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By W. C. Smith.

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W. C. SMITH. Charlotte, N. C.

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

**BUY LAND.**

Prof. Price thinks the best place for the Negro to fully develop his manhood is here in the South. We have often expressed the same opinion, yet there is plenty room in the west and a plenty of surplus labor here to spare. To all who want to go we say go, and to those who stay we say buy land.

Our city has organized nearly a dozen factories of one kind and another within the last two or three months. Hundreds of operatives are expected to be employed in these factories but no one thinks of seeing a black operative. Where are all these people coming from? Some of them will come from the country and many a farm will be deprived of its laborers. There has been too much leaving the country and coming to town by the colored people. Who is to make cotton for these factories and the corn and vegetables to be canned and the potatoes and cabbage to feed them while they spin?

We advise the colored people, especially of this section to go in the country and buy land and become the farmers of this country. Stop this way of cropping on shares, the land owner getting all the shares and putting you in debt at the end of the year. Farming is nice work and healthy, but we admit it is not encouraging when one works all the year and makes a good crop and is told that he is still behind. It is enough to discourage any one.

We say to our people *buy land*. If you can't buy it near town, go far from town and buy. If you can't buy in this county, go to the next, and the next, till you find land to buy.

If necessary, go till you cross the Mississippi, and if you can't buy in Arkansas or Texas, keep going till you get to the plains of the great territories and the golden grain fields of California. To be a people, we must own land, and while we are not discouraged and disposed to complain of the progress made since our emancipation, we insist that the desire for owning land must increase among us, and we must in the next twenty-five years possess five times as much land as we own now. Where it is said that the Negro voters of Georgia own on an average eight acres to the voter, they must in the next quarter of a century own the forty acres and the mule.

Land is cheap in North Carolina, and every poor man ought to own enough to make his family support. We see people around this city paying \$4 to \$6 per acre a year rent, when in so many places land can be bought for the same or less. Who would not rather buy than rent for the same? We say again, buy and till your own land. Work for wages—living wages—till you can make start on buying a small piece of land. Buy five or ten acres at first, and improve it. Buy land and be men.

**FAYETTEVILLE NOTES.**

On the night of the 10th inst., between one and two o'clock, several were aroused from their slumbers by a heavy rain-fall, accompanied with loud peals of thunder, while lightning flashed around us now and then.

The protracted meetings are going on at Evan's Chapel, (Zion). Several penitents seeking pardon of their sins, and some have already proclaimed pardon.

Dr. Hood is spending some time with us now, and we fear when he leaves this time it will be some time before he returns.

Several of our young men and women are out teaching.

Miss Laura A. Hall a graduate of the class of '87 of the Normal depart-

ment, left last Thursday morning for Halifax, to engage in teaching. We wish her much success.

The Sabbath School of Evan's Chapel is progressing rapidly, the teachers are putting forth their best efforts for its advancement. Bible questions are continually brought before the school for several reasons. 1st. To draw out the thinking faculties, and to learn somewhat of the knowledge we obtain from our instructors.

On the 1st Sabbath of this month an effort was made by the Pastor of Evan's Chapel, (Rev. J. M. Hill) to raise money for the purchase of a bell, from which a good sum was collected, and before many months we too will have a bell second to none.

Several of our old citizens have died since our last writing, among which were Mrs. Lottie Blackman, who died on the 4th of this month. She lived to be quite agreeable. Her last moments were spent in close communion with her Maker.

On the 12th inst., Mr. William Ashe, Sr., departed this life after several weeks illness. He, too, died in full triumph of faith. He was buried by the Odd Fellows of which he was a member.

**MARRIED.**

PERRY—BROWN.—On Wednesday evening of the 8th inst., Miss Katie Perry was united in holy bonds of matrimony to Mr. P. H. Brown at the residence of Mrs. Grace Culbreth, Rev. Eli Walker officiating. Miss Perry is a lady of fine culture and by her amiable way won many friends. Mr. Brown is a teacher of the Presbyterian school and a graduate of Biddle University. His stay with us has been but a few months consequently we can say but little of him. We trust as he has consented to take one of our fair girls and remain in our town that he may meet with success. And may blessings which the world cannot bestow, ever come upon them.

The students of the Normal school were to organize a literary society last Friday evening. We have not learned definitely about it.

Miss Augusta McLean is out teaching. Her school will close soon, and the many friends will welcome her home again.

Miss Lina Cox, of Charleston, S. C., is spending some time with relatives and friends here.

Home! home! sweet home! Is there any place within the limits of this broad continent better than thee? Echo responds back, No!

The Editor by some means failed to supply the readers the news of his city. We would say in connection to it while we are interested in the columns of his paper, we would like to hear the news of the city occasionally. If you are asleep, please wake up. We never sleep much in Cumberland, and as Mecklenburg is a city-stirring place, let us poor "Cumberlanders" hear from her. MARY.

February 14th.

For the Messenger.

CHARLOTTE, N. C., Feb. 11, 1888.

Mr. Editor:—The subject and merit of christian reputation, and especially of the ministry is a matter upon which too little estimate is put. Christian people seem to forget the fact, that the standing of the ministry should give tone and character to the congregations served. There is an old maxim in which there is more truth than poetry: "Like priest like people." The ministry necessarily shapes the moral standard of the people and therefore the members should look after and endeavor to protect the morals of their ecclesiastical representatives. We are too ready to catch up any thing that old Miss Gossip may feel disposed to start, (however absurd) and herald it through the community, and when society stagnated with the odium of degrading rumors, these very good brothers? and friends? will unite in vilifying their clergymen and putting them down as the worst creatures that exist on the face of the earth. Listen: Did you hear the news? No: What is it? Why they say the minister:—What about it! do tell me all about it, you know me, I would not mention it for worlds. Well they say:—do you think it true? I expect, because Well, Well! Well!! Did you ever. Then

to magnify inconsistency, these good talkers and ready tattlers, will turn out in full mass to hear this worst of all men preach, tear their own clothes, overturn seats, and break the chin of every one in reach of them. Oh, so happy!) We think the better, yea, the only proper way to act under such circumstances would be first, (if possible) exercise confidence in the virtue and christian integrity of the minister, and then when Haman prepares the gallows for faithful Mordecai simply and only because he is faithful, you cannot be so easily employed and mislead as King Ahasuerus was in giving orders to execute the diabolical designs of those who are constantly seeking the death of God's messengers. We know by experience, and frequently quake at the circumstances by which Joseph was surrounded in Potiphar's house, for which cause he was cast into prison, and remained a prisoner for more than two years.

Judge Lynch is establishing a precedent among us that threatened the very foundation of human existence. Christianity is the light and salt of modern civilization, and the ministry is an indispensable element in the continuation of the liberty, peace and prosperity now enjoyed by the christian world. Destroy the ministry and the fabric falls at once (for it hath pleased the Lord through the foolishness of preaching to save them that believe.) Where, as the lynching of men, putting them to death without a hearing before the law, the same injustice is being practiced in the Church of God. At the bare mention of some wicked, unprincipled persons, a whole christian community turns out unmasked, and without judge or jury, condemns and puts to death (in many instances) poor, innocent men who are perfectly clear of all for which they have to die at the hands of those in whose salvation they were God's appointed instrumentality.

Every church has a code of laws by which every difference should be adjusted, and all law-breakers are punishable. A minister might do wrong, but if he is deposed unlawfully, those that thus attempt to punish him are fully as bad as he. Now when unfavorable rumors are circulated on your ministers, why don't you exercise a little prudence, or suppress your anxiety to shed blood until some research, or weighing of the report can be had? Then if the rumors be true, "rebuke publicly." Your Bible commands you not to receive an accusation against an Elder only out of the mouth of two witnesses.—I Tim. v: 19. And yet a most damaging lie can start up without the ghost of a shadow of foundation, unreasonable in all of its bearing, and you can see our best and most enlightened members of society slipping the news along down the line with the apparent hope that it may strike him like an avalanche and break him to pieces, if possible, that you may enjoy his funeral even while he is yet alive? It seems to us that the ministry would rather, and that it would be more honor to the Church of God, to have rigid examination and thorough investigation, and be stopped, if guilty, than to undergo a flood-tide of gossip in which there is no truth.

Well, the ministry must be protected. If the church don't do it, it must be done. Shall the ministry take up arms, shoot, cut and slaughter, as other men do for their character's sake? The Bible hath said, "all that a man hath will he give for his life." So far as the mere existence of man is concerned, the drunkard, or those of worse characters, (if there can be any worse,) is of very trivial consequence. But the amount of good the minister is to do for the people depends entirely on his reputation. His reputation held up by the church, crystallized with a pure christian character is the power of God unto salvation to all believers.—Therefore, when you damage the reputation of the ministry you crucify the Lord Jesus afresh, and retard the advancement of His kingdom in the world. Let the ministry have your support, when they are right, and the law when they are wrong. See to it that whatever is said about them is true before you act. Which one of the two is the most responsible, the one that makes the lie, or they who

spread it and give credence throughout the community? There are two classes of liars, viz: First and second. The first is he that makes, and the second they who carry into effect. I don't know which is the worst. However, God hath said, "All liars shall have their part in the lake that burneth with fire and brimstone." Everything done in a community has a witness of some kind—let the proof be had before death and judgment, in any case. We hope this lynching of christian reputation will soon come to an end. Yours, for the right.

R. S. RIVES.

**WISE WORDS.**

A man's part is to bear misfortunes rightly.

It is the cause and not the death that makes the martyr.

Borrowing is the cancer and the death of every man's estate.

Trusting to luck is only another name for trusting to laziness.

The thing which we do not mean to say is frequently the thing which is said.

It is not enough to study life, one must live it if one would be truly an artist.

Envy is the sunshine of another's life, making the shadow of our own seem dark.

It is better to be discarded without ceremony than being endured with patience.

Every man is in some sort a failure to himself. No one ever reaches the height to which he aspires.

No man ever got rid of a lie by telling it; it is sure to come home sooner or later to hobnobs with its author.

When I caution you against becoming a miser, I do not therefore advise you to become a prodigal or a spendthrift.

Some things after all come to the poor that can't get in at the doors of the rich, whose money somehow blocks up the entrance way.

Time is the greatest of tyrants and extortions. As we go toward age he taxes our health, our limbs, our faculties, our strength and our features.

Where there is abuse, there ought to be clamor; because it is better to have our slumbers broken by the fire-bell than to perish amid flames in our bed.

They say that the truth is not to be spoken at all times, which is the equivalent of saying that truth is an invalid, who can only take the air in a close carriage with a gentleman in a black coat on the box.

**Shakespeare's Kisses.**

Shakespeare has given the world some remarkable kiss-es. In "Taming of the Shrew" Petruchio takes the bride about the neck and kisses her lips.

With such a clamorous snick, That at the parting all the church did echo.

In "Richard the Third" we are presented with the following:

Their lips were four red roses on a stalk, And, in the summer beauty, kissed each other.

Anthony and Cleopatra "kiss away kingdoms and provinces."

In "Cymbeline" re-enact is made to the aversion which fathers have to see their daughters kiss-ed by an unfavored suitor:

Er I could Give him that parting kiss which I had set Betwix them charmin' words, comes in my father, And, like the tyranous breathing of the North, Shakes all our buds from greenest sprigs.

**Sikh Soldiers.**

There are about six regiments of Sikh soldiers in the British army, and they are admitted to be some of the finest men in the service. Most of them stand five feet ten in height, and have very fine physiques. They are great wrestlers, and would enter a "milk" with the Western wrestlers. The Sikh wrestler never loses the clinch until he has thrown his adversary airy on his back. Unlike the Moslems, they are great rum drinkers; but, unlike the British conquerors, they generally can tell when they have had enough. During the visit of the Prince of Wales to India, he selected two native officers as personal attendants. The one was an Afghan and the other a Sikh, thus acknowledging both the bravery and loyalty of these two races.—*New York Tribune.*

...—*London Star.*

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