

# THE FRANKLIN TIMES.

JAS. A. THOMAS, Editor and Proprietor.

VOL. XXVIII

THE COUNTY, THE STATE, THE UNION.

LOUISBURG, N. C., FRIDAY, JUNE 10, 1898.

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NUMBER 17.

## CHURCH DIRECTORY.

**METHODIST.**  
Sunday School at 9:30 A. M.  
1750. S. BAKER, Supt.  
Preaching at 11 A. M., and 8 P. M.,  
every Sunday.  
Prayer meeting Wednesday night,  
G. F. SMITH, Pastor.

**BAPTIST.**  
Sunday School at 9:30 A. M.  
1750. S. BAKER, Supt.  
Preaching at 11 A. M., and 8 P. M.,  
every Sunday.  
Prayer meeting Thursday night,  
FOREST SMITH, Pastor.

## Professional cards.

**D. S. P. BURT,**  
PRACTISING PHYSICIAN,  
LOUISBURG, N. C.

**B. M. MASSENBURG,**  
ATTORNEY AT LAW,  
LOUISBURG, N. C.

**C. M. COOKE & SON,**  
ATTORNEYS-AT-LAW,  
LOUISBURG, N. C.

**D. E. S. FOSTER, DR. J. E. MALONE,**  
PRACTISING PHYSICIANS & SURGEONS,  
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**DR. W. H. NICHOLSON,**  
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**S. H. RUFFIN & SUFFIN,**  
ATTORNEYS-AT-LAW,  
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**THOS. B. WILDER,**  
ATTORNEY-AT-LAW,  
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**T. W. BICKETT,**  
ATTORNEY AND COUNSELLOR AT LAW,  
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**W. M. PERRY,**  
ATTORNEY AT-LAW,  
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ATTORNEY AT LAW,  
LOUISBURG, N. C.

**D. R. E. KING,**  
DENTIST,  
LOUISBURG, N. C.

**HOTELS.**

**HOTEL WOODARD,**  
W. C. WOODARD, Prop.,  
Rocky Mount, N. C.

**FRANKLINTON HOTEL**  
FRANKLINTON, N. C.

**OSBORN HOUSE,**  
C. D. OSBORN, Proprietor,  
Oxford, N. C.

**MASSENBURG HOTEL**  
J. P. MASSENBURG Prop  
HENDEBERG, N. C.

**NORWOOD HOUSE**  
Warrenton, North Carolina  
W. J. NORWOOD, Proprietor.

**WARRANT HOTEL**  
WARRANT, N. C.

## THE SUNDAY SCHOOL.

LESSON XII, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 19.

**Text of the Lesson, Math. xxviii, 8-20.**  
Memory Verses, 18-20—Golden Text,  
Rev. 1, 8—Commentary by the Rev. D.  
M. Stearns.

[Copyright, 1888, by D. M. Stearns.]  
8. "And they departed quickly from the temple with fear and great joy, and did not bring His disciples with them. The women who in love, but not in faith, had come to anoint a dead Christ find the tomb empty, and the stone rolled back from the door, and an angel sitting upon it who speaks to them, with the result stated in this first verse of our lesson.

9. "And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet and worshipped Him." It is written in Isa. lxi, 9, "Thou meetest him that rejoiceth and worketh righteousness." A little earlier in the morning He had met Mary Magdalene and had bid her to go and give her a message for the disciples, but He did not allow her to touch Him, because He had not ascended to His Father yet (John vi, 62). This now He allows the women to hold Him by the feet, so that He must have ascended and returned since meeting Mary. I doubt not that He was ever ascending and returning all those days until His visible ascension, since which time He has not yet returned, but He will, and it may be soon (Acts i, 11).

10. "Then said Jesus unto them, Be not afraid; go tell My brethren, that they go into Galilee, and there shall they see Me." The angel said, "Fear not; go and tell: He goeth before you into Galilee, and you shall see Him as He said." The Lord's messengers (1 Sam. iii, 18-21). Believing all things that are written in the law and in the prophets, let our unwavering attitude toward all Scripture ever be "I believe that God that it shall be even as it was told me" (Acts xxvii, 35).

11. "This saying is commonly reported among the Jews until this day." That is the saying that His disciples came by night and stole His away, which was a lie that the soldiers were paid to tell. It is still true that some people will lie and do even worse if they are paid for it, for the devil has a great many children, and lying is part of their business and badge of his service. He is a liar and the father of it (John viii, 44), but he would have us believe that God is a liar (Gen. iii, 12, 17; 1 John v, 10). It may bring a little money just for the present, and possibly enable one to do a little more business for a time if we are willing to lie and practice deceit as many do, but the end of such is the devil's portion which is the lake of fire and the torment forever and ever.

12. "When the 11 disciples went away into Galilee into a mountain where Jesus had appointed them." He had said, "After I am risen again, I will go before you into Galilee" (Math. xxviii, 10), and it would seem that He had designated some special mountain where He would meet them. They will tell us some day what mountain it was, and we may also then know why He preferred to meet them in Galilee, but one great and precious lesson for us is that He always does just what He says He will do.

13. "And when they saw Him they worshipped Him, but some doubted." He has nowhere told us that all will believe, but, on the contrary, has plainly taught us in the parable of the sower the various results of the seed sown. In the parable of the tares He has further taught us that not all the grain in the field will be true wheat. There came a time in His own ministry when many went back and walked no more with Him (John vi, 66); but He was not discouraged, is not now nor ever will be (Isa. xlii, 4), and if we are "workers together with Him," there is no room for us ever to be discouraged. Until He come it will be, according to Acts xxviii, 24, "Some believed and some believed not," but He shall see of the travail of His soul and shall be satisfied.

14. "And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth." To John on Patmos He said, "Fear not, I am the first and the last. I am He that liveth and was dead, and behold I am alive for evermore, amen, and have the keys of hell and of death" (Rev. i, 17, 18). Through Jeremiah He said, "Behold, I am the Lord, the God of all flesh. Is there anything too hard for Me?" (Jer. xxxii, 17). When His response to His question, "Whom shall I send, and who will go for us?" we are led to reply, "Here am I. Send me!" (Isa. vi, 8), then our only responsibility is to go obediently. He sends us, not just what He tells us and speak faithfully and lovingly His messages, sure that He will not fail to accomplish all His pleasure (Isa. lv, 13).

15. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This is the command that Christ gave, vi, 8, say, "Who will go for us?" When we go for them, we may and should all find strong consolation in the blessed assurance that God in Christ is for us, the Spirit is for us (Rom. viii, 31, 34, 35). What we are to teach is simply stated in Luke xxiv, 47; Acts xiii, 38, 39, etc.

16. "Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world. Amen." It is therefore necessary to know all that Christ taught us and we must not teach all the things here referred to. To teach people how to be saved is but a small portion of what Christ taught. He taught from all the scriptures the things concerning Himself and told them they were foolish if they did not believe all the prophets had spoken (Luke xxiv, 25-27). Only those can truly enjoy the presence of Christ all the days who are in sympathy with Him in His great desire to give the gospel to every creature. That this world will end by being in some way annihilated is not taught in the Book (11 Pet. iii, 13), but this age will end and another, and perhaps another, ere the new earth. See B. V., margin.

During the summer of 1891, Mr. Chas. P. Johnson, a well known attorney of Louisville, Ky., had a very severe attack of summer complaint. Quite a number of different remedies were tried, but failed to afford any relief. A friend who knew what was needed procured him a bottle of Chamberlain's Colic, Cholera and Diarrhoea Remedy, which quickly cured him and he thinks, saved his life. He says that there has not been a day since that time he has not had this remedy in his household. He speaks of it in the highest praise and takes much pleasure in recommending it whenever an opportunity is offered. For sale by W. G. Thomas, druggist.

Many such food the market. Botanic Balm is a conscientiously compounded medicine, the result of forty years practice by an eminent physician. It is the best blood purifier ever offered to the public, and is guaranteed to cure skin and blood diseases, including eczema and rheumatism in its worst form. One bottle of it contains more curative and healing virtue than a dozen of any other kind. Try "The Old Reliable." See advertisement elsewhere.

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## JEFFERSON'S MOOSE.

IT TAUGHT BUFFON, THE NATURALIST, A GREAT LESSON.

Our Patriotic Statesman Paid the Freight, and the Eminent Foreman, Astonished and Confused, Frankly Admitted That He Had Blundered.

A curious instance of Jefferson's care to correct any wrong impression or sentiment concerning America resulted from a public dinner in Paris which he attended late in the year 1786. Among the other distinguished men present was the celebrated naturalist Buffon, then a great authority.

The fauna of America was not well known at that time in Europe. Buffon himself had never seen the American panther, the elk and the moose, and he held the theory that all American animals were generally inferior to their congeners of the old world.

With his usual positiveness Buffon expressed this opinion in the course of his remarks at the dinner. When he had finished, Jefferson rose, and with due courtesy to so aged and learned a man expressed his conviction that the great naturalist had fallen into grave error.

He mentioned certain American birds and fish which compare favorably in appearance and size with their like of Europe and Asia; he spoke next of the panther and bear, and then, passing on to the numerous species of American deer, described the size, weight and antlers of the elk and moose.

His account of the moose, particularly as to the weight which it attains and the great breadth of its antlers, was listened to with general astonishment, and with something like good natured incredulity on the part of Buffon. Now, the matter was of some importance, for Buffon was then at the head of a great museum of natural history in Paris.

Jefferson went home from the dinner determined to sustain his assertions. He wrote to General John Sullivan, then president of the state of New Hampshire, to procure the antlers, bones and hide of a large bull moose and have the heads of some other deer. Letters were then two months in transit from France to America, and Jefferson's letter reached Durham, N. H., early in the winter. General Sullivan at once set about organizing a grand moose hunt.

On the third or fourth day a herd of six was found in a well trodden yard, one of which was an antlered male. The laborers of the hunting party had been distant from settlements, in the midst of so dense a wilderness that a road had to be cleared almost continuously for the rude sled on which the carcass was drawn out by the woodsmen.

When they reached Durham, the head, antlers, hide and bones, along with the heads of three or four deer, were all put into a very large, strong, cleated box, which was duly hauled by teamsters to Boston for shipment by sailing vessel to Paris.

Freight was long on its way from America to France, in 1787, and this big box unfortunately went astray. It was not till the following autumn, indeed, that it arrived at Mr. Jefferson's door in the French capital.

The bill of expenses for it had arrived in the previous summer and was a somewhat formidable document, consisting of many items, from the hire of hunters and woodsmen to the final charges for transportation across the Atlantic. The total was more than \$30 or fully \$50 of the United States money of that time.

Thomas Jefferson was never a rich man, but he paid the bill with good humor and set the item down to the bad side of profit and loss.

Nearly two months later the famous box, now grown somewhat moldy and well covered over with the signs and symbols of ships and custom-houses, arrived, safe if not altogether sound, and was sent to the museum along with a note to Buffon from the American donor.

Buffon gazed in astonishment on the mighty antlers, great bones and heavy hide of the New Hampshire moose and made haste to admit that no deer in Europe, Asia or Africa was greater than this, the finest specimen of the new world.

"I should have consulted you, sir," Buffon wrote, with characteristic frankness. "I could wish that I had known this before preparing my work on natural history.

Many politicians of that time—and Daniel Webster in later days—used to tell of the "moose bill" as a broad joke on Jefferson. But from the broader point of view the money was well spent and in a manner which bespoke the practical patriot, the man who spares neither trouble nor his purse to secure a point for his country.—Youth's Companion.

Inspiring Soldiers.  
In military music the march occupies a prominent position and has been employed not only to stimulate courage, but also from about the middle of the seventeenth century to insure the orderly advance of troops. One of the earliest instances of the rhythmic march is the Welsh war strain, "The March of the Men of Harlech," which is supposed to have originated during the siege of Harlech castle in 1408. In England the military march was of somewhat later development, says Chambers' Journal.

Sir John Hawkins in his "History of Music" tells us that its characteristic was dignity and gravity, in which respect it differed greatly from the French, which was brisk and alert. And apropos of this subject, the same author quotes a witty phrase of an Elizabethan soldier to the French Marshal, Biron's remark that "the English march, being beaten by the drum, was slow, heavy and sluggish." "That may be true," he replied, "but, slow as it is, it has traversed your master's country from one end to the other."

## THE RIGHT RING.

Speech Made by R. C. Wall, Before the Richmond County Democratic Convention.

Rockingham Rocket  
We print below the speech made by Mr. R. C. Wall before the county Democratic convention, which met in our town on Tuesday, 7th inst., and yet it is not the speech as he delivered it, for it is impossible to reproduce such a speech as that was in a manner to convey to the mind of the reader the eloquent earnestness or earnest eloquence, if you please, with which it was uttered before the representative white people of Richmond county.

Mr. Wall is not a politician. He is not an office seeker in any sense. He is the largest tax-payer in the county, and one of the wealthiest men in the State.

This speech, coming from this conservative, disinterested business man, has stirred Richmond to its heart's core.

Mr. Wall, although a wealthy man, stood bravely for Bryan and the Chicago platform in the last campaign, and in the coming campaign the people of Richmond county will have in him a fearless and powerful champion. When such unselfish patriots as H. C. Wall come to the front in our politics we will have good government. Mr. Wall said:

"Gentlemen of the Convention: The Democratic party of Richmond county, as representative of a large majority of the most enlightened people of the county, is still confined in the field of politics by an organization, the living principle of which was born and is nurtured in an opposition to good government and a wise conduct of public affairs. This is a strong statement; and how do I propose to defend it? By pointing to the results of Republican rule in this county. A tree is known by its fruits," says Holy Writ, and I simply point you to the fruits of that tree ever since the first seed was planted upon this soil.

"Whatever achievements in matters of national government the boasted Republican party may be credited with, we know that in Richmond county that party stands for principles and practices which are at variance with good morals, at variance with high-toned manhood and with the good order and well-being of society. We know that it stands for corruption and venality in politics, its cohesive power is found in its opportunities for public plunder, it chuckles and gloats in its continued triumph over respectability and decency in the body politic, it controls the offices and tax-taking power of the county, and, doubtless, rejoices in the questionable methods by which it gets and keeps such control. It sets at defiance any and all sentiment that would enthrono virtue, and intelligence, and capability in the seats where now ignorance, immorality, prejudice and incompetency hold universal sway; it would and does degrade the white man in his pursuit after the negro vote and influence; it has converted our court house and official apartments into a common stamping ground for negro loafers and loungers, until, but from public necessity, decent white people prefer not to enter them; its control of the worst elements that curse our society lies in its ring power to 'kill and make alive,' in a political sense, according to the whims and ambition of that same ring power, its test of loyalty to the public good is loyalty to the Republican party, especially that part of it represented by the Ring, it plays with juries—negro juries at that—and, through its manipulation of the machinery of our courts, a court session in our county is more like a farce than it is like a judicial grave and dignified occasion.

"Yes, that party has subjected the white race of our county to the domination and rule of the negro race by placing the latter in positions of trust and responsibility so that, for instance, an unfortunate white man, cast in jail from whatever cause, must of necessity be under the authority of a negro jailer. But is the negro, Bill Hoffman, jailer of our county, or has he been? Since thinking of the matter, I recall distinctly that Bill Hoffman, in the effort to lift a white Republican friend out of a very dark hole, did actually make affidavit to the fact and signed himself to the affidavit as the jailer of Richmond county. As another instance, the law-breaking white man, in whatever particular he may have offended, is liable to have a subpoena or other paper served on him, if not actually arrested, by a negro deputy deputized by the high sheriff of the county. Whether it given a fair trial, or did hold Hamp Townsend holds as deputy Sheriff Smith's commission as deputy.

He must have acted as such when he went to a poor white man's house and finding he was absent, left with the gentleman's wife a notice of tax levy

on his hogs. It does not set well on a white man's stomach, and never can, to have a notice of levy, subpoena, arrest or what not, served on him by a negro. True Sheriff Smith denied, indignantly, when the Wadesboro Messenger-Intelligencer lately accused him of having a negro deputy; but you remember that in his letter of denial of the charge he admitted that when necessary, or if opportunity offered, he would not hesitate to have a negro deputy—or words to that effect.

"By the way, fellow citizens, is the class commonly spoken of as poor white people that is not apt to suffer without redress at the hands of negro officials. I do not prohibit a very rich man, nor do I admit being a poor man in the common acceptance, and any rate the negro deputy would not likely have come to my house to serve his legal process on me, or in my absence, thrown that paper into my wife's lap or upon her sewing table. Nor would he have gone thus to the house of Mr. John D. Shaw, or Mr. Hector McLean, or Mr. Tom Leak. Why do I say so? In the first place, the high sheriff is not likely to have thought there was the least show of propriety, not to say necessity, for it, while the negro himself would expect that in such case, either one of our gentlemen would have gone after him, or about it. I don't say what I might have done, but I should have had no other after him."

"Did you ever hear what was said by an old citizen, formerly a Republican, but now a strong Democrat, when he was told about Hamp Townsend the despised negro serving papers on a white folk? 'Well, well, well,' said the old gentleman, 'what is that putting the bottom rail on top?' When I heard of it I thought of Locke Gray's Buncle county neighbor who made a visit to an Irishman friend of his in Baltimore. When Sunday came the Irishman took his mounts and rode to church, which, of course, was a Roman Catholic cathedral. When the departed organ pealed forth, reverberating from pit to dome as preliminary to the highly ritualized service, and especially when the priest fired the aromatic incense that rose in clouds to the roof, the mountaineer turned to his friend, and said, 'Pat, don't this beat the bottom rail on top?' When I heard of it I thought of Locke Gray's Buncle county neighbor who made a visit to an Irishman friend of his in Baltimore. 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