Thursday at Charlotte, N . C. at the Post Office at Charlotte as see

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Woman's Column.

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H. W. Smith, Rev. D. C. Coving to

DAY, OCTOBER 8, 1896.

his church, Union Wesley, was badly delegation of damaged by fire.

THE A. M. E. Zion Church is child of Providence; the magnificent growth of the century; a growth which has gone on according to the invisible and ofttimes uninterpretable laws of God

REV. P. A. L. HUBERT, D. D., who has been invited by Powell Clayton, chairman of the Speaker's Bureau of New York, and A. E. Holton, chairman of the North Carolina Executive Committee, to make campaign speeches, has collected \$1,000 this Summer for Livingstone College, \$600 of which has been paid, the balance to by the first of January.

ALL who heard the centenary sernon last Sabbath morning in Mother Zion by Bishop J. W. Hood, D. D. LL. D., from Deuteronomy xxxii:11 12 and Psalms cxlix:2, were fairly carried away with it, and those who were competent to judge acknowledged that as an expounder of the Word of God it excelled anything heard durlebration. As a preacher f assemblies."

HOLLAND, our success-Fisher, D. D., who held meeting there a few rs it beats anything on t. Rev. Holland held a tennial celebration the 25th oth the church and armory lized a good amount. Dr. Dr. Day, Revs. Wales and Harwere the speakers. In his grand 50.00.

Zion's Centennial Jubilee. 1896

PORTED BY THE EDITOR

ar 1. 1896, the great prophet nances on the trees, spelling year's destiny in the morning decked with beauty and flushed th blushes as a maiden for her bridal, will ever be historic in religious circles. It marked the opening of the Centennial Celebration of the oldest Negro Church in the worldthe African Methodist Episcopal Zion Church.

morning. When the bright sun step- tained free access to all the States of the ped above the horizon and looked gleamingly down upon New York, the ministry, form new conferences, and illuming the East river and the ro- make your Church a truly National mantic Hudson, which sparkled like Church. Your conferences stretch from diamonds in its brilliant rays, the Cs and to Texas, from the Atlantic to golden sunshine ran over to West dition in which slavery left you, it is Tenth and Bleecker Streets, entered ms rvellous that this one Church should our magnificent "Big Zion" and have accumulated so much church propwinked and danced in its play-place erty in so short a time. [Applause]. in the corners, and broke into a a broad laugh along the ceiling as it beheld the church handsomely deco- you. You have splendid leaders in your rated with the Stars and Stripes, the Board of Bishops-men of ability, consepulpit with artificial flowers and the cration and enterprise. They have your pictures of all of our bishops-Bishop confidence, and under their wise guiarick, the founder, over the second century with great promise. The Christopher Rush, need of the time is a believing, intelli-rian, on the right, get t, devoted, holy, working Church. It livery, to the Christopher Rush

and B shop James W. Hood, D. D., is G L.L. D. our present senior bishop, on the left, Bishop J. J. Clinton, D. D. Bishop J. J. Moore, D. D., and Hou. Frederick Douglass, on the right gallery, Fishop S. T. Jones, D. D., Bishop J. P. Thompson, M. D., D. D., and Rev. J. C. Price, A. M., D. D., on the left ga lery.

Mother Zion, free from debt, has een remodelled inside and out for the occasion and is now a thing of beauty. Mr. Hubert, the florist, presented it with wax-flowers, and Rev. B. Judd presented to Bishop Walters town clock in Hudson, made in 1795, which gavel hereafter is to be sent to of the trustees of said college. The Hard nan piano, which won the first meda and best report at the World's Columbian Exposition at Chicago, grace I the pulpit.

It was a great occasion. Long before he opening services the large church was densely crowded with the most representative people, white and colored, of New York and from every section of the country. As the great pipe organ rolled out a march the ministers, headed by the bishops and gene al officers, marched into the auditor um room, wearing red and blue

dges of Varick. Afterwards the endered lively music. All of except Bishops Pettey lliday, were present; wler, D. D., LL the M. E.

Bishop J. W senior bishop, Fay sided. Bishop Walt the presentation. Bi D, lined the hymn, trampet blow." Scripture les Pialm, read by Bishop C. R. D. D.; Bishop W. B. Derrick, I le l in prayer. Beatitudes by Bish G. W. Clinton, D. D. Apostles' Creed by Rev. E. M. Stanton. The congregation then sang with power the original hymn composed by Rev. E Geo. Biddle, namely, "Hail the Church that Varick started."

Bishop Fowler, of Buffalo, N. Y. preached a deep, plain and powerful se mon from Psalms xlviii:12. "Walk at out Zion, etc." Bishop Lomax presided at the afternoon exercises which began at 2 o'clock. Bishop B. F. Lee preached a fine sermon from Isaiah vi i:23, after which communion was dministered by our Bishops and Bishors Arnett and Derrick.

Thursday evening was a time long to be remembered. Sitting and standin z room were at a premium. Gov. L. P. Morton being ill, Bishop Arnett presided. Brilliant welcome addresses were delivered by Rev. H. K. Carroll, LL. D., of the New York Indenendent; Rev. E. Lyon, D. D., of the M. E. Church; T. McCant Stewart, ly delighted with our old E q., and Bishop W. B. Derrick; to lisle, Pa. His presiding which able responses were made by R.v. William Howard Day, D. D., ard Hon. J. C. Dancy. The following is a synopsis of some of the speeches:

Rev. H. K. Carroll, said : 'The meeting of this conference to e ebrate the Centenary of the organization of the African Methodist Episcopal Zi on Church is full of suggestiveness. It ally last Sabbath he raised over su gests that God has wrought wondrous th ngs for African Methodism; it suggests a history rich in incident, heroic in en leavor and marvellous in success; it su ggests the causes which led Varick Ti ompson and Miller to lay the founda tions of Zion Church; it suggests the de p-seated prejudice against a wronged rate which even the religion of the among us, writing his crim- Ct rist of God could not eradicate; it sug ge its the trials and triumphs of the Ne gr) in America. This conference has a right to the attention of the country Great denominations, like Zion and Beth el Methodist denominations, show the No gro's consecration to God's work and hi ability to accomplish it in the most sa isfactory manner. Thirty years ago you had not fairly entered the South wl ere the great mass of colored people ar to be found. Your conferences were Northern conferences and were few and It was a beautiful, clear, pleasant by no means strong. When you ob-South you began to organize churches, bu ld houses of worship, prepare men for " You have a strong, united and vigor Church, and it is well that you have for you have a work of yast importance before

das ce Zion Church will enter upon its

plause].

"I bring you cordial g Church which God has ble you most hearty congratulation on your ompleted century of history, and I you be of good courage as brethren in the Lord. May his richest blessings rest upon this Centennial Conference and upon your great denomination, and make its second century a thousand fold [Applause and better than its first." Chautaugua Salute].

Rev. Lyons, the next speaker, said "Mr Chairman: Great institutions like most great men, have had their birth in humble beginnings. In accordance with this idea you have gathered a gold mounted gavel to be used for here to-night from the four cardinal the occasion, made from a piece of points of this Republic to trace the rise wooden roller in an old fashioned and the progress, as well as to review town clock in Hudson made in 1795 greatest religious forces in the development of the moral, intellectual and spir-Livingstone College to be used on itual condition of this the mightiest Reall special occasions by the chairman public upon the face of the whole globe And when in the declining periods of the 20th century, society shall have reached such a condition of reform that prejudice and discrimination against race and color shall be eliminated from the statute books of the States of this land, and shall be banished forever from the peaceful circles of American society then the impartial historian, writing the history of organizations, secular or re ligious, shall make the African M. E Zion Church to stand promirently out as one of the most potent factors and truest friends and fearless defenders of the rights and privileges of every member of the human family. [Applause].

Any organization that could furnish from its religious circles for the service of the human race such a man as the immortal Bishop James Varick; immortal

To-morrow will witness in this city the inauguration of a twelve-days' centennial jubilee that is worthy of the most serious study by the most eminent students of American progress and devolopment-mental, moral and naterial. It is the jubilee of the African Methodist Episcopal Zion Church, founded in New York in disappear, and must be slow in diminishing; the second we hope to se

1796 by a handful of Afro-Americans as a protest against race discrimina tion in the old John Street Church From such a beginning, and through years of effort marked by the greates obstacles, we have to-day in this church and its branches, which figure as but one of six separate African M E. Church establishments in the United States, a membership of 497,845, with 1,981 organizations, worshiping in 1 615 buildings, and possessed of property valued at \$3,510,189. Not ess than seventeen institutions of blush by such a record. learning, a book concern, a large publishing house and numerous de-

ed by the Zion Church. These are but a few of the facts which emphasize the close of a remarkable century, in honor of which at least 75,000 Afro-Americans are expected to assemble in this city during the coming week. But they are leading facts, and to the thinking man must suffice as a suggestion of the stupendous growth, the moral and intellectual force which lie behind them.

nominational newspapers are support-

fact that the race has done so much the trustees fenced in and used in the teachers followed despite the tremendous handicap un-summer season of every year, until der which it still struggles in the the Corporation of the city thought South is a rainbow of promise for the proper to fill up the said Potter's in religious life, which ex future, when those educational in- Field and improve it as it now is all the free States, there esca stitutions now challenging the admira- Then the trustees purchased some tion of the country shall have reached lots of ground at Yorkville and ap- of Maryland, a young man the pinnacle of accomplishment at which they aim. Race prejudice and ground." poverty remain the two greatest obstacles. The first of these may never remedied by a fair exercise of the franchise, supplementing the rapid industrial development of the South along the new lines now firmly established. Money is necessary to dispel ignorance, but the Negroes of the South already possess wealth aggregating \$180,000,000, accumulated in thirty years, and in "the enemy's country." Pessimism is put to the

To the United States of to-day is reserved the signal triumph of furnishing the first illustration of a contact by a white Christian Nation with through his influence chiefly that Finally the name of Frederick Don either the black or yellow races of the world without either subjugating or him were enabled to obtain consecra- and made one of the greatest speech exterminating them. The future is full of hope for the men who are to gather here during the coming week and not the least brilliant ray emanates from the assurance of a Republican administration at a time when it is most needed to help on the selfimposed task of mental and moral mancipation, tending toward the final victory .- Mail and Express, New

Rise of a Great Church.

BIGIN AND GROWTH OF ZION CON-NECTION REVIEWED, HOW THE LITTLE BAND OF TWENTY PIONS EERS LED BY JAMES VARICK HAS GROWN TO A RELIGIOUS ARMY OF NEARLY HALF A MILLION SOULS.

From the New York Sun (Snudsy, Sept. 27.) In 1796 a band of about twenty Afro-Americans withdrew from the old John-st. Methodist Church in New York because of the discrimination against them on account of their race and color, to which they were not disposed to submit. At the head of this small band of pioneers were James Varick, William Miller, and others afterward prominent in the movement. They began worship in the cabinet shop of William Miller on Cross Street. On account of his superior talents and capacity for leadership, James Varick became the spokesman of his brethren and the chief pioneer in this new field of church work. It is not surprising Douglass declared that he was one of audience at New Bedford when that he became the exhorter, the local preacher, the elder by reason of his superior gifts of head and

The disappointments and trials of these hugble worshippers were many, and even a that early period (1800) a effort was pade to raise means to purouse land upon which to build a permanet house of worship. The sum of \$80 vas raised, and a lot purchased on Orange, now Baxter Street. This was disposed of and two lots on the corn of Leonard and Church Streets were leased and purchased. A frame building was erected Leonard Street. The establishment of the church at this point seeme centre of trade and commerce. The wholesale dry goods district was to block away the large and well-known house of H. B. Claffin & Co. was to be located, and every day the advance of American enterprise was felt and large structures were being reared.

Among the interesting articles of Africans or their descendants shall be chosen as trustees of the said African Episcopal Zion Church and such other church or churches as may or shall this corporation." Again in Article VI: "And no person shall be admit- est in the connection. ted into close connection with their classes or be enrolled on their books but Africans and descendants of the African race.

The historian of the time makes parts of the lots which were appropriated for a burying ground were so mall and sandy that the trustees were obliged to build vaults for inthe city was visited with yellow fever. for a burying group was not able t for that purpo the 17th

sult from mental development. The Washington Parade Ground, whish propriated seven lots for a burying

The frame church was supplanted in 1820 by a stone building, and with more conveniences to meet the demands of the growing congregation. The building was finally removed in 1842 for a large and more modern brick church.

The infant church during these years was not without the help, sustenance, and religious ministration of to New Bedfor able men of the parent Methodist Abolition Episcopal Church. Prominent wonderful im among these Christian helpers was the Rev. W. M. Stilwell, whose spirit- enslaved. ual fervor, Christian sympathy, and their address sense of fraternity and fair play made him an excellent guide in all matters of church polity. It was remarks. None dared to voluntee Varick and those associated with lass was called. He came forwar tion to the offices of deacons, eld- that had been heard since the antiers, and the like,

As the influence of the Zion Church in New York was recognized and felt himself with the little church in other cities, it was soon found neccessary to establish branch churches outside of New York. Boston, New Haven, Harrisburgh, Baltimore, Washington, and other leading places soon had churches enlisted under the common banner. In a gathering composed of representatives of all these churches the Rev. James Varick was elected general superintendent which office then had all the powers of the now constituted Bishopric, and most elequent speech. It was t he was therefore the first Bishop of the new church. He was subject to re-election every four years. He proved in every way worthy of the high honor conferred upon him.

Christopher Rush, a man of race oratorical powers, deep piety, and of mittee was in session. He had a fine executive capacity, came North from Newbern, N. C., and at once identified himself with the new church. His influence was at once discovered and recognized, knew how to organize men and wisely advise them and sway them. He his powerful voice faltered as he was regarded as a great preacher. faced his remarks with these we His impassioned periods carried conviction which ultimately led to conversion. All classes, conditions, and in your church a great many races heard him gladly. To announce ago.' that he was to preach was to insure an overflowing congregation. Frederick the most powerful preachers he ever listened to. That he was elected as the second Bishop was no surprise to spokesman of his race on the those who knew the man.

During this period Timothy Eato, Levin Smith, Samuel Giles, Joseph P. Thompson, George Galbraith, Samuel T. Gray, and Peter Ross constituted the great coterie of pulpit orators among Afro-Americans. They also stood for civil and religious liberty, as enunciated in the Declaration of Independence. The African Methodist Episcopal Zion Church naturally can race what Faneuil Hall was to the Anglo-American, their "Cradle per support, but it was so providential, as it early became the or Liberty." When the doors of all the other churches and the public hall and theatres were closed to Abbe located around this spot. One officenist orators and friends of emancipation, the doors of Zion church op. He was succeeded in the were always open to them. It naturally became the roum of the proudest triumphs of Afro-American ora-

The church at the corner Church and Leonard Streets was sold ncorporation the following sentiment for \$90,000, and the old Dutch Rewas expressed in Article V: "It is form Church, at the corner of West provided and declared that none but Tenth and Bleeker Streets, was purchased at a cost of \$45,000. The surplus was used in the purchase of other city property, which now furnishes a revenue for the support of hereafter become the property of the parent church. Its ministers have been furnished from the strong-

When the Zion Church was organized the pulpits were not supplied with Afro-American clergymen. The race had none, as a matter of fact. Opportunity had not been offered to the following statement : "The vacant produce them. The wielding of the gavel was out of the question. The rule was to submit to authority rather than to exercise it. Afro-Americans had not then risen to the proud digterments in our clurchyard, and after nity of rising to questions of privilege, making points, and all the rest when the Corporation of the city of the parliamentary tangle. All this prohibited the opening of graves and was left as a sacred right to the Anvaults in the thickly inhabited parts glo-Saxon brother. The new church of the city in the summer season, the suggested new responsibilities, new trustees applied to them for a place duties, and a new spirit of self reliance. The exercise of their religious er papers pul ghts opened their eyes to all the Religious liber

slavery, out of the slave at genius with great natural orator. But he was ignorar powers, and being a fugit was slow in discovering the world. He identified him the little Zion Church at ford, Mass. He became that church, then a class day-school superinter and a local pread lips and William ments in far

> slavery agitation began. He was th Maryland slave who had identifi so moved the audience and the d tinguished speakers, leaders in th anti-slavery movement, that he w chosen that very evening as one the leading platform orators of the movement. Those who heard M Douglass declare that he never su passed the unexpected effort of the evening. His training in the variou capacities in the little church I hav enumerated prepared him for th outcome of the lessons of liberty had learned in the little church. The last time I saw Mr. Dougla

ses they expressed a

sire to hear some colored man fro

one of the slave States make a

was the summer before he died. was in the Zion Ghurch at Washin ton. The Centennial Jubilee Co almost the birth of the church. he came to hear men taik of a cer nial celebration as the representat of half a million communica When he was called upon to sp he leared upon a heavy cane,

'I am an old han now, and not forget that I began my life

There was none of the fire eye and voice which had thril erick Douglass made his speech, and became at once th can continent. The man had weak; the church had grown,

The Zion church was a the movement for the abolit man slavery. Scarcely was a of any of its ministers conside plete without reference in a to this "sum of all villianie

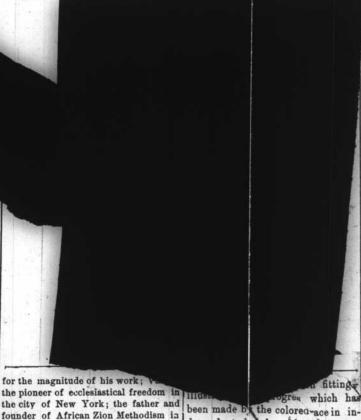
The first newspaper pu the Zion Church was, edit er: Hamilton of New Yor called the Anglo-Afri tence was brief, owing to lac by Zion's Standard and view. It was edited by Jones, then pastor of church, and afterward ele

ial chair by the Rev. J. M. Gloud

But it was born to die. The next

fort was the Zion Church. Advoce published at Washington, with t Rev. J. P. Hamer and the Rev. J. Trust as editors. It soon went way of its predecessors. Th e forts, of Bishop J J. A. Tyler, W. J. the STAR OF ZION WAS has maintained its existen present day. It monthly twenty years soon made a weekly. It 1 editors the Rev. J. A. C. R. Harris, A. S. Richard McFarley, John C. Danc George W. Clipton, and the Snith. Its influence as moral, and education felt through the e nection. It has been gressive in its advoc tended to promote th rc-Americans, regard

tional ties. The A. M. E. Zion view was founded as the gan of the church in I Rav. G. W. Clinton. I been steady and health ginning. Its pres John C. Dancy



the United States: any institution that could furnish for the service of the human race such a man as the immortal Frederick Douglass, the greatest Roman of his time; Douglass, the states man, the patriot and the orator; the man whose burning eloquence aroused the sleeping conscience of the Nations of the earth and caused to crumble into ruins the strongholds of the Southern Confed eracy and the fabric of the diabolical institution of human slavery which had incorporated itself in the policy of the ernment : any institution that could produce such a man as the immortal Joseph C. Price, that distinguished orator scholar and educator, whose valuable ser vices to the human race have perpetrated themselves in the work at Livingstone College, the noblest monument in the church of his choice; any institution that could furnish such a man as the beloved Haywood Stitt, the sweet singer in Israel, the poet, the preacher and the pulpit orator; any institution, I repeat with peculiar emphasis, that can furnish such men as these, must command, in spite of the prejudices and distinctions of the age, an honorable position in the annals of the history of the country. [Tremendous applause]. It is fit and proper that you should have assembled in New Yorl City to celebrate the Centennial of you institution. This city is the cradle of your ecclesiastical liberty, and the company of self-sacrificing men who march ed out of old John-st, church because they felt that they were circumscribed by the inconsistencies of the age, shall forever be regarded by a grateful people as the religious fulcrum which lifted the race from a condition of humiliation and dependence and placed them in a position where they could rise to the highest summit of intellectual, moral, social and religious development and privileges

which are the common heritage of every member of the human family. I there fore welcome you to New York City, to the religious enthusiasm of our churches and to the hospitality of our homes Last but not least, in the name of the 250,000 members of African descent who remain at home with mother; in the name of the tree millions and a half of Methodist Episcopalians throughout the Connection whose hearts and hands stand ready to receive you, I bid you thrice welcome. [Long and loud ap-His relatives and friends would be glad to learn of the whereabouts of Rev ed population of to-day, W. F. Fenderson, a minister of the A

ta, Ga., General De-

dependent church work-th greater part of which is, of course, the hait of the past thirty years. Statistics recently quoted Thomas Fortune show that in 1895 the colored Methodist membership was 1,189,285, with 10,381 churches

and property estimated at \$12,000, 000. The Baptists show a membership of 1,342,530, giving a total of 2,532,815 between these two denominations; while it is estimated that, with the representation included in other churches, the colored church membership of the United States is probably not less than 3,000,000 out of a racial strength of about 9.000,000

We quote these figures in connection with the New York jubilee because they embody a peculiarly instructive lesson at the presant time when the Negro in the South is emerging from old conditions; when he is making plain the fact that he cannot much longer be morally and mentally shackled by unjust legislation strictly enforced or just legislation ignored in practice; and when he presents a figure more conspicuous in political calculations than at any time since he was endowed with a suffrage which he may or may not be able to exercise

It is no longer a question of "the South doing justice to the Negro, but of the Negro, as an important part of the South, doing-justice to himself. The closest students of the race long since agreed that its future progress must be the result of internal, not external, applications; that the greatest problem of the United States since emancipation must be solved not by the white man, but by the black. It is because this view has been adopted by the most advanced of Afro-American thinkers, and has for years been the basis of the most productive labor in the race that the statistics set forth furnish matter for pride and congratulation Extraneous conditions may retard, but cannot materially aid, our color-

The religious organizations indicate not only the measure of moral develpment, but a positive capacity for elf-government, which can only re-