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

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WHY DO THEY LEAVE?

The question is often asked: why do the colored people leave the South? The reason is not the ill treatment at the hands of the whites; for while the treatment is cruel in some localities at times, it is not as bad as it was some years ago. It is not because they are tired of their old homes and want to seek new ones: for our people are as fond of Dixie and the sunny South as the whites are. They leave the South because they are paid such poor wages here and have such fine inducements offered them in the western country.

We have always advised our people to remain in the South, for they are not only naturally adapted to this climate and the labor needed here, but destined to rule this section of the country as soon as we prepare ourselves to govern. But how can we continue to tell our people to stick to the old plantation, when the wages they get will not enable them to pay their debts and wear decent clothes, much less buy homes and educate their children? In the west they are offered such inducements as to hope to have a few dollars at the end of the year and bring their children up under freer and more favorable circumstances.

SCHOOL CLOSING IN RICHMOND.

Mr. Editor:—It was my pleasure to be present, and witness the closing exercises of the Rocky Mount public school, which took place on the 9th inst. I may add that the exercises spoke well for the principal, (J. W. Alman,) the son of Hon. J. C. Alman, of Marlboro county, S. C. There was a very large assemblage, and as for eatables it is almost impossible to make an estimate. And during the day classes were brought forward in the different branches of study; Spelling Bee, Reading, Geography, Grammar, History, Arithmetic, &c., and the recitation in each branch was very good indeed. There were several of the pupils of the school that went even beyond ordinary, and fully deserves credit, viz: Misses Virginia Covington, Julia Covington, Florence Dockery, Neallie Dockery, Mary A. Ellerbee, Carrinna Linck, and Rosa Ingram. And the day passes by gently, and light disappears, so lighted candles are seen in the school-room, and now the grandest of all was the declamations, and dialogues that would make one feel good within and without to listen to. And next especially the ones delivered by Mr. Jas. Gillis, and Miss Helen Covington. Visitors present on this occasion were Hons. W. H. Quick, J. C. Alman, of Bennettsville, S. C., and each of the above-named gentlemen made very encouraging speeches, after exercises of the school were over. There subjects were colored race maintain a good character, and buy land and get property. Before I close I will state that there are a good many subscribers to the MESSENGER in our vicinity, and still there would be no trouble in securing as many more. The MESSENGER is always acceptable with us it is Richmond county's favorite. I am now taking and paying for three newspapers, and the most welcome one is the MESSENGER. A. W. COVINGTON. Rockingham, N. C., March 13th, 1888.

CHURCH AND SCHOOL WORK.

Mr. Editor:—Please allow me space enough in your valuable paper to inform your many readers, and the public what we are doing in this part of the country: spiritually and intellectually. I am having a glorious time over here on this work. Since Conference we have gone to work and raised about \$35.00 at one of my churches for ceiling and other pur-

Negroes are making no visible progress, but there are thousands and hundreds of thousands of children in our common schools, academies and colleges. Million of acres of land is owned by the Negro in the Southern States, and the condition of these must be improved. It should not be expected that every individual Negro will be improved in morals, intellect or otherwise. There is an indolent class, and on account of the evils of slavery that class is expected to be larger among colored than the white. That class of colored people will never be improved. Some of them are worse than they were in slavery times. They have but little sense and their liberty makes them mad. This is not peculiar to the Negro race.

The way to see whether or not the Negro is making advancement is, compare the Negro of to-day with the Negro of 1865, 1868-1870 and 1880. In 1865 they had nothing. To-day, in North Carolina he pays taxes on six million dollars worth of property, as an evidence of his industry and economy. We have in this State twelve normal schools with an attendance of about thirteen hundred (1300) young men and women; five colleges with an attendance of about six hundred. We have three schools of theology and one of medicine. Would any one dare say these schools are not improving the Negro?

A higher standard of morals is being developed in the home and in the church. He buys pictures and books and newspapers. He loves music and we venture to say there are hundreds of organs in the homes of the colored people of this State. We have a number of practicing physicians, and lawyers and scores of learned preachers and teachers. The man that cannot see the improvement in the Negro, is blinded with ignorance or prejudice.

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WHAT ARE WE DOING?

It is strange to see how hard it is to convince some people of the ability of the Negro to advance in the world. Some old fogey is trying to prove now that the Negro is actually dying out in the South and that within a hundred years the race will be extinct. The same parties deny the statistics of the States and shut their eyes against all evidence of material advancement of the race. We are sometimes asked by intelligent colored men if we think the Negro is making any real advancement.

People too often look on the dark side of the question. A great many

poses, and have ceiled the church, and we are now making preparations to purchase a bell and stove. My other churches are moving along nicely. On the 25th and 26th of Feb. the presiding elder Rev. R. H. Simmons was with us at Benettsville church and we were pleased to see him looking so well. We also had a nice quarterly Conference, business all moved along pleasantly, no lengthy discussions on any subject came up during the session. We also received a very nice little sum of money on Saturday and Sunday. The total amount collected during the elders stay with us was \$26. I am pleased to say that we paid our presiding elder every cent due him on his first round. So stations look out how many can exclaim with Harrisville Circuit that you have paid your presiding elder every cent due him on his first round?

He not only works after his salary or quarterage, but thinks of the pastor in the meantime, and does every thing that possibly can be done in the pastor's favor.

The public schools are all closing out now, after spending three months in school the children are real anxious to continue going: but I see no chance; the parents need their children, so they say, and we won't say anything to them concerning a subscription school.

On the 3d of March we were called out to witness the closing exercises of Mr. W. J. Side's school, which was certainly grand. The exercises were excellent from the beginning to the ending. Opened at 11 A. M., and closed at 2 P. M. Afterwards the parents of the children came forward with their baskets and buckets laden with rich something to eat. A long table was then appropriated for the occasion where all the children and visitors walked up laughing and talking and eating the very richest kind of goodies and provisions that could be had for the time of a year.

After a refreshment of an hour we were called in where we were entertained by a lively spelling match. After a hard contest between the two Captains one of them came out victorious. Then we were dismissed until night. After having an intermission of an hour and a half or two we were called together where we were entertained by speeches, dialogues, music and so on. Afterwards Bro. Sides came forward before a very appreciative and intelligent audience, and made use of some very interesting remarks, saying we long to see the day come when ignorance, vice and superstition shall be done away with, and the resplendent rays of the beautiful sunlight of education shall burst into the hearts and minds of every boy and girl in the United States. Stating that no better way could be thought of or reached, to give our boys and girls a common education than by the passage of the Blair educational bill. Let us all send up our voices in prayer to God that we may have the bill passed for the benefit of our poor boys and girls. Then if Congress will not make some provision for the passage of the bill God will. I am yours in Christ,

J. S. McRAE.

Cottonville, N. C., March 14th, 1888.

The Vendetta.

In some parts of Europe when families of high degree have a disagreement it is called a vendetta. In old times in Mississippi, when rich planters became angry with each other, it was called a fued. In this community, the disagreements between negroes and whites is called "an old grudge." A vendetta, a fued, or an "old grudge" can only exist between individuals who are on equality socially, mentally and otherwise.

For some time there has been an "old grudge" between Bill Stockton and a family of colored people named Moores. They met on our streets last Saturday and proceeded to settle this "old grudge." The Moores thought they were as good as Stockton, and the Stockton thought he was as good as the Moores. And they both were correct in their estimate of each other. The Moore's were unarmed, while Stockton was a walking arsenal. One of the Moores was shot down but Stockton came out unharmed.

If the "old grudge" could have been settled on the spot by Stockton and the Moores that would have

been the end of it, but other parties got involved. A revenue officer appeared, brandishing a large stone in the face of the entire colored population, and other respectable white citizens took part to keep the clever revenue officer from being hurt. In the meantime, the colored race began to assemble, and seeing one of their number lying on the pavement bleeding like a hog, they became enraged. While all this was going on the police were so anxious that they allowed him to coolly reload his pistol.

Finally the riot cooled down from exhaustion. The contending parties were invited and coaxed to go to the magistrates office, and their trials were postponed until next Saturday. The United States Goverment was conveniently near by to go Stockton's security. The Negroes applied to all the magistrates in town for peace warrants for Stockton, and not a magistrate would issue the warrants. The result was that Stockton was in town Monday morning, and had another "nigger" bleeding by early sunrise.

In the interest of our community we are compelled to defend the action of the magistrate in not issuing peace warrants for Stockton. Wavering our character for veracity just a little, we assert that the magistrate did not act from corrupt motives in not putting Stockton under a peace bond, but it was because they were afraid of him.

But the colored people don't reason like we do. They say: "The police stood by and allowed him to shoot us down, the magistrates refuse to make him keep the peace because they want him to shoot us down, the United States Goverment goes his bond so he can be free to shoot us down, and when the whole matter comes to the court, he can pull the Landmark out of his pocket and show that the Mayor, in acknowledging the receipt of a Christmas bottle, has given him a character for being a good an orderly citizen and bar-keeper. What are we to do? If we kill him we know from experience that we will go to jail only long enough to allow his friends to prepare the ropes to lynch us. The logic of circumstances has forced us to our last resources. We can vote him out of the township. He can't do anything in this community but make and sell whisky, and he can only do that because the negro vote has given him the privilege. Whil we have always voted the liquor ticket, we are compelled to vote the prohibition ticket to clear of Stockton, and we are going to do it."

The above is a true account of the prohibition movement set on foot in this town since last Monday morning. The idea was not thought of Saturday evening nor Sunday, and as it was a full grown sentiment early Monday morning, it may be possible that while the Almighty was here Sunday, He caught the devil moving around in the foot prints of the Rev. Mr. Pearson, and He concluded to crush him —Statesville Mail.

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in the interests of the

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