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THE CONCORD TIMES.

JOHN B. SHERRILL, Editor. "BE JUST AND FEAR NOT." $1.00 a Year, in Advance.

Volume XIII. CONCORD, N. C., THURSDAY, SEPTEMBER 26, 1895. Number 13.

BOOK AND JOB PRINTING
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AT LIVING PRICES.
Our Job Printing Department with every necessary equipment is prepared to turn out every variety of Printing in first-class style. No botch-work turned out from this office. We duplicate the prices of any legitimate establishment.

Credit to Hood's
It Cured All My Afflictions.

Mr. Joseph Ford
Indge Church, Va.

"For ten years I have suffered terribly from general debility, and last winter was attacked so badly with kidney trouble, backache, weakness, dizziness and heart disease, suffering great pain in my back, hips and legs. I read about Hood's Sarsaparilla. I bought one bottle and began taking it.

Hood's Sarsaparilla Cures

After the first bottle I felt so much better that I decided to continue and have taken over six bottles. Today my health is better than it has been for more than a decade. I have no kidney, heart or spleen difficulty, and am in duty bound to give Hood's Sarsaparilla the credit of ending my afflictions." JOSEPH FORD, Church, Ridge Church, Virginia.

Hood's Pills act easily on the liver, in harmony with Hood's Sarsaparilla and are generally mild and effective.

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SEMINARY,
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THE GREAT LUTHERAN SCHOOL
FOR
YOUNG LADIES
IN THE SOUTH.
Elegantly Furnished.
An Able Faculty
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Thoroughly reliable School is the ambition of the management.
Next Session Opens September 6.
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WATCHES
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Opens Sept. 2
Prepared for Any College in the State.
THOROUGH PRACTICAL BUSINESS TRAINING.
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ROLLAND THOMPSON,
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Mrs. Anna Gage, wife of Ex-Deputy U. S. Marshal, Columbus, Kan., says:

"I was delivered of TWINS in less than 20 minutes and with only a little pain after using only two bottles of MOTHERS' FRIEND"
I NOT SUFFER AFTERWARD.
Sent on receipt of price, $1.00 per bottle, by Express or Freight, to MOTHERS' FRIEND REGULATOR CO., ATLANTA, GA.
SOLD BY ALL DRUGGISTS.

BILL ARP'S LETTER.

It is good for a man to take up the old books sometimes, "the quaint and curious volumes of forgotten lore," as Poe calls them. I have been reading about the old times, beginning as far back as Pocahontas, the beautiful Indian maiden who was married John Rolfe in 1614, and was converted by him to Christianity and christened with the name of Lady Rebecca. It is a beautiful, romantic story, and if Longfellow had been a Virginian he would have immortalized her in verse. During the war we were shown the reputed place near the Chicahominy where she threw herself upon the breast of Capt. John Smith to save him, and did save him, from an awful death. The ungrateful fellow ought to have married her, for she loved him, but he put in a substitute and got his friend Rolfe to do it and wrote a nice letter to Queen Anne asking that Lady Rebecca be received at court, for she was a princess whose father was king over thirty tribes, and that this marriage had made a lasting peace between the races. That reminds me of what Josephus says about Moses. Pharaoh made Moses his general-in-chief to lead the Egyptian army against the Ethiopians, who were a very powerful nation, and whose army was advancing on Egypt. Moses understood the flank movement as well as old Joe Johnston, and got in their rear and attacked their royal city. A princess, the only daughter of the old Ethiopian King, saw Moses from a tower, and was so fascinated with his magnificent person that she sent out a flag of truce and had a conference with him and told him that she was dying for love of him and that he would marry her she would make peace and withdraw her army. He looked upon her and listened to her and surrendered, which I reckon was one of "the mistaks of Moses," to Aaron and Miriam threw it up to him for years afterward.

But Rolfe made no mistake, and from that union came the Randolphs, Whitles, Bollings and Robertsons, of Virginia. John Randolph, of Roanoke, was the seventh in line of direct descent, and the Indian cropped out in his character all his life—devotion to his friends and hatred of his enemies. On a slight provocation he challenged Webster to fight a duel and Webster made short work of a reply. "You were not entitled, sir, to make a demand on me for explanation nor do I recognize your right to call me to the field to answer what you plase to call an insult to your feelings. It is enough to say that I do not feel bound to accept from any man an invitation of this sort, though I shall always be prepared to repel in a suitable manner the aggression of any man who may presume upon such a refusal."

I believe that those grand men of the olden time had more political strife than we have now for there was more at stake in constructing a new government than there is now in keeping it constructed. And there were greater men in those days. They were scholars and they were patriots. We have no such scholars in politics nowadays—not one who can happily use in a great oration a Greek or Latin or French quotation. The letters of Webster, Adams, Jefferson, Rutledge and Randolph are full of them, and I make bold to say that no man can ever be a great orator who is not a thorough classical scholar. The present generation of Senators and Representatives are not scholars. They are only trimmers and skimmers compared with the giants of former days. But they had some ambitious rascals among them. Washington was barely chosen Commander-in-Chief. All New England and Pennsylvania wanted Gen. Ward, of Massachusetts, and even after the revolution was well under way Gen. Gates laid a scheme to supplant him. But old John Adams stood by him from first to last and lost thereby some of his own popularity at home. I have great respect for Adams.

It is refreshing to read about these old times when Jefferson and Madison and John Adams and Washington and Ben Franklin and Patrick Henry lived and shone like stars in the political heavens; and about John Hancock, whose great big classic hand is first to the declaration of independence. He was the richest man in Boston and the most unquenchable patriot, but he signed first only because he was the President of the Continental Congress. The first State that was called was Georgia, and Button Gwinnett the first to sign that patriotic and perilious document. I am proud of that, for Georgia is my native State, and Gwinnett my birthplace. Lyman Hall's and George Walton's names came next on the roll of honor, and in 1818 three counties adjoining each other were laid out and named for them.

It seems from these old records that the resolutions that declared our independence was passed on the 2d day of July, and John Adams wrote to his wife the next day and said: "The 2d day of July, 1776, will be the most memorable epoch in the history of America, and will be celebrated by succeeding generations as the great anniversary festival. It will be commemorated from one end of the continent to the other as the day of our deliverance."

But it seems that the trimmings had not been put on. The colonies had only seceded. They had not told the world why, and so on the 4th the whole thing as written by Jefferson was passed.

Mr. Jefferson tells an amusing story about that. He had in the original draft blamed England for conniving at the African slave trade and this part was voted down by South Carolina and Georgia because they wanted to buy more slaves, and by New England because they were making large moneys by bringing slaves from Africa and selling them to the Southern colonies. So it was stricken and New England continued the business at the old stand. Judge Story, the great jurist, tried to stop it in 1820 by charging the grand jury in Portland and Boston, but they denounced him in the public press and they didn't stop it, but found another market in South America and I am not sure they have stopped it yet. Somebody is buying them with rum and sending them to Madagascar—so the papers said not long ago.

Speaking of that great and good man, Judge Story, reminds me of what he wrote about woman more than half a century ago. He says: "I was early struck with the activity and power of the female mind. I went to school with girls until I was fifteen years old and they were quite our equals if not our superiours in our studies and acquirements and had much greater quickness of perception and delicacy of feeling. I then imbibed the opinion which I have often since had confirmed that their talents are fully equal to those of men. The difference in after years in intellectual power comes from the fact that education stops with them about the time it effectively begins with men. Their pursuits in life do not enable them afterward to cultivate science or literature with much diligence or success."

This is a fact clearly stated, but if Judge Story was living now and should visit the exposition he would be still more confirmed in his opinion by witnessing what woman in her new sphere is doing for the world's progress.

Jefferson was never satisfied with the manner in which his declaration of independence was hawked at and mutilated, and said "but what else could we expect of a body of men that had 150 lawyers in it whose trade it is to question everything—yield nothing and talk by the hour? I served with Gen. Washington in the Legislature and with Dr. Franklin in Congress and never heard either of them speak more than ten minutes at a time nor to any but the main point which was to decide the question."

Ben Franklin tried to comfort him by telling how a friend of his who sold hats designed a sign board to be painted. So he wrote it out: "John Thompson, hatter, makes and sells hats for ready money," and had a figure of a hat subjoined. He concluded, however, to submit it to his friends. The first said there was too much hat about it, and made him strike out "hatter." The next advised him to strike out "makes," for nobody cared whether he made them or not, so that was stricken. Another told him to strike out "for ready money," as nobody was selling goods on a credit, so that much was left out. The last friend said: "Well, now, strike out 'sells hats,' for nobody expects you to give them away." So it finally read: "John Thompson," with a figure of a hat added. After the war with England was over it took a long time for real peace to come. On both sides there were friends to reward and enemies to punish. Everything English was boycotted and snubbed, until at last the bitterness broke out again in the war of 1812. Our North and South might take a lesson from this and quit quarreling over sectional matters. The hostility was so intense that when George Frederick Cook, the great English tragedian, was invited to come to Philadelphia to act and was promised the patronage of the President and his Cabinet, he scorned it in an insulting reply, saying: "No sir, I act before Kings and Queens and nobles: I will not degrade myself by acting for Yankee Doodle."

One of our nursery rhyme books made a change in

"Sing a song of sixpence
A pocket full of rye,
Four and twenty blackbirds
Baked in a pie."

And it was published after this manner:

"When the pie was opened the birds they were songless,
Wasent that a pretty dish to set before Congress?"

The King wasn't allowed to be in it.

Well, it does take a long time for national enmity or even sectional enmity to wear out. The only way seems to be for a new set of children the children to grow up and intermarry. BILL ARP.

The Curse of Office Holding.

Farmers' Voice.

Somebody must hold office, but the man who does submits to a sacrifice that is appalling. Office holding, as a rule, is a blighting curse to the office holder. Once he tastes the "sweets" of office he is as much under the control of the office holding passion as the drunkard is under the control of his appetite. Nothing satisfies him but a permanent position at the public crib, though very often the man could earn ten times more outside of politics than in. Think of a business man or professional man straining every nerve and spending lots of money to go to the legislature at $5 day. But hundreds do it, and regard defeat, which sensible men would regard as a blessing, as a serious and almost irreparable misfortune. If it is an appointive office and the man unfortunately succeeds in holding it for a series of years, but at last is discharged, he is as helpless as a babe, for he is utterly unfit for other occupations. This is especially true of old men who lose their positions at Washington. It is said that one of this class recently cried like a child over his misfortune. Better remain on the farm or in the workshop or in any private business than to embark on the troubled sea of politics. There is not much honor in it, and there is still less money than honor, if the fingers do not have wax on them; and it is bettert to be an honest pauper than a dishonest official. If a man maintains a clear conscience, he can live and die with at least one priceless treasure.

A Great Battle.

Is continually going on in the human system. The demon of impure blood strives to gain victory over the constitution, to ruin health, to drag victims to the grave. Hood's Sarsaparilla is the weapon with which to defend one's self, drive the desperate enemy from the field, and restore bodily health for many years.

Hood's Pills cure nausea, sickness, indigestion and biliousness. 25c.

Sheriff Smith, of Richmond county, is a Republican and well informed, and says the leading Republicans in his part of the State, including Oliver H. Dockery, are for free silver, but are not saying much about it. Brady and some other Republicans are gold men. Dockery is for Allison for President. Some influential men are urging Dockery as a candidate for Governor, as they regard him as one of the very strongest men in his party. Dockery has the matter under consideration.

Send us the news.

"THE KINGDOM OF GOD."

Rev. Dr. Kilgo Expounds These Words as Applied to Personal Manhood.

News and Observer, 16th.

Main Street M. E. church was crowded, and many had to be turned away for want of room, yesterday morning. The occasion was the preaching of the sermon at the opening term at Trinity College by President Kilgo. Dr. Theophilus Moore, of Florida, and Rev. W. B. Doub occupied the pulpit with Dr. Kilgo. The choir sang, "Oh, pray for the peace of Jerusalem," and Dr. Kilgo opened the service with a special prayer for the students, the college and schools. He then read the 20th chapter of Matthew, asking the closest attention of his hearers to the reading. The text was Luke 17th chapter, part of 20th and 21st verses. "The Kingdom of God cometh not with observation: neither shall they say, Lo here! or lo there! for behold the Kingdom of God is within you."

He began by expressing pleasure at having an opportunity to address the young men at the beginning of their course, and thanked the congregation for the kindness in giving them the use of their house of worship. He said that he had recently been asked by a young preacher to give him a text on which to preach a gospel sermon on education, to outline the subject and give name of books on the subject. He lamented the fact that the question of Christian education had received so little attention from the pulpit, but congratulated the church in that it was becoming agitated on the subject. A broader interpretation of the Bible was at hand, but the church had no cause to fear on that score; that there was no danger of exhausting it. The Son of God will always be found in advance of all human thought and progress. The world is waiting for us to bring it bigger thoughts, and all agitation tends in that direction. "If, young man," addressing the candidates for the ministry, "you can't carry something into the old world to make it richer, your call is doubtful or you have abused it. The whole question involved in the genius of Christianity is to be found in the declaration, 'Behold! the kingdom of God is within you.'" It commends itself not by the promise of future reward, but in the manhood it will produce. If it has no manhood in it, what is it worth? It does not look to the colonization of some unknown spiritual realm, but to the building up of a kingdom in our own consciousness. All truth is germinal resurrection—germinal, and its value lies in its productive forces. These forces are to be found in you, and the throne of God is to be set up in your own consciousness. There can be no sublimer thought than this—this kingdom (do you understand? Hang on to the word!) of God." Here he explained the significance of the words kingdom of God, and this is to be set up in you. The Master spoke kingdom words; those were the words that burned, that set the truth as it were on fire. The Son of God wants personal manhood only. If you have this kingdom in you it is a personal right, and you can go into the holy of holies, whether you have the blood of Aaron in you or not, and you can set up an altar for acceptable sacrifice anywhere. He then took up several of the parables, 1st. That which is the kingdom of God is likened to a mustard seed and showed that it was one of development and growth. It is intended to take our suppositions and faculties for good—bring them out, enlarged and intensified. It is not a secular question. The bottom idea in education is to bring out what is in you; develop it and make kingdom manhood in you. The proper aim of education is to produce men, not to teach rules. The world has a rotten and low conception of education. Hundreds of men ask, 'how many students have you?' Let others count, I want to weigh men. Little David had the kingdom manhood, and while he was a poor shepherd lad tending his flocks on the mountain side and communing with God, he was worth a whole army of Goliahs.

"'My Kingdom is in you and cometh not by observation. Salvation and redemption are great words.'" He here used in the illustration of these words the reclaiming of a malaria infested swamp, describing its condition before and after it had been made healthy and productive. Redeem yourselves, get this kingdom in you, it is not measured by a surveyor's chair nor sounded with a line, history and a future world can only measure it.

"It comes without the sound of hammer or saw and produces larger thoughts of life, a deeper conception of God and a new manhood. I'd rather send you home to-day and shut this institution up than allow you to go out without this kingdom.

"Many institutions which should be of life are not. The question arises, is it paying us to educate our boys? Do they bring back enough from college to make it pay to send them there? The Germans, he showed, had set out in their education with the view of recovering their prestige from France. They had succeeded in that. But Germany is to-day enveloped in a cloud as black as Hell. Rationalism has taken the place of religion. France went out to another line and the result has been as undesirable. Anarchy stabs her president, hurls its bombs into her Chamber of Deputies and murmurs along the whole line. Scotland took the right view and to-day presents to us the richest types of true manhood.

"America would weld palace and hovel together by her system and make a homogeneous people. What is the result of our experiment? More political parties than ever, more jealousy, more selfishness and more rot in politics than was ever seen before. He declared that it would now be impossible to find in this country men to duplicate the army that followed Lee in Virginia. We finds tramps speaking five languages and hordes of unfortunate office seekers, many of whom speak of their alma maters. We have gained in numbers, but what are numbers? China can beat us in that respect forever. Let us have fewer and better men. Shut up the colleges that do not send us back better men. Shall Trinity College send out next June twenty-five tricksters, etc.? Some of the most damnable influences of to-day come from our universities. Educate men to fit them for greater tasks to help the world; not to go out to be helped to official fat jobs because they are college bred. No man who begs for responsibilities can have weighed it. We want men who do not look down on labor. He that would be greatest let him be servant of all, is the great Kingdom idea. I hope this thought will ever lead us in our work. Sometimes I feel depressed over the lack of interest shown in Christian education. It is howled at as being sectarian, narrow, &c., but the same kind of treatment was received by his followers in the days of Christ. The great powers the Kingdom of Christian college. Young men God bless you; I take you to my bosom and carry you with me in my closet. Make this a great Kingdom year." He spoke for an hour and a quarter and was given wrapt attention. It was a favorite theme with him, and his sermon was delivered with much power.

Tennessee's All-Negro Town.

Chicago Record.

There is an odd little town on Johnson island, in the Mississippi river, just north of Memphis. It is a negro town and is owned by a negro planter. The island is eleven miles in area and it is under the Tennnessee statutes. The town is a taxing district and not incorporated. Judson is the name of the place named after the white planter whose son is the mulatto owner of the island. The case in which the morganatic son won the rich property in contesting the will of the dead planter is well remembered, and the courts duly allowed him part of the inheritance, since he was the only living issue of Judson.

So far as known, Judson is the only negro town in America where there is not a white man. Elmer Judson, its wealthy owner, allows no white man to come except on a visit. The town has 450 inhabitants and is well organized, since Judson is a highly educated and progressive man. He owns everything on the island, and most of the inhabitants are his tenants. He is a justice of the peace and has provided happy homes for the men who work for him and enjoy his bounty. The island is about eight miles in length and in a few places ss not more than sixty yards wide. The land is unusually rich and fine crops are produced every year. There are six stores in the place, with a few shops, two churches and a school.

Fastest Train on Earth.

BUFFALO, N. Y., Sept. 11.—The New York Central flyer arrived at the Central Station in Buffalo at 12:40, having made the distance from New York to Buffalo, 440 miles, in 7 hours.

This beats the time of the Empire State express 1 hour and 40 minutes, and knocks nearly three-quarters of an hour from the latest and much vaunted English record of 420 miles from Euston to Perth in 7:45.

Charley Hogan, the pilot of the Engine 903, was surrounded by a crowd eager to congratulate him on the run from Syracuse, 149 miles in 141 minutes. Hogan said that he could have done 10 minutes better, but for a heavy head wind which he encountered in the run from Batavia. As it was, he made the last 30 miles in 24 minutes; averaging 48 seconds to the mile. Several miles, however, were reeled off much faster than that average.

Justice Brewer on Law Reform.

The address read by Justice Brewer, of the United States Supreme Court, before the American Bar Association, on the need of a better education for the legal profession, is attracting great attention in the press on account of the radial suggestions contained therein with reference to administration of justice in general. Justice Brewer deplored the law's delays and the failures of the courts to meet the public necessities. The profession, he said, is becoming crowded with unfit men who are debasing it into the meanest of avocations, and it would be a blessing to all true lawyers as well as to the people "if some Noachian deluge would engulf half of those who have a license to practice."

Why He Called His Dog Populist.

Topeka Daily Capital.

A boy in Kansas was pulling a dog along the road by a rope. The boy called to his dog, "Come along, Pop, you ornery cuss."

A bystander asked him why he called the dog Pop.

"For short," answered the boy.

"What's his full name?"

"Populist."

"Why call him Populist?" asked the stranger.

"Well, sir," the boy said, "because he is just like a Populist. He's the ornerist dog in Kansas. He ain't worth a durn only to set on his tail and howl."

The Ox Goring Case Again.

Stanly Enterprise.

We recently heard of a case similar to the one in the old blue back spelling book about the lawyer's bull goring the farmer's ox. A dog broke in Mr. G. T. Simpson's kitchen. One of Simpson's neighbors told him he would lend him his gun to shoot the dog, thinking the dog belonged to one of their neighbors; and when the dog returned the second night Simpson shot and on examination he found he had killed the dog belonging to the neighbor who had loaned the gun, and we hear the neighbor is very indignant over the matter.

Marvelous Results.

From a letter written by Rev. J. Gunderman, of Dimondale, Mich. "we are permitted to make this extract: "I have no hesitation in recommending Dr. King's New Discovery, as the results were almost marvelous in the case of my wife. While I was pastor of the the Baptist church at Rives Junction she was brought down with Pneumonia succeeding La Grippe. Terrible paroxysms of chughing would last hours with little interruption and it seemed as if she could not survive them. A friend recommended Dr. King's New Discovery; it was quick in its work and highly satisfactory in results." Trial bottelt free at P. B. Fetzer's Drug Store.

THE CHURCH AND REFORMERS.

Home and Farm.

Home and Farm stands for good humor, cheerfulness and common sense in politics, and in everything else, but even into our columns creep a little bad temper and verbal abuses.

Only a little, though, for busy, honest and upright men, though earnest, and often serious, are still, as a rule, even-tempered and not inclined to resort to hard words.

But North Carolina is just now excited by the utterances of Dr. Cyrus Thompson, who, unfortunately, happens to be president of the North Carolina Farmers' Alliance.

In a recent public speech Dr. Thompson, who has a great many plans for reforming society which do not commend themselves to the great mass of his fellow citizens, grew angry, and turned on the church as the center of opposition.

"The church," says he, "stands on the side of human slavery."

Dr. Thompson is fortunate enough, or unfortunate enough, to have in his conflict with the church a newspaper owned by Marion Butler, who last year, slipped into the United States Senate. Butler says:

"Dr. Thompson does not make an assertion unless he knows what he is saying. He attacked the organized church and not Christianity, and he will whip it if there is a contest. The truth is on the side of what he said."

It is not strange that infidels and anarchists, from Ingersoll to Butler and Thompson, attack the church, but they have even, when combined, no power permanently to injure the church.

In truth, the church, the organized Christain Church, is the great defender of the poor, the helper of the needy, the sustainer of those cast down. It abolishes caste distinction, and places man on his own feet as his own master. The church, like charity, suffereth long, and is kind. It takes from the rich and gives to the poor. It breaks down the wall of selfishness and makes the whole world kin. It restrains the power of the mob, and teaches patience to the multitude and to those in power.

It is not possible to exaggerate the beneficient influences of the church on mankind. In just so far as the civilization of this day is broader, more generous, more gentle, more kindly; in a word, more humane; just in so far as it reaches the masses rather than the classes, modern civilization owes its superiority to the civilization of ancient Greece and Rome and Egypt to Christ, to Christianity and to the Christain church.

While it is true that many crimes have at different stages of history been committed in the name of the church; while it is true that savage brutality has marked some of its pages, still, we have but to compare the condition of the multitude today with its condition two thousand years ago; with its condition today in nations which know not the church to see at once that the church is the foe of human slavery and the friend of human progress.

But for this very reason it stands as a very lion in the path of passionate, unreasonable, ungoverned men like the anarchists of Europe and America; a foe alike to those who turned the French revolution into a carnival of blood and to those who in America today would overthrow all established order that they may for a moment be eminent.

We know nothing of the Dr. Thompson, but from this utterance he is a type of men we know in the city—professional reformers, or agitators, who, ignorant of the first principle of government, self-control, seek in the name of liberty to subject others to their will.

These men do the cause of the people infinite harm. We mean they delay the comming of the time when the ordinary comforts of life will be within the reach of every sober and industrious man and woman.

That is what civilization is bringing us. Looking back we realize that much has been done in this direction, and that more and better things await us, the multitude receiving an ever increasing proportion of an ever increasing product.

That is material civilization, and material prosperity has a tendency to deaden men's sympathies and to harden their hearts. The church comes teaching that all men are brothers; the children of a common father, who says: "Inasmuch as you do it unto them, you do it unto me."

So the church, with its teachings, and its institutions and its customs; with sermons, songs and prayers; the church at the bridal and at the grave, softens all the hard lines of life, puts courage in the hearts of those who are disturbed, and gives strength to those who are weak, putting an everlasting arm under those who have fought the good fight and kept the faith.

Men and women, wherever you are, distrust the man who in the name of any cause tries to advance it by attacking the church.

Better Price for Cotton.

The Macon (Ga.) Telegraph says: "Now that it is settled that this will not be more than an average crop of cotton, and that by September 1, 1896, the visible surplus will probably have been all used up, the farmers are receiving about 3 cents per pound advance far this staple, $15 per bale over last spring's prices on the growing cotton crop is an immense amount of money to be brought into the South. Coming, as it does, after one of those fruitful years, when more peaches, plums and melons were produced than ever before known in our history, and which served largely to bring the surplus money when most needed, and coming, as it does, with an immense crop of corn and other cereals in sight, this advance in cotton is a twofold blessing. For it means comfort, abundance, nay, even an investment period for the people in this section who have been laboring so hard to get the necessaries of life in the past."

One for and five against is the record up to date of the action of the regular State Democratic conventions on the question of the free and unlimited coinage of silver. The vote of the five in the National Democratic convention will be 178 and the vote of the one 18. The free silver cyclone seems to have gone into a hole.

Highest of all in Leavening Power.—Latest U. S. Gov't Report
Royal Baking Powder
ABSOLUTELY PURE

PASTE THIS IN YOUR HAT.

In his recent sound money speech at Hillsboro, Tex., Judge Rufus Hardy cited the following historical facts:

The United States today has a larger circulation per capita than any free coinage country ever did have.

It has more gold dollars per capita than any free coinage country on earth today has of all kinds of money.

It has more silver dollars per capita than any free silver country today.

It has more gold than silver, and the volume of its silver circulation is greater per capita than the entire circulation—of gold, silver and paper reduced to silver—of any free coinage nation.

The United States under a gold standard—since 1873—has maintained a greater circulation per capita than it ever did before.

There has been five times more silver coined under the gold standard, from 1873 till now, 22 years, than there was under free coinage from 1792 to 1873, 81 years.

Every nation that has adopted the gold standard, except one or two who are on depreciated paper bases, has increased its circulation.

No nation of first class civilization has the silver standard.

Mexico is the highest type of free silver nation on earth on double standard, so called, and its per capita circulation is $4.71.

Our per capita circulation has increased since 1873 more than the entire circulation of Mexico.

The wages of no free silver country on earth average a third of those in the United States.

No country on earth has in practice a double (gold and silver) standard.

No country for 200 years (since commerce became international) ever has in practice had a double standard.

The proposition that there can be but one standard is in fact self evident. (Carlisle and Mr. Ingham, secretary of treasury in 1830 under Jackson.)

Both metals under free coinage have never circulated concurrently and indiscriminately in any country where there are banks and money dealers. (Select committee of house under Jackson in 1832.)

The overvalued metal under free coinage drives out the other. (Benton. 1834.)

Four Big Successes.

Having the needed merit to moreahsn good all the advertising claimed for them, the following for remedies have reached a phenomenal sale. Dr. King's New Discovery, for consumption, Coughs and Colds; each bottle guaranteed—Electric Bitters, the great remedy for Liver Stomach and Kidneys. Bucklen's Arnica Salve, the best in the world, and Dr. King's New Life Pills, which are a perfect pill. All these remedies are guaranteed to do just what is claimed for them and the dealer whose name is attached herewith will be glad to tell you more of them. Sold at P. B. Fetzer's Drug Store.

Red Riding Hood Up to Date.

"But, grandma, what long, stiff ears you have got?"

"The better to hear what you say, my darling," said the wolf, and his eyes glared greener than ever.

"What large green eyes you have got, grandma!" said little Red Riding Hood,

so frightened she knew not what to say.

"The better to see you with, my child," chuckled the wolf, showing his ugly teeth.

"Grandma, what a large mouth, and, oh, what big teeth you have got!"

"Ah, ah, ah, the better to tear you to pieces and eat you with," said the wolf, throwing off his disguise.

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