

# CENTRAL EXPRESS



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No. 14.

## ABOUT WHISKEY.

### What the U. S. Supreme Court Says About Certain Rights.

An appeal from San Francisco to the U. S. Supreme Court by Chief of police against a dealer who sold whiskey after license had been refused him, and he imprisoned and granted a writ of habeas corpus, Justice Field of the U. S. Supreme Court in his filed opinion says:

"It is undoubtedly true that it is the right of every citizen to pursue any lawful business, subject only to such restrictions as are imposed upon all persons of the same age, sex, or condition. But the possession and enjoyment of this right, and, indeed, of all rights, are subject to such restrictions as may be deemed by the governing authority of the country essential to the safety, health, peace and good order and morals of the community. Even liberty itself is not unrestricted by license to act according to one's own will. It is only freedom from restraint under conditions essential to the equal enjoyment of the same right by others. It is, then, liberty regulated by law."

The court says the regulations governing the various pursuits of life are almost infinite, varying with the nature of the business, some regulations being designed to lessen noise, others to protect health, others to remove odors, &c., and it would hardly be necessary to mention this, the court continues, were it not for the position often taken and vehemently pressed that there is something wrong in the principle and objectionable in similar restrictions when applied to the business of selling retail intoxicating liquors. It is urged that as liquors are used as a beverage and the injury following them if taken in excess is voluntarily inflicted and is confined to the party offending, then the sale should be without restrictions, the contention being that what a man smelt or drank, equally with what he shall eat, is not properly a matter for legislation.

There is in this position an assumption of a fact which does not exist—that when liquors are taken in excess the injuries are confined to the party offending. The injury, it is true first falls upon him in his health, which that habit undermines; in his morals, which it weakens, and in self-abasement, which it creates. But as it leads to neglect of business and waste of property and general demoralization it affects those who are immediately connected with and dependent upon him. By general concurrence of the opinion of every civilized and Christian community there are few sources of crime in society equal to the dram-shop, where intoxicating liquors in small quantities to be drunk at the time are sold indiscriminately to all parties applying. The statistics of every State show a greater amount of crime attributable to this than any other source. The sale of such liquors in this way has therefore been at all times considered at all times a proper subject of legislative regulation. For this matter, their sale by the glass may be absolutely prohibited. It is a question of public expediency and morality, and not of Federal law.

There is no inherent right of the citizen to sell intoxicating liquors by retail. It is not a privilege of a citizen of a State or a citizen of the United States. In prohibition or regulation of the traffic discretion may be vested in officers to whom to refuse liquors. The officers may not always exercise the power conferred upon them with wisdom, or justice to the parties affected. This matter is not one that can be brought under the cognizance of the United States Courts.

The Court says that it does not perceive that the ordinance under which the prisoner was arrested violated any provision of the Federal Constitution or laws, and that as to the State Constitution and laws it is bound by the decision of the

State's Supreme Court that the ordinance does not violate them. The order discharging the prisoner from custody is therefore reversed and the case remanded with directions to take further proceedings in conformity with the opinions of the Court.

### The Farmers' Alliance.

*New York Herald Editorial.*  
Keep your weather eye on the Farmers' Alliance. It is getting to be a powerful organization, and if it continues to grow in the next two years as it has in the last two, it will become a political factor in the campaign of 1892.

It represents a tendency of the times—toward a paternal government—which in our judgment is fraught with boundless danger. The Alliance must think a little more on this subject. Its present position is that of a tyro in political economy. As it grows older, however, it will probably grow wiser, and so become a healthy, hearty, vigorous and inspiring element in our American life.

The hotton fact is that the government at Washington should be curtailed, not enlarged. A President is nothing more than the people's servant. If he is ever allowed to become their master, you may as well order a tombstone, for our liberties will languish and die.

The less government you have the better off the people are; the more you have the worse of the people are.

It is the people's business to run this country, not the President's.

The Alliance folks must come round to this basis before they can stand firm.

### A Comet to be Visible Several Months.

NASHVILLE, Tenn., Nov. 10th.—Professor Charles N. Thornberg, Professor of engineering at the Vanderbilt University, last night located the comet which was first seen in Columbo, Italy, November 15. He says that he telegraphed Harvard College and that he received a reply that he was the first astronomer in America to discover it. The location of the comet is as follows: Its right ascension is 33 degrees 16 seconds, and its declination is 33 degrees 37 seconds north. It is the comet "E" of 1890, and will be visible from the earth for several months, and will probably be visible to the naked eye before long. As it is now the nebulae is visible.

### History in a Nutshell.

Rep. Senate, Rep. House,	1872
FORTY-FOURTH CONGRESS.	
Rep. Senate, Dem. House,	1874
FORTY-FIFTH CONGRESS.	
Rep. Senate, Dem. House,	1876
FORTY-SIXTH CONGRESS.	
Dem. Senate, Dem. House,	1878
FORTY-SEVENTH CONGRESS.	
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FORTY-EIGHTH CONGRESS.	
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Rep. Senate, Dem. House,	1884
FIFTIETH CONGRESS.	
Rep. Senate, Dem. House,	1886
FIFTY-FIRST CONGRESS.	
Rep. Senate, Rep. House,	1888
FIFTY-SECOND CONGRESS.	
Rep. Senate, Dem. House,	1892

### Georgia Happy.

*Charleston News and Courier.*  
Georgia has gone wild over the election of John B. Gordon to the United States. Bonfires have been blazing from one end of the State to the other, cannon have been firing, flags flying, bands playing old soldiers' crying and the women praying because the old soldier was elected. Everybody is happy. There is to be a great gathering in Augusta to-night and Gordon will be there. The Augusta Chronicle, which is happier than we have ever known it to be, before on any occasion, has extended an invitation to everybody to join the procession to-night. Among other things it says: "Let the Georgians come to show to our Carolina neighbors how we love and

honor our great military chieftain. Let Carolinians come to drink in the inspiration of the hour and go home with the firm resolve to stand by Hampton as Georgia has done by Gordon."

### Trying to Saddle the Blame on Macune.

*Charlotte Chronicle.*  
The Richmond Dispatch is a sure enough friend and intimate of Col. Polk, whose affable manner, generous nature, friendly verbosity caused this paper long ago to dub him "Lovely Lovable;" and from his letters one who reads closely may get an inkling of Col. Polk's plan of campaign.

It appears from a Raleigh special, in yesterday's Dispatch that Col. Polk does not want to be in the same boat with those who advocated Calhoun for the Senate; and it also looks as if the Colonel were preparing to dissolve political partnership with the learned Macune. The Dispatch says:

"Polk made a speech in opposition to Gordon before the caucus, but in no way intimated that he favored Calhoun, and when he left Atlanta though the scheme to force Calhoun on the Alliance had been abandoned, the day after the anti-Gordon caucus nominated Calhoun. Polk, who was here, received a telegram from Atlanta asking him to allow his name to a circular urging the alliance men to stand by the caucus and elect Calhoun. Polk peremptorily refused to do so. This telegram was certainly sent him by an alliance man—a supporter of Calhoun.

The alliance men in North Carolina say openly to-day that Dr. Macune's position in this matter is such that he must explain it. In other words he is under suspicion. There is a belief that he himself prepared the circular above referred to, and that he is the man who sent Polk the telegram asking him to allow his signature to be appended to it."

Col. Polk put his influence against Gordon. He was before the Alliance caucus, and that caucus endorsed Calhoun. Was any protest heard from Polk against Calhoun till after it demonstrated that Calhoun was a dead weight. However, it is pleasant to note that the Colonel is awakening to his friend Macune's idiosyncratic methods in politics; and a pretty row among the headlights will be the natural outcome of the men who solely for personal ambition, except possibly Dr. Macune who is accredited with another "motive," have dragged the Alliance into politics.

If the Colonel should break with Macune before the legislature assembles in Raleigh, wouldn't that block another game that has already been arranged for in the plan of campaign?

The work of the newspapers in the recent campaign is an influence that must not be lost sight of. Truly the campaign of education was waged to a successful result and the newspapers have occupied the position of earnest school teachers. In giving the meed of praise let us not forget the newspapers of the land. Abuse is an evidence of appreciation that they always receive from those whose efforts to injure and defraud the people are instrumental in frustrating. Words of appreciation from those who favor their cause are always very sparingly spoken while deeds practically showing that appreciation are exceedingly scarce and lonely. Is there any class of our people who deserve a higher measure of praise for the victory than does the earnest, sincere editor who gave of his time and thought, his influence and opportunities without stint, towards aiding the people in their efforts to see clearly the condition of the country?—*Clinton Caucasian.*

The Farmers Alliance of Kansas has elected as a Judge a farmer who knows nothing of law. That is what we call running the thing in the ground and breaking it off. The fellows they have elected is off studying law at a law school. We hope such "fool notions" will not control the farmers of this State.—*Clinton Caucasian.*

## THE NEW INDIAN MESSIAH.

### Extraordinary Tales of the Coming of a Christ.

*New York Times.*  
FORT RENO, I. T., Nov. 15.—At various times during the last six months dispatches have appeared in the papers referring to the progress of the new religion which has within the past year sprung up among some of the Western Indian tribes. Nothing, however, has been printed which gives any history of this strange belief or any idea of its rapid spread.

Since the 1st of August I have travelled over a good deal of the Western country east of the Rocky Mountains and have seen more or less of several Indian tribes, some of whom believe devoutly in the new Messiah, while others have not heard of him. Although the tribes in the Indian Territory believe that the Christ appeared to the Indians in the North, the truth is that the more northern tribes know nothing about the new religion. About the Blackfeet, Assiniboins, Gros Ventres of Prairie, Rees, Mandans and the Gros Ventres of the Village I can speak with great confidence, for within two months I have seen and talked with men of all these tribes. But as soon as one gets south of the Northern Pacific Railroad he begins to hear, if he goes into an Indian camp, whispers of the coming of the Messiah, or the women and children singing the songs of the worship dances. The Northern Cheyennes are interested believers in the coming of this Christ, and one of their number, Porcupine by name, is one of his chief prophets. All, or almost all, the bands of the Missouri River Sioux believe in him; so do the Shoshones, the Arapahoes, North and South, the Kiowas, Comanches, Wichitas, Caddoes, and many other smaller tribes. All the above mentioned tribes hold the worship dances. The Pawnees, Poncas, Otoes and Missourians have heard of the Messiah and believe in him, but they have not yet generally taken up the dances.

Somewhere about a year ago an Arapahoe Indian named Sitting Bull came into the Shoshone Agency at Fort Washakie, in Wyoming, and told the Indians there that up North he had seen a Christ. He gave a detailed account of his journeyings up to the point where he reached the place where he saw the vision, for such it appears to have been, described the person whom he saw, told what he had said, and that he foretold a restoration of the old order of things which prevailed on the plains and in the mountains before the advent of the white settlers. The Christ told Sitting Bull of his previous life on this earth, when he had come to help the white people, of their refusal to accept him, showed the scars on his hands and feet where he had been nailed to the cross, and finally said that before long the whites would all be removed from the country, the Buffalo and the game would return in their old-time abundance, and the Indians would settle down to the old life in which they depended for subsistence on game killed by the bow and arrow. After some further conversation Sitting Bull was fed on Buffalo meat and then fell asleep and woke up near his own camp.

This announcement by the Arapahoe received a good deal of attention from the Indians at Washakie, and some time in the winter a Northern Cheyenne named Porcupine, who was visiting there and heard the story made a pilgrimage to see for himself if these things were true. His story, as I received it recently when in the country of the Northern Cheyennes, was as follows:

From Washakie he went to some point where he took the cars and traveled for some distance; then leaving the railroad, he went two days in a wagon until he reached the borders of a large lake, near which is an Indian agency. Near this lake were camped a great many Indians

of different tribes and some whites. When Porcupine reached there these people told him that the Christ would be there to meet them the following afternoon. The brush, sage and rose bushes had been cut off close to the ground over a circle perhaps one hundred feet in diameter, and in the underbrush close to this circle a little place had been cut out and a piece of canvass spread on the ground for Christ to lie on when he should come.

The next day, as the sun was getting low, the people all assembled about this circle, and presently a man was seen walking into it. The people stood about until he had reached the middle of the circle and then they went in to meet him. He stood in the midst and talked to them, appearing to be able to talk all languages and to make himself understood by all the tribes present. On the first occasion of his appearance he had short hair, a beard, and wore citizens' clothing—in other words, was apparently a white man. Subsequently he had long hair, down to his waist, and his skin was darker, like an Indian. He told the people that things were going to be changed; that the game and the buffalo would be brought back; that they should again have their own country, and that the world should be turned upside down and all the whites spilled out. He closed his speech by saying that in the night he should go up to Heaven to see God. Then he went to the place prepared for him and lay down and slept.

Next morning about 9 or 10 o'clock the people again gathered about the circle, and presently the Messiah walked in among them. He told them that he had just returned from Heaven, where he had seen God. He taught the people a dance and several songs, and ordered them to hold one of these dances for four days and four nights at the full of every moon. Such is Porcupine's story.

In this new dance the people form a circle facing inward and standing shoulder to shoulder, touching each other. They sing the new songs taught them by the prophets of this religion, and move with a slow step from right to left, bending the knees slightly at each step, so that the head dips down a little. In the midst of the ring formed by the dancers usually stands an old man, who with uplifted hands exhorts them.

As the ceremony proceeds, some of the dancers become excited, and at intervals a man will break out of the ring and rush to the centre of the circle, there falling stiffly on the ground where he may lie for hours perfectly motionless. Women, too, rush to the centre of the circle, but they seem to be affected less easily than the men, and will sometimes dance about for ten or fifteen minutes, crying and wailing and making stange gestures, before they fall over and lose consciousness. At a dance of Cheyennes and Arapahoes that I attended a few nights ago there were at one time in the circle three prostrate men and two men and two women on their feet. At a Caddo dance that I witnessed recently several women broke away from the ring and danced about like intoxicated or insane persons outside the circle, finally falling apparently insensible. One of these, a young girl, not more than 16 or 17 years old, recovered in a short time and rose and walked away.

No one here appears to have seen the Messiah in the flesh except the Arapahoe, Sitting Bull, but there are a number who have seen him in their dreams or in trances during the dance. Those who profess to have seen him report what he says, and often bring directions as to new things which shall be done in the dances.

One of the cardinal points of faith of this religion is that those who are dead will all be raised, and will again live upon the earth with

their people. Sometimes during a dance a man who has been in trance will revive and may rise to his feet and shout in a loud voice that he sees about him certain people who have long been dead. He will call these risen dead by name, and say that he sees them standing or sitting near certain of the people who are looking on, mentioning the names of the latter. The people believe that he sees these long-dead people, and are frightened to know that they are close to them. It is not quite clear whether the living regard these persons whom they cannot see as actually resurrected but invisible, or as ghosts. As nearly as I can gather by talking with the Indians, they think them ghosts.

In connection with these dances miracles are not infrequently performed. For example, the other night one of the prophets announced that a number of persons long dead had risen from the grave and come to visit him. They had brought him, he said, a piece of buffalo meat, and that night the people should again taste their old-time food. After the dance was over this man appeared in the ring, holding in his hands a small wooden dish full of meat. He called up to him the dancers, one hundred or more, one by one, and gave to each a small piece of meat out of the dish. After all had been supplied the dish appeared to be still half full.

The Cheyennes and other tribes in this Territory frequently receive from the Northern Indians letters touching on religious topics, and sometimes these letters contain most extravagant statements, which, however, are received by the Indians with implicit faith. A letter which came recently told of an attempt on the part of some United States troops to arrest a prophet. The soldiers approached him and tried to take hold of him in order to take him to the guard house, but as they reached out their hand to seize him their arms would fall down to their sides. For a long time they tried to take hold of him, but they could not do it. He did not attempt to resist or run away, but set them motionless. At length the soldiers gave it up for a bad job and went away.

Still more remarkable is an account which tells of a narrow escape by one of the three Major Generals of the army. According to this story Gen. Miles, with some troops, went out in person to arrest the Christ. When they came to the place where he was he told the Gen. that it was useless to attempt to arrest him; it could not be done, and it would be better for him not to try to do it. The General said that he had received his orders and must obey them. He then commanded the troops to take the prisoner into custody, whereupon the Christ made it rain for several days and seven nights, and the result was that all the soldiers were drowned. Gen. Miles alone escaping alive to tell the tale of the disaster.

Last spring and summer the Indians were a good deal excited about this religion, but the Christ predicted for the September moon some startling events which did not take place, and the excitement for a while died down. Later, however, a visiting party of Shoshones and Arapahoes from Washakie came into the Cheyenne Agency at Tongue River, Montana, and reported that during their journey they had met a number of persons who had been dead thirty years, but had now come to life again. This revived the excitement among the Northern Cheyennes, and from them it has spread to the other tribes interested, so that now they are worse than ever.

Under existing conditions there is little probability of an outbreak. The prophets preach a gospel of peace and say that it will not be necessary to kill any white people. The Christ will attend to them, and in his own way will remove them. At the same time, it is very unfortunate that the Indians should be so excited and should be possessed of the idea that it takes little difference if they are killed, as they will soon rise from the dead and live again. The Cheyennes are brave enough without any such stimulus to valor as the prospects of immortality would give them.

## THE CHAIR OF HISTORY.

### Dr. Battle Was Here Interesting Alumni in the Proposed Chair.

*Charlotte Chronicle.*  
Hon. Kemp P. Battle, President of the University, arrived in the city yesterday and will remain here until this evening. Dr. Battle, as was announced in the Chronicle Wednesday, is here for the purpose of soliciting subscriptions for the endowment of a "Chair of History" in the University. Dr. Battle yesterday called on the alumni of the University, in Charlotte, and others interested in developing the history or N. C.

The chief object of the chair will be the development of the history of the State under the modern method of teaching, i. e. requiring every student under the direction of the Professor to investigate thoroughly, some subject assigned, such as the history of a town, a settlement, some prominent family or individual, the history of each signer of the Mecklenburg Declaration, from the original sources, and in this way accumulate a large amount of historical matter, which will be a benefit to the State.

Dr. Battle has visited Raleigh, Asheville, and Greensboro, and met with fair success in the undertaking. The Alumni and others in Charlotte, have manifested much interest in the matter and are not behind the other towns in giving substantial help. This is the first effort ever made to establish a chair of history in the State, and there seems to be a genuine desire for the department to be firmly planted. \$27,000 has been raised for the endowment of the chair, and Dr. Battle says it is the desire of the faculty to increase the amount to \$35,000.

### Some Election Figures.

*News and Observer.*  
The elections in off years are never so full as when a President is to be chosen, and the recent election was no exception to this rule. It is worth while, in order to see the drift of the votes, to note how many men stayed at home in the States where the result was most remarkable.

Kansas two years ago gave the following vote: Republican, 182,904; Democratic, 162,745; United Labor, 37,783. This year the vote stood: Republican, 190,681; Democratic, 69,072; Alliance, 100,688. The total vote in 1888 was 323,437. This year it was 279,436, a falling off of 44,000. The Republican vote fell off 73,000; the Democratic 33,000; and the Alliance gained 63,000 over the Union Labor vote of 1888. The combined Alliance and Democratic vote was given for Attorney General, and it reached 154,238, while the Republican candidate received 118,487.

The legislature last year stood: Republicans, 160; Democrats, 3; Alliance, 2. This year it stands: Republicans, 64; Democrats, 10; Alliance, 91.

In Iowa in 1888, the vote was Republican, 211,598; Democratic, 179,887. This year on the Congressional vote the total was Republican 188,557; Democratic 190,237. The vote for an off year was a very full one—and the Democrats got the advantage of it.

In Ohio the vote was a round hundred thousand lighter than two years ago; and generally we believe the vote was comparatively light all through the North.

But enough is seen to show that the drift is away from the Republican party, and it is not likely that the voters will return solidly to that organization two years hence.

In Nebraska the vote in 1888 was Republican, 108,425; Democrat, 80,552; total 188,977. In 1890, Republican, 68,868; Democratic, 70,321; Alliance 70,187; total 209,388. Here was a fuller vote than two years ago by 20,000; a falling off of 40,000 in the Republican vote; and a gain of 70,000 Alliancemen. This is a much more remarkable showing than even Kansas makes. The Republicans last year had 103 members of the legislature, the Democrats, 38, and the Alliance but 2. This year the legislature stands: Republican, 30; Democrats, 30; Alliance 68.