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Short correspondence of subjects of interest to the public is solicited but persons must not be disappointed if they fail to see their articles in our columns. We are not responsible for the views of correspondents. Anonymous communications go to the waste basket.

TO ALL GOOD MEN.

We appeal to all good men and women in North Carolina and South Carolina to think one moment. Do newspapers among colored people do any good? If so ought they to be supported by you?

The writer was one of the first colored persons to engage in publishing a newspaper in North Carolina and has had more experience in all branches of the business than any colored man in the State. He has no idea or desire to quit the business, but would like to see his efforts more appreciated. The MESSENGER is now paying expenses but it should do better. If better supported it would be a better paper.

Our object has been and will be to defend the race and do all in our power to bring about a higher moral sentiment, to encourage our people to educate themselves and the youth, to acquire land and be good citizens. In order to do this it has been necessary for us to stand up against evil men in many things. We thought it our duty to defend truth and right at all times; hence we have been fearless in expressing the truth and defending the cause of temperance and good morals. We have thereby incurred the opposition and hate of satan's chief captains and they have declared death to the paper. While we are determined to live by the help of God, yet we are not able to do the good we should do while sensible men and women are led blindfolded by the prejudices of men whom they know have no regard for truth, virtue nor anything that is good.

The MESSENGER is the only source through which our people in this locality can express their wishes, &c., to the public. Our young people need to write. These columns are always open, and we are glad to give them space.

We do not expect the support or encouragement of the bar-room men, the gambler, thieves, and that class that fight the Church. We are glad to know that the same elements that oppose us have ever opposed the Church of Christ. It could not be otherwise.

We appeal to the men and women who love freedom, good morals, temperance, education and religion, to give us their help in making the MESSENGER a good paper. We ask you to give us your subscription and induce some one else to subscribe. We know we are evil spoken of, but mark you the same class of men and the same men that speak ill of this paper speak evil of churches, preachers and the virtue of good society, and are the best supporters of barrooms and other low places. Please examine the paper, pass on its merits and support it as you think it deserves, if you think yourself a fit judge.

Always for the race.

W. C. SMITH,
Editor Charlotte Messenger.

NEGROES ON JURY.

The time has not yet passed when the Negro should ask for men of his own race to sit on the jury in our courts when his life and liberty are at stake. If the Negro is to remain in this country and be considered a citizen, he should be allowed to enjoy all the benefits, as well as share the burdens of citizenship. The Negroes of Mecklenburg county pay taxes in proportion to the polls and property represented by them. There is no objection to the Negroes going on jury except his color. Hundreds of them have the intellectual, moral, material fitness, but because they are black, their names are never put in the jury box. Just here we will emphasize the folly of colored men being led to vote for irresponsible men for office.

What benefit is sheriff Cooper to the Negro? Was he not elected by their votes? We opposed his election because after putting the question of colored jurors square to him we were convinced that he would do the same as Griffith. We were right. Mr. Cooper as sheriff, names all special venire, and in his selection of one hundred men last week in the Green case there was not a single colored man. We did not expect it, but why was it so? What was the class of men summoned—though they are supposed to be one hundred of the best citizens of the county, it was shown on the stand that a number of these white men had not paid their taxes, a few of them are of questionable character and actually more than one-third of the number to whom the question was put, are not freeholders.

Then we ask the question, how does the sheriff and county commissioners draw jurymen? If the sheriff takes from the ordinary list, we find that list is badly in need of revision, for there is on it a large number who are not freeholders and some who do not pay their taxes. We believe some of those white men summoned by sheriff Cooper are not as wise as Solomon, though they may not be called idiots.

If they refuse to take colored men on jury because some of them fail to pay taxes and some of them own no land, why not refuse white men who own no land and pay no taxes? This is taxation without representation, and we are taught it was this that caused America to rebel against the mother country, and this will have much to do with settling the much talked of emigration of the colored people to the west.

The question has been resting some time, but it is not forgotten, for the colored people will never be satisfied till they are allowed to exercise and enjoy all the privileges given them by the constitution of our State and Nation. Every obstacle should be moved out of the way of our people and if they want to stay here, let them think this State is as good and free as any other.

View of the Scripture Ethnology of Men and Races.

By Rev. H. M. Murphy.
PAPER—NO ONE.

Is not the term "Negro" an abusive epithet or name?

Does it not express a feeling of hatred when used by the other races?

Does it not imply that the one who uses it means that the race to whom it is applied is inferior in every respect?

Is it not an epithet by the use of which is implied, degradation, inferiority and worthlessness? Does not the use of it imply that the colored man is a worthless piece of material, in all his social, mental, physical, intellectual and natural capacities and powers? Or is it used to represent the difference and distance between the colored race and other families of nations?

What am I to understand when I hear one of the other race say, without a modifying term,—"you are a Negro?"

Does not such imply worthlessness and abusive ostracism? We do not mean social ostracism; but that demeaning, despising, prejudicial spirit so rife in the bosom of him who says: "the Negro has no right that a white man is bound to respect." The writer knows, that already, thousands among his race have crossed the Rubicon in the worst of material and mental progress and we have adopted as our motto—"the d—l take the hindmost man."

Again, we are startled with the position and modified connection of the term Negro when perusing the sentences of the literature and columns of the southern press. Let any one notice its rhetorical—grammatical—and literal positions and he can see the worthless "farfetched" connection in which it is formed, yet conveying the idea of him who uses it. Some writers use the term until their caldron of hatred prejudice "boil over" and then in the next sentence use "darkey" or some other like term to conceal their venom.

"Let the Nigger stay in his place"—"he knows his place."

"Keep the Nigger down" constitute the volume and sentiment of the

southern press almost without exception.

What have we to say concerning such views? Nothing but simply adopt them every one except the last namely, "keep the Nigger down." Why do we adopt the two former ones and not the last? Because they are right when properly understood and rightly applied: but the latter is co-ordinate with the hating sentiment implied in the term "Nigger."

Again, why do we believe that the colored man as a citizen and neighbor has a "place" as every other man and should be found in it? Because every man has a "place" and it has been rightly defined by thousands who have discussed the subjects of moral ethics and philosophy. Every man's "place" has long since been defined and it is known and seen by the highest mark of politeness in his words and intercourse with other men, whether they be white or colored.

Socially speaking every man has a "place" in his own home, and he is, or should be, the king of his own castle. And if he has not got a home, he should know how to conduct himself should the king be pleased to invite him into his. We are glad that the colored race has proved it to be a false that he is intrusive in his conduct and would put himself where he is not wanted, socially.

Put the idea of thrusting him a distance, "nine times the space that measures night and day," from all the privileges of material and intellectual advancement is to be resented at every step of the way.

But to the point. A nation or people very often derives its name from the locations, country and objects by which they are surrounded, but this is leaving the original nationality or name by which it should be known in the ethnological of families.

"English," when traced out as a term by which the nations of the western islands are known and called is found to be a mere modern word or name and so it is with many other states and races.

Now we wish to ask: If the term "Negro," is appropriate or right when by it the colored or black races of the earth are known? If the term cannot be found in their own tongue or language then it is foreign and should not be used to designate that family of nations.

Then, we are brought to consider the derivation or etymology of the word or term. We wish to say, before attempting to give the etymology of the word that it is not generic in its application, because it does not convey the sense of nationality, any more than term "English" means the race of Japheth, in a generic sense.

We verily believe, were you to step upon the shores of Africa and call one of its tribes, negro, he would hardly know what you meant. We will give the term as it is defined by modern writers. In the English Cyclopaedia, published as late as 1859, we have this definition of the term negro: "One of the black, woolly headed, flat nosed, and thick lip race of men inhabiting Africa."

Then, Wooster, an American author goes on to make an "adjective" for English language out of the same word, he says: "Negro, of, or pertaining to negroes." (See Wooster's Unabridged.)

We find that the term is used in, or found in the Italian, Spanish and Portuguese languages and these have taken it from the Latin word "Niger," which means sable, dark, dusky, black, etc; and so far as that is concerned, we find other words in the Latin tongue, implying "dark, black," etc.; such as, "atrum," "antrum," "obscurum," and the former of these terms, means the highest degree of blackness. Then, again we notice that the term is not generic or national, because it does not designate the original land from which we were brought. We are asked, "Does not the term 'Ethiopia' mean blackness, 'heat,' etc? But remember, Ethiopia is not all of Africa, any more that Texas is all of the United States. Hence the term "Negro" has virtually detached us from the original idea of our ethnology and clanship and has become so abusive in its use as to decide very readily the worthless

view the other races entertains of us: The kingdoms of Egypt and Babylon were built by the descendants of our first great ancestors, but all this fame and renown are lost sight of on these distant shores.

But remember, that before this series of papers are ended we will bring to light the hidden things of history and prove the justness of our claim to some prestige and recognition; that every family of races has a true and well defined national right; that the "Canaan curse" so joyfully harped by oppressors, was providentially ordered and belonged exclusively to the Hebrews, while American slavery was a "curse" to the slave and Master, and sanctioned only by the prince of eternal darkness, whose livery is filled with the worst forms of degradation, vice and moral corruption.

TO BE CONTINUED.

THE GOOD TEMPLARS.

MR. EDITOR:

Dear Sir: Allow me to say through your columns, in behalf of the Good Templars, that on 28th of September, 1887, the Grand Lodge of the I. O. of G. T. was held in the city of Wilmington, N. C., at the Good Templars Hall. The following officers were elected for the ensuing year:

G. W. C. T.—Hon. Jno. Holloway, Wilmington. G. W. V. T.—Miss Lizzie E. Kull, Wilmington. G. W. C.—Geo. C. Scurlock, Fayetteville. G. W. R. Secretary.—R. M. N. Williams, Fayetteville. G. T.—Hon. W. C. Coleman, Concord. W. G. S. J. T.—Miss Catherine Holloway, Wilmington. G. W. Chaplain.—J. B. McKoy, Fayetteville. G. G.—Miss Laura Blaney, Wilmington. G. Sent.—Robert Broadfoot, Fayetteville. G. W. M.—Aaron Kellogg, Wilmington. D. M. Unity.—S. Moore, Wilmington. G. Messenger.—F. R. Howell, Concord.

On the night of the 28, the order met at the Lodge room and marched to St. Stephen's Church where we found a very large audience waiting to listen to the speeches of J. C. Dancy, W. C. Coleman, and G. C. Scurlock, Esq. But owing to circumstances over which they had no control, all were absent except Mr. Coleman. The places of these gentlemen were filled by the Hon. John Holloway, R. McN. Williams, and J. B. McKoy.

Very truly yours,
R. McN. WILLIAMS,
G. R. W. Secretary.

Presiding Elder's Appointments.

CHARLOTTE DISTRICT.
Torrence Chapel—Sept. 18.
Clarksville (camp-meeting) Sept. 25.
Trinity—October 2d.
King's Mountain (supplied)—Oct. 2.
O'Connorville (supplied)—Oct. 2.
Moore's Sanctuary—October 9.
Simfield—October 16.
Hudson—October 23.
Grace—October 30.
Centre Grove (supplied)—Oct. 30.
Jonesville (supplied)—October 30.
China Grove—October 30.
Mount Holly—November 6.
District Conference, Clinton Chapel, October 12, 1887.
Bishop Hood will meet the appointments at Moore's Sanctuary and China Grove. R. S. RIVES, P. E.

WADESBORO DIST.—Fourth Round.

R. H. Simmons, P. E. of the Wadesboro District, will hold quarterly meetings as follows:
Zion Chapel, September 10 and 11.
Best Chapel, September 17 and 18.
Wayman's Chapel, Sept. 17 and 18.
Rocky Mount, September 24 and 25.
Harris' Chapel, (C. M.) Oct. 1 and 2.
Mount Zion, (C. M.) October 1 and 2.
St. Steven, October 8 and 9.
Gatewood Station, October 8 and 9.
Rockingham, Dist. conference and Sabbath school convention, Oct. 11, 14.
Rockingham, (Q. M.) Oct 15 and 16.
Cedar Hill, October 22 and 23.
Morven, October 29 and 30.
Mount Airy, October 29 and 30.
Foods' chapel, S. C., Oct. 29, 30.
Wadesboro, November 5 and 6.

The pastors of the above named churches will please appoint preaching at 11 o'clock a. m., and quarterly conference at 2 o'clock p. m. Try and have all of the general fund by that time. Let us raise every cent of money that this district owes.

WANTED.

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AND THE

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