

# THE MONROE JOURNAL.

VOLUME XIV. NO. 8

MONROE, N. C., TUESDAY MARCH 12, 1907.

One Dollar a Year

## EDITORIAL

### Editor Green is a Little Gun-Shy.

Now there is Editor Green at it again! We have stated before that he is, in our opinion, a mighty sensible man except when he wants to score a point. Then he will do most any way to get ahead. Can put up a straw man and knock the socks off him in a second. Another thing about him is, he's gun-shy. An old dog that has once been shot will scout out every time he hears a noise, whether the gun was aimed at him or not. He's been in so many arguments with Editor Way of Waxhaw, and got the furr singed so much, that he thinks somebody is after him every time his paper is mentioned. We lately copied some extracts from his paper about the scarcity of labor, which position we endorsed in the main. But as Editor Green had expressed opinions different from what one so often hears, we thought he had been thinking some on the subject, and really intended to be complimentary to him in saying that the question would bear more than the surface view which had been given it by those who had been talking most about it before Brother Green started.

But just like a free nigger who goes to camp meeting for the purpose of breaking up the crowd, Editor Green backed and blowed and yelled, "Look out, men, don't you put y'r hands on me, I'm a mean nigger!" All when we only intended to agree with him in the main and pass on his remarks as worthy of careful thought. If Editor Green will calm down a minute and give us time to say a few words before shooting up the crowd, we will explain more fully our meaning, which we were not fortunate enough to do before to the satisfaction of Our Home, of which we are really fond, when it is not too much bent on shooting up the crowd whether or no.

1. We do not think the South needs any more labor for growing cotton, having repeatedly stated that it could much more than supply the demand now.

2. We do not believe in cheap labor at all. Any country is better off when one job is hunting two men than when two men are hunting one job. In our opinion the South does not need ignorant immigrants who could never be more than a class of either ignorant or unruly laborers such as some sections of the country are cursed with. We don't need that sort. It is the class that would come in competition with our own laboring people. It is the class that the capitalists seek to hammer the American workman with down to starvation prices. Better let some railroads be unbuilt and some mines go unopened than to have that class.

3. The South is today the citadel of native born Americans. But these natives have an ancestry. They came from English, German, French, Dutch and Scotch immigrants. We believe that if immigrants of this class were to come here they could become happy and useful citizens without hurting our own people. On the contrary it would be a help. Railroads, manufacturing plants and dozens of other enterprises are willing to pay good wages for more help than they can secure. Intelligent labor could be used in this way and help to create more markets for the additional things that the independent farmers could make.

4. The South buys its bacon in the West largely, likewise its hay and its corn; the high price of Western horses and mules is a fearful drain on the farmers; we buy our seeds elsewhere, much of our vegetables and fruit, our clothes and shoes, our fertilizers and our vehicles and implements. The more of

all these things that could be made here the richer the country would be. A class of immigrants, as we said, that could go into these undeveloped fields would be of great benefit to the country.

5. We do not believe in a leisure class. We do not believe in a land holding class separate from a land working class. The fact of the business is that much of our fault finding with the negro is due to the fact that he will no longer work our land for us and take whatever we see fit to give him. There are still men in the South who want the kind of labor that the negro furnished when he worked hard and asked little in return. We were trying to point out to Editor Green the fact that this class were the ones who now desire a cheap farm laborer who can live on nothing and work hard all the time. We don't believe in that kind. The under dog has some rights. For that reason we have always been opposed to so-called landlord and tenant laws that put all the advantage into the hands of the landlord. But Editor Green backed up in a corner and drew his "weopin" before he took time to think of what we were saying.

6. We don't believe in the government protecting a manufacturer by making the people pay him a subsidy; we don't believe in encouraging ship building by taxing the people at large to pay the expenses of an unprofitable business. Neither do we believe in a few people grabbing a lot of land in a big country like this and saying that we will not work it ourselves nor let others work it. We don't believe in keeping out good citizens because we are afraid that they might reduce the price of cotton. That principle is in substance the same as a ship subsidy. If cotton can not be grown profitably in a fair field and no favors, then the country as a whole is not benefited by its growth. It is a dead weight.

We believe that with the spread of intelligence and the information that cotton growers are every day learning as to the needs of the world and as to the distribution and consumption of cotton, they will be able to regulate the supply without the misery program of holding all the land, as Editor Green suggests, and preventing its use to those who might make it profitable either with cotton or something else. In short, we believe in Editor Green's old platform of special privileges to none and equal and exact justice to all. If he is still on this platform, we hope we will not scrouge him; if he has abandoned it, we hope he will have no objection to our occupancy.

All this we had in mind, only trying to condense it into few words. And if Editor Green will put up his gun and be quiet, we will be much obliged.

**Saved Her Son's Life.**  
The happiest mother in the little town of Ava, Mo., is Mrs. S. Rupp. She writes: "One year ago my son was down with such serious lung trouble that our physician was unable to help him; when, by our druggist's advice I began giving him Dr. King's New Discovery, and I soon noticed improvement. I kept this treatment up for a few weeks when he was perfectly well. He has worked steadily since at carpenter work. Dr. King's New Discovery saved his life." Guaranteed best cough and cold cure by English Drug Co. 50c. and \$1. Trial bottle free.

**Rheumatic Pains Relieved.**  
B. F. Crocker, Esq., now 84 years of age, and for 20 years justice of the peace at Martinsburg, Ia., says: "I am terribly afflicted with sciatic rheumatism in my left arm and right hip. I have used three bottles of Chamberlain's Pain Balm and it did me lots of good." For sale by English Drug Co.

## Items Of Local Interest.

**Mr. H. K. Helms of Wingate** has been appointed a notary public by the Governor.

**Rev. J. L. McKinstry**, pastor of the Presbyterian church at Waxhaw, will begin an extensive tour of the world this summer.

**Mr. C. W. Jones**, who has for some time been the clever ticket clerk at the depot here, has been appointed local passenger agent, this department of the work having been separated from the freight department.

**The Wadesboro Ansonian** has assumed a big job for itself. It says: "Buck Newton and a negro from Cheraw were placed in the 'cooler' Saturday for being drunk and disorderly on the streets. There has been so much drunkenness on the streets recently that this paper has decided to keep a closer watch and report the names of those who get gay. It is a shame that some leading citizens are often seen on the streets in a state of intoxication and we propose to take notice."

**Mrs. G. E. Helms and daughter** of Pine Bluff, Ark., are visiting relatives in the county. Mrs. Helms is a daughter of the late Rev. Harmon King.

It is said that there is an oak tree in Goose Creek township that is of mammoth size. An idea of its gigantic proportions is given by a citizen who reports that they have recently pruned and trimmed that tree, and in cutting back the limbs they got seven and a quarter cords of wood and still left the tree in good shape for growing. It is also stated that Mr. Milton Braswell says that during his boyhood days he climbed that tree and bent it to the ground more than once. It stands at the Shadrick Braswell old place.—Our Home.

**Kate**, the four-year-old daughter of Mr. and Mrs. C. E. Morgan of Marshville was severely burned last Thursday. The little girl was in the sitting room while her mother was at the cook room. Kate had been sick and while dressed in her loose gown she went to the fire to warm. Her clothing caught fire. Before the fire could be extinguished her back, her forehead and one hand were painfully burned. In attempting to rid the little girl's clothing from her, Mrs. Morgan's hands were severely burned. But with the true love of a mother she would have suffered death if necessary to save the child.—Our Home.

**"Mike" Plunkett**, an aged colored inmate of the county home, was beastly drunk on the streets here Saturday. This is the case with old Mike nearly every Saturday, and some one should see to it that this practice of giving or selling him whiskey is stopped.—Wadesboro Ansonian.

**Mr. Griffin Stegall** died at his home in New Salem township Tuesday of last week of pneumonia. He was about 70 years old and was a member of the Primitive Baptist church. Messrs. Ivan, John, Walter and Thomas Stegall are sons of the deceased. Funeral services were held at Pleasant Grove Primitive Baptist church by Elder J. F. Mills.

There will be a reunion of the members of Mill Creek church on Saturday before the third Sunday in March. Song and prayer service at 10:30 a. m. Preaching at 11 o'clock and also at 2 o'clock, followed by a reading of the church covenant and a collection for missions. "Let every one bring an offering and come into His courts." It is especially desired that all members attend this reunion, and the public is also cordially invited.—A. Marsh, Pastor.

"In 1897 I had a stomach disease. Some physicians said dyspepsia, some consumption. One said I would not live until spring. For four years I existed on boiled milk, soda biscuits and doctors' prescriptions. I could not digest anything I ate; then I picked up one of your almanacs and it happened to be my life savor. I bought a fifty-cent bottle of Kodol and the benefit I received from that bottle all the gold in Georgia could not buy. In two months I went back to my work as a machinist, and in three months I was well and hearty. May you and your family prosper."—C. N. Cornell, Rodding, Ga., 1906. The above is only a sample of the great good that is daily done everywhere by Kodol For Dyspepsia. It is sold here by S. J. Welsh and C. N. Simpson, Jr.

It is inconceivable to sensible people away from the capital that large numbers of cranks call almost daily at the White House. A good average instance is the case of a man who called last week, declaring that he was an angel at times. "I am due in heaven at 12 o'clock," he told the police who took him in, "and I must leave on the Southern at 10:30." Such fools never see the President but are always trying to.

**How to Remain Young.**  
To continue young in health and strength, do as Mrs. N. F. Rowan, McDonough, Ga., did. She says: "Three bottles of Electric Bitters cured me of chronic liver and stomach trouble, complicated with such unhealthy condition of the blood that my skin turned red as flannel. I am now practically twenty years younger than before I took Electric Bitters. I can now do all my work with ease and assist in my husband's store." Guaranteed at English Drug Co.'s. Price 50c.

## Letters From Abroad

No. 12.

Religion And Ruins Of Ancient Egypt.

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When the Queen of Sheba made her famous visit to King Solomon, she was so astonished at his wisdom and the grand scale upon which he was running things, that she exclaimed the one half had never been told. It is pretty much the same way with one coming to Egypt. We are astonished at what we see. We have been hearing of the wonders down here all our lives, but we have merely half-comprehended. Only the sight of them can give anything like a correct idea of what they are. It is not alone their intrinsic grandeur and beauty which make them so interesting, but rather the purpose of their creation. Nearly all of the principal sights were the products of their religion. They show the early struggle of the human mind to fathom the future and to worship some higher power that rules over all. Perhaps they did the best they could with the lights before them; but these sad remains, grand and beautiful in ruin, prove that both their religion and their gods were false. There is food for thought in Egypt.

It is a singular fact that ancient Egypt's architects, sculptors and painters devoted their talents almost entirely to the construction and decoration of gods, temples or tombs, or to objects connected with the one or the other. Evidently much attention was given to the worship of their strange gods and to the life beyond the grave. One does not have to be able to read hieroglyphics in order to know how they lived here and how they expected to live hereafter. Over in the mountains on the Libyan Desert, down at Thebes, are some sights worth all the cost of a trip to Egypt. Cut in the solid rock for many yards are the royal tombs. Each tomb consists of a slanting shaft, composed of a series of inclined planes connected by rock steps, having on each side of the shafts the mummies of the king's relatives and sometimes chambers for his servants, with the King's chamber at the end of the shaft. On the walls of the shaft and the chambers are numerous carved and painted figures of gods, men, beasts, birds, fish, reptiles, vessels, implements, boats, food, etc. These are so arranged and combined as to show how the King lived in this world and how he hoped to live in the world to come.

**Finds Col. Fries an Occupant of the Tombs of the Kings.**

Although a serious matter, it is impossible to repress a smile at some of their crude representations. One was a certain god in a boat, on the river of life, judging the dead as they applied for ferriage to a better shore. If the applicant had lived properly, a seat was given; if not, he was transformed into a hog and led away by a baboon. Near the entrance to the tomb were large cobra serpents painted so like life that they would frighten away a ghost. The figures were so arranged as to express ideas, and a complete history of the King's life is written in his tomb. It is worthy of note that the dog and the camel are not in these representations. Their conception of the gods which they worshipped was unique. The earliest Egyptians worshipped animals; at a later period they gave human forms to their gods, and still later they united the two, and always represented their god with a bird's or a beast's head on a human form—never a human head on the bird or beast. The sphinx (with a man's head on the body of a lion) represented the King and not a god. They also worshipped the sun. Quite a number of these tombs have been discovered and opened, and the Egyptian government is still excavating. Future discoveries may throw much light on the past. There is an electric plant near there already opened, and visitors examine the interiors by electric light. A novel surprise met me in one of them. In the very bottom of the tomb of Seti I. (father of the Pharaoh of the Oppression), I met Col. F. H. Fries of Winston-Salem. I would not have been much more surprised if Seti had had confounded me. With Col. Fries were Mrs. Fries, Miss Eleanor Fries, Miss Mary Louise Babson and Mr. A. H. Babson. They are making the Nile voyage by a beautiful dahabiyeh, manned by sixteen men, and are taking life leisurely and luxuriously. We accepted a kind invitation to take tea with them on their boat, and spent a most pleasant evening comparing experiences on this side and talking of friends and loved ones down in far away Dixie.

**Wrestled Pugh With the Question of Immortality.**  
The tomb of Ramesses II. (Pharaoh of Oppression) is not open to visitors now, but the work of cleaning it out is going on. His mummy has been removed to the Museum at Cairo. From the carvings and paintings in these royal tombs we can get the religious beliefs of the Kings, which were shared in by the people of their times. They had wrestled much with the problem of a future life. The patriarch asked,

"If a man die shall he live again?"

This question the early Egyptians settled in the affirmative without the doubts of Hamlet. The walls of their tombs show that they believed in the immortality of the soul. They not only believed in a higher being, but believed that he would reward the good and punish the wicked. They believed in the resurrection of the body. That is why they embalmed it. They had an idea that the soul hovered around the tomb and would visit the body. Hence they put food and water in the tomb. At some future time they believed the soul would reunite with the body and live in a better world. For that reason they took great pains to preserve the body. The pictured mummies of their gods show that they knew their gods were mortal. They had no conception of a god of spirit that was immortal. As I extracted these beliefs of the ancients from the pictures in these tombs, I could not overlook the complications that might result if Ramesses II. (the Pharaoh of the Oppression) should undertake to reunite with his mummy and revisit the scenes of his lifetime. Surprises would confront him everywhere. His body he would find in the Museum at Cairo. He could not get it without the consent of the Khedive. After getting himself together, he would find that all of his gods were dead or had been imprisoned by the Egyptian government and put on exhibition as ancient curiosities. When he visited his own tomb he would have to pay \$2.50 admission fee. There he would find things pretty much as he left them, except his mummy gone. When he came out he would have to give an Arab "backsheesh," in obedience to a custom that had grown up since he worked people so hard and paid them nothing. Crossing over to Luxor, he would see himself photographed on post cards and being sent all over the world by travellers as the fellow who oppressed the Hebrews in Egypt. He would find a new race of people in his kingdom and no one worshipping idols. He would find that his gods had disappeared from their places. However, he could buy plenty of them on the streets or in the stores at a reasonable price. But he would find that all of those grand temples which he had erected to them all over Egypt were in utter ruins, and the one populous cities in which they stood had been wiped off the face of the earth. He would find his capital city, Thebes, under the debris and rubbish of ages. The great temple of Ammon, the largest structure of the kind ever erected to a heathen god, he would find destroyed. But he could still read the inscriptions and carving on the south tower of the second pylon, which records the victory of Sisek, king I. (called Shishak in the Bible) over Rehoboam, the son of Solomon. (This Shishak plundered the houses of the Lord and of the King and carried away their treasures.) He would still see on the left of the King the form of the deity of Ammon, who is grasping the sword of victory in his right hand and in whose left hand are cords which bind five rows of conquered cities of the Holy Land. He would see that those who are led away as captives have the curved noses, prominent cheek bones, and the pointed beards of the Jews of Palestine. The hieroglyphics on the wall would tell him that Shishak captured Jerusalem about 930 B. C., and by consulting the Bible chronology as revised by the Assyrian records, he would find that Rehoboam reigned from 937 to 929 B. C. At a glance he would see that those inscriptions on the remains of a heathen temple are a standing confirmation of the facts recorded in I Kings xiv: 25, 26, and in II Chronicles xii: 2, 4 and 9. Doubtless he would be impressed with the fact that the carved form of his own god, Ammon, on the walls of his own fallen temple, is testifying to the truth of the Bible. He would find the temple of Luxor, the Ramessesium, the many other temples at which he worshipped in Thebes, all in heaps of fallen stones, with here and there a standing column or part of a wall, and all of the mammoth granite statues of



**When the Children come home from School**  
They usually want something from the pantry  
You remember the hunger you had—Home cooking counts for much in the child's health; do not imperil it with alum food by the use of poor baking powder.  
Have a delicious, pure, home-made muffin, cake or biscuit ready when they come in. To be sure of the purity, you must use  
**ROYAL BAKING POWDER**  
Royal makes a difference in your home—a difference in your health—a difference in your cooking.  
**ROYAL is absolutely Pure.**

himself, with which he ornamented these heathen temples, broken and mutilated. The great oppressor would wonder what had become of Thebes in the Bible called No. 7. But doubtless one of the American missionaries there would explain it all and repeat to him the words, "Behold, I will punish the multitude of No, and of Pharaoh, and Egypt, with their gods and their kings." (Jer. 46:25). The very next verse would account to him for the present city of Luxor, which stands on and amid the ruins of his idols and temples—"and afterwards it shall be inhabited, as in the days of old, saith the Lord." (46:26).

**The Changes that Old Ramesses Might Find Were He to Come Back.**

He would find a part of the walls of the Ramessesium, which he dedicated to the god Ammon, still standing, and the carved representations showing his victory over the Hittites at Kadesh. On the interior pylon he would see himself returning thanks to his gods for the victory, but he would find no trace of his gods, and only a vestige of the temple upon which he lavished the spoils of conquered nations and upon which he probably required the children of Israel to work. A visit to Memphis (Bible name Noph) would still more surprise him. Not only the temple where he worshipped Ammon, Isis and other gods, and before which he erected a gigantic marble statue of himself, entirely gone, his idols gone, and his broken statue lying in the dirt, but he would find the bar and the owl the only inhabitants of the once famous capital of Egypt. A new light would break upon his mind when shown the words, "For Noph shall be waste and desolate without an inhabitant." (Jer. 46:19). "I will also destroy the idols, and I will cease their images to cease out of Noph." (Ezek. 30:13).

Proceeding on down the Nile to Heliopolis (the On of the Bible), he would not recognize the city where Joseph married Asenath, a daughter of the priest of On. The oldest obelisk in Egypt would be the only familiar object, and by it alone could he locate where the great temple of the Sun stood; a temple which he embellished and in which he often worshipped the Sun god. At Ozen, Pitihom, Abydos and every other city in which he worshipped his gods, a similar surprise would await him. On the island of Philae, over in Nubia or Ethiopia, he would find some beautiful remains of the temple in which Isis, Osiris and other deities were worshipped, but he would also learn that his successors on the Egyptian throne did not believe in some of his gods and had scratched them off the walls, at the same time carving a new set of deities thereon.

Another surprise would be the fact that modern progress has no regard for ancient idols and temples, and has erected a dam across the Nile, which backs the water over the Isle of Philae and which furnishes to the visitor the picturesque pleasure of rowing through the temple of false gods and viewing their ghost-like pictures while the waves around him lash upon the altars where incense once arose.

But, perhaps, I am not treating the ancient Egyptians with proper fairness. They should not be judged by the lights of today. It may be that they believed that their gods chose animals as their earthly form and revealed themselves in that way, and did not in fact worship the animals themselves. Their mind demanded a visible representation of the being that they worshipped. To us their religion is perfectly foolish, but to them it was a serious thing. We marvel that a people who were so civilized and

so smart in the arts and sciences, should have had such an absurd religion. But, thousands of years later, the gospel was resisted at Ephesus because it was inimical to the temple of Diana. When Paul preached on Mars' Hill the Parthenon was in full view on the Acropolis, and even the philosophers of Athens were heathen and disputed with them. Hundreds of years after the Christian era, the polished Romans had a Pantheon of gods and persecuted the followers of the true God. Probably we will be more charitable in our judgment of the ancient Egyptians if we will only recall that, at a much later period, our own ancestors were civilized and living on roots and wild nuts in the forests of Germany. Even today there are millions of people who are doing worse than the Egyptians did five thousand years ago. These sights down here make one sympathize more with the heathens of today and more willing to aid in sending the light to them. They cannot free themselves without help.

**Do Not Crowd the Season.**

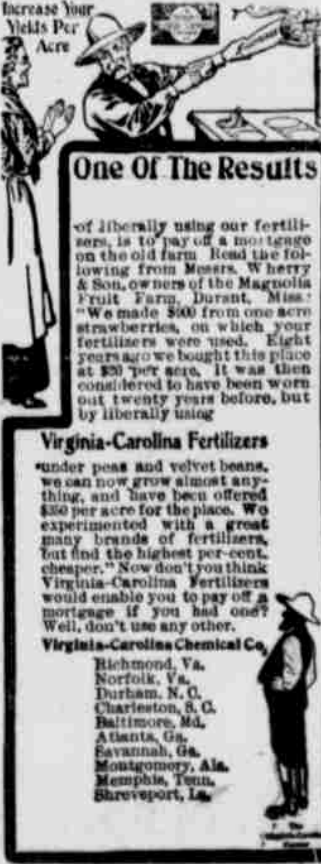
The first warm days of spring bring with them a desire to get out and enjoy the exhilarating air and sunshine. Children that have been hooped up all winter are brought out and you wonder where they all came from. The heavy winter clothing is thrown aside and many shed their flannels. Then a cold wave comes and people say that grip is epidemic. Colds at this season are even more dangerous than in mid-winter, as there is much more danger of pneumonia. Take Chamberlain's Cough Remedy, however, and you'll have nothing to fear. It always cures and we have never known a cold to result in pneumonia when it was used. It is pleasant and safe to take. Children like it. For sale by English Drug Co.

**Found at Last.**

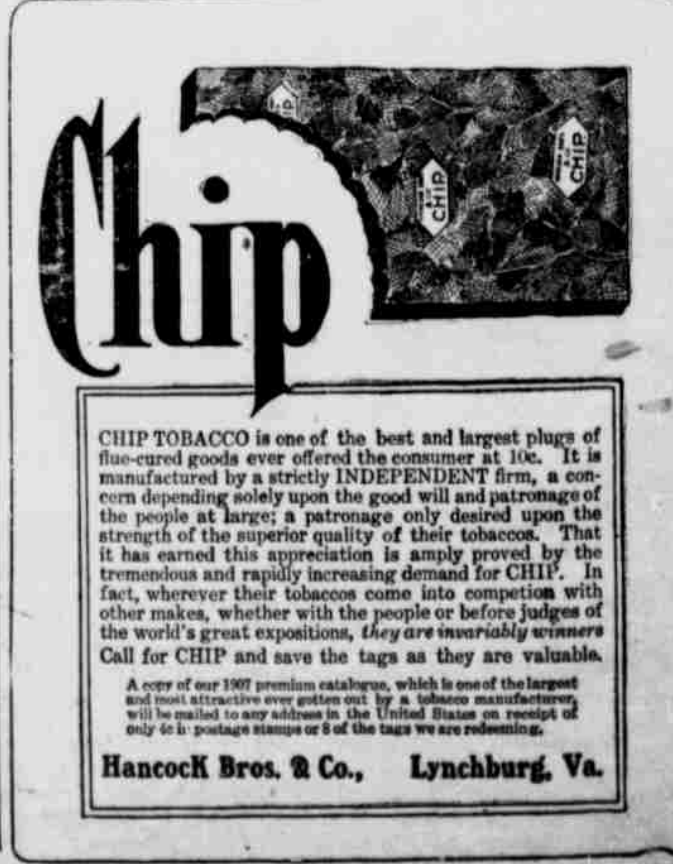
J. A. Harmon of Lisenore, W. Va., says: "At last I have found the perfect pill that never disappoints me; and for the benefit of others afflicted with torpid liver and chronic constipation, will say: Take Dr. King's New Life Pills! Guaranteed satisfactory. 25c. at English Drug Company's."

A 600-pound man died in York, Pa., Thursday and rollers had to be put under the casket to remove it from the house. The lid had to be taken off the coffin to get it through the door, and the doors of the hearse were taken off to get it in. The grave was eight feet long, seven deep, and four feet wide. He was the heaviest man in the county.

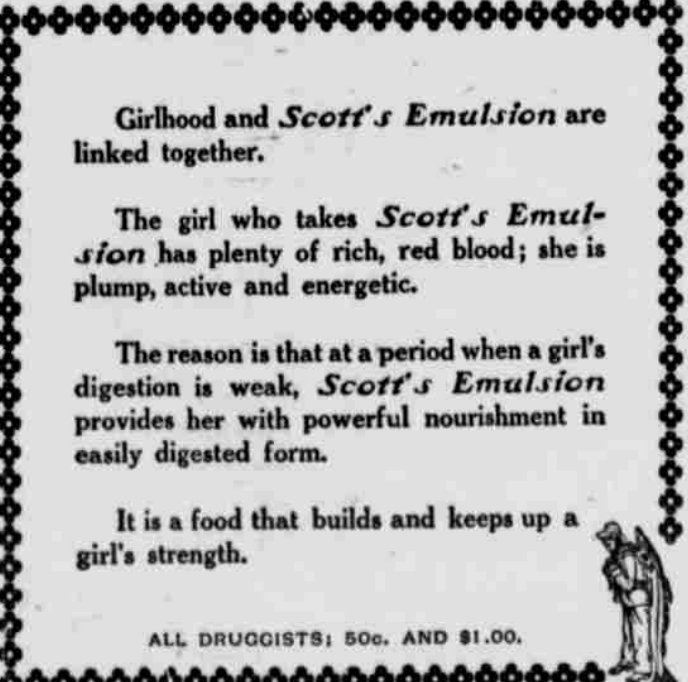
You should be very careful of your bowels when you have a cold. Nearly all other cough syrups are constipating, especially those containing opiates. Kennedy's Laxative Cough Syrup moves the bowels—contains no opiates. Conforms to national pure food and drug law. Bears the endorsement of mothers everywhere. Children like its pleasant taste. Sold by S. J. Welsh and C. N. Simpson, Jr.



**One Of The Results**  
of liberally using our fertilizers, is to "pay off" a mortgage on this old farm. Read the following from Messrs. W. Henry & Son, owners of the Magnolia Fruit Farm, Durant, Miss.: "We have used your fertilizer on our strawberry patch, on which your fertilizer was used. Eight crates of strawberries were sold at \$20 per crate. It was then sold for \$100. We had been here but twenty years before, but by liberally using  
**Virginia-Carolina Fertilizers**  
under peas and velvet beans, we can now grow almost anything, and have been offered \$100 per acre for the place. We experimented with a great many brands of fertilizers, but find the highest per cent. cheaper." "Now don't you think Virginia-Carolina Fertilizers would enable you to pay off a mortgage if you had one? Well, don't use any other."  
**Virginia-Carolina Chemical Co.**  
Richmond, Va.  
Norfolk, Va.  
Durham, N. C.  
Charleston, S. C.  
Baltimore, Md.  
Albany, Ga.  
Savannah, Ga.  
Montgomery, Ala.  
Newport, Tenn.



**Chip**  
CHIP TOBACCO is one of the best and largest plugs of fine-cured goods ever offered the consumer at 10c. It is manufactured by a strictly INDEPENDENT firm, a concern depending solely upon the good will and patronage of the people at large; a patronage only desired upon the strength of the superior quality of their tobacco. That it has earned this appreciation is amply proved by the tremendous and rapidly increasing demand for CHIP. In fact, wherever their tobacco comes into competition with other makes, whether with the people or before judges of the world's great exhibitions, they are invariably winners. Call for CHIP and save the tags as they are valuable.  
A copy of our 1907 premium catalogue, which is one of the largest and most attractive ever gotten out by a tobacco manufacturer, will be mailed to any address in the United States on receipt of only 5c in postage stamps or 5c of the tags we are redeeming.  
**Hancock Bros. & Co., Lynchburg, Va.**



**Girlhood and Scott's Emulsion are linked together.**  
The girl who takes Scott's Emulsion has plenty of rich, red blood; she is plump, active and energetic.  
The reason is that at a period when a girl's digestion is weak, Scott's Emulsion provides her with powerful nourishment in easily digested form.  
It is a food that builds and keeps up a girl's strength.

ALL DRUGGISTS, 50c. AND \$1.00.