

The Marlboro' Democrat.

"Do thou Great Liberty Inspire our Souls and make our lives in thy possession happy, or our Deaths Glorious in thy Just Defence."

VOL. XIV. BENNETTSVILLE, S. C. APRIL 25, 1890. NO. 20

MAIL ARRANGEMENTS.

Arrives—Southern mail via Society Hill arrives daily, at 12 p. m.

Leaves—Daily, at 5 o'clock, a. m.

Arrives—Northern mail via Greensboro, N. C., arrives daily at 6.45 p. m.

Leaves—Daily, at 8.20 o'clock, a. m.

Arrives—Daily, at 12 o'clock, a. m.

Leaves—Daily, at 6 o'clock, a. m.

Leaves—Bennettsville to Cheraw, via Dargan and Quirk, Tuesdays and Saturdays, at 7 a. m.

Arrives—Same days at 6 p. m.

Leaves—Bennettsville to Laurinburg via Pearson, Brightsville, Adamsville and Newtonville, Monday, Wednesday and Friday, at 7.30.

Arrives—Tuesday, Thursday and Saturday at 3.30.

Bennettsville post-office opens at 7 o'clock, a. m., and closes at 5 p. m.

All mails opened and distributed upon arrival.

Money order business closes on Saturdays, at 12 o'clock, m.

T. L. CROSLAND, P. M.

RAILROAD GUIDE.

Cape Fear and Yadkin Valley R. R.

In effect March 2, 1890.

Trains moving North.

Pass. and Mail.	Freight and Pass.
8.20 a. m. Leave Bennettsville	6.15 a. m. Arrive Maxton
9.35 a. m. Arrive Maxton	8.25 a. m. Leave Maxton
9.50 a. m. Leave Maxton	8.35 a. m. Arrive Fayetteville
7.35 a. m. Arrive Fayetteville	2.05 p. m. Leave
7.15 p. m. Leave	9.00 p. m. Arrive Sanford
7.55 p. m. Leave Sanford	2.15 p. m. Arrive Fayetteville
6.40 p. m. Arrive Greensboro	8.00 p. m. Leave
7.15 p. m. Leave	9.20 p. m. Arrive Mt. Airy
10.45 p. m. Arrive Mt. Airy	5.00 p. m. Leave

No. 1—Breakfast at Fayetteville, Dinner at Greensboro.

Trains moving South.

Pass. and Mail.	Freight and Accom.
5.45 a. m. Leave Mt. Airy	5.30 a. m. Arrive Greensboro
9.15 a. m. Arrive Greensboro	1.15 a. m. Leave Greensboro
9.50 a. m. Leave Greensboro	7.00 a. m. Arrive Sanford
12.33 p. m. Arrive Sanford	9.15 p. m. Arrive Fayetteville
12.10 p. m. Leave Fayetteville	7.45 a. m. Arrive Maxton
5.30 p. m. Arrive Maxton	12.30 p. m. Leave Maxton
5.30 p. m. Leave Maxton	1.05 p. m. Arrive Bennettsville
6.45 p. m. Arrive Bennettsville	3.40 p. m. Leave

Passenger and Mail Train runs daily except Sundays.

Freight and Accommodations Train runs from Bennettsville to Fayetteville Tuesdays, Thursdays and Saturdays; from Fayetteville to Bennettsville on Mondays, Wednesdays and Fridays; from Fayetteville to Greensboro on Mondays, Wednesdays and Fridays; from Greensboro to Fayetteville on Tuesdays, Thursdays and Saturdays; from Greensboro to Mt. Airy on Mondays, Wednesdays and Fridays.

Trains on Factory and Madison Branches run daily except Sunday.

W. E. KYLE, Gen. Pass. Agent.

J. W. FRY, General Superintendent.

Atlantic Coast Line.

North Eastern R. R. of S. C. CONDENSED SCHEDULE.

TRAINS GOING SOUTH. Dated April 20th, 1890.

No. 27, N. 23	No. 53
A. M. A. M.	A. M. A. M.
8.15	8.30
2.20	6.45
2.40	10.47 P. M.
2.50	10.37
5.00	11.59
9.30	

Train on C. & D. R. R. connects at Florence with No. 23 Train.

TRAINS GOING NORTH.

No. 78, N. 14	No. 52
A. M. P. M. A. M.	A. M. P. M. A. M.
8.10	8.30
3.00	6.23
3.00	8.29
5.17	6.46
4.20	7.55

* Daily. † Daily except Sunday.

No. 52 runs through to Columbia via Central R. R. of S. C.

No. 78 and 14 run solid to Wilmington, N. C., making close connection with W. & W. R. R. for all points north.

J. R. KENLY, JNO. F. DIVINE, Asst. Gen'l Manager, Gen'l Supt.

T. M. EMERSON, Gen'l Pass. Agt.

WADSWORTH, N. C. SPECIAL. DAILY EXCEPT SUNDAY.

North bound. South bound.

Charleston 4.00 p. m. Wadesboro 6.00 a. m.

Lane's 4.11 p. m. Cheraw 7.50 a. m.

Florence 3.10 p. m. Florence 9.00 a. m.

Querav 9.43 p. m. Lane's 10.37 a. m.

Arrive. Arrive.

Wadesboro 11.00 p. m. Charleston 12.30 p. m.

Cars run through between Charleston and Wadesboro. These trains make close connection at Wadesboro with East and West bound passenger trains over the Carolina Central Railroad.

T. M. EMERSON, Gen. Pass. Agt.

JOHN F. DIVINE, Gen. Supt.

Insure your Houses against fire, lightning, cyclones and wind-storms.

For further particulars apply to

H. P. JOHNSON, Agent, Bennettsville, S. C.

March 31st, 1890.

CHURCH DIRECTORY.

NORTH MARLBORO CIRCUIT APPOINTMENTS FOR 1890.

Rev. J. L. Ray, P. C.

First Sunday.

Ebenezer 10.30 a. m., Shilo 4.00 p. m.

Second Sunday.

Oak Grove 10.30 a. m., New Hope 4.00 p. m.

Third Sunday.

Shilo 10.30 a. m., Ebenezer 4.00 p. m.

Fourth Sunday.

New Hope 10.30 a. m., Oak Grove 4.00 p. m.

Pleasant Hill 10.30 a. m., on Saturday before the second Sunday and 10.30 a. m., 5th Sunday.

BRIGHTSVILLE CIRCUIT APPOINTMENTS FOR 1890.

REV. O. M. BOYD, P. C.

Method 1st and 3d Sunday 11 a. m.

Antioch 1st and 3d Sunday 3 p. m.

Boykin 2nd and 4th Sunday 11 a. m.

Breedon's Chapel 2d and 4th 3 p. m.

APPOINTMENTS FOR BENNETTSVILLE CIRCUIT.

REV. W. H. KIRTON, P. C.

Beauty Spot, 2nd and 4th Sunday 11 a. m.

Smyrna, 2nd and 4th Sunday 3 p. m.

Pine Grove, 3rd and 1st Sunday 11 a. m.

McColl, 3rd and 1st Sunday 3 p. m.

APPOINTMENTS FOR BLEHEIM CIRCUIT.

REV. J. A. PORTEY, P. C.

Hebron 1st and 3rd Sunday at 11 a. m.

Ebenezer 1st and 3rd Sunday at 3 p. m.

Parassus 2nd and 4th Sunday at 11 a. m.

Zion 2nd and 4th Sunday at 3 p. m.

METHODIST—Rev. J. W. Daniel, Pastor Sunday School 4.00 p. m. Preaching at 11.00 a. m., and 8.00 p. m. Prayer-meeting Wednesday afternoon at 4 o'clock. Supt. S. S., E. S. Carlisle.

BAPTIST—Rev. R. N. Pratt Pastor Preaching 11.00 a. m., 8.00 p. m. Sunday School every Sunday morning at 9.30. Prayer meeting Thursday evening, at 4.00 o'clock. Supt. S. S., C. B. Jordan.

PRESBYTERIAN—Rev. W. B. Corbett pastor. Preaching at 10.30 a. m. and 3.30 p. m. Sunday School at 9.30 a. m. Prayer-meeting on Tuesday afternoon at 4.00 o'clock. Supt. S. S., T. E. Dudley.

MASONIC DIRECTORY.

MARLBORO CHAPTER No. 30, R. A. M.

Meets at Clio on Friday, on or after each full moon, at 8 o'clock in the afternoon.

J. C. DUNBAR, M. E. H. P.

J. E. McLEOD, Secretary.

EUREKA LODGE, No. 43, A. F. M., ADAMSVILLE.

Convenes each Saturday afternoon before the full moon, at 4 o'clock.

L. R. HASTERLING, W. M.

W. J. Adams, Secretary.

AURORA LODGE, No. 33, A. F. M., CLIO.

Meets Saturday on or after each full moon at 3 o'clock, p. m.

JOHN MANNING, W. M.

E. T. COVINGTON, Secretary.

MARLBORO LODGE No. 88, BENNETTSVILLE.

Convenes each Friday evening on or before the full moon at 8 o'clock.

C. S. McCALL, W. M.

T. I. Rogers, Secretary.

BRUNS LODGE, No. 18, A. F. M., PARNASSUS.

Meets Saturday on or before each full moon at 3 o'clock, p. m.

W. B. ALFORD, W. M.

C. B. Rogers, Secretary.

PROFESSIONAL CARDS.

DUDLEY & NEWTON, Attorneys and Counselors at Law, BENNETTSVILLE, S. C.

Will practice in the Courts of the Fourth Circuit and in the United States Courts.

[Feb. 14, '90.]

TOWNSEND & McLAURIN, Attorneys at Law, BENNETTSVILLE, S. C.

Office over J. F. Everett's Store.

TOWNSEND & McLAURIN & POLLOCK, Attorneys at Law, Cheraw, S. C.

KNOX LIVINGSTON, Attorney at Law, Bennettsville, S. C.

KNOX LIVINGSTON, EDWARD McIVER, LIVINGSTON & McIVER, Attorneys at Law, Cheraw, S. C.

W. BOUCHIER, Attorney at Law, Bennettsville, S. C.

Office on Darlington St., west of the Court House.

I. ROGERS, Attorney at Law, Bennettsville, S. C.

Office in the Court House—front room on the right.

G. W. SHIPP, Attorney at Law, Cheraw, S. C.

Will practice in the Courts of Chesterfield and Marlboro Counties.

MILTON McLAURIN, Attorney at Law and Trial Justice, Bennettsville, S. C.

Prompt attention given to the collection of claims. Agricultural Liens foreclosed.

E. DUDLEY, COMMISSIONER OF AFFIDAVITS For the State of North Carolina.

Call on him at Bennettsville, S. C.

POETRY.

[FOR THE DEMOCRAT.]

THE COTTON FARM.

I go to church and Sunday School, And there I learn no harm, Back home again on Sunday eve, And praise ye cotton farm.

The preacher preaches of God's word, And of his mighty arm, But then you know it is fashion now To praise your cotton farm.

I go to see my neighbor man, And hear him tell his yarns; The next thing to my health, you know, Is how is your cotton farm?

God's word is powerful you know, And sufficient to alarm, But then you know it will be so, So how is your cotton farm?

I go down to the nearest store, The news I desire to learn; The next thing to howdy do, Is how is your cotton farm?

The poor you know must make a show, And boss their own concern, They rent a mule, and bargey too, And then run a cotton farm.

If all the christians in this world Could certainly be alarmed, They would study more about their souls, And less about their cotton farm.

They will push their hoes and plow all day, And at night they feel careworn; Before they will sing and praise God's name, They will praise their cotton farms.

To TRUE, Brownsville, April 18th, 1890.

To the Friends of the Sunday School Cause in South Carolina.

SPARTANBURG, S. C., April 15, 1890.

Dear Brethren:—The necessity and importance of the Sunday School to the Church and to the country need no demonstration. The future of both depends largely upon the character of the Sunday School work of the present.

Every christian man and woman should encourage and join all legitimate efforts to increase the number and efficiency of the Sunday Schools of our State.

The Interdenominational Sunday School Association, through its Executive Committee, hereby appeals to all workers of whatever name, in all parts of the State, for sympathy and co-operation. Our motto is: "The union of all Christians for the salvation of all others."

Our aim and object: (1) "A Sunday School within reach of every home in our State." (2) A Convention, at least once each year, with union of every Sunday School Teacher. (3) A working Sunday School Organization in every County and Township. (4) The visitation of our house to invite all to Church and Sunday School, and to make known to all God's free offer of all Salvation through Jesus Christ.

We are greatly encouraged by the success of last year's work. Ten new County Organizations were effected, making the total number of organized counties twenty-two. One of the remaining counties has already organized this year, leaving unorganized only twelve, viz: Oconee, Greenville, Abbeville, York, Chester, Fairfield, Horry, Georgetown, Beaufort, Darlington, Sumter and Florence. The prospects for the work before us were never more encouraging and we hope to extend the work of organization in all the remaining counties during the present year.

In a few counties there exist Sunday School Conventions, Unions or Conferences, held under the auspices of the separate denominations, and in such cases workers may be found who hesitate to engage in our Interdenominational Conventions. To all such brethren we desire to say that there is no conflict or antagonism whatever between the two. Both the denominational and the interdenominational movements aim at the very same results—better and more effective Sunday School work. Wherever it is desired and thought best by those interested to hold the denominational meetings let it be done, and we bid all such God's speed. But we earnestly beg that in addition, you will also unite with the brethren of other denominations in this work, and by organization, contact and discussion, give and receive the benefits of the wisdom, methods and experience of all for stimulation and profit in your own home work. Thus, too, we are brought into intimate and harmonious relations with the great International Organization which is encircling the globe. Organization, systematic and thorough, is our aim; and we do not want to cease our efforts until every township in the State has an effective organization, with committees actively at work visiting every house.

The late State Convention was a most interesting and profitable meeting. It instructed the Executive Committee to employ an efficient, consecrated Christian man as Organizer, to go into the field and organize first the remaining unorganized, and as he can the other counties.

The Committee, after prayerfully and carefully considering the matter, have elected Mr. C. L. Fike, of Laurens, S. C., as such Organizer, and they recommend him to the hearts and homes of the friends of the Sunday School cause in the State. Give him your entire sympathy and support. He comes among you not his or for our glory, but for that of our common Lord and Saviour.

We request all Sunday School Superintendents throughout the State to assist us in the collection of complete Sunday School statistics during the next few months. These statistics are called for by the United States Census Bureau at Washington, D. C., and are for our own regular work, and we have undertaken to gather them, Bro. F. F. Whilden, Charleston, S. C., Statistical Secretary, will have this work in hand and will very soon send out the blanks to be filled out by schools and returned to him. So we beg those interested in each county to be ready to promptly assist in this important work.

Now, dear friends and brethren of all denominations, that have the love of God in your hearts, give your encouragement in these commendable efforts. And may God bless the work of each individual, and of all the Committees and of the Conventions to his own honor and glory.

Yours fraternally,

CHAS. H. CARLISLE, Ch'm'n., Spartanburg, S. C.

C. C. BROWN, Sumter, S. C.

Z. W. BENDENBAUGH, Prosperity, S. C.

W. P. JACOBS, Clinton, S. C.

C. L. FIKE, Laurens, S. C.

F. F. WHILDEN, Charleston, S. C.

S. B. EZZELL, Spartanburg, S. C.

Executive Committee.

PROGRAMME OF THE Second Annual Conference of Methodist Sunday Schools OF MARLBORO COUNTY.

—TO BE HELD AT—

BENNETTSVILLE, S. C. MAY 9, 10.

FIRST DAY—MORNING SESSION.

9.30. Devotional Exercises, Address of Welcome; Response to Welcome; Call of roll of delegates by schools; Permanent Organization.

SONG—DISCUSSION: "The Sunday School Teacher's Decalogue."

1. Pray for inspiration, wisdom and patience. 2. Timothy xi, 24. James i, 5. 2. Have faith in your convictions, Mark xi, 22. John xiv, 1. Heb. xi, 32. 3. Respect your pupils. Luke xi, 11 and Matthew x, 29, 31. 4. Understand your own purpose. Prov xvii, 24. Luke vi, 39. 5. Obtain the attention and affection of your pupils.

[The discussion of two or more of the subjects to be opened by Prof. Daniel C. Hooper, followed by other Sunday school workers until all are taken up.]

11.40 Song. Question box. 12 o'clock Adjournment.

FIRST DAY—AFTERNOON SESSION.

2 o'clock Devotional Exercises. Appointment of committees. Discussion: Teacher's Work Continued.

6. Express thought precisely; illustrate freely. 1 Cor. xiv, 10. Matt. xiii, 34. 7. Teach arrangement and classification. 2 Tim. ii, 15. Eccl. iii, 1, 11. 8. Christ's Test—fruit. Matt viii, 16, 20. 9. Review frequently. Isa. xxiii, 10. 10. Expect great results. Eccl. xi, 1. Matt. xiii, 8.

[The discussion to be opened by H. H. Newton followed by other Sunday school workers until each phase is taken up.]

4 o'clock Song. Question box. 4.30 Adjournment.

SECOND DAY—MORNING SESSION.

5.30 Devotional Exercises. Reading Minutes. Report of committee on the condition of Sunday school work. A report of committee on members of the Executive Committee. Election of a place for next meeting.

SONG. DISCUSSION FOR THE BENEFIT OF PARENTS, PUPILS and SUPERINTENDENTS.

I. How may we secure the attendance and cooperation of parents? Opened by Prof. S. H. Zimmerman.

II. How may we secure greater interest on the part of the children? I. Libraries. 2. Maps. 3. Blackboards. 4. Prizes, &c. Opened by Prof. R. C. Root.

SONG. ADJOURNMENT.

SECOND DAY—AFTERNOON SESSION.

2 o'clock Devotional Exercises. Discussion: The Superintendent's Work—Needs and Qualifications. To be discussed by Superintendents and Ex-Superintendents.

SONG. MISCELLANEOUS BUSINESS. Parting address by the President.

SONG. ADJOURNMENT.

At the Clio Drug Store you will find all kinds of Drugs and Medicines either on hand or coming to hand, or will be ordered on command at Dr. Hamer's old stand, kept by L. Wood.

THE FARMERS' MOVEMENT.

A CAREFUL REVIEW BY A FARMER.

Mr. Editor:

A farmer who is not in sympathy with the present political agitation, known as the "farmers' movement," can see inconsistencies and things that are unjust, both in the movement itself and those that lead it; and, with no intention of abusing anybody, would direct the attention of your readers to a few of them.

It is inconsistent in Capt. Tillman to consent to enter the race for the Governorship, when he has persistently said for the last four or five years that he did not want any office. He knew that he was laying himself liable to the charge of inconsistency when in his speech at Columbia he said, "There will be those ready to proclaim from the housetop: 'There, I told you so, he has been wanting office all the time.'" It is inconsistent for men like Capt. Shell, who have held office, and now holding them, and who wish to continue doing the same, to cry out against the iniquity of "aristocratic rings." If they believe in the doctrine of "rotation in office," why not be consistent and rotate themselves? It is hardly consistent for farmers to growl and complain at the existence of "rings" that they themselves have helped to form; for if "aristocratic rings" exist at all, they are of necessity made up of material that the farmers by their vote at primary elections and conventions, nominated, and hence elected, to office. Suppose they elect all the officers, State and County, from Tillman down to Coroner, what guarantee have they that Tillman will not head the "State House Ring" and begin to put on airs and feel aristocratic in the Governor's chair? And if the county officers heretofore elected have formed "Court House rings," what is to prevent those hereafter elected from doing likewise? Tillman and his followers do not conscientiously believe the Democratic party is corrupt; neither do they honestly believe in the actual existence of corrupt rings. All such talk is bosh, and they know it, but in order to reach the masses, they have harped on that string. Boiled down, Tillmanism is a fight of the "outs" against the "ins."

Capt. Tillman has made the claim that "the farmers have been denied their rights." This claim is unjust. Since 1875 fourteen men have represented our county in the lower house of Representatives, only two of which number have been lawyers, and all the others were farmers. The lawyers were satisfied to serve one term each, while some of the farmers have been returned for two and even three terms. Our county officers have been filled by farmers in about the same proportion, and the same ratio would be shown for all the counties in the State, except Charleston, and perhaps Richland. The Governors regularly elected have all been farmers, except Thompson, Simpson and Shepard only filled out unexpired terms. And certainly a majority of the State officers have been taken from the farms. The farmers have had an equitable share of the offices, State and county, and by a *vir* vote have controlled the election in the State since 76, and therefore they have not been denied political rights in regard to office holding; and if they have been discriminated against in the Legislature, they alone are to blame, for they have always had a majority in the Legislature.

It is unjust to other classes of people in the Democratic party or the farmers as a class to arrogate to themselves the right to control the affairs of the party. A farmers' political movement necessarily excludes other classes from working with them. A farmer would not intrude himself into a merchants' or lawyers' political movement, and yet those classes have the same right to organize themselves and claim that they are the Democratic party. I am sick of the sentiment that seems to prevail throughout the land: "I am a farmer, therefore I am entitled to this or that," or, "because we are farmers, this or that must be done for our special benefit." Let the farmers get out of debt, raise their own supplies, pay cash for what they buy, get rich farming, then they would not ask our Congressmen to pass Sub-Treasury Bills, nor care whether Tillman was Governor or not.

FARMER.

April 22, 1890.

WHAT THEY ALL GET.—From a bushel of corn a distiller gets 4 gallons of whiskey, which retail at \$16. The government gets \$3.60, the farmer 40 cents, the railroad \$1, the manufacturer \$1, the retailer \$7, and the consumer gets drunk.

If that is habituated to deceptions and artifices in trifles will try in vain to be true in matters of importance; for truth is a thing of habit rather than of will. You cannot in any given case by any sudden and single effort will to be true, if the habit of your life has been insincere.

My Mother's Grave.

How often have I visited that lonely spot where mother now lies, And when I look down upon the silent tomb I can see her gentle spirit waving in the beautiful sunny sky. And when I sit and think of the future it seems to me that life is but a shadowy, momentary dream. And when I sit in solitary attitude over the grave it seems to me that your reporter ought to be a better boy. We must not too much grieve, she has met the common fate of us all, for she accomplished the object by preparing herself for another world. But I look forward to meeting mother in those pearly mansions which God has gone to prepare for us. In all the world though friends sincere, May all seem to you as brothers; You'll never for a moment hear, A voice so sweet as mother's.

HER SON.

It Was Fixed for John.

"My husband doesn't chew any more tobacco," said a newly married woman, to a party of friends, "or at least he doesn't where I can see him."

"How did you stop him?" they all asked.

"The morning after we were married," began the lady, "and he and I were sitting on the front porch, I noticed he was ill at ease, and finally I asked him what was the matter with him."

"My darling," he said, taking my hands, "there is something I should have told you before we were married."

"What is it?" I gasped, as the vision of another woman swept over me.

"Love," he answered, "I am an inveterate tobacco-chewer. Can you, will you forgive me?"

"As he finished I slipped my hands from his, and drawing out a box of snuff and a brush, I said: 'O, John, I am so glad you spoke of it, for I'm nearly crazy for a dip.'"

"His face was a picture. I can tell you, and in less than three minutes we had entered into a solemn compact to forever abstain from the weed."

"And did you really use snuff before you were married?" asked one of the ladies.

"No," answered the wife, but I was fixed for John."

WORK AND LEISURE.—The first object of every man who has to depend upon his own exertions must needs be to provide for his daily wants. This is a high and important office; it deserves his utmost attention; it includes some of his most sacred duties both to himself, his kindred and his country, and although in performing his task he is only influenced by a regard to his own interest or by his necessities, yet it is an employment which renders him truly the best benefactor of the community he belongs to. All our pursuits must give way to this. The hours he devotes to learning must be after he has done his work. His independence, without which he is not fit to be called a man, requires, first of all that he should have insured for himself and those dependent him on a comfortable subsistence before he can have a right to taste any indulgence, either of his senses or his mind; and the more he learns the greater the progress he makes in the sciences the more he will prize the industry, the habits of regular labor, whereby he is enabled to secure so prime a blessing.—Lord Brougham.

Colonel Hoyt invited to Chicago.

Colonel James A. Hoyt, editor of the Baptist Courier and President of the State Baptist Convention, has been invited to deliver an address at the anniversary meeting of the American Baptist Education Society, in Chicago, on the 27th of May. The invitation was forwarded through Dr. Justin A. Smith, editor of the Chicago Standard, and has been accepted by Colonel Hoyt. The Education Society is one of the largest and most influential Baptist organizations in the country, and Colonel Hoyt's selection to address its anniversary meeting as a representative of a denomination in South Carolina is a compliment of a high order and one which the Colonel's constituents will pronounce worthily bestowed.—Greenville News.

Jennings' Terry Syrup the best remedy for Dysentery, for sale at Jennings' Pharmacy.

Grand Lodge K. of H.

Held its fourteenth annual meeting at Columbia last week. From the annual report of the Grand Dictator the following facts are taken: This grand lodge was organized in Greenville on April 20, 1877; at its second meeting there were 13 lodges and 355 members; at its third meeting, 32 lodges, 728 members and three deaths. At this the fourteenth meeting there are reported 59 lodges, 2,880 members and 35 deaths, the number of deaths to date being 254. The membership January 1, 1889, was 2,375, January 1, 1890, 2,775, and April 1, 1890, 2,880,