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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.

MR. LEARY ON BISHOP HOOD.

We publish a long letter in this paper from Mr. J. S. Leary concerning Bishop Hood and paying for the slaves. Mr. Leary takes exceptions to an expression of ours, yet we publish his letter to allow him to express to the public his views of Bishop Hood's position, as we do not think the sentence of ours referred to of sufficient moment to warrant a letter from him.

As we stated before, we denounce the idea of paying for the slaves; yet we would not feel it our special business to object to the northern whites paying for them, if they are to be paid for, while Mr. Lincoln expressed a willingness to do so. If the slaves had been paid for then, who besides the northern whites would have done the paying? We hold that the colored man should not pay for himself at this time, and as the whites of the South are to be paid then who is left to do the paying but the northern whites? We think Mr. Leary understands our position. We think it is nearly the position taken by Mr. Lincoln, and in case the paying is done, this is the least of the evils. We stand by it. But Mr. Leary has a right to criticize Bishop Hood, and for that reason we give space to his letter. This paper belongs to the public. We understand Bishop Hood's position better now than when we wrote before.

It would be no benefit nor pleasure to us to have the Southern whites paid nor to have the Northern people do the paying, but it can only be done by the Northern people and for the reasons stated above we would not object. We appreciate all the good done and being done by our Northern friends. We mourn with them for the loss of friends and treasures. Yet Mr. Lincoln thought somebody should pay \$300 apiece for the slaves. We object to the whole; but if the paying is done we would like for Mr. Leary to tell who will do the paying.

WHY PAY FOR SLAVES?

Mr. W. C. SMITH,

Editor of the Charlotte Messenger.

Sir.—Your issue bearing title April 28th I received this morning. In your editorial headed, "Bishop Hood, and the slaves," occurs the following sentence, "If the government will tax the Northern white people separately, to pay the South; we will not object." This sentence is the concluding part of the first paragraph of your editorial, and as I understand, it is an expression of your views upon the advisability and utility of the Bishop's proposition, and indicates while you could not agree with the Bishop that it would be right to ask the government of the United States to pay any stated or specific amount of money per capita for the colored people who were emancipated in 1863, yet if the Government would provide by law that the Northern white people alone should do this you would accept or at least not object to such a proposition. It is rather late in the day to say anything at all about this thing, yet since the question has been agitated my sense of what is right and manly compels me to say something.

The proposition, as reported that Bishop Hood made to the "New England Conference," deserves, and I have no doubt, will receive the condemnation of every intelligent thinking colored person in the country. That a colored man, and that too, a Bishop of one of the largest denominations of colored Christians in the country should have deemed it to be a part of his ecclesiastical duty to make a proposition to one of the Conferences under his charge which, in effect, was a virtual admission, on his part, that the system of slavery, as it existed in this country

was legally, morally, socially, and religiously right, to my mind, is the most astonishing thing that has ever occurred in the history of our people; certainly the most astonishing since the period of our emancipation. The incongruity of your editorial therefore is somewhat of a puzzle to me and I am almost as much at a loss to discover why you should have made use of the sentence quoted above, as I am astonished at the course pursued by the Bishop.

If such a thing as paying in money for the emancipation of the colored people were possible, upon what reasonable hypothesis could the government put the burden of doing this thing upon the Northern white people? What peculiar pleasure and benefit would or could it be, think you, to the colored people to have such a heavy burden put upon them? Why single out the Northern white people, as fit victims to be sacrificed to such an unholy purpose? What have they been guilty of doing that would justify you in asking, or the Government in imposing, so heavy a burden upon them? Did they not open their treasuries, spend their money, and shed their blood that the Union might be preserved, and that you and I and all of our people should enjoy the inestimable boon of liberty? Do you not now enjoy the right to edit a newspaper in North Carolina, your native State, because they did this? Was it not Northern white men and women, who furnished the money and school teachers that established and taught the school or schools, in which you acquired the necessary information and culture that enabled you to become an able newspaper editor? Was it not the money furnished by Northern white people that established for the benefit of the colored people such institutions of learning as Biddle University, Scotia Seminary, St. Augustine Normal and Collegiate Institute, Bennett Seminary and Shaw University? Is it not the money given by Northern white people that has enabled Rev. Dr. J. C. Price to present to the colored people of North Carolina the handsome structures at Livingstone College? Next to doing great and good things or acts ourselves, the best thing is to duly appreciate them when done by others.

The issuing of the emancipation proclamation was one of the grandest events of the 19th century, and its record forms the brightest page in American history, sublime in its nature, mighty in its immediate influences and remote consequences: It forms the Keystone of a triumphal arch such as castle borne ambition never conceived reaching like the Patriarch's ladder from earth to glory; beautiful as the rainbow, enduring as the firmament, inscribed in characters of effulgence, glory to God in the highest peace on earth good will toward men: God spake through his agent the immortal Abraham Lincoln, Liberty came—God given liberty, and that settled and settled forever the question, the money value which man had in man. To conclude no white man so far as I know or have heard, either North or South, has suggested that property of the government, individual or individuals, paying for the emancipation of the colored people. Indeed the editor of the *News and Observer*, a Democratic newspaper published at Raleigh, the organ of its party, in commenting on the reported proposition of Bishop Hood said "That while there might be some equity in the proposition of the *Darkey Preacher*, he did not know that such a thing was desired by the white people of the South." Respectfully,

JOHN S. LEARY.

Fayetteville, May 1st.

INKLETS FROM THE CAPITAL.

Politics—Personals—Lincoln Alumni. The political cloud for the past week has been threatening to burst near the capital city, and members of the Republican party are getting ready to have themselves represented at the State and National Conventions. During the week the various wards will elect delegates to the county convention, where they (county convention) will elect delegates to the State and District Conventions of the Republican and Democratic parties. Every thing seems hopeful for a Republican victory. The laboring man in this portion as well as other portions of

our State cannot stand the free trade manifesto of President Cleveland.

Miss Delia Toole, of Charlotte, N. C., is in the city and the guest of Miss Annie Graves.

Rev. R. H. W. Leak left on the 4th inst. for Indianapolis, Ind., to be present at the General Conference of the A. M. E. Church.

Mr. Jno. W. Right, of Durham, S. G. M. of R. K. of K. D., was in the city Tuesday.

Members of the Hesperian Social Club will give a grand entertainment in June for the benefit of the teachers who visit the S. T. A., that meets in this city on the 12th of June.

The Black Diamond Quartette Club gave one of their fashionable concerts at the Opera House on the 7th inst., to the delight of a crowded house.

First grand election of the season will be that of the local option on the 4th of June. Both sides are hopeful over the future results. The great question of equal rights is being argued on every hand. That it is wrong to deprive one citizen of his rights (meaning whiskey).

The First Baptist Church baptized 65 last Sunday.

Those who attended Lincoln University during the time of Mr. Alonzo Church of "85," will be pained to hear that he was murdered last January in San Antonio, Texas. Mr. Church was the leader of "85," the successful winner of the College medal over the manful effort of Rev. A. E. Torrence, of Davidson College. The murderer has been captured and placed in jail. The murder was supposed to have been prompted by jealousy.

Enough of the Lincoln boys are in this State to do as Delaware, Pennsylvania and Maryland, organize an Alumni. What say you?

PRIMUS.

WILMINGTON LETTER.

Female Seminary—Prof. Atkins—The Churches.

DEAR "OLD MESSENGER:"

Your old friends down by the Cape Fear have not forgotten you, but while silent, have been marking your success with no little pleasure.

Do you know, dear MESSENGER, we Wilmingtonians love you for your fairness and honesty, your energy, ambition and go-ahead-iveness, coupled with the cleanliness which has marked you from your birth to the present day, and which we predict for you till your long (to be) life's end?

We always turn to your editorials with pleasure, for we find there so many wholesome, chaste, beautiful and instructive truths. The past week's editorials are no exceptions. Especially must we refer to "A Female Seminary," "Moral Improvements" and "Our Colored Boys." Every word relative to the young women in the Methodist Church is true. I love the Methodist Church. It is made up of some of the noblest men and grandest women on this green earth. It has as its executive officers, men worthy of ruling kingdoms, and if the union of the two Methodist Churches could be effected, they would form the most splendid organization on this earth. Pause for a minute, dear MESSENGER, and review the work of Bishops Thompson, Jones and Lomax, Drs. Price and Small, and Hon. J. C. Dancy and Editor Smith on the one hand, and Bishops Payne, Ward and Campbell, Drs. Townsend, Arnett, Stewart, Lee, Jennifer, Chambers, Derrick, Mrs. Fannie Jackson and hosts of others on the other side, and tell us if they are not capable of being sovereigns? Indeed we do wish a female seminary, separate and distinct from the males—one to prepare men and the other women, to fill the places of such men and women as named above, when they are called to their higher and more triumphant work.

I am more interested in Livingstone College than in any other. Dr. Price deserves the support of every man and woman of the race, and under his direction we can have our desired female seminary.

We are anxious to add our little mite on "Moral Improvements" and "Our Colored Boys," but space forbids. We can't close, however, without joining Prof. C. N. Hunter relative to the State Normal School at Fayetteville, N. C., and Prof. S. G. Atkins, of Livingstone College.

Beside the great intellectual ability

possessed by Prof. Atkins, he is one of the most refined and cultured gentlemen we have met, and like his predecessor, Prof. E. E. Smith, would cause the State Normal School to spread like a green bay tree.

Wilmington is doing now what it never did before. What? We'll tell you in our next.

Dear MESSENGER, aren't your brain in a whirl in thinking over the sitting of the two General Conferences this year?

You have no idea how delighted we are to have our invalid friend, Mrs. Allen Evans, and her charming, amiable, affable and accomplished daughter, Miss Ida, home again.

Yours admiringly,

MAGGIE L. WHITEMAN.

DISTRICT CONFERENCE NOTES.

MR. EDITOR—Please let me tell the public through your paper of our District Conference and Sunday School Convention, which convened here on the 18th of April.

According to previous appointment the Conference was called to order at 9 o'clock A. M., Rev. J. E. Champ- lin in the chair. He read the second chapter of the second Epistle of Paul to Timothy—after which he announced the 539th hymn, which was sung with the Presiding Elder, J. E. Champ- lin. Our hearts were wound up with the stirring prayer.

On motion Rev. C. W. Blalock was elected secretary. The roll was called. Forty-five members responded to their names. We went through the business all nicely, and we had a good session and a good time. The work of the District Conference closed up on Friday, the 20th.

We then began the work of the

SUNDAY SCHOOL CONVENTION

at 8½ o'clock P. M. on the 20th, by hearing essays read by the following persons on Sunday School work: B. W. Morton, F. Jones, Misses Harriet Lewis, Mary Jane Douglass, Nannie Jane Leake, Martha Morten, Mattie Brown, George A. Preston. Miss Rosa Robinson made a speech, the best I ever heard from a woman.

After which we adjourned to meet on Saturday at 9 o'clock A. M.

We met on Saturday at 9 o'clock A. M. The convention was called to order by the Rev. G. W. Morehead, of Wilmington station. The meeting was opened with singing and prayer—after which the roll was called.—There were a goodly number of the members answered to their names.

On motion Miss Carrie B. Miller was elected secretary. And also on motion Miss Kate Hayes was elected corresponding secretary. On motion Miss Cattie Murphy was elected normal teacher. We went through the business nicely.

We closed up at night by hearing the following persons read essays:—Messrs. Ruben Wall, Walter McNair, John Murdock McLeod, Misses Julia E. Wall, C. A. Smith, Carrie B. Miller, Flora Robinson.

There were two prizes offered to the persons reading the best essays. Miss Mary Jane Douglass got the first prize, a \$2.50 book, entitled "Christ in the Camp." Miss Julia E. Wall got the second prize, a 60 cent New Testament of the Lord Jesus Christ. Our young people are coming out here. They will soon compete with any other part of the world.

Please pray for us, for our little town is coming to the front.

MARRIED.

Mr. Frank Parmer and Miss Hannah Lamb were married on the 12th of February, 1888. Rev. W. H. Smith officiating.

By the same, on the 26th of April, 1888, Mr. John Lane and Miss Lillie McNair.

God grant that these young married couples may live a long and happy life. W. H. SMITH, P. C. Laurinburg, May 23, 1888.

ADVICE TO MOTHERS.

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W. C. SMITH,

Editor and Proprietor,

Charlotte, N. C.