

# THE STAR OF ZION.

ORGAN OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH IN AMERICA.

VOLUME XXI.

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NUMBER 4.

## "HE IS A NEGRO STILL."

The Uncompromising Prejudice Towards the Negro American.

BY SOLOMON G. BROWN.

"Why don't the Negro keep his place?" Not force himself upon our race? It matters not what men may say. They are inferior every way. Inferior to the meekest white, Are always hateful in our sight; We never will accept his race— 'Twould bring our children to disgrace.

I'm free to own we can't suppress That hatred harbored in our breast; I've turned and twisted every plan— Yet can't regard him as a man.

Even though his skin be bright and clear, No kinks nor curls mixed in his hair; That hatred comes, and come it will, Which makes us hate the Negro still.

Some I've seen with splendid mind, Their whole demeanor was refined; But yet would come that stubborn will And makes me hate the Negro still.

I often feel condemn'd in mind, Repentant tears will upwards climb; Like brine they'll flow, like dew distill— I'll rise, but hate the Negro still.

I've tried to make a compromise, But this my very soul denies; I greatly fear I never will Cease to hate the Negro still.

They are very good to scrub and sew, And do our kitchen work below; To raise him up—we never will— But keep them down as Negroes still.

To do our will we think them nice, Even then we'll pay the lowest price; This is his place, no white can fill— And there we'll keep the Negro still.

His offspring we can't recognize; These Negro children we despise; To keep this class just where we ought— In separate schools they must be taught.

Our Negro driver's name is Jim, Our Negro maid is tall and slim, Our Negro cook is old Aunt Till— Are good, but all are Negroes still.

Suppose Jim takes your worn-out farm And makes it bloom out as a charm? This way your empty pockets fill— That's grand, but he's a Negro still.

Suppose true bravery he possess, Through him your armies have success! The victories gained by his own skill— Even then he's a Negro still.

Suppose his education's rare, His eyes are blue, complexion's fair And he a good position fill— To us he is a Negro still.

Suppose he be physician square, He practices large and charges fair? He cures disease with extra skill— He is a Negro doctor still.

He's well enough among his race, And this alone is his true place; We'll not regard his fame or skill, But hold him as a Negro still.

Suppose he has inventive art, The world acknowledged he is smart, Intelligent and fills the bill? He's nothing but a Negro still.

Suppose he sits in Congress Hall, With handsome face and stature tall? And carries out the people's will— Indeed he is a Negro still.

Suppose his wife has manners fine, Cultured, brilliant, splendid mind? And every rule she rightly fills— That woman is a Negress still.

Suppose she holds in her own name, Such wealth that brings her into fame? Much power subject to her will— Even then she is a Negress still.

Suppose she comes to your relief, And softens down your deepest grief? As a nurse she has been drilled— That woman is a Negress still.

Suppose she finds you out of doors, And takes you in, provides her stores? And every Christian duty fill— She is a Negro woman still.

And then for you she kneels in prayer, She pleads that God your life would spare; The Lord her wishes does fulfill— (spare; Even then she is a Negress still.

And should I die in her embrace, Grant me a white man's resting place; Don't let me rest if I should die, Near where a Negro's body lie.

And should they take me to the church, Be sure and make the proper search; See that no Negro's standing near To place his hands upon my bier.

Here is a fact you cannot hide, The Black Man is our country's pride; May twist and turn it as you will— The Negro is your brother still.

This fact he loves above the rest, While it disturbs the white man's rest; Twist and turn it as you may, The Negro's here, he's here to stay!

Smithsonian Institute, Washington, D. C.

## UNITY ESSENTIAL.

BY MISS MAGGIE FISHER.

It has been 100 years since Zion hoisted her sails and launched to enlighten the fallen race and fight against the kingdom of the evil one. Since that time she has made wonderful progress, and is now still reaching for the "Promised Land."

It is true that we have progressed and are still progressing, but there is still room for improvement; and if we as a Connection and a race wish to prosper we will find that unity is one of the things that is most essential to civilization and progress. Had unity and strength prevailed since the creation of the world there would have been a vast difference in its history. This world would have been one of brotherly love and union. Success and prosperity would predominate, while war and strife would be lost in the sea of forgetfulness.

Discontentment, enviousness and selfishness are things that stand prominent in effecting the progress of churches as well as communities. Some people are prone to a sour temper and habituated to gloomy ways. They perceive only the dark side of things and take a wrong view both of themselves and others. Instead of looking on the bright side of things and trying to be kind and agreeable to their neighbor, they do the opposite thing. Such people are in great danger, because they will never succeed in any of the pursuits of this life.

Where there is enmity, unity cannot exist, success will not follow. Enviousness is a habit which is not easily overcome; and it is also one that plays a conspicuous part in hindering the progress of the world. Selfishness is also an antagonist to success. It is our duty to forget ourselves and try to do something for others. Many of us do not know that in trying to help others to rise higher in this life, that we are rising at the same time.

We should be united in our religious duties, as well as in any other duty in life. We often find that one denomination or one theological party shows itself far more afraid of the progress of the opposing one, than of the progress of sin. People ought to be cautious how they get the community divided into parties and the church and world arranged one against the other in open war. We are not strong enough for such a contest; and if we want to prosper we must abolish all jealousy and unite to travel to that city which has been prepared for us. We will often find that our lives will be better, our thoughts purer, our faith more real, our words more charitable, if we would forget some of our bad habits and learn to do unto others as we would have them do unto us.

This is a progressive age; one of inventions and discoveries, and we have a part to play in its drama. We are too easily satisfied. Let us awake, arise and work while it is day. The most hopeful prospect to this age is unity; and with it, success will follow. These results depend upon each one of us. There is work for us all to do. We know our work; if not, let us find it, in order that in some future day we will not be weighed and found wanting. After achieving these ends, we will enter upon a new career, exacting increased wonder of the world by our grander achievements, nobler deeds and more wonderful progress.

## CENTENNIAL DINNER.

We had a Centennial dinner at the Evelyn Barber Memorial A. M. E. Zion Home recently at 6 o'clock p. m., in honor of the closing exercises of the Centennial of the A. M. E. Zion church. "Ain't I glad I've lived to see the day?" opened the exercises, which used to be sung by great grandfather, Mr. George W. Phoenix, of Baltimore, Md. After pronouncing the blessing we sang the Centennial hymn which was written by Mrs. C. E. S. Cartwright, wife of our missionary agent to Africa. The menu consisted of fowl and cranberries raised at the Home, apples and other fruit. The room was lighted by wax candles held by brass candle sticks a century old which were presented to my mother by a Mrs. Drake of Windsor, Conn., a relative of Col. Drake. They were presented to my mother seven years ago. Sylvia E. Moore, West Granville, Mass.

I wish to recommend to every young Zion preacher (of course they all take the STAR,) a book by D. L. Moody called "Secret Power." It is worth its weight in gold. You can get it at any religious book store. J. E. Nichols, West Granville, Pa.

## QUARTERLY REVIEW.

Three Points of Inquiry Answered.

BY HON. JOHN C. DANCY.

To the Editor of THE STAR OF ZION: Numerous are the inquiries as to what has become of the Quarterly Review. Others wish to know why the last number was so reduced in size.

To the first question I would say the Review will soon be out and speak for itself. To the second question I would remark that the last number was arranged to be published long before it actually appeared and was intended to serve the purpose chiefly of proving that it was still alive. The time of issuing it being so very much delayed it was thought best to get that out, and have a full size number follow as quickly as was consistent with our capacity to publish it. The matter for the next number is choice and up to date in every respect, and the character of the Quarterly will be richly sustained as a race and church enterprise.

Were the friends half as active in helping to sustain an enterprise of the character of the Quarterly, as they are to seek every possible opportunity to impair its strength and influence by remarks which are neither intended to help nor to foster, but to satisfy a morbid appetite for notoriety and cynical criticism, they would put its success beyond the pale of doubt or anxiety. The editor of the Quarterly gave two of the best years' service he ever gave to anything to the agitation of the recent great Centennial. He traversed the entire country and spoke in nearly every leading church of Zion Connection East of the Mississippi River. He tried to do his full duty to the Church as well as to all concerned. He actually aroused and worked up the Centennial sentiment. He always knows by the manner of his reception whether he is making any impression or not. He agitated—and those who heard him said frankly—that they thought he was opening the eyes of all on the history of the church and importance of the Centennial. As nearly all interest was centered in the Centennial, there could be but little centered in the Quarterly. Hence the Quarterly suffered on account of the Centennial. It will begin to recover now from that agitation, as it is nearly over.

The worst part of it is that some of the thinkers assumed to re-arrange what the Centennial Committee firmly agreed upon, as the records prove, and whose action was never reversed by any general body having power to act, and so crippled the Manager of the Centennial in a financial sense, that the Quarterly felt the effects of their action, since its support for two years has, as stated, been very meagre. The editor being financially embarrassed, and the Manager being also short, the General Fund being out almost entirely off to all interests outside the bishops', seemed to knock the Quarterly senseless. Yet we will be out in a few days in spite of all these disadvantages and reverses, and we confidently hope that the prestige which the Quarterly won when it was easy for the Editor to run his hand in his pocket and pay for it, may very early return, when the friends will run their hands in their own pockets and pay their subscriptions to Manager Blackwell who now receives and makes acknowledgement of all moneys. We trust this will satisfactorily explain the cause for any past shortcomings.

Replying to the inquiry of our young friend Fonville, as to the why and wherefore of our boast of the late Hon. Frederick Douglass, I take this occasion to remark that I blame myself largely for nearly all that was said about Mr. Douglass during the Centennial celebrations both at New York and elsewhere. I never made an address during the more than 200 that I delivered covering the two years I agitated the Jubilee, without referring to him. It was never claimed that he worshipped at our churches in Washington. Perhaps our people did not ask him. But he was with us on every great occasion, and twice emphasized his connection with Zion church in New Bedford, Mass., where he was sexton, exhorter, class leader, local preacher, preacher's steward,

## OUR ZION.

Its Origin, Leaders and Growth.

BY MISS MAUD E. HAZEL.

In 1765 the first light of Methodism shone forth in the city of New York. The John-st. Church was the first Methodist church erected in that city. There were several colored members in this church from its first organization, and between the years 1765 and 1796 the number of colored members largely increased; so much so that race prejudice forbade their taking the sacrament until the white members were all served. This being the case, and the desire for other church privileges denied them, it induced them to organize among themselves into a denomination, which they did in the year 1796. One hundred years ago! This was the first African Methodist Episcopal Church of which we have any account.

## NEGRO ADVANCEMENT.

The special report of the bureau of education in Washington gives wonderful proof of the progress of education among the colored population of the country. It affords conclusive evidence that no race in history has ever made anything like the advancement recorded of the colored people since they were redeemed from slavery.

It redounds most emphatically to the credit of the Southern States that in the last 20 years they have appropriated over \$75,000,000 for the education of the race they had so long kept in bondage. As a result 52.92 per cent of the pupils enrolled in the 16 formerly slave states are colored.

At the close of the war the colored people of the South were reckoned as totally illiterate. In the 30 succeeding years 40 per cent of the illiterate has disappeared, and now it appears that there are 162 institutions in the South for the secondary and higher education of the colored people, including 32 colleges.

There are several colored millionaires in the South, and hundreds possessed of comfortable fortunes secured in extensive business concerns. There are over 27,000 colored teachers and several prominent graduates from leading colleges in the North who can read their Latin titles to distinction clear.

The elevating of the colored race from servitude to a level with the most favored peoples reads almost like a romance. And what adds all the more to the astonishment is the fact that the events that redeemed the blacks have lifted the whites into an era of enterprise and prosperity that sometimes seems almost fabulous.

What a grand lesson is presented for posterity on the blessings of liberty.—Boston Daily Globe.

## A TELLING TESTIMONY.

The honest, earnest testimony of one who has been saved from a life of terrible sinfulness and self-destruction is not only a great recommendation of the power of divine grace, but it goes far to encourage other desperate cases to seek the same grace and receive its remedy. The following testimony is impressive: "I love to come back to this dear old mission where I first saw the light, twenty months ago. Little did I think, the night I came here, all broken up, a would-be murderer, having tried that afternoon to kill my wife, and failing, determined to take my own life, with poison in my pocket. I heard the cornet, came in, and, thank God, the usher gave me that chair in the front row. A man, testifying on the platform, exactly told my story, and I believed that if God could save him, He could save me. When the invitation was given I raised my trembling hand and soon found myself on-bended knee, crying to God to have mercy on me, a sinner. The Lord reconciled my domestic relations, we have consecrated our all to Him and He has called me into His service."

It was the testimony of a man who had gone deep into sin, but was brought out of it by God's power that encouraged this man, steeped in vice to cast himself on God's mercy and beg for pardon and salvation. Tell others what God has done for you. W. H. Ely.

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In the year 1800 they built a church and called it Zion. This Church, unlike the other Methodist Churches formed about the same period, was as regards its temporal economy, separate from the Methodist Episcopal Church from its first organization. They drew up articles of agreement with the Methodist Episcopal Church, under which she supplied them with ministers for about twenty years. So that Zion, the oldest church of the Connection, that has by general consent taken her name must be conceded to be the oldest Methodist organization, separate from the Methodist Episcopal Church, in this country. The Connection is generally called "Zion" out of respect to the first church. But the style and title of the church is the African Methodist Episcopal Church. And if there is any body of Methodists in the world that has a pre-eminence right to this title, it is the Zion Connection; for she assumed it before there was any other to assume it.

James Varick, Abraham Thompson, June Scott, Francis Jacobs and others were among the first members of this church. Their meetings were held in a rented house on Cross St., between Mulberry and Orange Sts. James Varick was the first Bishop of this Connection, and I am firmly of the opinion that he was one of the greatest men of his day. He was born in 1750 near Newburg, N. Y., and died in 1827. As a man, as a leader, and as a ruler, I think him equally entitled to our praise and admiration. If I survey him as a man, I find him irreproachable in every avocation of life. His personal character was pure beyond a shadow of suspicion, and his social character was equally above the reach of blame. He was just and honorable to all men, and he infringed no unlawful rights, and exacted no undue obediences.

I further regard him as a leader. I find in him everything to admire and nothing to condemn. He was brave, far-seeing, quick in insight, bold, prudent and desiring. He was just to those under his command. Next let us notice him as a ruler. He is perhaps more remarkable still for sagacity, strong, practical wisdom, promptness, firmness, fearlessness and unsullied justice. So, my dear hearers, you can see that we had a great and noble leader, and we have been moving on. The progress begins with the minority. It is completed by persuading the majority and by showing the reason and the advantage of the step forward; and that is accomplished by appealing to the intelligence of the majority.

We have made rapid progress. The importance of our early religious training can never be over-estimated, and its influence can never be wholly eradicated. The religion of the African Methodist Episcopal Zion Church is imparted cheerfully to all. It is a mistake to imagine otherwise. The Scripture tells us: "That all her ways are pleasantness and all her paths are peace." So it is with the African Methodist Episcopal Zion Church. How then can gloom follow her footsteps? Is she not on the "right road" that leads to God? If not, she would have fallen by the way-side long ago, and her banner would have been trailing in the dust. But her banner is waving on every shore, and her hymns are being sung in

## MRS. HOOD'S ANSWER.

To Mrs. Hamilton's Inquiry Relative to the Use to be Made of One-Third of the Missionary Money.

FAYETTEVILLE, N. C., JAN. 19, 1897.

Sister Hamilton seems to understand correctly that two-thirds of the money raised by the local Society is to be sent to the annual conference, one-half of which is disposed of by the conference, and the other half turned over to the Vice-President of the Woman's Home and Foreign Missionary Society.

But she wants to know what latitude is allowed the local society in disposing of the one-third which the law permits it to dispose of at its own discretion. There seems to be no restriction, except, possibly, that it should be spent for some missionary purpose. But this takes in a wide range. If a second church can be established in the same town, or in the same vicinity, or anywhere else, that would be a missionary effort; for he it remembered that the Society is not obliged to spend the money just where it is raised. The law simply gives the Society the right to dispose of the money, by vote, as it may think best. It has the right to decide how, where, and for what missionary purpose it shall be spent.

If there are ragged children who can be brought into the Sabbath school, saved from sin, and made members of the church, by furnishing the needed clothing, that would be a good missionary work. If your church is embarrassed by debts, the money might properly be spent to relieve it. If there is a young preacher in your midst for whom the conference has not been able to find work, and he having the true missionary spirit, is willing to go out somewhere and work up a mission, the Society might do a splendid missionary work by helping him. They might thus give a useful young man an opportunity to show his ability, and at the same time extend the borders of Zion. These suggestions might be extended almost without limit, but I presume that this will be sufficient. I do not get the idea that making presents to the poor, except in the interest of missionary work, would be exactly what was intended.

Respectfully, K. P. Hood, President of W. H. and F. M. Society. P. S.: While writing, I wish to call attention to a mistake that several Vice-Presidents have made. They send money to the President. All moneys for the Society should be sent to the Secretary, Mrs. S. E. D. Pettey, Newbern, N. C. Fayetteville, N. C.

Well has Post Biddle said: "Hail the Church that Varick started, A hundred years ago; Mother Zion filled with gladness, And Centennial glow. Shout, O shout in Mother Zion, Here your offerings bring; Wave, O wave our Zion banner, And make the welkin ring. Varick's faith pierced gloom and darkness, A hundred years ago; Tolling 'on 'mid joy and sadness, Gospel seed to sow. Zion's banner, see it floating, Skyward let it wave Rally! all ye Zion soldiers, Prove its power to save. Rouse, O Zion, Christ is coming, To redeem the world; Varick's faith is still proclaiming, Conquests new and old." Beaufort, N. C.

## ZION'S PROGRESS.

We are alive and at work here. Mr. W. M. Rice is the Superintendent of the Sabbath-school. We had a fine Christmas tree and Christmas exercises. Bro. Ivo Morris, the oldest member of the church, led in opening prayer. Rev. G. D. Dorrah and Nimrod Nebbeth made timely addresses. Mrs. C. O. Dorrah, Woodruff, S. C.

In our centennial anniversary held December 16, 17 and 18, we raised \$378.38. We have 41 members, a Sunday-school of 27 and a Varick E. Society of 30. Our church is growing. We could have a better report if our pastor could give all of his time to this work which has been attached to Mamaroneck. This necessitates him to divide his time. Rev. W. H. Ely is a working pastor. M. Vernon, N. Y.

Greenville District under Presiding Elder J. S. Henderson is gaining ground. People and preachers on every hand are coming to Zion. With such men as Revs. Henderson, White and others, we are bound to take East Tennessee for God and Zion. The pastors are working faithfully. We have a Preachers' Institute in this conference which we organized last June. We are pushing every interesting topic. With able men at the head of Zion, the grandest Negro Church on earth, let us all rally and do our whole duty. Let us support Greenville College. Rev. Q. W. Walton, Fayetteville, N. C.

## WADE, FLA., NOTES.

Zion is like a tree planted by a river of waters in Wade, Florida. Our pastor, Rev. G. B. Wilson, an ambitious young man 22 years of age, has labored hard this year for the upbuilding of our Connection. He is our great Zion commander and is one of the ablest ministers in this state. He has a strong band of soldiers, and when he speaks, we march to the front. He is now in possession of the deeds of our church property which is valued above \$1,600. We have only 44 members. This is the first year that the new Bethel A. M. E. Zion church has been organized and I wish to let the public know who are its strongest workers: E. W. Flowers, John Brown, T. J. Demar, C. S. Snell, Joseph Hughes, Fronie Rightley, E. D. Martin, E. S. Snell and John Brown. Wade now affords a Sunday-school that hasn't many equals in the state. The school has 56 scholars. Her collection each Sabbath is not less than one dollar. Our pastor will be one of Zion's bishops by and by.

Bishop G. W. Clinton is our bishop. He succeeds the noble Bishop A. Walters in the West Tennessee and Mississippi conference. He visited Batsville, Miss., last October and preached a powerful sermon on "Joshua." Text, Joshua 6:16. He treated his subject under the following topics: "Knowledge, Obedience, Faith and Prayer." Bishop Clinton is a young man in the prime of life. Long may he live to do good for his country, church, race and God. Batsville, Miss. J. M. H. Young.