also offer for sale the residence of Mrs. Julia  
Fraser, with  
**THREE HUNDRED ACRES LAND,**  
making a compact and desirable farm.  
J. N. RICHMOND,  
Spartanburg, S. C.  
Aug 19-61

**Notice.**  
THE COPARTNERSHIP heretofore existing  
under the name of A. ANDERSON & CO.,  
has been dissolved by the death of Mr. A.  
ANDERSON. The business will be continued  
by the undersigned. Thankful for the liberal  
patronage bestowed upon the late firm, I re-  
spectfully solicit a continuance of the same.  
A. J. CHINA.

**Notice.**  
All persons indebted to the late firm of A.  
ANDERSON & CO., are requested to make  
immediate payment. All persons having de-  
bts against the said firm, will please present  
them to the undersigned.  
A. J. CHINA.  
Sept 7-11

**DRUGS!**  
**DRUGS!! DRUGS!!!**