

THE STAR OF ZION.

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THURSDAY, MARCH 25, 1897.

EDITORIAL.

MINISTERS from far and near will attend the Bishop's Meeting next week in Charlotte, N. C. There will be big times.

EDITOR DANCY delivered a brilliant address on "The Young Man as a Religious Influence" to the men's meeting of the Y. M. C. A. at 4 p. m., last Sabbath in Washington, D. C.

It is foolishness for Corbett to be crying himself sick because Fitzsimmons won't agree to give him the heart-ache again. Rev. Eddie Jones, of Louisville, Ky., will meet him. He is in that gentleman's class. He is doing some tall fighting these days—with his mouth.

TWO POINTED articles, one from Rev. E. Geo. Biddle, B. D., the other from Rev. G. S. Adams, D. D., crowded out this week, will appear later, as will several other communications of much importance. Brethren, be patient; we shall give all a hearing.

BISHOP HOOD's appeal in this issue, which will do good, rings out like the blast of a bugle at midnight. The Bishop proposes to raise the entire assessment levied on his District by the General Conference and lead the other eight episcopal districts. He has thrown down the gauntlet and dares any one or all the bishops to take it up.

BISHOP SMALL, Bishop Walters, Revs. Biddle, Hill, Hazel, Adams, Jones, Strother, W. A. Blackwell, Prof. Fonvielle and Crockett and the Editor have been under the fire since General Conference. Rev. J. J. Adams is catching it now. Boys, you must be careful how you talk these days, and you must go through Zion with a cat-like tread. The woods are full of fellows with guns.

EDITOR G. L. BLACKWELL, of the Sundays-school Department, has arranged an excellent Easter program for the Sabbath-schools. Each school will receive five copies free; after that it will be a cent a copy. Let the schools send for them immediately and get to practicing. According to law every Sunday-school is to lift a collection on Easter for this Department. Let the law be observed that day and \$1,000 will be raised easily.

DR. RIVES, of Newbern, N. C., writes that Rev. R. Alonzo Scott, who recently had over 520 converts in less than two weeks in Fayetteville, N. C., has stirred his city from center to circumference. Hundreds of persons have been and are being truly converted to God. Our great church there can't begin to hear the crowds of white and black people who rush there nightly to hear him preach and sing. A revival wave is sweeping with such force over the city until Dr. Rives says he doesn't know where it will stop. Elder Scott is the Moody and Sankey of our race.

THE FEARLESS E. Geo. Biddle is still getting it "in the neck." We do not believe that friend Snowden could get a committee who would be willing to expel Brother Biddle from Zion unless he apologized for the views he expressed. Men of character and intelligence, like Elder Biddle, while having the courage of their convictions, will always revere the bishops. Public opinion, which is powerful, would be against us in this country if a committee should even summon Brother Biddle to trial. It will not do any harm to discuss respectfully, for healthy discussion is always beneficial.

Wonder why the Star has dropped the name of the General Secretary of the Church Extension and Missionary Societies of the A. M. E. Zion Church from the roll of general officers? Will you please explain, gentleman? See? —The Missionary Herald.

Rev. JOHN RILEY, of Shirley, Ind., belonging to the denomination of Friends, and who has devoted years of study to a solution of astronomical calculations, created consternation last Friday in Indiana by predicting the dissolution of the world in 1898. The members of his denomination are shaking their worldly affairs for the final leave-taking. Now is the time to subscribe for the STAR of Zion. We shall send Rev. Ed. Jones out to write a full account of the great event, and will run a supplement with the STAR having pictures of the stars falling, moon in blood, sun in darkness, seas giving up their dead, mountains skipping like lambs, etc.

"Whoa, wee! Whoa was that that fun; that lost brick at Brer Ed. Jones, Louisville, Ky? We thought Jones would keep on running his mouth until he would hurt himself. Old Smith is a dandy, and you can depend on him taking care of Zion's interest."—Birmingham (Ala.) Missionary Herald.

A Precocious Youth.

Eddie Jones, after racking his small brains to find language low and sneering enough to express his wrath, unlubbers his chin in this issue and attacks us again in language full of putrid scurrility, debauched ruffianism, rancorous jealousy, miserable pettiness and sinister viciousness. The hot shot that we poured into him the other day for his uncalculated assault upon us, has so confused and rattled him until he is now acting on the old lawyer's advice to the young lawyer: "When you have a bad case, abuse the opposing attorney."

His character of article—personal and of the low comedy order—is not the kind that we usually allow in these columns; and if it was a reply to any one else, we would throw it in the waste basket; indeed, if we had taken the advice of our friends here it would have gone there anyhow. We have cut out of it three or four insulting falsehoods steeped in malice. We did it for Mr. Jones' own good; for had we printed them we would have replied to him in a way that would have knocked him harder and higher than Fitzsimmons knocked Corbett last week. It is well known that we did not attack Eddie first. We were discussing the new financial plan; and instead of him answering us as respectfully as Bishops Hood, Clinton and Small did, he jumped in to bully-rag, lecture and denounce us.

We have no enmity in our heart against him. We like him, and will still be his friend if he will continue to merit our respect. We just simply want to let Mr. Jones know that when he makes a savage attack upon us we will take the twist of his long coat tail. We do not care to take advantage of our position to use so powerful an engine as the STAR against him; and we will not, unless he makes another dishonest attack upon us. If he does, after being forewarned, we will take the STAR and crush him. If he has any friends they had better take him aside now. Even a turtle knows it is wisdom to let go when it thunders.

It is better to be a "joking religious editor" than a lying, hypocritical correspondent. As to whether the Church is pleased with us as editor, any one in Zion who is not a hide-bound, skin-flint dummy can answer readily. We are not responsible for his ignorance of the fact. We don't propose to edit the STAR and read it to him. The cogibundity of some men's cogitations is as dense as the immerian darkness which once enveloped the waste places of this mundane sphere. Since Eddie has accused us of tampering with his ar-

icles we instructed our foreman to have the one this week set up exactly as it is written; not to correct the following words which he misspelled: "canvas, travel, deity, judgment, road, sanctity, reckless." Many of his sentences are ungrammatical, badly punctuated and poorly constructed; and he uses "effecting" instead of "affecting." We call attention to these things because he has set himself up as a "high, classical critic" to reflect upon us as an editor. Now look at the clumsy heading of his article on the third page without our assistance, and then at the elegant headings on the first page of the paper with our assistance, and judge who has a better knowledge of newspaper work.

We did not beg but "defied" him to tell how much general fund he raised his last year at our big church in Knoxville, Tenn. He has not told. Ahem! We know. He knows we know. He got his full salary and presents while there and \$35 over. He took pains not to answer our other questions. He says we are an enemy to Livingstone College. We are such an enemy until we have persuaded scholars to go there and have a brother-in-law there now. The financial college books will show that we have every year since the enactment of the Children's Day law raised Children's Day money for it; from \$20 to \$26 and more a year. We did this because we were in harmony with Prof. Fonvielle who sang "Long may she live." Although he loves the college intensely, got some education there, is one of its trustees, and would walk through blood up to his chin to defend his "Alma Mater," the same books will show that in all the circuits he has been riding and big churches he has been pastoring, he hasn't raised one cent of Children's Day money for it. Some of the professors at the College told us that when he had the opportunity to raise this money, he would not do so, because he had some bad feelings for the College; and they said that now he could not raise said money for the college because he is in another educational district. Eddie ought to have got right up behind Prof. Fonvielle and sung "Soon may she die." Lord, save our College from such lovers and defenders.

Eddie says had we been made to ride circuits like he did. Why, young man, we couldn't ride, because we had no mule, horse nor ox; nor a train to run from the school to these circuits. We had to walk to our circuits. We suppose he thinks riding in a car is more tiresome than walking through mud and snow. Brethren, don't laugh, please. This walking and riding is too serious to laugh over. Eddie says we "worked, wrote, promised and hankered" after the STAR. Did he not do the same thing to get to Jacob-st. Tabernacle? We now make this announcement, and challenge a truthful contradiction that there was no "godly judgment" in his appointment to that church. He told a special friend of his that he wanted to make a reputation, and that he would like to begin it in Louisville at that church. His friend went to work in his behalf among the officers and members and made an impression: The bishop was then notified that he was wanted there. He was sent. He "worked, wrote, promised and hankered" after it; and he got there with both feet. Now he has his lovely black eyes turned towards the Metropolitan church in St. Louis, Pittsburg, Philadelphia and New York. Although he has never built a coal-bin or wood-shed for the Church to put wood and coal in, yet by the time he gets around he thinks it will be 1904, the time that he is telling the ministers he desires to be elected a bishop. The secret of Eddie's fight against us is he is afraid we might before him get the office once so ably filled by his papa. Eddie will never vote for us to be bishop. What a pity! We may never be a bishop, but we are a candidate for it all the same. We have been a candidate ever since we had religion, joined the church and was licensed to be an exhorter. We don't see anything wrong with the office; and we are not going along with a hung-down head and a solemn-look; nor are we going to shove a stove-pipe over our head nor make our broad-clo the coat tail any longer to impress brethren to vote for us.

It will probably benefit Eddie to open his Bible and read about Haman and Mordecai. Although haughty Haman felt it to be a great honor to be invited by Queen Esther to the feast, especially since no other man at the time was invited to keep the king's company, yet he became almost crazy with anger when he came to the gate and saw that old man Mordecai would not reverence, cringe and bow to him. (Mor-

decai) stood not up, nor moved for him." Esther 5:9. Haman waited until he returned home; and in the presence of his wife and friends, with a murderous heart full of anger and envy, he told his "tale of woe," boasted about what he had done for the people, about his money and property, of how the king had promoted and the queen had honored him, and then yelled out that he found no pleasure in them as long as Mordecai had a place in the king's gate and remained unchanged. "Yet all this availed me nothing, so long as I see Mordecai, the Jew, sitting at the king's gate." Esther 5:13. His wife and friends advised him to build a gallows fifty cubits high on which to hang Mordecai next day. All Bible readers know the rest. They know that Mordecai was promoted by the king instead of hanged; and that Haman was the first rascal to hang on his own gallows. Eddie, don't act like Haman. Your time may come if you will drop your conceit, work hard for Zion, pray much, live close to the Lord, and don't try to kill off your brother ministers to get their places. After having spent sixteen years in the itinerancy, working hard for the up-building of a denomination in which we were born, we do not propose to be killed off by a snort-nose young boy who has scarcely done anything for Zion.

There is an arrangement between the two Editors and the Manager relative to visiting the conferences and soliciting subscriptions; and we report and turn over every cent of subscriptions to the Manager. The other statements of Eddie's articles, which we do not care to answer, are as false as this. The columns of the STAR, what time we are editor, will always be open to him to discuss questions; but not to further attack us nor any one else. When we think of his great love(?) for and noble defense of our bishops and College now, and of it in the past, we shake our head and think of deceitful Job who came up and stabbed Amasa under the fifth rib while he smilingly inquired: "Art thou in health, my brother?" This discussion between us will now close with a song entitled "Blest be the tie that binds" by the College quartette, Revs. A. A. Crooke, J. S. Caldwell, W. H. Davenport and G. S. Adams; with accompaniment on the organ by Prof. W. F. Fonvielle to the tune of "Kentucky."

Estis to Quiliam Amicus ad Zion?

ZION MIGHTY TIRED FEEDING FELLOWS LIKE ADAMS.

BY REV. WM. SUTTON.

In the issue of the STAR of February 25th, I noticed an article written by Rev. J. J. Adams, headed "Is not this true, etc?" I simply want to say to him, and to all concerned, that such articles do not help but harm our Church. Brother Adams, do you think that you are helping your Church by indicting and bringing her to the public?

You were at our last General Conference. Why didn't you say your little wee speech there? Why wait until now? You are sowing discord, brother. You know that it will be three years before our General Conference will meet again. You know that the general public does not make laws for our Church. Then why go to the public? I can't see unless it is to arouse public sentiment against our beloved Zion.

What are you after? Are you trying to get up a spirit of rebellion among our members? I don't believe that the laity of our Church would have said a word had you kept your tongue. They know that our General Conference only meets once in four years. Every rebellion that breaks out in our Church is led by some preacher that failed to get all of his demands. If you do not like the Methodist rule you ought to get out. The Presiding Eldership is in our Church to stay. Do you hear? No! You stop a storm with a fan? Can't you change the Presiding Eldership system in our Church. Brother, you started to say one thing and ended by saying something else. The gods must have changed or confused your mind.

You said that you agreed with the Editor, etc. Do not try to put our Editor in a bad light. Dr. Smith did not say a word against the Presiding Eldership or system in his editorial on Our New Financial Plan. You do not agree. See? You said that the new financial plan was good. The Editor does not think so. You do not agree with him. See? You say that you are no coward. Let us see you were at Mobile, and a delegate at that. Did you say anything against the Presiding Eldership in that conference? No. You preferred coming back home to teach

rebellion. Do you call that bravery? You say that the future of our government and expense is being strongly discussed by the laity of the Church in our local church meetings. Yes, I reckon so. Just as would be expected when they have selfish and rebellious men as pastors to lead and do the courting for them. Do you see? Come out from behind that curtain, Mr. Peep-Eye. We see you. You said that the Presiding Elders were getting nearly \$50,000 annually. I doubt you. Tell us where you got your figures. Do you know what my salary is? If so, please tell me. Do you know how much of it is paid to me? Tell, if thou canst. If ye will not make known unto me the salary promised, and the amount collected thereof, ye shall be counted ignorant as to the truth of those figures relative to what the Presiding Elders are getting annually. Now, sir, if we were getting \$100,000 annually, you don't pay one cent of it. Then why go around with the belly-ache? We are getting mighty tired feeding men in our Church who do nothing in God's world but go around and sow discord. Why do you not name the man who gets his money by extortion and intimidation? You can't find him on this side of Jove. You are a smart fellow, as supple as a cat or squirrel. You put saliva in all of our faces and then come around with sugar-coated pills.

From the ring of the closing remarks of your letter you have some comrades. Please trot them out. We are very anxious to learn something about this restlessness of which you speak. How long have you been in Zion? If you want all the money collected in your church you had better leave Zion. If you want me to, I can tell you where to go. It is these disloyal ministers who are failing to collect general fund. Our men are glad to see the Presiding Elder come down this way. You are trying to make the public believe that our bishops and presiding elders are riding over this country in palace cars. This you know to be deception of the deepest dye. Est hic vos, Adams? You can ride on a palace car if you want to. Our Presiding Elders are too poor to ride on palace cars down here. Our men are speaking out down here. They are loyal; they do not go to the General Conference and help make laws; and then come back and teach our people to rebel against them. One spark can kindle a great fire, but who can put it out? If I were the Presiding Elder of the Petersburg District I would make Petersburg my headquarters. I am reading, as you see, between the lines. You can read between my lines. Dico nomine eros Zion's amicus? Dear Dr. Smith: Please let this come out just as it is. Henderson, N. C.

Bishop Hood's Appeal.

To the Presiding Elders and Ministers in charge of Churches in the Central North Carolina Conference: Your attention is hereby called to the fact that in order to meet the assessment of the First Episcopal District, for the year ending June 1, 1897, it will be necessary to raise \$600, which is the balance due from this conference. We have pledged the amount and you must redeem the pledge. The Steward informs me that several have made no report to him since conference. I need not mention names; you know; and I can easily find out who is delinquent. Let every man go to work and make a good report on or before the 1st Wednesday in May, so that the conference steward can report to the General Steward on the second Wednesday. Let each minister do the best he can, especially those who have done nothing. An average of \$10 each will meet the demand.

I may also remind the ministers in the New York and New England Conferences that each will be expected to report in full on the first day of the conference, so that the money can reach the General Steward before the 3rd Wednesday in May. Let us meet our demand within the time allowed for the first year's report.

Yours in gospel bonds, J. W. HOOD, Presiding Bishop.

He Should Have It.

Judge Albion W. Tourgee is a candidate for Consul at Manchester, England. If ever, not since the days of Lincoln, Sumner, Phillips, has the Negro had a more staunch friend than Judge Tourgee; and it would be nothing less than paying an act of gratitude for him to receive from the Colored Press such endorsement as Mr. Fortune suggests. He has spent money, time and talent, suffered ostracism and the like just for the stand taken in behalf of the poor and unfortunate. He it was who carried to the highest court in this country the fight against the Jim Crow car system. North Carolina papers especially should give such endorsement for the Judge will not soon be forgotten for his work in this State. Let us one and all give him our endorsement. J. P. Blackwell, Salisbury, N. C.

Topical Talk.

BY REV. J. M. HENDERSON, M. D.

The talking and writing men of Bethel are showing considerable excitement over a publication of the American Economic Society, 66 Fifth Ave., New York City. The particular book is called, "Race Traits and Tendencies of The American Negro." This book contains seven chapters, six of which are given to a statistical and scientific discussion of population, vital statistics, anthropometry, race amalgamation, social conditions and tendencies and economic conditions and tendencies. The seventh chapter contains the author's conclusions. Like each of the seventeen others who have written books on the Negro during the past two years, Mr. Hoffman concludes that the upward or downward course of mankind is fixed by race and heredity and that the natural tendencies of the Negro are downward. The very existence of Bethel and Zion is a materialized protestation against the acceptance of any such conclusion upon merely theoretic grounds. Allen and Varick believed that the condition of the Negro was due to conditions of environment, and that the race was susceptible to the same forces that have elevated the whites. More than a century ago they started out to put the question to the test of actual experiment. Bethel and Zion make it impossible for the world to accept any conclusion based on mere theory. Until the experiment being tried by these great bodies has failed, no truly scientific mind can come to a fixed opinion.

The Negro must be subjected to the forces of religion, education, economics and society before it can be said that he is not responsive to the influence of higher civilization. The Church brings home to the people vital truths concerning the personal, social and religious life. It directs its efforts to the basic condition of all progress, individual character. It is true that between the days of Allen and Varick and the present time there has been a lapse. What these noble men began has not been carried out fully; but there is now an awakening. Price Washington and Council have spoken, and their words live. Derrick, Grant, Pettey, Clinton lead on the host. Smith at the STAR and Johnson at the Recorder are each wide-awake. The STAR is emancipated from the trammels of narrow traditions, and the Recorder is fast becoming free. Men of modern ideas are coming to the front in the pastorate, and the laity, the forces that make for progress, are being unchained. Another century will either find the Negro in complete harmony with American civilization, or else find him in a fixed condition of hopeless inferiority. We must either enter into American life and put our capability to respond to its influence to the test or else submit to our fate without making an effort to rise. The old-time religion is all right, but the old-time notions of religion are worn out. Well-poised men will not contentm Hoffman's book, but will simply combat its conclusions by the stronger argument of demonstration. Hoffman's opinion is the opinion of the world; and will be until we have actually demonstrated its error.

If Dancy and young Arnett receive from President McKinley the recognition due Bethel and Zion, hundreds of young men will come to see the influence of the Churches and will become more susceptible to control. The highest recognition paid to the race should come to the representatives of Bethel and Zion. We do not ask recognition because we are political organizations, but we ask it because we are not political organizations. We must forge our way to places of influence and prominence and force the selfish leaders to submit to our control. The class of men who laugh the Church to scorn and yet fall off of our people must be brought to their senses. It only requires a little diplomacy for us to be able to act together. Federal recognition is important to the Church to the extent that it will give us influence over the able and active young men who today think they can get on without the Church. We need them and we must force them to us. The same policy should control us in all relations of life. We must be aggressive. We must, for the sake of the race, be able to defy the Church, scorn religion and traduce our efforts and yet succeed as a representative of the race. To permit such men to triumph over us is to confess weakness.

Brooklyn, N. Y.

Mr. Warren Howze and Miss Lucinda Hicklin were married February 21, 1897, Rev. R. T. Turry, officiating. The groom is 90, the bride 80 years of age.

Majors and Minors.

ETHY PARAGRAPHS POINTEDLY PUT A LITTLE CHURCH, BUT WORTH READING ALL THE SAME.

BY W. F. FONVIELLE.

"So Manasseh made Judah and the inhabitants of Jerusalem to err," "A spark is but a molecule of matter, yet it may kindle the world."

The critic who does not take the time to verify the accuracy of his quotations, bears considerable watching.

The Rev. Gregory Lincoln Blackwell, *Artium Magister, Divinitatis Doctor*, Editor, Manager, etc., keeps smilingly quiet; but manages to saw wood at a pretty lively rate.

There are some English sentences that would be beautiful did not their own weight cause them to fall to pieces.

Bishop Pettey never sat with gavel in hand and declared that any comparisons could be instituted between the memberships of Jno. C. Dancy and Frederick Douglass. It were a screaming farce so to do.

The Church is crowded, just as the world is, with "humble" people. It is well, however, to not lose sight of the fact that Uriah Heap was humble—a very "humble" character. His mother was "humble," likewise was his father a very "humble" personage and the whole Heap family.

Had not Martin Luther stood for a principle, and contended singly and alone for a long time, there would have been no reformation. Had there been no John Wesley to stand out from the crowd, and advocate a new creed, there might have been no Methodist Church.

While I cannot bring myself around to believe that Frederick Douglass was a Zion Methodist, I can truthfully say that I love my fellowman as I would that he should love me—a statement which some of the defenders of Douglass cannot truthfully make. To hear some of them talk, one would believe that only a few young men, void of "common sense," hold to the view that I do. But what are the facts? The Church is greatly divided on the question, from the very Bishops on the bench to my crowd, which likes "to show off." If an eye and nay vote were taken, it would be a sight to gaze upon the crowd on the shady side of the street.

The young men in the Church who are all the time "fighting and trying to disparage" somebody are simply following in the wake of their leaders in the Church. Pray, how many General Conferences have some of these leaders, that they did not "fight and try to disparage somebody?" Now they turn and spurn their own teaching.

Some people refuse to be hero-worshippers, fawners and bootlickers. It used to look real nice to some folks; but the nearer we approach the end of the glorious 19th century, the further we get from these degrading things. It is written, "Thou shalt have no other gods before me."

Every hour some victory is achieved, and at the close of each day's labor the Christian religion has come nearer encircling the globe.

Sneers and flings have never been detrimental to a man who had God and the right with him. "Truth crushed to earth will rise again," and "The mills of the gods grind slow, but grind exceeding fine," are two quotations which fit in beautifully here.

The man who stops work to hunt for an office, is liable to be out of a job for a long time.

If you want an office, go and ask for it. There is no harm in that.

Rev. Raleigh A. Scott, of the Evan's Metropolitan church of Fayetteville, has conducted a 12 day's meeting in Dr. Rives' church with great success. The audiences have been something immense, and the work done has been nothing less. Mr. Scott is, in many respects, a remarkable man. He preaches, sings, composes and plays, and seems to possess all of the requirements needed in his peculiar work. It might be remarked in passing, however, that he modestly disclaims knowing everything. He thinks that some people know as much as he does, and some more. Perhaps this very thing has contributed to his success in life. The meetings here have been conducted under the auspices of the Ministers' Union. Yeaders, N. C.