Africu-America

"AND YE SHALL KNOW THE TRUTH, AND THE

CHARLOTTE.

VOL. XIX.

hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart." Paul says our lives are hid with Christ in God, our lives are hid with Christ in God, and that our conversation is in beaven, whence also we look for the Saviour, and that because of the manufacture of the saviour.

cannot be expressed through common human relationships finds scant encouragement in the gospel, where the illuminating question is asked: "If ye love not your brother whom ye have seen how can ye love God whom ye have not seen?" The true higher life ministers to all below it. From the cup of cold water given in the name of a disciple to the loftiest sacrifice for men, it is in complete sympathy with human suffering and need. This was the mind of Christ, who was made in all things like unto his brethren whom

The true spiritual life is like the tree whose head is in the air and sunhine, but whose roots are in the soil. It can climb heavenward only by reaching deeper and more widely earthward. To the unspiritual vision the contrasts of the Christian life might seem contradictions. For here owliness is greatness and the vale of humility is the mountain top of God's favor. We get nearest to heavn when we are most thoroughly dentified with the interests of men Jesus did not pray that his disciples should be taken out of the world, but that they should be kept from the evil while in the world. The supreme rewards in the final judgment have no notice of appeal."

We are not surprised that such lauguage should be called the most sengrated that such lauguage should be called the mo

Entered at the Few-ones in Charlots, N. C., as account that as a court of more the housetope openly. Men with an air of sancity are treated with deference by the professe. Plety is so popular that a show of it is made the cloak of or what is supposed to recoil and many sigh for what they have not, and for what is supposed to recoil and many sigh for what they have not, and for what is supposed to recoil and many sigh for what they have not, and for what is supposed to the court of the completion of the estimated of the domain and many sigh for what they have not, and for what is supposed to the court of the court of the court, is not account in the court of the court of the domain, and the higher life, and many sigh for what they have not, and for what is supposed to recoil and many sigh for what they have not, and for what is supposed to recoil and is the tout of the countility of the court of the court, is not a court of Alabama, the inpact of the court of the court, is not a court of the same have the large of the court, is not a court of the same, his use of them is entirely that a show of it is made the cloak for all manner of selifish schemes. Nothing is more current in religious the cloak for all manner of selifish schemes and the court of the completion of the structure of and many sigh for what they have not, and for what is supposed to recoil and is that out of the common life and with discussion. It was lamburing the closet of the same with the closet of the incomparity religious the closet of the closet of the completion of the structure of the common life to the completion of the structure of the common life to the completion of the co

and for what is supposed to require peculiar conditions and methods to obtain.

When we turn to the Bible we find a definiteness and practicalness concerning the higher life there set forth not characteristic of what passes for the same in certain quarters to-day. If there is less sentiment and self-glorification, there is more conscience and exaltation of God's Word. David says:

"Lord, who shall abide in thy holy tabernacie? Who shall dwell in thy hill? He that walketh uprightly and were described as the coverage of the coverage of the same of the coverage of the same of the same of the same of the coverage of the same of the coverage of the same of God's Word. David says:

"Lord, who shall abide in thy holy tabernacie? Who shall dwell in thy hill? He that walketh uprightly and with divine grace, they may be idea. The last language "it attracted world wide attention at the time and is now a matter of much discussion." It will go down through the corridors of time a stain upon the heretofore species ermine of the judiciary of our State, and Judge Banks will never live long enough to outgrow the fact that his was not a court of justice, but one which belonged to a race or class of the covenant of purity and right one which belonged to a race or class of the covenant of purity and right depends upon the sprittual use of the opening of the court, at a time when it would have the most exciting influence.

JUSTICE NOT BLIND.

eds of demoralization have found seeds of demorantation lateral rich spots in every other department of our government, the judiciary is still pure, and the statement that Judge Banks used such language is ndge Banks used such and longer enied, we bow in humiliation to the fact, and here quote word for word from the Age-Herald correspondent:

"The most sensational feature in the cases was the charge of Judge Banks on opening court. His declaration that "this is a white man's government; a white man's town; a white man's court, that would be run by white men; and you Negroes had better go home and stay there," has dready become famous. It attracted world-wide attention at the time and now a matter of much discussion.

"The convicted prisoners have given

idea. The last language "it attracted world wide attention at the time and

one which belonged to a race or class or color. This language was made in the opening of the court, at a time

when it would have the most exciting influence. That it prejudiced the jurors against the Negroes can be but the universal conclusion. Now we again repeat, those Negroes are guilty; if so they should be hung. But let

when the Tribonal sat, justice and industried and impurish was administered. Thomas for the irral of the people to glory, but to help him do right among his fellowane.

There are subjective elements in the higher Christian experience, but these result in neither morbid self-examination of sicking the liefe to the properties. There are subjective elements in the higher Christian experience, but these result in neither morbid self-examination of sicking the liefe to straight the self-examination and abasement nor self glorification. The extracts believer talks little either for himself or against himself.

The world must estimate him through his self-tribe and in the unconscious us of this, hard to drag us away from our first impression as to have passed only a self-examination of the character. He ner we grow the monoscious the subjective of the character. He ner we grow the self-examination of the character. He ner we grow the subjective of the land.

For jears well-owed in deference to the large and child child the subjective of the land.

For jears well-owed in the subjective of the land.

For jears well-owed in the first impression as to the subjective of the land.

For jears well-owed in the subject of the land.

For jears well-owed in the subject limits in the first impression as to the subject of the large in the subject of the proposition in the subject of the large in the tainments.

Then we have one Henry C. Speake. He is a just man, he decides according to his impartial interpretation of the law, he knows no man, and like Justice he sits blindfolded. But not so with the new judge; he is a novelty, he belongs to a different class of men, he makes up a general assortment, hits at politics and talks color line on the bench. We regretted seeing the following in the account given by the Age-Herald of the Decatur trial of the rapist. We had heard it rumored that Judge Banks had said something of the kind, but we indignantly denied it, and said, while the seeds of demoralization have found and the spans authorities are doing all they can to prevent the facts from being known. It is supposed that is the death penalty, speedily executed. But if it is not speedily executed, there is no excuse for the Jyncher. The thoughtful citizen realizes that some delay is necessary, and that justice demands that time be given, for gents are now numerous in the province. The insurpose of Havana, and several well known leaders are there. Aranguren's headquarters are in the neighborhood of Gunabacoa, only a few miles from the city, and Castillo who gained several victories in the East is now at Mariano, nine miles southwest of Havana with a large number of Cuban fighters. Arango is at Cutro the penalty they have incurred, is base, of Cuban fighters. Arango is at Cutro-Caminez, and General Rodriguez, chief in command in Havana province, is near Truco. It is said that rebels are surrendering to the Spaniards and that Spanish soldiers are deserting and joining the rebels, and possibly there is some truth in both statements. General Castillo explains it by saying that insurgent soldiers who are sick or wounded surrender themselves that wounded surrender themselves that they may receive treatment in Spanish hospitals, but when they recover they find their way back to the insurgent ranks. He also says that during the meath twenty-three Spaniards fully armed came over to fight for the cause of free Cuba. The General expresses himself as hopeful of final victory at no distant date. It was reported some time ago and generally believed that the prominent insurgent, General Quintin Banderas, was killed in battle at the Papaya Heights in Santa Claraprovince. It is now asserted that he is alive and well and advanc-

epor's of Lynchings, the re-uspeakable crime of rape-sen made to believe that

the penalty they have incurred, is base, dangerous, nibilistic. Let no man say,

"I will not trust my State." That is

but I was most urgent, as I knew that in some instances both mor and officers who had not seen him doubt/d his arrival. His appearance was greeted by tremendous cheers from one end of the line to the other, many of the officera messing forward to shake his hand. He pressing forward to shake his hand. He spoke to them all cheerily and crufidently, saying: "We are going back to our camps, men, never fear. I'll get a twist on these people yet. We'll raise them out of their boots before the day is

At no time did I hear him otter that "terrible outh" so often alluded to in toth prose and poetry in connection with this day's work.—"Sheridan's Ride," by General George A. Forsyth, U. S. A., in Harper's Magazine.

Largest Brick Beliding.

Transpress her laws in one particular, and you make way for all transpress for Anarch to rise to sovereignty.

The menace of a government of the people is always the tendency to minimize government, the tendency to believe that government by the people means license. We must respect our government; yea, fear it.

Now why have we written these things to a people who are in no danger of joining in a lynching? Because public sentiment makes lynching possible; because public sentiment can make it impossible.—Biblical Recorder,

solved to have a slap at them on signound. He fired, but to his mortification they all flew away untouche "Oh, faith," cried Pat joyfully, "I gorra, sor, you made them I ave the anyway."—Household Words.

"A good deat of Turkish t slaves is conducted in the for manner on very well conceive mercial principles: The wife of may be added a unattering of some for-eign language and a very elementary knowledge of Turkish calligraphy. When the child is grown up, if she is hand-some the lady turns her to account and liberally repays herself for bot trouble by selling her at a high figure to some pashs of her acquaintance through the medium of one of the well known old women whose business it is to carry out transactions of that sork."