

LINCOLN COURIER.

J. M. ROBERTS, EDITOR AND MANAGER.

ENTERED IN THE POST OFFICE AT LINCOLN AS SECOND CLASS MAIL MATTER.

Subscription—Cash in Advance. 1 year \$1.50 6 months .75 3 months .50

One inch, one time, \$1.00; 25c for each subsequent insertion. Two inches, one time, \$1.50; 50 cents for each subsequent insertion.

LINCOLN, N. C. MAY 2, 1890

ANNOUNCEMENTS of Candidates for office will be made on the same terms as heretofore, namely, \$5.00 for each announcement, strictly cash in advance.

FOURTH VOLUME

With the next issue the COURIER will enter upon its fourth Volume. Through many trials and struggles it has reached the end of three years, and it enters upon its fourth year with the hope of increased patronage, and with an earnest endeavor to use every opportunity to increase its usefulness.

Lincoln Courier is as able to sustain a paper as any other county and we trust that during the coming year our subscription will be more than doubled. Let subscribers see to it that their neighbors take their county paper.

SAM JONES IN CHARLOTTE.

Perhaps never before have such audiences assembled in Charlotte as have been gathered together there since the meetings of Sam Jones began. Sam, the inimitable! Who can describe him? There is but one Sam Jones on the continent, nay, his name is not to be found on the five continents. He can knock a man down and he will get up, and likely as not say "you hit me mighty hard," but the same man will come right back to the next meeting. He holds up and describes certain characters and calls one a hog or a pig another a dog or another a dunce and likely as not the very persons that he represents in his descriptions will come back and constitute themselves "bench-warmers" in order to be sure they have vantage seats. But, notwithstanding all this we are very doubtful whether this kind of preaching will put pure gospel religion into the souls of these people.

By an honest man, I mean a man who has convictions, and will live up to them and die by them. Some of you go around here talking about your "opinions." It's your "opinion," it's not wrong to do this and that. You blameworthy fool! They are not your opinions, they are somebody else's opinions. "My opinion!" That you can go to the theatre and be good. That there is no harm in a dram.—I feel like a good cowhide would do for you, you old devil!

But Rev. Sam Jones is a genius. His wit and sarcasm are inimitable, and his ability as an entertaining speaker is perhaps unequalled. The Sam Jones meetings are intensely attractive. The music is superbly grand, and this added to the matchlessly entertaining style of the preacher bring the crowds. If the best circus in the country would give free exhibitions daily in the city of Charlotte, we doubt if such a concourse of people could be gotten together for five or ten days in succession to witness the performances; because there are many who have conscientious scruples about going to a "show," that would not hesitate to go to hear a distinguished preacher. Christians and sinners alike find attraction at these meetings.

We would publish Mr. Jones' sermons in full for the interest of our readers, but space will not permit. We give below a few extracts from his sermons, taken from the Charlotte Chronicle. After that, Rev. Mr. Jones had a collection taken up to raise money

to finish paying for the tabernacle.

There is no other preacher in the world who takes up a collection like Sam Jones. He goes right to the point, and makes it interesting, especially for those who don't contribute.

When you go to a hotel and get a meal of victuals, he said, you pay for it, or get jugged. If you go to a saloon and get a dram, you have to pay for it. If you ride five miles on a car, you pay, or get put off. And yet, people expect to get the best thing in this world, and not pay a cent for it.

You old bench-warmers, who come here an hour before the meeting begins and gets the best seats, you pay or get out of here.

Understand me, he said, if you haven't got anything, I don't ask you to pay, and you are welcome to the best seat in the house, but if you've got money, and don't pay, that's not honest; and we don't want any pickpockets in these meetings.

Some of you will go out of here and go about asking "what's he going to do with all that money? A thousand dollars at a meeting!" Now, I want to convince your little mind. We'll get about \$30 out of this crowd,—five or six thousand people,—a half a cent a head!

God pity our women when they will be participants criminis in the ruin of our boys. "The demands of society." Do I think more of society than of my home? Next to the biggest fool woman in the world, is the one who will marry a man with the stench of whiskey on his breath; and the biggest fool woman is the wife who will mix toddies, and make them good for the worthless old husband.

(Just along here, Mr. Jones paused to remark that if anybody present didn't like what he said, he could "get up on his hind legs and slide out.") I understand you are ruining "society" pretty lively. Society! A pair of 75 cent slippers and a dollar-and-a-quarter wasp bonnet, lets you into it. Society in Charlotte! Why, if you were to go among the bon-ton of Baltimore, they wouldn't let you sweep out their kitchens.

Society! There is no manhood, no womanhood, no religion in it. The fruits of society, so-called, are the dude and the dudine. The dude is a wart on the devil's big toe, the dudine a wart on his nose, mere excrescences. I always get in trouble with "society." I like to jump on it and stamp the feathers off it so; and after you stamp the feathers off, there ain't much left. The best and truest people in North Carolina were never in society, so-called, in their lives.

By an honest man, I mean a man who has convictions, and will live up to them and die by them. Some of you go around here talking about your "opinions." It's your "opinion," it's not wrong to do this and that. You blameworthy fool! They are not your opinions, they are somebody else's opinions. "My opinion!" That you can go to the theatre and be good. That there is no harm in a dram.—I feel like a good cowhide would do for you, you old devil! You could take a good cowhide and straighten up some fellows around here, while the Gospel has no more effect on them than pouring water on a duck's back.

You preachers had better preach more on this subject. I have heard preachers preach about "heavenly recognition." I never preached a sermon on that subject in my life. I want recognition down here. When I get to heaven, sitting under a palm tree and fanning myself, I don't care whether anybody recognizes me or not. You'll hear some Methodist pastor preach an hour on "infant baptism;" the Episcopal rector on "Apostolic succession," trying to tell people where they came from, when he had better be telling them where they are going to, the Presbyterian on "the final perseverance of the saints," when half of his hearers haven't got anything to persevere on; and the Baptist preacher crying "Water!" when half his crowd are going where they can't get a drop. When I hear one of these little fellows,—on "Faith," say,—I feel like somebody is hitting me over the head with an india-rubber bladder. It doesn't hurt me, but only annoys me.

These extracts will give a pretty correct idea of Mr. Jones' style, so far as type can portray it.

Last night Tommy Reed tooted his horn at the Pittsburg layout, and put himself in the hands of his friends as a presidential aspirant.—W. Star.

No wonder the woolen manufacturers of New England are vociferous for free wool. Sixty-eight woolen mills have been shut up in Boston since Harrison's election.—W. Star.

For the LINCOLN COURIER.]

Some Criticisms on the Speech of Senator Ingalls on the Race Problem.

To explain, to an intelligent people, the principles underlying good government; to picture all the prerequisites and distinguishing features, after the manner of Plato, is rendered unnecessary by modern education.

We cannot only comprehend what a government should be, but we can also expose, to the public, the sophist and demagogue.

When great questions arise and great issues are before us, surely we may all recognize the Master and detect the hypocrite, even though the latter express himself in all the bright "Flowers of Rhetoric."

To note the number of theorists expending their breath only to display their ignorance and want of candor, is to convince us of the amount of "cob-webs" to be brushed away before we can hope to have clear vision.

This great "verbal manipulator" starts out by asserting the uninterrupted and undisputed superiority of the white man, his aversion to all idea of mixing with the Negro, and winds up by suggesting that an equal chance or, rather, as he is pleased to put it "justice" be meted out to the African, with a view to the permanent settlement of the problem.

How can he or any sane man hope or expect the Anglo-Saxon ever to contemplate a condition of equality between the races?

The strong arm of Government may secure to the Negro temporary relief but neither he nor the law making power may reasonably expect any permanent good to result from force thus applied.

Why not look the matter "square in the face" and separate the races, regarding our obligations to the weaker race as a solemn duty and carefully providing for their future.

The assertion of the skeptics that their department is not practicable is not true and I defy any one to prove it.

Why may not a reasonable number be sent away each year and settled, if not in Africa, then in the West Indies, or in Central America now so sparsely populated?

If we have not enough vessels now, who dares to fix a limit to the number we can build to meet this or any other demand?

He says the "Race Cleavage" is distinct, and yet ignores that fact by quoting Fred Douglas, in the next breath, to the effect that "with social and political prejudice will vanish race prejudice."

The social and political prejudice is the result of race prejudice, and he had as well say "with the race prejudice will vanish the race prejudice."

The assertion as to the colored F. F. V.'s is an absurdity also, since they have neither pride of ancestry or pride of family, power or wealth.

The Negroes, with the fewest exceptions, are devoid of either the one or the other and are not bound to the country by large possessions or the hope of them.

They are entirely "foot loose" and in a good condition to emigrate whenever the public good demands they should.

I cannot see what cruelty there can be in providing them a good home and encouraging them to occupy it and establish a government of their own, away from race prejudices and the injustice which naturally and inevitably flows from it.

Let them go to San Domingo, Jamaica, Central America or if they prefer to Africa or any other inviting field they may choose and, under the protection and tutelage of this great government, work out their own destiny untried by hostile neighbors and safe from incursion from any quarter so long as the American flag floats over them.

It seems that the ambitious among them would jump at the chance and urge their brethren to organize and move out at once!

When they are so located, what a field for the philanthropist and sympathizer to use money and other means for their advancement!

Surely the Honorable gentleman is not in earnest when he reminds the Negro of his great wrongs and hints at the possibility of their resenting them with fire and steel?

He is not so illogical as to assume that by such means they can better themselves?

Can they hope to conquer the

"all-conquering" race or to terrorize their superiors in number, brains and courage?

Surely such talk as that is a bid for their political support, at least while they vote, and is not meant to lead them on to their own destruction.

Whenever they, influenced by such talk, attempt to use force, it will be the "beginning of the end".

The Southern people will meet them with reluctance but with a grim determination to end the matter permanently!

They are tired of the uncertainty and threatened resistance and whenever the opportunity offers they will see that the future is made secure.

But is it not the duty of the statesman to prevent any serious conflict by removing the cause of dissatisfaction?

The worst feature of the case is to see the Northern man trying to instruct the Southerner as to his duty and endeavoring to convince them of the necessity of accepting this additional punishment for their past sins.

Sorely the South has suffered enough and their brethren should endeavor to relieve them of this incubus.

Send the Negro away and then the era of good feeling between the sections cannot longer be delayed.

I have just read "Our Brethren in Black" by the great and good man Dr. Haygood, and must say he deals with the great question in the proper spirit and gives evidence of deep thought.

He assumes though that the Negro cannot be removed and will always be an integral part of the Southern population.

He sees a Providence in his coming to this country, a providence in his enslavement and subsequent release, in so much as both conditions were essential to his conversion and preparation for the great work of evangelizing all his brethren in the wilds of Africa.

It is a mere matter of opinion as to his being so permanently domiciled in the United States.

To me it does not seem any longer essential to his due preparation for the work assigned to him, and it seems unnatural for them to remain where they are not wanted and where they may never hope to be upon a full footing of equality with the other and dominant race; may never expect to lead in the councils or be of any notable benefit to any one, except to their own color.

Why may they not find a Moses to lead them back to their own land, or at least to the most suitable and convenient place to organize their own government and plan the great missionary campaign so plainly set apart for them in the eyes of the good Doctor?

The Israelites were called upon to use carnal weapons to put down idolatry and drive out the occupants of their good inheritance, then why may not the Negro march into heathendom with gun and Bible and gaining respect by the prudent use of the former all the sooner and more surely be able to impress the doctrines of the latter upon the savage mind?

Why may not this army of subjugation be recruited among the exiles in the U. S. and sent there not only to conquer all armed resistance but, to conquer the forest and swamp and open them to human enterprise make way for the march of Empire not only temporal empire, but the Empire of Christ, which is eternal, and can never be set up in any but a pure and enlightened heart.

It is impossible to instill the doctrines of Christianity into the minds of a savage brute.

Some enlightenment must precede its reception and it appears natural to approach the savage with a show of Physical force in order to command his respect and attention.

Such has always been the history of the world and such will continue the move of progression until the Millennium.

Is not such a conquest possible and is not the result to be the Christianizing of all the millions of Africa?

Put the Army in motion, let the whole of christendom support it and finally place the whole of that vast continent under the control and government of the intelligent Negroes of the U. S., and who can doubt, for one moment, that the result will be the permanent building up of Christ's Kingdom over every square mile of the continent?

It is a "happy thought" that God has prepared these instruments for

this special service, now why do they not organize and go "with gifts" from America, the land of their bondage, and accomplish their work?

It seems that this enterprise would, at once, command the attention of the heroic members of the race and cause them to cast about for means to perform the task.

The whole of the civilized world will cry "God speed" and America the chosen country of God, will arm and equip a resistless army to march on the Divine mission.

How soon, in the wake of the Army would towns and villages spring up, governments be established and the commerce of the world find a welcome to new and profitable markets.

Although various foreign governments are claiming certain portions of Africa by right of discovery, yet even they would yield, temporarily, to this grand purpose, surely counting on the improvement which would follow the introduction of Christianity and enlightenment into those dark corners.

A policy, upon the part of any government, that would oppose such a step would be very unwise and therefore short lived.

Let the good work go on and all christendom will reap the reward.

Neither the Crusade nor any other plan will take all of the Negroes out of our country but it will be the means of reducing the number and giving certain and manly employment to a large number of those who are surplus and turbulent in this country and in no way essential to its development.

By the way, the objection to any exodus of the Negro, on the part of the Southerner is one of the follies of the age.

Surely the "all-conquering" race, the Anglo-Saxon, does not need another race to do its work.

Suppose the Negro does go, may we not depend upon our own race to furnish muscle enough to care for the field and factory.

We may be temporarily inconvenienced but we need have no fear, since we are sure, ultimately, to secure the labor of a superior character and in no way objectionable on account of race.

Slavery was not known to our English or German ancestors and yet, mining, agriculture and manufacture has never halted with them, nor will it with us when the races stamped by the hand of the Almighty are allowed to work out their destiny, separate and distinct.

This question of miscegenation is one above politics, and if the demagogue protests and opposes, it is not for him to control or prevent such action as appears best to the philosopher and patriot.

The doubters say it is not possible to ship seven million negroes out of the United States even supposing all the tonnage of all the world were so employed!

No one proposes to send them all in one year, but surely the gradual deportation can be accomplished since thirteen millions of immigrants have been brought to this country in about twenty years.

Then why may not the transfer be soon accomplished if the public turns its attention to the matter and prepares for the exodus?

Any one familiar with the state of affairs in the South must be convinced of one thing and that is, that sooner or later the contest between the races is as sure to come about as the sun to shine, unless all can look forward to some such solution as this.

Left here, with his present and prospective advantages as to education, it is only a question of time when the Negro will assert himself and all the theorists of earth will never be able to argue him out of his conviction as to his equality to the whites, and the latter will unite to oppose his pretensions, under the influence of their hereditary prejudice, and then the consequences will be appalling.

There are strong and heroic men among the Negroes and they must be beforehand in this matter, to lead their people to their destiny, to relieve their friends, the white men, of all embarrassment on their account, and make a start in the direction of empire in some country where there are none to dispute pre-eminence with them.

RACKET STORE! BE WISE! AND BUY YOUR GOODS WHERE YOU CAN GET THE MOST FOR YOUR MONEY.

BE WISE! BE WISE!! AND BUY YOUR GOODS AT J. L. KISTLER'S RACKET STORE. THE LEGAL REPRESENTATIVE OF THE GREAT BUSINESS REFORMER, C. E. ROUSS, OF NEW YORK CITY, WHO HAS THE COURAGE TO ADOPT THE MOTTO: LIVE AND LET LIVE, UNDER BUY, UNDER SELL, Cash on delivery.

ONE PRICE TO ALL. Come and see the Bargains fly over the counter at the following prices: 200 yards Spool Thread for 2 cents. Suspenders, from 5 cents and up. Gent's Half Hose, 5 cts. pair and up. 14 Row of Pine, at 2 cents. Ladies Hose, 7 cents pair and up. Agate Buttons at 4 cents a Gross. A Good Corset for only 35 cents. Note Paper, 3 cents Quire. Box Paper, at 7 cents. Lace, 2 cents a yard and up. Hamberg Lace, 5c yd. and up. A Pair of Shears for 5 cents. Lead Pencils, 5 cents dozen. A Good Hammer for only 10c. We carry a line of White Goods, &c., at prices that carry them away.

HENRIETAS AND DRESS FLANNELS, Of all Kinds, at prices never heard of before. MILLINERY A SPECIALTY Everybody is invited to come and examine our Goods whether you want to buy or not. Our opening is from now on. The Maj. Cobb building W. Main Street, Lincolnton, N. C. J. L. KISTLER, Proprietor. New York Office, 551.

RACKET STORE! LAND SALE. BY virtue of a decree made by the Superior Court of Lincoln county, I will sell on Monday the 24 day of June, 1890, at 12 o'clock noon on the premises, at public auction to the highest bidder, that tract of land lying in Lincoln county and adjoining the lands of David Chapman, Andy Sain, Timothy Young and Eddy Sain, containing 87 acres, being the land bought by R. R. Downs during his life time, from Eddy Sain, and on which the said R. R. Downs lived and died. Terms of sale 25 per cent cash, balance in six (6) months from date of sale. S. C. Sain who has a mortgage on two children's shares in above described land will join in the sale and in making the deed to the purchaser. This 7th day of April, 1890. J. A. JOHNSTON, Admr. May 2, 1890. \$1.50 A YEAR. THE LINCOLN COURIER ONE DOLLAR AND A HALF A YEAR. Since we changed the price of the Courier to One Dollar there has been but little variance in the Subscription list and we therefore conclude that the people who want a county paper are willing to pay \$1.50 for it, at any rate we cannot afford to publish the Courier at \$1.00 a year. Henceforth we will hold to our original price \$1.50 a year. LINCOLN REAL ESTATE AGENCY. FINLEY AND ROBERTS. LINCOLN, N. C. IN ORDER TO OPEN UP A channel through which parties here and people from other parts of the country, especially from the North, may be enabled to secure valuable property in Lincoln and Lincoln county, by being made acquainted with the true value, healthfulness, &c., of Lincoln and the surrounding country, and in order that those holding property for sale may have some systematic method of disposing of the same to the benefit of a concerned party by having it advertised and the points of value clearly pointed out to purchasers, and in order to establish for ourselves a business from which we hope to reap some legitimate profits, directly or indirectly, by increasing the population and the business of our town, We have decided to establish at Lincoln a real estate agency, to buy, sell, rent and negotiate real estate of all kinds on commission and otherwise. And in order to accomplish the objects herein briefly referred to, we respectfully ask the cooperation of our citizens. Those in the county having timbered, farming or mineral lands, water powers, &c., developed or undeveloped, for sale, rent or exchange; and Those having real estate of any kind for sale, rent or exchange, in Lincoln, may find it to their advantage to confer with either party of this agency. We offer the following valuable property: 1. One lot on Main street 75 yards west of the courthouse square on which there is a large two story brick house with a basement, a well built residence containing 18 rooms. 2. A cottage in Queen Ann style of architecture, together with five acres of ground surrounding and joining. The property is improved by shrubbery, fruit trees, &c., together with well and necessary outbuildings, and a neat, comfortable business office. 3. Two building lots on Main street, near the depot, containing a fine grove of oak trees. Valuable property also for manufacturing establishments. 4. About four acres of land South East of the Court House. Excellent for building purposes. 5. Two town lots in the South East part of town on which are two two story dwelling houses containing 4 rooms each. 6. About 100 acres of land about 4 miles from Lincoln situated on the Sherrills Ford road and through which runs a gold vein. All the above described property is valuable and will be sold on easy terms. It is situated in and near one of the most beautiful towns in the South and surrounded with a fertile county and has the very best of railroad facilities. For further particulars address, FINLEY & ROBERTS, Lincoln, N. C., March 28, 1890.

Finley & Wetmore, ATTYS. AT LAW, LINCOLN, N. C. Will practice in Lincoln and surrounding counties. All business put into our hands will be promptly attended to. April 18, 1890.