

# THE DAILY FREE PRESS.

W. S. HERBERT, Editor and Prop'r.  
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The Asheville Citizen truly says: With any legal excuse, without even the form of law, and without an amendment, a committee of congress has decided to disfranchise all the voters of Asheville in order to give Richmond Pearson an office. We do not see why the Black-and-Tans should complain if the people of North Carolina should now decide to adopt an amendment that will disfranchise all the ignorant negroes of the State to keep Pearson and the like out of office.

A movement is on foot to establish a sugar beet factory at Fredericksburg, Va. The factory will be established provided contracts can be made with farmers in the surrounding counties to plant sufficient acreage in beets. Leading farmers held a conference in Fredericksburg Friday and many signed contracts to plant so many acres.

The work of obtaining contracts from the farmers throughout that section will be prosecuted until the necessary acreage is secured, which will be done, it is thought, by March. The establishment of the plant will follow.

Why cannot such a movement be started in North Carolina, and why not Kinston be the site for such a factory? We believe our lands will grow almost anything.

Mr. J. J. Marshall, one of the first men in Forsyth county to join the Populist party, recently received a letter from Senator Butler asking certain information in order to get ready to organize the Populists against the amendment. Mr. Marshall is a patriotic Populist who believes in white supremacy, and his reply to Senator Butler was crushing. He says that Butler has betrayed his party. Mr. Marshall says he will stand with white men for the amendment and white civilization.

We make the following extract from Mr. Marshall's letter:

"Have you, Mr. Butler, stopped to consider what thing this is you are asking me and other Populists to do? Do you realize the position in which you are attempting to place the Populist party? Pray, sir, how far do you expect us to follow you? By what right do you ask me that I betray my principles and my race at the same time? I believe in the free coinage of silver. You ask me to cooperate with a party that is even now riveting the gold standard on the country. I am opposed to trusts. You ask me to join in with a party that fosters and fathers them. I believe in a white man's government. You ask me to vote with negroes and for negroes. You go even further, you ask my active support against a measure intended to make negro domination hereafter impossible. "What good, sir, can come to my State, my party, myself or my family from such perfidious course? I think you have misunderstood the character and the temper of the men who compose the Populist party, in assuming that they lack in that pride of blood which makes the white man everywhere cleave to his kind."

### One Cause of Forest Fires.

A traveler who had occasion to make an encampment on a ledge of rock in an unbroken forest asserts that he witnessed the beginning of one of the most destructive forest fires that ever occurred in that region. A dead tree of enormous size blew over and lodged against another tree, which it bent almost in the form of a bow. The fierce wind swayed the top of the bent tree which supported the trunk of its fallen neighbor. It so chanced that there was a space of several feet where the fallen tree was smooth and rested on the other. The force of the wind in sweeping the bent tree back and forth soon ground the bark from the trunk of the tree. The friction caused by this grinding developed a high degree of heat, and the tourist, to his astonishment, saw the wood of the dead tree burst into a flame. The top was soon consumed and fell, scattering burning embers upon the dry leaves for some distance around. These, ignited to a flame by the wind, soon created a fierce fire that swept over miles of valuable timber. Much blame has been attached to campers and malicious persons who have, it is alleged, started fires either through carelessness or for a desire for wanton mischief. Owners of large tracts of land would do well to keep close watch of their forests during and after heavy windstorms which are not accompanied by a heavy rain. A little precaution might save thousands of acres of valuable timber.—New York Ledger.

## HUMAN SACRIFICES.

MODERN RELIGIOUS FANATICS WHO BELIEVE IN THEM.

Many Peculiar Sects in the Old World. Particularly in Russia. Whose Members Kill and Crucify That Salvation May Be Attained.

That human sacrifices have been made even in the nineteenth century, and by professing Christians, too, is brought out by The American Journal of Sociology in a striking article:

The Convulsionists, a sect existing in Paris about 1760, were wont to crucify members of their order, in emulation of the crucifixion of the Saviour, in the belief that the souls of the surviving members would be saved by the sacrifices of their fellows. In 1817 the "Paschellians," an Austrian sect, murdered a man, his wife and daughter under the delusion that the trio, who refused to go with the fanatics, were possessed of the devil. On the following day they crucified one of their own number, a girl of 19 years, who had suffered herself for the death, in imitation of the death of the Saviour, in order to save the souls of her fellow believers.

In 1823 the leader of a Pietistic circle in Switzerland, after having dispatched her sister, who gave her life as a means of saving the souls of her relatives, was crucified by her followers at her own command in order that she might die, rise again after three days and restore to life the sister she had slain. In 1865 two mothers, adherents of the "Holy Men," slew their sick children, believing them to be victims of demoniacal possession. In 1875 a Hungarian miller, belonging to the "Nazarenes," killed his son as an offering for his own sins after the fashion of Abraham. In 1870, in Irkutsk, Russia, one of the "Schismatics" convinced himself by prayer and fasting and much Scripture reading that to save his soul he must be crucified. Accordingly he attempted self-crucifixion and succeeded so far as the circumstances of the case would permit.

In 1830, in the government of Perm, Russia, a peasant killed his child as an offering for sin and buried the body in an ant hill. Likewise, in the government of Vladimir, another peasant killed both his children in due Abrahamic form, and while the babies bled under the father's knife the devout mother celebrated the service by reading aloud selected portions of the twenty-second chapter of Genesis. In 1854, in the government of Tambov, Russia, a peasant, convinced that to save his soul a man must have a sin to repent of, killed a neighbor with an ax in order to satisfy this highly imperative condition.

It is a part of the creed of the "Wanderers," a Russian sect, that anti-Christ rules in high places there and that accordingly good men must have naught to do with governmental affairs of any sort. In conformity with this belief a man murdered in various ingenious ways 25 men, women and children, including his own wife and babies, in order to free them from the danger of losing their souls by suffering the contaminating contact of the government census taker. This occurred in 1897.

The "Deniers," another quite interesting Russian sect, believe that evil taints all earthly good and that the only escape is death. In 1825 60 of these men, strong in the faith, after having murdered their wives and children, permitted themselves to be put to death, one by one, by their leaders. The "Scourgers," who also form a widespread and influential sect in Russia, in obedience to the behests of their "saviors," are in the habit of indulging in human sacrifices, cannibalistic feasts, erotic dances and other lewd procedures as an extremely efficacious method of keeping the hand of evil from off their immortal souls. So the "Muckers" of Konigsberg and the celebrants of the black mass in Paris afford further examples of the use of a ritual of eroticism, coupled with a practice of the most abandoned and obscene behavior, to promote the eternal welfare of the soul.

"Pathometer" For Wheelmen. Of the inventing of long felt cycling wants there seems to be no end. The latest of these is an instrument by which it is easy to record automatically not only the distance traveled by a bicycle, but also the various directions followed during the journey and the hills ascended and descended. The record of directions is obtained by means of a compass. The needle is suspended at the top of the "pathometer," as the apparatus is called, directly above the tape on which the records are taken.

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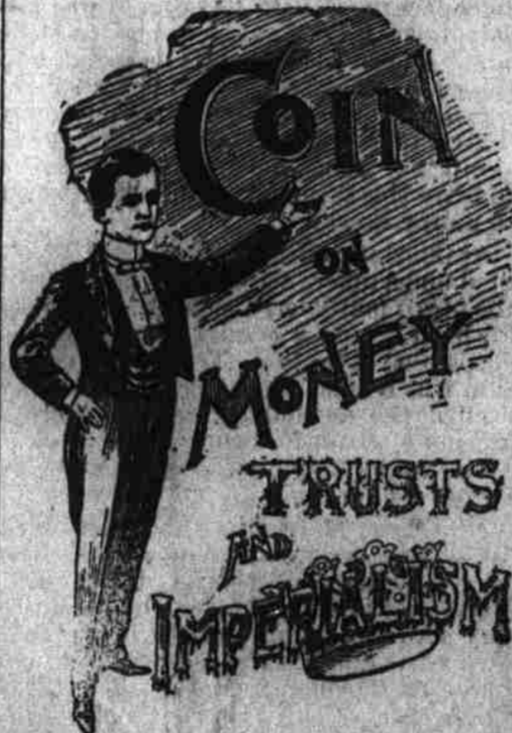
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