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**PUBLISHERS' ANNOUNCEMENT.**  
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Advertising rates are furnished on application. Advertisers may feel sure that through the columns of this paper they may reach all Charlotte and a portion of the best people in this State and upper South Carolina.  
This paper gives correspondents as wide latitude as it thinks public policy permits, but it is in no case responsible for their views. It is much preferred that correspondents sign their names to their articles, especially in cases where they attack persons or institutions, though this is not demanded. The editor reserves the right to give the names of correspondents when they are demanded for the purpose of personal satisfaction. To receive consideration a communication must be accompanied by the true name of the correspondent.

MONDAY, DECEMBER 9, 1907.

**LAW UNDER THE FEET OF LAWLESSNESS.**

Kentucky, though a State which has long had a conspicuously bad reputation for lawlessness of all sorts, may never again bring upon itself worse notoriety than it incurred Saturday, when five hundred masked "night riders" shot up the city of Hopkinsville and destroyed property valued at \$200,000. The invaders fired continually in all directions, sending bullets by hundreds at residences and business houses, and while it happened that no one was killed the happening was a marvel. A railroad brakeman received a bullet in the back while endeavoring to move his train from the path of flames started by the raiders and a tobacco buyer was terribly beaten with switches and clubs. Three tobacco warehouses were burned, a newspaper which had denounced previous outrages had the entire front of its building demolished, and damage was inflicted upon the buildings of all four banks. But for good fortune and good work by firemen the entire city might have been destroyed. Yelling, shooting, applying the torch, utterly reckless in all its performances, the mob terrorized the city until it saw fit to ride away. A catalogue of outrages indeed.

The motive for this conduct? No one familiar with the Dark Tobacco Growers' Association and the secret operations of its Kentucky branches, or at least the men composing them, would need an answer. Organized with the simple purpose of obtaining good prices for the dark tobaccos (used largely in snuff manufacture) the methods used by or in connection with Kentucky sub-associations speedily became outrageous. For some time past it has been the practice to tear up the tobacco beds of non-association growers or burn their barns, besides beating and otherwise personally maltreating them. Men have been torn from their homes in the dead of night to suffer the most cruel indignities. Since the tobacco trust is the chief object of denunciation, doubtless with considerable justice, its property has suffered almost as much as that of the "snuff" growers. More than once heretofore raids have been made into towns to destroy its factories. All these outrages, of course, like the outrages committed by organized violence under other names in the country at large, go quite unpunished. The state of affairs can be most easily imagined when given a home setting in the mind's-eye. Suppose North Carolina tobacco growers were to behave as the Kentuckians have done, savagely raiding Winston or Durham and burning warehouses. Or suppose Mecklenburg cotton growers were to invade Charlotte in a recklessly shooting and torch-applying mob, incidentally laying hold of some well-known cotton buyer and beating him nearly to death. Things in the Kentucky dark tobacco region look extremely bad indeed.

The remedy? City, county and State authorities know it perfectly well, but they have neither the physical nor moral courage to act accordingly. Men otherwise fairly courageous both personally and politically flake in face of organized lawlessness which is numerically strong and which likewise has not a few sympathizers among the population at large. Lynching mobs present a slightly more simple problem, and yet lynching mobs, as everybody knows, are above the law in the South to-day. There is just one way to deal with all violent mobs, but not once in a thousand times are men found with the requisite nerve. That is where the whole trouble lies, and if it were as easily removed as located mob violence would speedily become a thing of the past in this Pennsylvania. Deitchman.

**MR. WITKOWSKY'S CANE.**  
A Philadelphian Wants to Know What He Wants With It.  
To the Editor of The Observer:  
Will you tell the public what Mr. Witkowski wants a cane for? He is an active, handsome young man, has good understanding under the hat and down towards China. He can outwalk at night for being drunk and the United States League of Building and Loan Associations. He is opposed to a "reserve fund," of any character, and, therefore, he does not need the support of a cane. While he is strong on the "reserve," his friends may think that he is a little weak on that point. Every assertion he makes without qualification is right, but when he tells the reasons for his belief then he proves himself wrong. His friends may have had this point in mind. This defect is not his alone and he will always find himself in good company. For instance, in The Observer of November 28th, I notice this item:  
"The members of the police and fire departments will be banqueted to-night, etc." Could you give a real reason for this event? Another: "Florence Ramsey" was arrested last night for being drunk and disorderly." Could she give any reasons that would hold water?  
There are exceptions. The last red and white setter dog named Lee that escaped from the baggage car could give an excellent reason. No one would have respect for a dog that would not escape from a baggage car.  
However, Witkowski is all right generally and I love him for his virtues as well as his errors. The entire Pennsylvania league will be delighted to learn of the "zone" conference with Mr. D. A. Tompkins had done just the right thing and at this end of the line we all agree that Mr. Tompkins knows a good many men when he sees him, and that man is Witkowski.  
The Christmas tide will soon flow in and we of the Pennsylvania league are all happy things to Charlotte and her people.  
Respectfully,  
MICHAEL J. BROWN.  
P. S.—I recall—take back—all I said about reasoning.  
Philadelphia, Dec. 24.

**TOURISTS IN THE CITY.**  
Two Automobile Parties Arrive from the North—One to Spend Several Days Here.  
Two automobile parties from the North arrived in the city yesterday, one passing on and the other stopping over to spend several days.  
Mr. and Mrs. J. E. Levy, of New York, passed through in a Premier, 30-horse power, on their way to Atlanta, Ga. They expected to spend last night in King's Mountain and arrive at their destination Wednesday.  
The second party, composed of Mr. and Mrs. John Alden Miller, Mr. John Alden Miller, Jr., and Mr. Theodore Miller, all of Middleborough, Mass., came in from the North in a 40-horse power locomobile. They will spend several days in the city stopping at the Selwyn.

**Scrapie.**  
Danville Bee.  
The editor who brands scrapie as worked over has never been in the land of the Pennsylvania Dutch. He might just as well say that the moon is green cheese, as to say that a hog's head boiled with corn meal until the meat falls from the bones, is made-over hash. You can ask any Pennsylvania Dutchman.

**CURRENCY MEASURE COMING.**

It appears that Speaker Cannon has made known to Senate Republican leaders just how the House will stand in the matter of currency legislation. This is for a law allowing issue of emergency currency taxed 7 to 8 per cent. and based upon approved non-government securities of one and one-half times the value of the notes. It will be further required that the Senate pass such a bill first. Thus the Speaker's plan is in line with the one now understood to be the President's except that the proposed minimum tax is 2 per cent. higher than the President has mentioned to callers as suitable to him. Such harmony indicates that the country may expect the currency legislation which it needs worst to be supplied by this session of Congress. We need hardly say that Mr. Cannon's attitude is of the very first importance, for no matter what the President, the Senate and nine in ten members of the House may untidily desire nothing can become law when once the Speaker sets himself to prevent it.

While fully sympathizing with the Southern Railway in the hardships brought about by the passenger rate persecution to which it has been subjected in North Carolina and various other States—a persecution the harder to bear because general financial conditions have for some time furnished quite enough trouble in themselves for railroads and most other large corporations—we strongly hope that none of the present local passenger trains will be discontinued. Such a step would greatly inconvenience the traveling public, which overcrowds existing facilities, and it could be justified only by the direct necessity. We confidently trust that the Southern can manage to struggle along until better days without resorting to any such extreme measures of retrenchment.

Now that Secretary Taft has left Russia we don't mind admitting that we have been just the least bit uneasy lest some bomb artist should blow him up while traveling across Euro-Asia in the Czar's car or going to St. Petersburg as the government's guest.

King Oscar of Sweden, the aged monarch whose death occurred yesterday, was a good citizen and his death is therefore very regrettable, but inasmuch as the political consequences will be nil the event does not call for extended mention.

So Chicago gets the next Republican convention. After a while "Chicago platform" will no longer mean what it began to mean rather more than eleven years ago.

**THE NEGRO OUR NEIGHBOR.**

DR. HARDIN PRELUDS FOR HIM.  
In a strong sermon Rev. Dr. Martin D. Hardin, in last sermon preached to Second Presbyterian Church congregation, declared that the attitude of the white people of the South to the Negro Race is not as helpful and brotherly as it should be. This field for mission work should take precedence over all others. The responsibility is the South's. For it understands the North does not understand Negro. It is a question if there has ever been in Charlotte a more notable religious service than that in the Second Presbyterian church last night. The large auditorium was filled by the people who wished to hear the last message of the retiring pastor, Rev. Dr. Hardin. The gifted and brilliant man who leaves the assumed duties of pastor of one of the great churches of Chicago. His life and ministry have been a benediction to this community; and it was not surprising that so large a company of the city, of all denominations, were eager to hear his final word.  
His subject, "Is the Negro Our Neighbor?" was one that, in its very announcement, brought the hearers to the wiliness of rapt attention. And the speaker moved into his subject the attention of the immediate congregation became almost painful, for Dr. Hardin spoke with prophetic earnestness and power. At times his face became almost transfigured as he made his plea for this struggling, unhappy people. His criticism of the attitude of his own race to the Negro, was spoken with the fairness of a son of the South, yet with the sternness of a lover of justice and honor. And many of his hearers will carry always with them the truth to which he gave such loving and powerful utterance.  
It is impossible to give a just report of such a discourse, and the outline attempted here is given in the knowledge that it in no way records the full sweep and power of the truth expressed.  
The text was, "Who is my neighbor?" and the theme, "Our Relation to the Negro." Dr. Hardin said:  
**WHO IS MY NEIGHBOR?**  
"You remember the circumstances under which this question was asked. A Jewish lawyer had come to Christ with the inquiry as to what was required of man to inherit eternal life. Jesus answered by referring to the Jewish law, and he wrote there, 'How readest thou?' The Lord said, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength and with all thy mind; and thy neighbor as thyself.'  
"Jesus told the man that he had answered rightly. 'Do this and thou shalt live.'  
"But this Jew, educated to believe that he belonged to a race which was peculiarly loved of God and that, therefore all his affection should center only on God's favorites, the Jews, asked, 'And who is my neighbor?'"  
"And Jesus' reply was the incomparable parable of the Good Samaritan. The Jews and Samaritans hated one another with intensity. They had no jealous in common. The Jew was unto himself; the Samaritan was to himself; the Samaritan was yet so hostile in spirit that when Jesus crossed over this narrow social line and asked a Samaritan woman for a drink of water, she could not but express surprise that any Jew could so forget his prejudices as to do such a thing.  
"THE GOOD SAMARITAN.  
"Here was race prejudice with a vengeance. And Jesus takes a man from Jerusalem and sends him down upon the road to Jericho, where he falls among thieves who rob and beat him, leaving him for dead. A priest and a Levite pass by and offer no help; but a Samaritan, a member of a despised and hated race, binds up his wounds, takes him to an inn, pays for all charges and saves the man's life. This was the man who proved himself a neighbor. And the lesson of the parable is that every human life which is in distress is my neighbor. And no racial prejudice, and no national bias, which men hide away any worth whatever in the sight of God, who has commanded us that we shall love our neighbor as ourselves. Jesus Christ broke down the barrier of racial hatred and narrowness. He recognized no law save that of the love of God, which was for all men. His mission was unto the world. He talked the brotherhood of man. He laid down His life in the assurance that He would make the men of all lands and races neighbors unto one another. Marvelous have been the changes which His spirit has wrought in the world. Waiting classes have been knit together into bonds of strong intensity. Nations are more and more recognizing it, losing their old hatred and jealousies and are moving on toward a federation of the world.  
"ALL THE BROTHERS.  
"Christ's spirit has brought a most high-blessed nation on earth to believe in God's right to be brother to the lowest and out of the mire advanced nations; the sons and daughters of Christ are going to the most degraded with the love in their heart and the glad message of the glory of Christ's life upon their lips. In their hearts they accept the word of Paul, 'God hath made of one blood all nations of men; and the most inspiring truth that fills their soul with visions of a new earth wherein dwelleth righteousness, is that God so loved the world—not Jews or Romans or Greeks or Englishmen or Americans, but the whole world, that He gave His only begotten son that whosoever believeth on Him should not perish but should have eternal life.'  
"But with all the enlargement of our vision concerning the Kingdom of God, with all the beaking down of local and racial prejudice, and with all the moving into our larger inheritance of work and privilege and neighborliness, there are still many barriers over which we have not crossed. And some that we seem to have little inclination to pull down.  
"NO COLOR LINE IN HEAVEN.  
"I want to talk to you to-night upon the question, 'Is the negro our neighbor?' If so, is he in God's debt? And are we meeting our God-given obligations to show ourselves neighbors with him? Unless the Gospel of Jesus Christ is a lie and a delusion the life of one man is as precious in the sight of God as another. The angels in heaven must rejoice as sincerely over the repentance of a black man as over that of a white man. The white world may know more and be capable of a higher development in this life, but there will be no color line in heaven.  
"Do not now misunderstand me when I say this and imagine that I am advocating social equality between the races. There are many reasons which can be given to show that such an order of things would neither do well for the white race nor the negro race. The welfare of the future of this world demands that the best blood in the world be kept at its purest. The most highly developed races already have all the

**NEGROES NOT PROPERLY RE-GARDED.**

"And I think it is a matter which no well-informed man will dare to dispute that the white people of this community have not treated the negro as a true neighbor. They have allowed to grow up in their hearts a racial hatred and prejudice which has blinded them to their own sins, deadened them to their Christian duty and left them without that sympathy of heart which will enable them to feel the naked and awful tragedy of the negro's condition.  
"I say that unless our professions of Christianity are simply mockeries that we all know that in the sight of God it is our duty to try to feel and act toward the negro race as we know that Jesus Christ would feel and act were he here on earth. We know that Jesus would love the negro. We know that that love would express itself in beneficent works on the negro's behalf; that he would see that the negro had justice; that he had opportunity to develop in mind and soul and become under God's grace the best man within his natural powers; and unless I have been utterly blinded to the fact I do not find any such spirit among our people as here and there earnest, consecrated men and women who are alive to their true Christian obligations to this race, but the great body of our people who create the actual conditions under which the negro lives are as indifferent to his welfare and future as if he were a mere soulless animal.  
"How often do we hear such expressions as this, 'He is nothing but a damned nigger!' The negro's one duty is to keep his place. How often do we see the white people, who by their treatment of the negro, show that they have not the faintest idea that they are human beings with much of the same powers to suffer that belong to all other men? How often do we do unto the negro as we would not be done by without a resentment deep as hell itself? Who does not know that in multitudes of cases in our courts the negro against a white man stands just one chance in ten to get justice? Who does not know that under the separate coach law that our Southern railroads do not give the negro half as good service as they give the whites, though he must pay the same fare? Who does not know that the sons and daughters of former slave holders are not a thousandth part as much interested in the negro's soul as their fathers?  
"SEARCHING QUESTIONS ASKED.  
"Who does not know that in multitudes of homes negro cooks are paid so inadequately that in the present cost of living these women must steal or those depending upon them starve? Who does not know that the attitude of degraded white men toward the wives and daughters of negroes plays its part in the crimes of negro brutes upon our own women?  
"Who does not know that many an educated and refined negro is made to suffer unnecessary and cruel insults by men of our own race who resent that the negro has made something of himself? Who does not know that in many places where negro work is done, numbers of white capitalists pay the system is so arranged that those negroes are fleeced out of half their hard-earned earnings?  
"Who does not know that the larger part of the negro race to-day is less capable in work, less skilled in trade, less self-controlled than their ancestors under slavery and that this retrogression in the race is not taken place because our white people of the South said in effect, 'Well now he's free, let him look after himself. Our duty to him is over,' when by every law of God it was just begun.  
"In the days of slavery every Christian home gathered the slaves with the family when the head of the household read the Bible and prayed for God's blessing and guidance during the day. Every Christian church had its place for the slaves where they would hear the same Gospel expounded as was given to the white people. The Gospel and earnest moral training was adapted to the negro's mind and under those old days the negro developed a self-control, a reverence, a respect for law and a power for a simple good life, which many of to-day are beginning to doubt can ever come back to him. There was a personal devotion between master and slave.  
"THE STORY OF THE PAST.  
"The whites loved and cared for their dependent people but all that began to pass away after the war. The fearful crimes and mistakes of the horrible reconstruction days alienated the races, the moral and religious instruction of the races was abandoned by the Southern whites. What- ever the negro got out of his old days by Northern missionaries, whose zeal for the negro's welfare was often in direct proportion to their hatred of Southern whites. These zealous men and women made mistakes, some of them by outraging the deepest convictions of the South on the social lines made their very efforts to help the negro odious. They did not understand the negro as did the Southern people, and much of their education was worse than valueless to the negro. To instance, as William E. Curtis cited in an article recently published in our papers, that at one time in Biddee 18 hours a week were given to the study of Latin, Greek and Hebrew by men who are to preach to corn-field negroes, and one hour a week to the study of the English Bible, Greek and Hebrew will prove to 999 negroes out of 1,000 just about as useful as skates and snow shoes to their naked kinsmen in the tropic of Africa.  
"I studied Hebrew four hours a day for two years. I would sell out my partial knowledge of the language to-day for 10 cents. And I believe I have as much mental capacity as the average negro. If I had spent three or four hours a day on almost any other subject I would be a far better preacher.  
"The Northern people do not understand the negro. They do not understand Southern conditions. And yet our people of the soil have turned over the whole responsibility of training these people religiously and morally to the people of the North. And all that we have been willing to do is to criticize their mistakes. Ninety-nine out of every hundred leaders to-day in the religious life of the negro,

**MEMORIAL SERVICES HELD.**

Salisbury Woodmen Honor a Deceased Brother, R. M. Pendleton—Salisbury Society Making the Last Days of Miss Josie Craige's Single Life Most Pleasant Once—Remains of Dr. J. F. Beall Interred at Jersey Church.  
Special to The Observer.  
Salisbury, Dec. 8.—The Woodmen of the World this afternoon held memorial services in Chestnut Hill Cemetery commemorating the life of the late R. M. Pendleton, well known as a printer among the newspaper people of the State. The procession formed at the Wachovia Loan and Trust Company at 3 o'clock. Editor J. C. M. Julian delivered the address, speaking as a friend and co-laborer of the man who has set countless columns of the editor's copy. Special music by Salisbury's male quartette, Messrs. Betts, Gordon, Taylor and Watson, added very greatly to the impressiveness of the occasion as did the recitation of the Woodmen poem, "O Why Should the Spirit of Mortal Be Proud?" by Miss Annie Kizer, with beautiful declamatory effect. Editor Julian paid his tribute in his ten minutes.  
Salisbury society can without immodest speech, be said to be falling over itself in its desire to do honor to the bride of Dr. Clarence Klittz-Wednesday, December 18th. Throughout the past week she has been greatly flattered by her friends and yesterday evening marked as beautiful a tribute of friends to a friend as this city has ever noted.  
Miss Elizabeth Bingham was hostess to seventy of the social contingent. No three-score and ten ever paid her a visit in her country. The parlor, ornamented most of all by pretty women, who played bridge at six tables, was from 8 to 5 o'clock the scene of the first entertainment. When the tourney was over, Miss Craige had won the first prize, a beautiful water-colored Holland scene brought direct from the old country by Miss Bingham. The score cards were pronouncedly fetching, being in the style of the old lady of the shoe, but in reality ridden as a boat by young children. A little Dutch pin went to Miss Annie Neave as second prize, and Mrs. Frank McCubbin found her delight in a Dutch calendar, the whole affair being a Dutch evening planned by a love of art and heightened by personal contact with the scheme of things presented.  
In the dining room, decorated by Miss Marion Mallett, another foreignized American, sat a Dutch windmill executed by Mr. H. L. Griswold, of Gold Hill. It was too smart a conception for words—made, painted and placed in such a way upon the table as to make a perfect Holland picture. In the frame of the structure there was a secret. When the door was opened, out fell a shower of linen handkerchiefs, the sweetest thing a bride ever received. Note-worthy among these were gifts from Miss Craige's colored friends and former cooks, who sent their tributes of love and came to shed tears, as hundreds of Salisbury people will do when she leaves. A collation of salads, beaten biscuit crackers, cake, cream and punch made the whole affair perfect. In the whole life of Salisbury there has never been anything finer.  
The city continues its homage this week. Tuesday evening Mrs. John H. Gorman entertains and Wednesday Mrs. Milton S. Brown is hostess to the same purpose.  
Quite a number of Salisbury people went over this afternoon to Jersey church, where the burial of Dr. James F. Beall, who died yesterday at his Linwood home, took place. The story of his death ended in predicating to him South Carolina birth. Dr. Beall being one of the best North Carolina families. He has a brother, of Capt. T. B. Beall, here, and a sad circumstance is the ill health of the brother, making the announcement of his brother's and inauspicious.

**TOY LAND.**

While our display is not as we shall have it later, still we have arranged for the early shoppers, both wholesale and retail. We shall display the cleanest, newest and most serviceable lot of Christmas goods we've ever sold for Children. We wish everybody who can would come as early as possible, while the clerks can give more time and while the selection is greater.  
**YOU SHOULD SEE THE DOLLS**  
The Lady Dolls and the real Baby Dolls, Teddy Bears, Doll Bonnets, Doll Carriages and Go-Carts, Wagons, Drums, Picture Books, Doll Houses, Nodding Head Animals, large Mechanical Trains with Tracks, Steam Engines to run with springs, Magic Lanterns and Moving Pictures.  
**CHILD'S CHINA TEA SETS**  
These are great, from 10c. to \$5.00. Metal Tea Sets, Christmas Tree Ornaments, Children's Picture and Story Books of a great variety.  
**WHITE FURNITURE**  
A beautiful lot Desks, Dressers, Bookcases, China Closets, Rocking Chairs, Morris Chairs, Revolving Desk Chairs, Doll Beds and Cradles, Doll Tables and Chairs.  
Yesterday looked like Christmas sure enough in the Doll and Carriage line. Don't put shopping off late.

The Little Long Co.  
**The Right Time and Place FOR Umbrellas AND Rubbers**  
Large New Stock of Both—Prices That Are Just Right  
**Consignment of Furs**  
SALE BEGINS THURSDAY  
A large New York Furrier has just shipped us on consignment a fine assortment of Furs of all kinds.  
A great chance for a Christmas gift.  
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