

# The Franklin Courier.

GEO. S. BAKER, Editor and Proprietor.

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## Church Directory.

**METHODIST CHURCH.**—Rev. F. L. Reid, Pastor. Services every Sabbath at 11 A. M. and 7 P. M. Prayer meeting every Wednesday at 7 P. M. Communion service the Second Sunday in each month at 11 A. M. Steward's meeting Monday night after the second Sabbath in each month. Sabbath School every Sabbath at 3 o'clock P. M.

**ST. PAUL'S EPISCOPAL CHURCH.**—Rev. E. Dolloway, Rector. Services on the first and third Sunday in each month, morning and afternoon. Holy Communion monthly on first Sunday. Sunday school every Sunday morning at 9 o'clock.

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LETTER HEADS,

ENVELOPES,

CARDS,

&c.

## OUR ARKANSAS LETTER.

SEARCY, WHITE COUNTY, ARK.  
Sept. 12th, 1876.

FOR THE COURIER:

Thinking that the readers of the COURIER would like to see a correct account of the horrible tragedy committed in this County on the 29th of last month, I have concluded to furnish it with such a report, which you, Mr. Editor, can publish in full, or in part, as you may deem proper.

There exists in portions of this, and adjoining counties, a religious sect, so called, known as the Cobbiters, a name after the founder of the sect, one John Cobb, who claims to possess, not only all the attributes of Christ, but that he is the Christ; and if his followers are to be believed, he can even show in his withered hands the prints of the nails made at the Crucifixion.

Of the history of this miserable wretch, little is known. He came as a missionary from Michigan—that section of the Union, where all great moral ideas have their origin, you know, to elevate the standard of Christian virtue in the South.—His first field of operation was in Southern Missouri. There, in a scarcely settled community, he gathered around him a few ignorant followers and organized a church, a part of whose worship was to offer up their infant children as a sacrifice with the greatest demonstrations of joy. Learning that their barbarous and criminal conduct had been discovered, and that an indignant and outraged community were taking steps to bring them to justice, they fled to escape the punishment due them for their inhuman proceedings.

After leaving Missouri, which was a year or more ago, Cobb came to Arkansas, where he has been practicing physic, and proselyting in the interest of his new plan of salvation. Soon after his arrival in Ark., he united himself to the Primitive Baptist Church in this county, but for his advocacy of the doctrine of polygamy, as well as for practicing it, he was expelled.—Since his expulsion, he has been officiating in his ministerial capacity, among a few ignorant and disreputable families, who compose his entire membership. These misguided adherents, having abandoned their crops, and living without any visible means of support, are and have been devoting their time for the most part to the dissemination of this new abomination among people of their kind.

Among other extravagant absurdities they claim that, while ministers of other churches receive their commission from men, they get their authority direct from God. Somewhat after the manner of the Mormons, they own many things in common, and it is generally believed that these self-styled Christians are offshoots of the "Latter Day Saints."

The manner in which they become sanctified is different from the manner followed by members of other churches. "Shall I tell it? Cobb has made them believe that, in order to be consecrated, every female,—married, widow and virgin; must sleep with him; and when the sisters are all thus sanctified, they are required after the same manner to sanctify their brethren.

This novel process of consecration, coupled with the fiendish practice of immolating human beings upon the altar of their worship, would seem more like the story of a heathen, than a Christian land; a story fitter to adorn a page in the history of the dark ages, than to embellish a page in the history of our Centennial year.

### THE MURDER.

On the 29th of August last, about a dozen of the Cobbiters were holding one of their carnivals on the public road, three miles from this

place, at the house of one of their brethren, Lemmel B. Dover. Citizens coming to town and passing by Dover's house, saw much in their worship that was new to them.—Each citizen on getting to town, would give his version of the exercises witnessed at the Cobbiters meeting. These various reports had excited the curiosity of some of the citizens to that extent that M. Carter D. Humphries and Mr. Blake resolved to ride out, and ascertain, if possible, the object and aims of these strange proceedings. On arriving at the house, which is a few feet distant from the public road, Dover, the proprietor, called out to Humphries in a sepulchral tone,—

"Young man, don't you want to see God?" on being answered in the affirmative, he told them to alight and come in, that God was in that house." Humphries accepted the invitation; but he had no sooner entered the yard than he was assaulted by 4 men with knives and clubs. Blake from without, seeing the murderous intent of the assailants, and hearing his friend cry out in vain—"For God's sake don't kill me!" beat a precipitate retreat narrowly escaping capture by a party sent to intercept him.

Within a few minutes another citizen called at the gate to learn the cause of the excitement, but he was told by Dover that "he must not enter that sacred place, for God was in that house;" and pointing to the body of Humphries, which the citizen had not yet seen. Dover said;—"We have just killed the old champion devil, don't you see him lying there? and if you come in here we will kill you." This man, too, fled to town close upon the heels of Blake to corroborate the incredible story just told.

The next witness was a traveler and his family from Texas. He saw two of the Cobbiters at the body of the dead man apparently cutting off his head.

Then comes a little boy, 14 years old, who standing on the fence in full view of the men, heard Dover call for an ax, saw an old grey headed woman bring the ax, saw Dover strike three licks, and then saw another man—a devil, rather, take up the head of the murdered and mutilated body and perch it on the pailing on the public highway.

The next who passes that way is a farmer who is required by these blood-thirsty villains to get out of his wagon and kneel three times to the ghastly head of a fellow man.

While these sickening, revolting scenes were being enacted, a storm was rising in Searcy, destined to sweep like a besom of destruction over that doomed house. An officer and ten men as a posse were on fleet horses, armed with double barreled guns, and in full speed for the scene of the murder, before the full particulars were reported. The house was surrounded to prevent escape. The party guarding the front demanded a surrender. Dover, who was promanading in front of his piazza, advanced toward the posse to where the head of Humphries was lying on the ground, seized it by the hair, held it out and flendishly shook it at the posse, and again set it on the pailing. This done, he ordered his three unarmed brethren to advance on the guard, take their guns from them and kill them, assuring his brethren that "God was with them and that He would not suffer the guns of their enemies to shoot." Trusting in the assurances of their infatuated leader, they proceeded to execute his orders.—Contrary to their expectation, no doubt, the guns did go off, and Dover and his son-in-law; Rev. James A. Gainey, the preacher on that interesting love feast occasion, fell dead near the body of the man whom they had murdered and beheaded. The other members of the Cobbiters meeting were arrested

and lodged in jail on the same evening they committed the murder.

Although the wives, children, relatives and friends of Dover and Gainey, had just seen them shot down before their eyes, no sigh was heaved, no word, look or expression of sorrow was heard or seen, no evidence of grief was discovered; but on the contrary they rejoiced that they had offered up their lives, for, they said, "it is God's will for them to die."

### THE INQUEST.

Three hours after the killing of Humphries, I, in company with eleven others composing the jury of Inquest, proceeded to make an examination of the three men and to enquire into the causes of their death. We learned that Humphries' throat had been cut with a knife somewhat after the manner of butchering a hog. His head was severed after death, with an old meat ax, one blow of which had cut away the lower portion of his face. This horrid instrument of death was present and was a gory witness as to the terrible work in which it had been engaged. The head of Humphries bore evidences that it had been used alternately as a scare crow for those passing and as a foot ball by the Cobbiters.

The ladies of Dover and Gainey were examined by the jury whose verdict was that they had come to their death by gun shot wounds received at the hands of the posse whom they had resisted.

The other parties implicated in this inhuman butchery were put upon trial before an impartial jury and had able counsel to defend them. Six of the prisoners were committed for a final hearing, and five others were discharged.

That these people were not taken from jail and hanged, speaks well for the citizens of our community. Arkansas cannot be held responsible for this terrible outrage; for the perpetrators of it were fresh from other States; and our people claim no other part in this bloody drama, than that of maintaining peace and order by a speedy enforcement of the civil law. No State of the Union can boast of a more loyal people to both State and National authority than Arkansas, and I predict that so long as she is ruled by a government of the people, just so long will peace, order and prosperity reign supreme in her borders.

Very respectfully,  
B. P. BAKER.

### How Southern Negroes are Taxed.

In proportion to their wealth and earnings, the Southern Negroes are more impoverished by Taxation than any class of people in the World.

The poor impoverished negroes of the South are taxed more heavily, in proportion to their wealth and earnings than any other class of citizens in the United States. Almost every one of them pays a tax to the government of nearly twenty dollars per annum, for the privilege of using tobacco. This is a heavy tax compared with their earnings, and is one great cause of their poverty. It amounts in the aggregate to about \$15,000,000 paid annually by the colored laborers of the South, the larger portion of which goes to support revenue collectors, assessors and the numerous army of tax gatherers, employed by the Republican administration and made necessary only by the culpable and wasteful extravagance of the Republican party. It is well known that at least one-half the tax is consumed in the collection of it.

If the full intention of our Democratic congress with regard to reforms in appropriations had not been met with opposition by the Republican Senate, the tax on tobacco and snuff would now be unnecessary, and every man might be able to smoke and chew in peace without being taxed for the privilege. An early abolition of this odious tax imposed by the republican party is one of the reforms absolutely demanded.

### WHITE MEN OF NORTH CAROLINA READ THIS!

**A Penitentiary Convict the Master of the Poor People of Bertie, Who are so Unfortunate as to be Inmates of the Poor House!**

**THE WHITE WOMEN FORCED TO WAIT UPON HIS BLACK WIFE!**

**CAN THE WHITE MEN LONGER VOTE FOR A PARTY THAT DOES THESE THINGS!**

**Pass It Around, Brothers of the State Press.**

It is time for the people of North Carolina to pause and think. After four years of bloody war the African was formerly emancipated, but was slavery abolished? No, indeed. We blush that to-day, eleven years after African slavery was abolished in North Carolina, white slavery, white slavery in a more degrading, humiliating form than was ever assumed by the African slavery, still exists. In Jones county it exists, in our own county of New Hanover it exists, and in Bertie county it exists. What shall we do? We of the East can do nothing of ourselves; what say our brethren of the West—will they help us in this our day of necessity? Are they willing that white men and white women, no matter how aged or how infirm, or how destitute and poverty-stricken, shall be the slaves of negroes? Yet these things exist to day under Radical rule, and will continue to exist so long as Radical rule continues in North Carolina.

We appeal in the most earnest manner, to our brethren of the West to help us, and that they may comprehend the necessity there is for relief, let them read the following account of the way affairs are conducted in the county of Bertie, where Radicals and negroes hold full sway. The account is taken from the *Albermarle Times*, a paper published in Bertie county, and it knows, whereof it speaks. We trust that every Democratic sheet in the State will lay the facts before its readers. *The Times* says:

The tale that we propose to tell is shocking to think of. London Hyman, a negro, who was convicted in this county for stealing fodder, and served out part of his time in the penitentiary, is in charge of the poor house of Bertie county. We have said before in these columns that it was an insult to the white people of the county too grievous to be borne. We should not have had anything to say about it at this time, but recently we have heard such terrible accounts of this black monster's cruelty to the inmates.

Every one of the inmates are afflicted in some way. Still this miserable scoundrel makes them wait upon his lazy wife as if she were a queen.

An old colored woman who had been there staying a few days nursing her sick daughter told the tale. She says that the poor inmates are made to do anything this scoundrel may please. She sits down and make them build her fires, bring water and anything else she chooses. The report comes to us that since the good old colored woman told the tale, this old black devil has not allowed her to go in to see her sick daughter.

The inmates are prevented from telling how they are treated by this negro, by threats from him of keeping them locked up inside of the walls.

There is a poor unfortunate old lady in there who has entirely lost her mind; we have heard on good authority that this convict whips her when he pleases. If these things are not believed by the County Commissioners let them get the proper witnesses, assure them that they shall not be harmed for telling the truth, and every word we have written will be verified.

We appeal to white men everywhere to help us by voting the party out of power that has brought such shame

upon us. If you are a white man, and the blood of a freeman runs through your veins, then vote this party out of power. Who put London Hyman there to oversee the poor white people of the county? Radicals. Who could remove him but do not? The Radicals. Whom does this scoundrel lord it over? It is the poor of the county. Then fellow citizens come up like men and vote them out of power.

Will our white brethren of the West longer sustain this party? Great God forbid! Tell it to them ye men who are speaking up there. Tell them the poor whites here beg them for help. Can they refuse? We trust not.

### RUIN! RUIN! RUIN.

The following table taken from official sources shows the debt of the states named at the close of the war; also on the 1st January 1872, after seven years of Radical carpet-bagger rule.

Think of it! over-taxed people of Eastern North Carolina, that during this seven years of Republican sway a debt of twenty millions of dollars has been placed on us. Is it any wonder that the people are impoverished, and laboring under terrible depression, when they see their substance eaten up taxes levied on them by carpet-baggers and other corrupt officials? can any one wonder that North Carolina sits in the ashes of her poverty to-day, without money, without friends, and almost without hope! Business is dead, starvation faces many. Women and children have exhausted the last oil out of the cruse and the last meal out of the barrel, and still after all these troubles which have been brought upon us by this party, Settle and Smith are now calling upon the men of this state to vote them into office and to continue this reign of horror! God forbid! humanity and every consideration of morality and benevolence forbid it! This state must be redeemed; the remorseless spoilers must be overthrown.

North Carolina—Debts and liabilities at the close of the war—principal \$9,690,500; interest, \$3,261,376; whole amount, \$12,951,876. Debts and liabilities January 1, 1872, \$34,887,467.86.

South Carolina—Debts and liabilities at the close of the war; \$5,040,000. Debts and liabilities January 1, 1872, \$39,158,914.47.

Georgia—Debts and liabilities at the close of the war, nominal. Debts and liabilities June 1, 1871, \$50,637,500.

Florida—Debts and liabilities at the close of the war, \$221,000. Debts and liabilities Jan. 1, 1872, \$15,763,447.54.

Arkansas—Debts and liabilities at the close of the war, 4,036,952.87. Debts and liabilities Jan. 1, 1872, \$19,761,265.62.

Tennessee—Debts and liabilities at the close of the war, \$20,105,606.66. Debts and liabilities Jan. 1, 1872, \$45,688,262.46.

Louisiana—Debts and liabilities at the close of the war, \$10,099,074.34. Debts and liabilities Jan. 1, 1872, \$50,540,206.94.

Texas—Debts and liabilities at the close of the war, nominal. Debts and liabilities Jan. 1, 1872, \$20,461,010.61.

Alabama—Debts and liabilities at the close of the war, \$5,939,656.87. Debts and liabilities Jan. 1, 1872, \$38,382,967.34.

For the two hundred and eighty-four millions of indebtedness which have been thus piled upon the above named nine States, they have absolutely little or nothing to show. No great works of public improvement have been carried out; the money has disappeared as completely as if it had been sunk in the middle of the Atlantic Ocean. This is Grantism in the South; for if it had not been for the assistance which the Grant administration gave these bold robbers and their successors, they never could have carried out their plundering projects.