

The State Chronicle

BY CHRONICLE PUBLISHING CO. Every Morning Except Monday.

THE CASH PRICE OF CHRONICLE is \$6.00 per year; \$3.00 for 6 months; \$1.50 for 3 months.

THE BUSINESS OFFICE and Editorial Rooms of the CHRONICLE are on the second floor of No. 216, Fayetteville St.

COMMUNICATIONS RELATIVE TO the Business Department of this paper should be addressed to D. H. BROWDER, Lock Drawer No. 2, Raleigh, N. C., and all Drafts, Checks and Postal Money Orders should be made payable to his order.

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SUNDAY, MAY 25, 1890.

IT IS NOT RIGHT.

At a meeting in the interest of home missions last night Rev. H. K. Walter, of Georgia, said he had become a convert to home missions. The speaker's work had been partly in North Carolina, west of Asheville, among "Hardshell Baptists," "who," said he, "make splendid Presbyterians, and there are so many of them that it is an inviting field. It may seem strange to wish to proselyte them, but," said the speaker, "to show the need of work there, the North Carolina Baptists' Association passed a resolution advising the hanging of revenue officers wherever found among the mountains in search of stills of moonshine whiskey."—Extract from account in the N. Y. Herald of a debate in the General Assembly of the Southern Presbyterian church at Asheville.

This is a sample of the kind of so-called wit and unsupported statement that we see every few weeks in one shape or another. Only recently some correspondent published that a convention of "Hardshell Baptists" preachers in Watauga county formally predicted that the world would come to an end in a few weeks, and that it had occasioned great excitement and alarm throughout a wide section of country. Investigation proved that the statement was a lie out of the whole cloth. No preacher or convention had made any such prediction.

And now Rev. H. K. WALTER, of Georgia, declares that "the N. C. Baptist Association passed a resolution advising the hanging of Revenue officers wherever found among the mountains in search of stills of moonshine whiskey." The CHRONICLE generally keeps posted upon the declarations and resolutions of religious assemblies in the State. We do not believe that any such resolution was passed, or was even considered. No doubt Mr. WALTER was told that it had passed, and merely repeated what he had heard. But he had no right to make such a statement unless he knew it to be true. It is his duty to give to the public a copy of the resolution establishing his charge or retract the statement, which reflects upon the church to which he alluded so disrespectfully.

The editor of the STATE CHRONICLE is not a Primitive Baptist but he has lived among them all his life. He knows that while many of them are illiterate, (as are also many Methodists and Missionary Baptists, some Presbyterians and others) never having enjoyed the advantages of education, there are as good and true and worthy Christians in that denomination as among any of the sects. It is not funny or laughable to ridicule any people who, with the lights before them, are seeking to worship God after the dictates of their conscience. It is not right to call them "Hard Shells" or apply other epithets to them. Above all it is not the kind of Christianity that should actuate us in this age to hold any set of men and women up to ridicule, or to misrepresent them in a religious assembly.

It is true that many of the Primitive Baptists are uneducated, and many of their churches are without regular services. But there are some who are well educated, and as a denomination they are becoming more interested in education every year. We know that this is true in Eastern North Carolina, where the denomination boasts such educators as Prof. SYLVESTER HASSELL, A. M., a graduate of the State University, and who deserves to have the degree of D. D. and LL. D.; Prof. D. G. GILLESPIE, Principal of Tarboro Female Seminary; and Prof. SILAS E. WARREN, Principal of Wilson Collegiate Institute, and others. Among the preachers of the denomination in the East we may mention ELDER P. D. GOLD, a graduate of Wake Forest, an able editor and preacher; ELDER JAMES S. WOODARD, a graduate of a New York college, who, when a lawyer, represented Wilson in the Senate, and who has broad culture; ELDER WM. WOODARD, one of the clearest, most earnest, useful and consecrated ministers in the State, and others. These men are seeking to educate their denomination, and in not a few localities are succeeding.

The Rev. Mr. WALTER has a perfect right to preach the gospel to every creature, and he ought to do so. But the spirit that actuated JOHN A. ANDREW must be in him if he is to do good. GOVERNOR ANDREW said: "I know not what record there is against me in the other world, but I do know this, that I never despised a man because he was poor, or because he was ignorant, or because he was black."

Since the above was in type we have received the Asheville Citizen which contains the following: In reporting Rev. H. K. Walter's remarks in yesterday's Citizen, an injustice was done him in representing him

as speaking for "Hard-shell Baptists" in North Carolina when he said North Georgia, and also in the following sentence: "Missionary Baptists make the best working Presbyterians and there are so many of them that it is an inviting field. It may seem strange to wish to proselyte them, but," said the speaker, "to show the need of work there, the North Georgia Baptist Association passed a resolution advising the hanging of revenue officers wherever found among the mountains in search of stills or moonshine whiskey." Not Missionary Baptists, but "Hardshell Baptists" were alluded to by the speaker in the connection here given. Of course the regular Baptist church was not referred to at all in the foregoing.

THE CHAIR OF HISTORY.

There must be a Chair of History established at the University. Our correspondent was in error in stating that Dr. BATTLE would resign the Presidency of the University and accept that chair. He has no such intention.

The committee appointed at the last commencement to provide for the chair is composed of true sons of the University. They will do all they can. There are four plans proposed for securing the chair:

- 1. For the Alumni of the University to contribute \$25,000 which will secure it.
2. For friends of education in North Carolina to contribute that amount.
3. For friends of education in other States to donate that amount in response to personal and private appeals.
4. For the State to give aid, if there should be any deficit, after a faithful effort in the first two methods suggested and a fair presentation to a few generous persons out of the State who may desire to aid such an enterprise.

The first and second are the best plans. The Alumni and friends of the University ought to rally around the grand old institution and raise a fund before the Commencement sufficient to establish the chair. There are plenty of good men who would fill it worthily. The Alumni and friends of the University have been very niggardly in their support, and have not been one-third so liberal and generous as have the friends and graduates of the Colleges in the State. They must put their hands in their pocket and help the University if they expect it to go forward and accomplish the work for which it was organized, and be worthy of its glorious past. Many of the richest men in the State are of the alumni of the University. Let them take out their check books, and at the coming commencement present a thank offering to their old Alma Mater. If the wealthy ones will be generous, the poorer of the alumni will respond, and we will not only establish a Chair of History but other chairs as well.

CONGRESSIONAL HUMOR.

On the last day of the tariff debate, Mr. ALLEN, of Mississippi, the wittiest man in the House, dropped into poetry, and in a verse dedicated to infant industries, recited:

Rock-a-bye baby, you are on top,
When the fat flies the cradle will rock;
When the fat stops the cradle will fall,
And down comes protection, cradle and all.

Rock-a-bye, rock-a-bye, never you fear:
Rock-a-bye, rock-a-bye, the G. O. P. is here.

Mr. MASON, of Illinois, replied to the remarks of Mr. ALLEN, in the same vein. After ridiculing Mr. ALLEN's pretensions as a singer, he himself dropped into poetry and exclaimed, in view of the change of the political complexion of the House:

John Bull, he ran your White House,
The whole party runs the bar;
Lord Sackville-West his letter wrote,
And, damn it, there you are.

Several days before, Mr. McCLAMMY, of North Carolina, made an extended humorous speech which was liberally applauded and which elicited much laughter.

WHAT CARE I?

BY GEORGE WITHER.
"Shall I, warring in despair,
Die because a woman's fair?
Or make pale my cheeks with care,
'Cause another's rosy are?
Be she fairer than the day,
Or the flowery meads in May,
If she be not so to me,
What care I how fair she be?"

"Shall my foolish heart be pined
'Cause I see a woman kind?
Or a well-disposed nature
Joined with a lovely feature?
Be she meeker, kinder, than
The turtle-dove or peewee,
If she be not so to me,
What care I how kind she be?"

"Great, or good, or kind, or fair,
I shall ne'er the more despair:
If she love me, this believe,
I would die ere she should grieve.
If she slight me when I woo,
I can scorn and let her go;
If she be not fit for me,
What care I for whom she be?"

DR. BATTLE
Will Not Resign the Presidency of the University.
(Special to STATE CHRONICLE.)
CHAPEL HILL, N. C., May 23.—On my return from assisting in the organization of branches of the Western North Carolina Alumni Association at Winston and High Point, I find your speculations as to my resigning the Presidency of the University and being a candidate for the Chair of History soon, we hope, to be established. I write hastily to say that I have no such intention at present, and may never have. Let us unite in raising the endowment for the Chair. After that is done there will be time enough to look for the best man to fill it.

THE LIQUOR TRAFFIC.

We publish below the formal utterance of the General Conference of the M. E. church, South, upon the Temperance question. It is a very strong, readable, comprehensive and vigorous. It covers the question and is the best argument for Prohibition we have read. The report is as follows:

To the Bishops and Brethren of the General Conference M. E. Church South.
Your Committee on Temperance beg leave to submit this report, which is intended to cover matters of a more general character than those treated of in former reports.

For the first time the Committee, on Temperance of the General Conference is made a standing committee, and is constituted, in common with the other standing committees, of one member from each annual Conference, thus enabling its Chairman and members to obtain information from all parts of the field as to all matters properly within the cognizance of such a committee. The advantages of a committee thus composed over a special committee are apparent. A wider view of the work is thus obtained, of its needs and of its points of vantage, then can be secured by a special committee, and the opportunity thus afforded of comparing experiences and of interchanging views upon the subject under consideration will be found of interest and of lasting benefit.

We have endeavored, in a sort of "temperance experience meeting," to elicit information from all the States, and, so far as practicable, from all the conferences, upon everything relating to the subject of temperance, but more especially upon the attitude of our church, and of its members, toward the use of intoxicating beverages, their manufacture and sale, their license or prohibition. We have even extended the inquiry to the character of the laws upon the subject in the different States represented, their various degrees of efficiency, the causes that operate to secure or impede their effectual working, and the part taken by our church members in securing the passage and enforcement of such laws.

We now state in a general way the results of our gleanings from these various fields, as follows:
1. We are convinced that if any more advanced position is possible for any church (any position we mean that comes within the province of a church) than the one which the Methodist Episcopal Church, South, occupies to-day upon the questions of temperance, our membership is ready at once to take it.

We are emphatically a prohibition church. We stand out squarely and before the whole world, certainly in theory, and for the most part in practice, for the complete suppression of the liquor traffic. We offer no compromise and seek no terms from a sin of this heinous quality. We are opposed to all forms of license of this inquiry, whether the same be "high" or "low." It can not be put so "high" that the prayers of God's people for its suppression will not rise above it, nor so "low," though it makes its bed in hell, that the shrieks of the souls lost through its accursed agency will not descend beneath it.

Kanawaha, the Queen of Madagascar, when converted to Christianity, in this very year that the State of Massachusetts took half a million dollars revenue for strong drink, wrote in her proclamation: "I cannot consent, as your Queen to derive any revenue from that which destroys the souls and bodies of my subjects."

The Emperor of China, though but a boy of 19 years of age, when urged to derive a revenue from the trade in opium, already fore'd upon his people by Christian (England, indignantly replied: "It is true, I cannot prevent the introduction of the fatal poison; gain-seeking and corrupt men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people."

Our people, we believe, are ready to take a stand as far advanced, at least, as that occupied by these heathens to whom our missionaries are sent.

Upon this question, only about two years ago, Bishop McTear said in the Texas Christian Advocate: "The whiskey power must be put under or it will put us under. The battle is begun and there is no retreat or parley, and submission is intolerable. More than ever I am for the final and extreme measure of prohibition since witnessing the developments of the whiskey power in the struggle for life. All its malignity comes out. STANLEY EXPOSED and without disguise."

These words of our dead father in Israel come back to us like a voice from the spirit land loud and clear as a toast struck at midnight, and the Church of God takes up his battle-cry, "The whiskey power must be put under or it will put us under;" and through the mists and shadows that envelop the tomb of Him whose memory we revere we seem to hear his voice: "See to it, O my people, that the Church of God strike not its colors in this war of souls."

2. The form of inquiry pursued by us developed the gratifying fact that in most sections there is very little drinking among our membership.

Our brother from the Indian Territory told us that when an Indian church member takes a drink he calls it "joining out;" and when the preacher opens the doors of the church again and he joins again he calls it "joining in." Would to God that all our members had as clearly defined ideas of the fitness of things.

In contrast to this, however, one brother mentioned the case where the Governor had removed from office a county officer for drunkenness; and the man thus removed is still undisturbed in his church membership. We trust this case is very exceptional. Our people in this struggle can not be weighted down with drunkards or with moderate drinkers. They are not of us but of the enemy, and this fact should be distinctly recognized. We owe them nothing except our prayers.

3. We are able to state from the investigation made, that, for the most part, our church members throw the full weight of their influence as voters against

licensing the liquor traffic. Surely, as Christian men, they can do no less. And yet we quote the words of one brother, reaffirmed by many: "Beyond doubt, if all the church members would only do their duty we would carry our state for prohibition every time." Oh, that our people would realize that the measure of their responsibility is not merely the good or evil accomplished or prevented by them, but the good they might do and the evil they might prevent if all their powers were consecrated to the service of Christ.

4. The testimony was uniform and unvarying as to the fidelity of our preachers to the cause of temperance. They do not always, like that greatest preacher of them all, when having but a single opportunity to preach the Gospel to the same audience, place the theme of "temperance" between "righteousness" and the "judgement to come," and reason till the very throne of evil trembles at the power of truth. Yet in the vast majority of cases the preachers of our Church recognize Gospel temperance as the legitimate theme for the Christian pulpit, and fulminate the decrees of God against the use of intoxicants with an earnestness and eloquence born of sincere conviction.

In the words of one of our Bishops: "If to preach the doctrine of temperance and to preach against the open saloon as the source of most of our social, industrial and moral evils, and therefore the greatest enemy of the Christian religion and of the Church of God, is to be a 'political partisan,' you may publish me as one not only in your prayers, but on the house-top; and by me stand over 3000 Methodist preachers, not a dozen of whom would refuse to vote for a measure to prohibit the matchless evil of the age."

5. The testimony was unvarying as to the valuable work of the National Woman's Christian Temperance Union in the cause of temperance. "Why," said one brother, "we have pretty much given over the temperance work to the women since we got beat in our State. They were beat, too, but they never could find it out as we men could." God bless those noble women in their noble work! They bent beneath the storm of adversity only to rise again in the night of God's Eternal Truth—the stronger for the time spent upon their knees. They are our wives, our mothers, our daughters and our sisters, and every thought of our hearts for them is love.

Finally, permit us to close this report with the words of Bishop Galloway: "The cause is moving on and will triumph. The world can scarcely present a parallel to the majestic speed of its march. The people have decreed it—the saloons must go. If not to-day, to-morrow. It is a question of conscience, of principle, of duty to God and the brotherhood of man."

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NOTICE.
Having qualified as the executor of the last will and testament of Mrs. S. J. Hunter, late of Wake county, this is to notify all persons having claims against her estate to present them to me, at Forestville, N. C., on or before the first day of May, 1891, or this notice will be plead in bar of their recovery, and those indebted to said estate will please make immediate payment.

JOHN B. DUNN, Executor.

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NOTICE
NORTH CAROLINA, Before Clerk Wake County, Superior Court.

Notice is hereby given that I have this day leased letters declaring J. M. Beoughan, W. N. Jones and J. N. Holding and their associates and successors, a corporation for the purposes set forth in the articles of incorporation filed and recorded in this office, with all the privileges conferred upon corporations under chapter 16 of the Code of North Carolina and the laws amendatory thereof. The substance of said articles is that the said parties desire to become incorporated under the name and style of "The Raleigh Real Estate Company," and the business proposed to be done by said company is the buying, selling, renting, leasing, holding and improving real estate and negotiating loans on real and personal property, the laying, selling, renting and leasing real estate on commissions, the taking, holding, purchasing and selling options on real estate, the collection of rents, notes, accounts and other evidences of indebtedness, the placing of insurance on property on commissions, and such other acts as may be necessary to effectuate the purposes enumerated. The place of business of said corporation is Raleigh, N. C., and the duration thirty years. The capital stock of said corporation is three thousand dollars, divided into thirty shares of one hundred dollars each, with privilege to increase the capital stock to two hundred thousand dollars. The stockholders of said corporation are not individually liable for the debts of the same.

CHAS. D. UPGRICH,
Clerk Superior Court Wake county,
April 26, 1890.

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