

The Danbury Reporter.

THE FLOWERS COLLECTION

STOKES AND CAROLINA.

VOLUME XXXIII.

DANBURY, N. C., THURSDAY, OCTOBER 26, 1905.

NUMBER 38

"DOG-KILLER" ON CARROLL.

Warm Respects Paid to the Author of "The Negro a Beast."

Mr. Editor:

Doubtless your readers noticed in the Reporter of September 7th, that Timothy said he believed that we are on the wrong side of this negro question. He says that our theory or contention "may be good modern philosophy but it is not scriptural as will be proven ere this argument closes." He asks why we should try to raise a streak of prejudice against the work he is bringing before the people if we are able to down it, and says, "just let the argument go on and ask the readers to decide in the matter," as we did in our discussion on the liquor question. But reader, it is not our purpose to excite prejudice in the mind of any one. But on the contrary, we would have you lay aside all prejudice towards all races and classes of men, and consider the arguments just as they are brought on both sides of this subject. If you will do this we will be perfectly willing and glad to have the matter decided at the bar of public opinion as to whether or not we are on the wrong side of the question.

To our mind, Prof. Carroll's book is so abominably corrupt and anti-scriptural, we would prefer to have nothing to do with it but for the fact that it is throwing a flamer on the missionary spirit and is calculated to stifle the noblest instinct of the human soul. The spirit that prompted our Savior to leave the shining courts of Heaven and come down to save man from the bondage and thralldom of sin, finds expression in missionary work when men and women contribute of their means and extend a helping hand to the heathen and those who know not of the gospel of Christ; and it is the noblest characteristic of the human soul, for it has love for its source, and finds pleasure and delight in bringing joy and gladness into the hearts and lives of others. But the work that Timothy declares to be "nothing more nor less than the Bible as it is in toto" is stifling this noble spirit; for it claims that it is a violation of God's law to preach the gospel to any but the white man, as it declares that all other people are mere beasts and have no souls. It claims that all others except the negro are amalgamations of the white man with the negro which it declares to be a beast and without a soul. In the preface of this book, the publishers say that the work is an array of biblical, scientific and commonsense argument, and Timothy swallows it down and says the same thing and declares that it is "nothing more nor less than the Bible as it is in toto;" and says that he prides himself on the good fortune of having such a work as a reference in this discussion. But reader, we declare to you that it is almost anything else than biblical, scientific and commonsense in its arguments. And we believe that every one who can tell a black sheep from a white sheep, and yet know that they are both sheep, will agree with us when we are through with this discussion. It makes no difference if Mr. Carroll has fixed a theory of three distinct creations, and placed the negro in that creation which he says consists of only mind and matter, and no difference that he has laid these things down as the premises from which to draw his conclusions that the negro and all his

descendants by white men and white women are soulless, if we prove by the Bible that his conclusion is wrong, it matters little whether we pay any attention to his premises or not. By reference to Mr. Carroll's book, it will be seen that the author claims that the Chinese, the Japanese, Mexicans, Peruvians, Hindoos, Laplanders, Fins, Basques, Koreans, Australians, Malays, Indians and all other races under Heaven except the white man are without souls, as he claims that they are amalgamations of the white man with the negro, which, as you already know, he says is a beast. But seeing that it would be only reasonable for some one to make the logical argument that if the fathers and mothers of children by negroes have souls, the children would also have souls, and the inquiry would be raised as to where the line of distinction should be drawn between those having souls and those having none, he seeks to forestall the argument by saying that in the generative process of the white man or white woman with a negro, the soul principle in the white party remains passive and is not imparted to the offspring. But reader, while this is the principal ground upon which Mr. Carroll bases his argument that no race of people have souls but the white man, it is contrary to all known laws of nature. Suppose that we have here a male and a female sheep, both of a separate or distinct type—the one of a fixed black type and no tendency to become white nor to impart a white fleece to its offspring, while the other is of a fixed white type and no tendency to become black nor to impart a black fleece to its offspring, if you were to mate these two sheep the one with the other, who would be fool enough to say that because the black sheep had nothing of the nature of the white fleece about it, the white sheep could not impart the nature of its white fleece to its offspring by the black sheep? Apply the same principle to fixed types of red and white corn, and see if you don't learn that the one type can impart of its nature to the offspring or plants resulting from the crossing or union of the two types. Yet in view of this immutable law, which holds good throughout all the realms of nature, Mr. Carroll claims that it would be impossible for a white man or a white woman to impart the soul principle to their offspring by a negro, as he claims that the soul principle is lacking in the negro. But if Mr. Carroll could prove that the soul principle is lacking in the negro, (which he cannot), we could still say (and with as much propriety) that a white sheep could not impart of its white nature to its offspring by a black sheep, just because the black sheep has nothing of the white nature about it, as to say that a white man or woman cannot impart the soul principle to his or her child by a negro because the soul principle is lacking in the negro. Notwithstanding Timothy and others claim that Carroll's book is scientific, we believe that we have shown that his argument here is anything else but scientific. And we will now answer the argument from a scriptural standpoint. But first, we wish to say that in order to save his theory, Carroll tries to forestall the Bible argument that may be brought against it just here by trying to make it appear that the Bible always uses the terms "tribes," "nations" and "empires"

in a political sense, and never in a racial sense, (see page 30 of his book). Timothy uses the same argument in his letter of August the third. But we deny the truthfulness of this claim; for the Bible often uses the terms "nation," "tribe" and similar words in a racial sense. You see, reader, the Bible speaks of preaching the gospel to all nations, and speaks also of people being redeemed out of all nations. And if Prof. Carroll could make it appear that the word "nations" here, means different political or corporate bodies of the same kind of men, (the white man), then it would leave out all other races of men—the Chinese, the Japanese, Mexicans, etc., and corroborate his theory that all these people are without souls and outside of the plan of salvation because they are amalgamations of the white man with the negro which he says is a beast and has no soul. But let us see if it is true that the Bible always uses the terms "tribes" and "nations" in a political sense, as Mr. Carroll claims. As the New Testament was first written in the Greek language we will notice some of the meanings of the Greek words the terms "tribes" and "nations" translate. In the original language there are three Greek words which are translated by the word "nation" in our English New Testament. In Phil. 2:15 we find the word "nation" in the English, and "genos" in the Greek; and Dr. Young says that "genos" means "generation," "race." And Liddle and Scott, in their Greek-English Lexicon, say that the word means "a generation," "race," "stock," "family." In Mark 7:26, and in Gal. 1:14, we find the word "nation" in the English, and "genos" in the Greek. And Young says that "genos" means "generation," "race." Liddle and Scott say that it means "race," "stock," "family," "a class," "sort," "kind." The other Greek word that is translated "nation" in the English New Testament is "ethnos," and it is so translated 51 times. For some of the instances in which it is used we refer the reader to Matt. 24:7-25:32. Luke 21:24, Acts 2:5, 7:7, Rev. 14:6, 17:15. The authorities on the meaning of Greek words tell us that "ethnos" means "a company," "body of men," "race," "tribe." So you see, reader, that upon the whole, these three Greek words carry with them a stronger racial sense or meaning than they do a political sense. And now let us consider the word "nation" which translates them. The Standard Dictionary says that the word "nation" means "a people as an organized body;" "a race;" "tribe." So when the Bible speaks about all the nations of earth it does not mean just simply the different political or corporate bodies of white men, as Mr. Carroll claims, but it includes every race and class of men under Heaven. The same is true of the word "tribes," which is a translation of the Greek word "phule," and which Liddle and Scott define as "a union among the citizens of a state," "a class or tribe formed according to blood," "a clan or caste." And Webster, in giving the definition of the word "clan," among other things says, that it means "a race," "a family," "breed," "generation." So you see, reader, that the word tribe is to be understood in a racial sense as well as in a political sense. (See Matt. 24:30). Now the Hebrew word "lashon," the Greek word "glossa" and their corresponding

English word "tongue" are all defined to mean the same thing scripturally, and refer not only to the physical organ of speech, but to a language and the people who speak it, as in Isa. 66:18, and many places in Revelation. And now, reader, bearing this in mind, and remembering that Mr. Carroll has declared that the Chinese, the Japanese, the Mexicans, Peruvians and Indians, etc., are soulless, and bearing in mind that all these have a tongue or language, we ask you to go with us to Rev. 5:9, and read. Here is what is said:

"And they sung a new song, saying, Thou art worthy to take the book, and open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

In the above scripture, the word "tongue" stands for or means a language and the people who speak it. And we have already seen that the Chinese and the others Carroll says are soulless, have a tongue or language, and as this scripture applies to "every tongue" or language, of course it includes the Chinese, the Japanese, Mexicans, Peruvians, Indians and all the others who have a tongue or language. But Carroll says that none but the white man has a soul. So we will call on Timothy who swallows Carroll's theory and says it is "nothing more nor less than the Bible as it is in toto," to explain this mystery, and tell us, if the theory is true, why it is that these heavenly choristers sing and rejoice over the redemption of the Chinese and all the other soulless creatures the theory declares to be the descendants of the white man by a beast. How could people be redeemed to God out of "every tongue" unless the people of every tongue have souls? So you see, reader, that it makes no difference what Mr. Carroll has laid down as his premises, this last scripture is a deathblow to all his conclusions, and if we were not to produce any other argument this one is sufficient to demolish his entire theory.

Before closing, we wish to show Timothy what a ridiculous position his theory leads him into. According to the immutable law of God, that fathers and mothers transmit or impart of their nature to their children, if the scripture is true that there will be people "redeemed to God out of every kindred, and tongue, and people, and nation," and Carroll's theory is true that the white man cannot impart the soul principle to his children by a negro, and it is true that all but the negro and white man are amalgamations or descendants of the white man by the negro, then Carroll and Timothy have argued themselves out of their own souls; or in other words, they have proved that the negro has a soul, and that they themselves and all other white people are without soul, the very reverse of what they have been trying to prove. Since the word of God declares that people will be redeemed to God out of "every tongue and nation." And since the Chinese and Japanese have tongue or language it follows that they have souls to redeem. And as Prof. Carroll claims that these people and all others expect the white man and negro are amalgamations or descendants of the white man by the negro, and declares that the white man imparted no soul principle to them, it follows that the soul principle was imparted to them by the negro side of their parentage or progenitors,

and proves that the negro has a soul which is inherent to his nature. On the other hand, as it is an immutable law of God that fathers and mothers impart of their nature to their children, it follows that if white men and white women do not impart the soul principle to their children by negroes it is because they do not have it to impart. So then if God's word is true and his law immutable, Carroll's theory proves the reverse of what it was intended to prove, and shows that the negro and his descendants by the white man have souls, and that the white man has none, and is therefore, not recognized as a part of the kindreds, tongues and nations from which God's word declares souls will be redeemed to him. It is a monstrous theory. But Timothy claims that we have taken the wrong side of the question. But the reader can draw his own conclusions in regard to this matter.

D. K.

VADE MECUM.

Vade Mecum, Oct. 17.—Mr. and Mrs. Jim Vaden, and son, Redie, visited Mr. Brud Simmons, last Saturday and Sunday.

Mr. Aughburn Vaden is going up Lynchburg road very often. What is drawing your attention up their, Aughburn? Miss Susie, I guess.

There will be preaching at Mr. Tom Vaden's on the fifth Saturday in Oct. Everybody invited.

Mr. John B. Vaden made a mistake the other night. He walked with the wrong girl. Come again, Johnnie.

Misses Texie Vaden, Effie and Rosie Simmons and little Josie Simmons visited Mr. Jim Vaden last Monday. Come again, girls.

Miss Fannie Smith is looking very sad, as Mr. Willie Ore is going to move to Henry county, Va. Mr. Powell East visited up in Big Creek section last Saturday.

Mr. Fletcher Vaden says he is going to see his best girl next Sunday.

GIDEON.

Gideon, Oct. 16.—Mr. Johnnie Dunlap went possum hunting Saturday night and caught seven and was after the eight one, but gave up the chase. I suppose he has caught something over twenty five already. Now who can catch any more than that?

Misses Judea Ray and Della Stewart visited the Misses Dunlap's Saturday and Sunday.

A number of young people from Meadows got fooled Sunday. Came over to Wilson to preaching, but the preacher was attending an association at Good Will.

Miss May Pitzer, of Winston-Salem, is on a visit to her parents near Red Shoal.

Mr. and Mrs. A. H. Joyce visited at Madison the past week.

FULL OF TRAGIC MEANING are these lines from J. H. Simmons, of Casey, Ia. Think what might have resulted from his terror if he had not taken the medicine about which he writes: "I had a fearful cough, that disturbed my night's rest. I tried everything, but nothing would relieve it, until I took Dr. King's New Discovery for Consumption, Coughs and Colds, which completely cured me." Instantly relieves and permanently cures all throat and lung diseases; prevents grip and pneumonia. At all drug-gists; guaranteed; 50c and \$1.00. Trial bottle free.

Briefs Adrift.

Mr. Jack Tedder, of Meadows, was in Danbury a short while Friday.

Mr. Julius J. Priddy, of Danbury Route 1, was a Danbury visitor Thursday.

Mr. Charles Woods and wife, of Sandy Ridge Route 1, are both ill with typhoid fever.

Mr. J. W. Moser, a prominent citizen of King Route 2, visited Danbury on business Friday.

The Taylor Hotel is undergoing very extensive repairs. The work is being done by Contractor R. H. R. Blair, assisted by Messrs John Bennett and Raleigh Stewart.

The 13-months-old infant of Mr. and Mrs. J. D. Shelton, of Danbury Route 1, died on the 15th with something like membranous croup.

Key & Smith will open up the Farmers Warehouse in the upper end of town here Monday for the sale of leaf tobacco.—Pilot Mt. Coarier.

Dr. J. M. Sheppard, of Cooper, West Va., a former Stokes citizen, who has been visiting relatives at Dellar, was in Danbury a short while Thursday.

Cards of invitation have been issued to the wedding of Miss Chattie Ivie, daughter of Mr. and Mrs. B. F. Ivie, to Dr. John B. Ray, on Wednesday, October 25th, at high noon, in the Baptist church, Leaksville. Miss Ivie and Dr. Ray are among the most popular young people of Leaksville.

Beware of Ointments for Catarrh that Contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonial free.

Sold by Druggists. Price, 75c. per bottle. Take Hall's Family Pills for constipation.

Sanitarium Specialties.

Special Treatment—For chronic rheumatism, lumbago, sciatica and chronic blood diseases. It cures.

Special Treatment—For catarrh of throat, nose, lungs. It cures. Special Treatment—For neurasthenia, nervous exhaustion and nervous dyspepsia. It cures.

Special Treatment—For skin diseases, eczema, acne, pruritis (intense itching), face pimples, moles, warts, etc. It cures.

Special—Birth marks removed, cosmetic effect perfect.

Special Treatment—For sprains bruises and inflammatory joint affections. It cures.

The Sanitarium has special apparatus in every department. Such as is used by the best sanitarium and specialists, both in this country and Europe. Practice limited to Sanitarium work. No pain in any of the treatments.

Call at the Sanitarium or write us. We will be glad to send you literature.

DRS. RIERSON & COPPLE, 127 S. Main St., Winston-Salem, N. C.