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BETHEL AND ZION.

A Reply to Rev. J. M. Henderson—He Misrepresents Zion.

BY BISHOP A. WALTERS, D. D.

First: I am at a loss to understand why it is that Rev. Dr. J. M. Henderson, pastor of Bethel church in New York, in his letters to the *Christian Recorder*, comparing Zion and Bethel, so shamefully misrepresents the former.

In his article which appeared in the *Recorder* soon after the removal of the A. M. E. congregation from Sullivan Street to 25th Street, New York City, he made Bethel in New York to appear in every way stronger than Zion, when really the facts do not bear out his statement. Zion Church owns property in New York City to the value of \$150,000, with practically no debt upon it. In 1891 the trustees were offered \$90,000 for the magnificent brick church at the corner of West 10th and Bleeker Sts., and the fine three-story brick building adjoining it, used for parsonage and Book Room. Besides this property, they own three brick houses in Grove St., and two lots 50x100 in 117th St. And they only owe on all this property \$7,000, while Bethel is in debt for the present building in 25th St., New York, \$36,000 and owns no other property in the city. Is there any comparison financially between Bethel and Zion in New York City?

Second: In *influence*, Zion Church has nothing to ask of Bethel. If equality of membership is doubted, we are ready to produce our membership roll. In *age*, (in New York) there is no question as to our priority. Indeed, the comparison between Zion and Bethel in New York is rather amusing than otherwise to one who understands the situation.

In his article which appeared in the *Recorder* of Oct. 15th, 1896, he says, speaking of the Zion Centennial Jubilee, "The occasion is one of a great deal deeper significance and of vaster importance than the most prominent actors therein appeared to realize. I have thus far heard none speak who seemed to fully appreciate the real meaning of this great fact."

My! what consummate egotism. It is a great pity that this Solon was not invited to read a paper on "The Philosophy of the One Hundred Years of Zion Methodism." What a loss to the church; indeed to humanity, that this intellectual(?) giant was overlooked. You will agree with the statement when told that besides the 16 Bishops who were present, (four A. M. E. Church, three M. E., one Union and eight Zion) there were over 75 ministers and professors from all denominations who participated in the exercises.

Dr. Henderson says: "In November, 1787, certain colored people of the Methodist Episcopal Church erected a building in which they conducted services independently." In his hurry he forgets to inform his readers that this new organization was not a Methodist, but an Episcopal organization. He is not the only one in the A. M. E. Church that has made this mistake. I desire an explanation from Dr. Henderson as to how St. Thomas Protestant Episcopal Church and Bethel Church in Philadelphia can both claim the same organization. It has long been a mystery to me. When the reader is not informed that the organization which withdrew from the M. E. Church in 1787 finally became an Episcopal church, the statement is misleading.

He further endeavors to show that Bishop Allen and his followers exercised more independent spirit than their brethren and his followers in the withdrawal from the M. E. Church, by a play upon the word "independently," which refers to the Episcopal organization. One would learn from his statement that the A. M. E. Church was not supplied with members from the M. E. Church after the erection of a house of worship in Philadelphia by Bishop Allen.

Bishop Payne in his *History*, page 10, informs us that after the building was finished, Bishop Asbury by invitation consecrated it to the service of the Lord. High. On pages six and seven he says the ups and downs of the church were very quiet now.

preachers until 1816. Talk about Independence! Why, Bishop Allen did not have control of his own property. Will Dr. Henderson please inform us who had the oversight of Bethel Church from its organization till 1816? Dr. Henderson states that Bethel was incorporated in 1793. We will consider it a great kindness if he will tell us the date and number of such record. I mean the Incorporation gotten out by the colored trustees of Bethel Church, Philadelphia. I am in possession of a record which says it was incorporated in 1807. Zion Church, New York, was incorporated February 16th, 1801. (See Record of Incorporation of Religious Societies, Library No. 1, page 28, New York City, N. Y. Recorded March 1, 1801.)

ZION'S CLAIM OF PRIORITY.

The question of the priority of the two connections is one hundred years old. I am of the opinion that that question will be a little hard to settle at this late date. Zion, however, believes she is the oldest; first, because Peter Williams, Mary Durham (who afterwards became his wife), Francis Jacobs, Abram Thompson, William Miller and others were in the original Methodist organization in America. Dr. Wakely, in his "Lost Chapters of Methodism," page 441, says: "Peter Williams identified himself with the little flock when they worshipped in the Rigging Loft, and soon afterwards became a sexton of the church. His wife looked after the parsonage." Says he: "Peter felt a deep interest in the welfare of those of his own color; he did all he could to elevate his race." He was one of the leading spirits in the formation of Zion Church. Peter Williams could say: "Before Allen was, I am."

Second: Long before any agitation was heard of in Philadelphia, and several years prior to 1796, Peter Williams and others had entered their protest against the discriminations to which they were subjected; and instead of Bishop Varick drawing his inspiration from Bishop Allen, he received it from Peter Williams and his wife. (See "Lost Pages of Methodism.")

Talk about Zion following in the wake of anybody! She has ever been a pioneer in all great movements especially for liberty of soul and body. Bishop Allen came from Philadelphia to New York to confer with the leaders of Zion concerning organic union. So conscious were they of their priority, however, that they declined to unite with him under any circumstances.

During the anti-slavery agitation Zion led the forces for freedom with such men as Christopher Rush, Douglass, Jeremiah Wesley Loguen, Joseph P. Thompson, George Galbraith, J. J. Clinton and others. If by aggressiveness Dr. Henderson means braggadocio and boastfulness, then Bethel has always led. But why quarrel over this matter? There is but very little difference in our ages. We have heretofore silently submitted to misrepresentation, but mark my words, we shall not do so hereafter. We anxiously await a reply to our questions from Dr. Henderson.

New York, N. Y.

Please allow me to say a few words about the third district of the North Alabama conference. Rev. S. P. Callins is the presiding elder. The district is doing very well, but not as well as it ought to be. Under the many changes it has undergone we can't expect so very much. When he took charge of the district there was not a church paid for and in many places there was no church at all. Under the leadership of such able men as Revs. A. J. Warner, T. R. Gaines, J. H. Sylvester, N. R. Rhodes, R. Steele, H. J. Stork and W. M. Bryant the district will come out with flying colors leading the grand army of Zion.

The first and second districts had better watch us, for we are going to lead the conference. We led on the first district and we are going to lead on this. Through spite some of us were removed from the first district, but we are moving along just the same. We welcome to our conference Bishop J. B. Small, D. D. The church at Jasper was to be sold, but the pastor, Rev. Rhodes, is raising money to redeem it. This is a very quiet now.

CENTENNIAL JUBILEE.

Two Papers Read Thereat by Misses Gardner and Evans.

WELCOME ADDRESS.—BY MISS ELIZA A. GARDNER, PRESIDENT OF THE WOMAN'S AUXILIARY CENTENNIAL COMMITTEE.

"Honored sirs and dear friends of the Centennial now assembled in Mother Zion, New York: To me has been assigned the very pleasant duty of not only presiding at this hour but also of welcoming you on this our 'Woman's Day' of our glorious Centennial. As we recall the reminiscences of the past, the grand and glorious work wrought during the last one hundred years of our Christian life by not only the fathers of the Church, but the mothers as well, surrounded as we are by so many of the heroes of our church, living and dead, something within almost impels us to put off our shoes from our feet, for not only the ground upon which we stand but the atmosphere around, is holy.

has seen to it that in her ecclesiastical polity, she should be no bar to place or position. But while we accepted the privileges we realized there was a corresponding increase of responsibilities.

"And sisters from the far West and our beautiful Southland as well, we invite you to-day to a full and free discussion of those duties. You need not blush for the mothers, the pioneers in the church. Another voice will tell you of the grand work accomplished by Mary Roberts, Ellen Sterns, Mother Tabman and other noble women.

"Again we welcome you to this beautiful city of the Empire State, and to all the duties and festivities of the hour."

ORIGIN AND WORK OF THE DAUGHTERS OF CONFERENCE AND KINDRED SOCIETIES.—BY MISS AURORA EVANS.

"Whenever woman has an opportunity to work, she has always played her part well. She is an important and indispensable factor, not



MRS. BISHOP J. W. HOOD.

(Mrs. Bishop J. W. Hood, the devoted wife of the senior bishop of the A. M. E. Zion Church, and President of the W. H. and F. M. Society, presided at the afternoon session of Woman's Day at the Great Centennial in New York. Mrs. Hood who is motherly, full of natural modesty, was the first lay member of Zion to contribute fifty dollars toward Livingstone College.)

"It has been one hundred years of joy and sorrow, labor, conflict and triumph. The century has witnessed the emancipation of man and the almost severed bonds of woman. This a glorious thought that this grand old Church whose Centennial we as women to-day celebrate, is the first religious organization to accord to the women of the church the same religious rights she gives to the sternest of men; so that sisters from the East, West, North and South, we are here to welcome you to-day; inviting you to join with us in celebrating our one hundredth years of civil and religious progress.

"One hundred years ago we were slaves with no inheritance save that which slavery gives, the Christian Church denying us a place at her altar. Our skies were so dark and cloudy with scarcely a star to illumine the gloom. To-day, under God's own clear blue sky, redeemed, we are set free, our own hands helping to break the bands that bound them. As our minds glance back down the century, we recall so many thrilling experiences, as told us by the dear fathers and mothers, of the flying, panting fugitive seeking shelter within the hallowed walls of Mother Zion—the shelter and protection which was never denied him; for stalwart men stood ready to defend his liberty with their lives if need be. The gospel of anti-slavery was always boldly proclaimed from her pulpit; and Garrison, Garnet, Douglass, Lucretia Chittenden and their compeers always found a welcome here.

"And it is quite fitting that the church, which in the dark days early incorporated in her Discipline that no slave holder as one of her members could kneel at her communion rail, and which did so much for human liberty, should also be the first to lift her voice in defense of woman. While the great M. E. Church has been for so many years attempting to solve the problem whether their own Frances E. Willard was eligible to a seat in their General Council, our church

alone in the home circle, temperance reform and educational work, but largely in the success and glory of the church.

"The origin and work of the Daughters of Conference is as replete with interest as it is full of self-sacrifice and devotion to the cause of missions and the promulgation of the gospel. They were organized in 1821. Zion church and its missionary operation were in their infancy, and the cry came from New England, all over New York and New Jersey, 'Send us the gospel: send ministers; we need churches.' The great need was money to aid the ministers in going to their mission fields and to assist in erecting churches.

"The noble and heroic women of Zion said we will give money; and for this grand and glorious purpose the United Daughters of Conference were organized at that early meeting in Mother Zion. To-day we would place our loveliest and most fragrant garland on the brow of that magnanimous and sainted woman, Mary Roberts, who was the founder, and, for forty years, the president of said society.

"There were other great workers and illustrious members of this original society whose names have long since been recorded on the Lamb's Book of Life. Sarah Ennalls, Eliza Gardner, Sr., Sarah J. Eato, Marie Bogalsang, Matilda Bush, Ellen Stevens and others gave largely of their means. The beautiful example and fervent zeal of the older sisters spread, and the young women of the church expressed the wish to be organized to be known as the Young Daughters of Conference, that they, too, might take part in the glorious work of sending the blessed gospel to the lost. They were gladly organized by the older society with that energetic woman, Ellen Stevens, as president or the Junior Daughters. Very soon the women of other churches began to form Daughters

A PLEA FOR JUSTICE.

What Have I Done to be Treated Thus.—Still A Superintendent.

BY REV. ANDREW CARTWRIGHT.

Mr. Editor: Will you please give me space to say a few words to the many readers. January 7, 1876, I left Plymouth, N. C., for Africa and landed in Monrovia, Liberia, West Africa, February 16, 1876. In February 7, 1878, I organized the A. M. E. Zion Church in Brewerville in and Clayashland November, 1878. I had the church incorporated. I organized a church at Cape Palomus by letter.

In 1880 I wrote a letter to General Conference asking the Connection to send a bell for the new church. In 1882 I came back from Africa and met the Board of Bishops in Petersburg, Va., March 23, 1883. The Board of Bishops authorized me to hold annual conferences in Africa and appoint suitable persons to preach and teach our people in Africa so long as my life and conduct compared with the gospel of our Lord and favour Jesus Christ; subject to the ratification or modification of the General Conference. The General Conference of May, 1884, ratified the appointment.

September, 1891, I met the Board of Bishops in Washington, D. C., with letters from the trustees of our church, Supreme Court Judges, deacons of the Baptist church, the Temperance Society, the Mayor of the city, Dr. Edward Blyden, and the Magistrate of Brewerville testifying to the truth as to my standing with the people in my church and community in general. I met the General Conference in Pittsburgh, Pa., May, 1892. Bishop Walters then in October, 1892, wrote and asked me to accept the presiding eldership in Africa over my work. I answered him saying that if he wanted me to accept I would; but not because I was not Superintendent; I knew what I was. I knew that I was Superintendent of African Missions.

I met the General Conference May, 1896, and asked what was I in the Connection. After three days and much talk from the Bishops, the General conference then styled me presiding elder in Africa. Now all men know they can't make a Superintendent of African Missions with power to hold annual conferences in Africa or ratify the same so long as his life comports with the gospel, and then the same general body revoke his authority without a charge, trial and found guilty and expelled. Resignation or death are all that can revoke his authority. Lawfully the same power that makes bishops made the Superintendent of African Missions, and his authority ends when a bishop's end. Anybody with common knowledge of our law knows that. I know what I was and what I am. I hope no one will get angry, as I speak the plain truth.

What has A. Cartwright done to be treated like this, after working so long in America; walking and wading, Winter and Summer, and building so many churches—twelve in ten years—then went to Africa, crossing the ocean eleven times in the interest of Zion. I know better than any one what I went for. In 1886 I wrote to the Connection asking them to send a lady to teach the girls in Africa, but I heard nothing. I then came back and met the Board of Bishops in Charlotte, N. C. The Board of Bishops agreed to send a lady teacher to Africa. Bishop J. W. Hood, D. D., LL. D., sent me to Washington, D. C., to see a lady—the first lady that taught in Charlotte after the war. The lady could not go. I then went from place to place looking for a teacher. At Sunbury, N. C., in the annual conference, Elder Jacob Thomas of New York, informed me that he had found a lady named C. E. S. Somer, at Newbern, N. C. I went to see her and she agreed to go and wanted to know about her salary. I employed her at the salary of \$300 a year—the same that other lady teachers were receiving. All the Connection know that the new Superintendent, Cartwright, teacher of the girls in Africa, was the one who was at a loss to do the doing.

It is my duty to say that I have heard the news of the death of Rev. B. K. Ellery, who departed this life October 23rd, 1896, submit the following: WHEREAS, The sad news of the death of Rev. B. K. Ellery has reached our ears and has alarmed our worthy officers and members; and whereas it has pleased Almighty God to pluck from His vineyard one of His elect sons; and WHEREAS, Bro. B. K. Ellery has ever lighted up his part of the field of his labor with his presence and has brought love and sunshine into our church and caused there to exist happiness and pleasure; Resolved, That we extend our heartfelt sympathy to the loving family in the sad moments of bereavement, and entreat them to look to Him who has said He would be a father to the fatherless and a husband to the widow. Resolved, That a copy of these resolutions be tendered to the bereaved family because of the loss that they have sustained in the death of the father and husband. Resolved, That the church be in mourning for 30 in respect to this great worker and faithful friend.

THAT RESOLUTION.

Nobody Has Been Misled as to its Meaning but Rev. F. H. Hill.

BY REV. G. D. HAZEL, COMPILER.

In the *STAR* of October 29th, appeared a letter emanating from the Rev. F. H. Hill, of Providence, R. I., addressed to pastors and superintendents of the New England district Sunday-school convention entitled, "A Question of Right." In justice to myself please allow this reply.

Brother Hill says that the convention ordered moneys sent to him as treasurer, which is not true. The vote in as follows: "A motion was offered by—that the larger schools lift a collection of \$3, and the smaller ones \$2, to pay the expense of printing minutes and the names of same be printed; also each school receive minutes without further cost." Not one word was said about forwarding the several amounts to the treasurer. Of course, in the absence of written law, custom becomes a law. The custom of the New England district has been that the compiler receives moneys appropriated for minutes. My dear Brother Hill has evidently in his high regard for honor construed the resolution to make him dictator in matters of money.

That letter reminds me of the same Rev. F. H. Hill, who was pastor of the 1st church, Providence, when I was at the 2nd and entertained the New England conference. This brother, fearing that Hazel would get honor for a successfully planned conference among other things refused to have the "Moody Gospel choir" of 100 voices to sing in his church because this fellow (Hazel) who he says holds so many offices, arranged for it, as all other sessions of the conference. Our beloved Bishop J. W. Hood had to inform him that it was the business of the conference to interfere, and not his. So it went on.

No brother can be misled by that great revolutionizing Brother Hill. Every brother in the district knows too well that he never did otherwise than send money to the compiler for minutes. This was true when Revs. Blackwell, Colbert and Fenserson were compilers, and the convention of Bridgeport never held a meeting. I am the best man to have all minutes. I am sorry, however, that the England correspondence is better to write Brother Hill; do not do so. Your time will do you good. Cambridgeport.

DEATH OF A

The Rev. B. K. Ellery, who departed this life October 23rd, 1896, submit the following: WHEREAS, The sad news of the death of Rev. B. K. Ellery has reached our ears and has alarmed our worthy officers and members; and whereas it has pleased Almighty God to pluck from His vineyard one of His elect sons; and WHEREAS, Bro. B. K. Ellery has ever lighted up his part of the field of his labor with his presence and has brought love and sunshine into our church and caused there to exist happiness and pleasure;

RESOLUTIONS OF CONDOLENCE.

We, your committee appointed to draft resolutions of condolence in respect to the memory of Rev. B. K. Ellery, who departed this life October 23rd, 1896, submit the following: WHEREAS, The sad news of the death of Rev. B. K. Ellery has reached our ears and has alarmed our worthy officers and members; and whereas it has pleased Almighty God to pluck from His vineyard one of His elect sons; and WHEREAS, Bro. B. K. Ellery has ever lighted up his part of the field of his labor with his presence and has brought love and sunshine into our church and caused there to exist happiness and pleasure; Resolved, That we extend our heartfelt sympathy to the loving family in the sad moments of bereavement, and entreat them to look to Him who has said He would be a father to the fatherless and a husband to the widow. Resolved, That a copy of these resolutions be tendered to the bereaved family because of the loss that they have sustained in the death of the father and husband. Resolved, That the church be in mourning for 30 in respect to this great worker and faithful friend.

(DAVID FREDERICK, Compiler.) (T. L. FRANK, Compiler.) (G. W. LUTHERSON, Compiler.) (REV. HIGGS, Pastor.) (Wilmington, N. C., Sentinel.)