

## MRS. SMALL'S CASE.

BISHOP SMALL SPEAKS.

Dear Mr. Editor: As I advance in years and settled judgment and notice the undue ambition and selfishness of individuals, I become somewhat afraid to see anything over my signature in newspapers. Many times things displease me greatly and I am prompted to show up the unreasonableness thereof, but with diffidence I refrain, though sometimes I am placed at a disadvantage thereby. I made up my mind to endure a good deal for peace' sake, but when any person or persons attempt to take advantage of my wife, then, I am in their hands, let come what will. When a person deals unjustly with my wife, I warn him to expect me.

Law is common sense codified; and any individual who attempts to administer law without the use of common sense is a failure at the beginning, in the middle, and of course, at the end. Law must not be contorted to suit one's peculiar notions nor to accommodate friends; but must be administered justly—in equity, and that alone.

It is a known fact that I have suffered considerable injustice for reasons best known to Providence, but having suffered with a degree of patience, God brought me through. I can see no good reason why my wife, a very inoffensive lover of her Church, should be subjected to similar uncalled for trials. A presiding elder, who has more pluck than reason, at one of his quarterly conferences at York, declared her not a member of the church nor quarterly conference, because she had received a missionary certificate which assigned her to no church. She joined the York church by letter and never had been disciplined, much less expelled. Not only this, but I was informed that the presiding elder declared me, also, no member of the church. Whoever gave presiding elders power to declare who are or who are not members of the church is a mystery to all judicious persons. I hope the time never will appear when any presiding elder on my district will assume to do the like—to expel anybody from the church for to declare a person who is a member of any church, not a member, under an official regime, is nothing; less than expulsion; and the person who commits such an act is not merely liable to be tried for gross maladministration, but is liable to an action for damage. It is well if men would use reason before acting and especially in such important matters as the membership of an individual.

I tried to reason with the presiding elder, and read to him the first sentences of "Code on Discipline" which was adopted by the last General Conference, the publication of which has been delayed on account of my visit to Africa. The first sentence of the book commences: "Membership is not considered the highest function in the Church of Christ; yet, so it appears. No person is capable of performing any peculiar function in the Church, unless he or she is a member thereof: this can be seen at a glance." Notwithstanding I read the sentence to the presiding elder, and tried to persuade him that he had transcended his power, he held to his decision that he had ruled that she was not a member of the church.

When the case was referred to the Board of Bishops at its last semi-annual gathering, it ruled that Bishop and Mrs. Small are members of the

church at York; that Rev. Mary J. Small is a member of the quarterly conference of the church; and that a presiding elder has no right to render such decision. These things were done while I was present at the Board of Bishops at Petersburg. To my utter surprise I saw in the STAR OF ZION of May 19th, the following: "While the House of Bishops decided that it was their opinion that Bishop Small and wife are members of the church at York, Pa., Secretary Wheeler failed to note in his report in the STAR that they also ruled that Rev. Mrs. Small is not a member of the quarterly conference only as a supernumerary minister. These two decisions are important just now." The thing that the STAR OF ZION ought to have mentioned was that bishops and ministers ought to hold their membership in the church where they reside. Of course, Bishop Hood's article headed: Rev. Mrs. Small's Case," has so clearly defined matters that no one can add nor take therefrom; but another thing has caused me to feel that my wife has been unjustly dealt with.

About four years ago she was ordained to the office of a deacon, having been recommended by the quarterly conference of her church. She was then detained one year until some other lady was ordained, then it was a recognized fact that the General Conference had stricken from our discipline the word "male," and that other things being equal, a woman was eligible to orders as well as a man. She wore the honors of a deacon for four successive years, though our discipline makes the eligibility two years. She obtained the books called for by our discipline, Bishop Walters knows it—and studied; and at the last conference passed a creditable examination before the committee. The General Conference wiped out of the book of discipline the word "male"—this moved the ineligibility of women—she served four years as a deacon instead of two, and then passed a creditable examination before the committee appointed for that purpose; yet, our gallant brethren not merely subjected her to an excruciating discussion but prevented her from being ordained on Sunday, so that she was not ordained until one o'clock Tuesday morning, though all knew that she has been sick for some time and attended the Conference chiefly because she is vice-president of the W. H. and F. M. Society; Under our present regime, it takes no lawyer to see that ineligibility had only two branches, according to our law; not having served two years as a deacon (one), and not being found qualified by the committee on examination (two); anything else was making law and executing it. I do not ask for favors from any one; but I ask justice rendered to my wife. Any cowardly man who strikes her I will strike back—remember this. A man who strikes a woman is a coward, and I think I will commit no sin if I strike a coward for striking my wife. Men ought to love justice, and do to others as they like to have others do to them.

York, Pa., June 10, 1898.

Bishop C. C. Pettey made no mistake when he assigned Rev. W. A. Foreman to the pastorate of the Homewood A. M. E. Zion church, East End. Rev. Foreman is one of the few men of the A. M. E. Zion church whose hustling qualities have made of him a model ministerial church-builder. His knowledge of the scriptures has marked him as an ideal man of the pulpit, and one deserving of far more honor than he is now receiving.—*Ex.*

## REFUSED PREACHERS.

BISHOP HOLLIDAY SCORCHINGLY ANSWERS BISHOP DERRICK.

BY BISHOP JEHU HOLLIDAY, D. D.

I see in the *University Herald* of the A. M. E. Church in a Convention held at St. John A. M. E. church, Pine Bluff, Ark., May 24th and 25th, where a letter from Rev. W. R. Carson, D. D., to Bishop W. B. Derrick, D. D., was read begging to be allowed to come back to the A. M. E. Church, his home. The Bishop said he respected all Churches, but that he considered that Bishop Holliday had insulted the A. M. E. Church in taking in her refused preachers; that all Christian bodies should be one in effort and in purpose.

Bishop Derrick no doubt feels himself personally insulted, for unfortunately when his annual Conference was sitting in Argenta I went over to visit him. Unlucky for me, they had some trouble that day before I arrived which ended in a fight, and there was some blood shed. This, of course, put the Bishop in a frame of mind which was not very friendly towards those whom he believed were the cause of disturbing the peace of the Conference. He was, therefore, ready to pass edicts against offenders and wanted me to join in with him regardless of what my views were of the law of the Church in reference to offenders. He tried me twice. The last time I made no answer. Of course a man that believed that he was the best expounder of the laws and usages of all Churches would feel that he was insulted when I did not answer you to whatever he decreed.

In a speech which he made at Hot Springs, Ark., he reflected on my Christian character, and he has done so at other times, and he seems determined to keep it up; for now he infers that I am not as the Bishop of a great Christian body, "in harmony in effort and purpose" to carry on the great work of Christianity in the world. I am in effort and in purpose doing what I can to advance the Redeemer's kingdom in the world.

He now seeks to show me up in a bad light by saying that I insulted the A. M. E. Church when I took in my Church Dr. Carson and Dr. Trower, whom he calls their "refused preachers." First, in answer to this I will say that they came to our Church bearing credentials from the A. M. E. Church. Secondly, after hearing of what their habits were in the A. M. E. Church, I had Dr. Carson to pledge himself in the presence of the annual Conference that if he was received into the Conference he would drink no more intoxicating liquors. Dr. Trower pledged himself that while he had some trouble in the A. M. E. Church he was going to, if received, walk more carefully and strive to improve his Christian life. Thirdly, under such fair promise the A. M. E. Church and the A. M. E. Zion Church have been receiving ministers ever since they have been organized. How is it then that I have insulted that Church by doing what all who are acquainted with them know that they have done and are doing up to this date?

The Bishop will further note that he is governing in the A. M. E. Church and I in the A. M. E. Zion Church; and if he governs and fills the high office of a Bishop in the A. M. E. Church with the dignity, prudence and Christian bearing that the office demands he will have no time to manufacture unfavorable opinions of other Christian Churches. I don't believe I have insulted the A. M. E.

Church, but only one of its members. I would not have done that had I submitted to be controlled by the judgment of the Bishop, who I believe was contrary to the law of the Church and the gospel. Now I ask the Bishop to please look over the roll of ministers and see how long Dr. Trower and Dr. Carson have been with him. Dr. Trower has gone back to the A. M. E. Church. The atmosphere was so different in the A. M. E. Zion Church that he soon saw that he could not live in it. Dr. Carson, you say, wants to come back. Will you, Bishop, let him come back to his old home and habits? I say he can go, and any other of your "refused preachers" can go home and live and die in their old home.

Little Rock, Ark.

## ZION BOOK ROOM.

BY REV. J. S. CALDWELL.

On taking charge of the A. M. E. Zion Book Concern, as its agent, we have made careful examination and study of the work which it has done for the years of its existence. It has been said by some that it existed to no end, but the following will show that it has done some work and filled a place in the Church, of great importance. It has published all the Disciplines, all the Hymn Books, the Year Book, and the History by Bishop Hood, besides many minor publications. It has been the publishing house as well as the sales room for the Church up to the last General Conference. Owning no building in New York we have been necessitated to rent a place in which to do business. This and other incidental expenses have taken the most of the money coming from the general fund; hence we had to depend on the sale of books, stationery etc., for the money with which to publish Hymn Books, Disciplines, etc. It would not be necessary for us to make an appeal for the purpose which we do if the hundreds of books sent out to the members of our Church, ministerial and lay, could be collected, for we have at least \$600 worth of stock in the hands of our friends. Times have been hard, money scarce and it seems a matter of impossibility for our collectors to collect. I am compelled therefore to appeal to our ministers and churches every where for a donation to help meet the pressing demands and to tide over the forthcoming Summer.

All honor to Bishop A. Walters who has done his work as Bishop and acted as agent for the Book Concern at the same time, for the pleasing manner in which he has managed the affairs. We have come to his rescue and by the help of God, and the cooperation of our executive board and the Church we mean to continue to send out literature with the stamp of our own Church upon it.

We have among other books the following volumes upon our shelves: Lives of John and Charles Wesley, Men Who Have Risen, History of the Crusades, History of Palestine, Heroic Women, Steps Toward Heaven, Young Lad's Own Book, Eminent Methodist Ministers, and Children's Bread, Church Hymnals and Disciplines. All orders must be sent to Miss Rosina Nickson, 353 Bleecker St., N. Y., who will promptly fill them if accompanied with the cash. All the ministers and churches rally to our call for help on August the 8th, and the name of every individual and church will be published in the STAR OF ZION.

## BISHOP C. C. PETTEY.

HIS VISIT TO THE GENERAL CONFERENCE OF THE M. E. CHURCH, SOUTH.

BY G. W. W. JENKINS, P. E.

As a presiding elder of the M. E. Church of the North Baltimore district allow me to say a few words—Baltimore is the Monumental City of Maryland. It has the Baltimore and Philadelphia Conference of the A. M. E. Zion Church now in session here which has made itself the Monumental Conference among the colored Churches because of its manly and Christian attitude which it took to-day in sending a fraternal delegate to the General Conference of the Methodist Episcopal Church, South, now in session in this city. The delegation consisted of Bishop C. C. Pettey, D. D., the Presiding Bishop of the Zion Conference, a splendid and learned Christian gentleman, of whom all Negroes may justly feel proud, and the polished gentleman, Dr. Wm. Howard Day, the colored educator of Pennsylvania. These gentlemen arrived at the Conference at fifteen minutes past eleven and were given seats upon the stage with the Bishops and officers of the General Conference.

Bishop Pettey and Prof. Howard Day were introduced and were received with rising acknowledgements by the Conference and were again given seats upon the stage. After some preliminary matters were attended to the Bishop was introduced to make his speech. He was hailed with long and loud applause from the stage and floor. He appeared as a Regulus before a Roman Senate and presented a manly and uncompromising speech which was listened to with marked attention by delegates and visitors. While the Bishop was pouring out his splendid eloquence and was being applauded, I was thinking that Bishop Francis Asbury had no idea when he granted James Varick, founder of the A. M. E. Zion Church, and his friends, numbering eight souls, permission to hold separate meetings, that there ever would come a time when a Bishop C. C. Pettey would stand up in a southern Methodist General Conference and speak for 500,000 Negroes in his Church; yet it has come. The Bishop has made for himself and Church a great name in this city as well as having wonderfully impressed the members of this General Conference with the possibility not only of the individual Negro but also of the conventional Negro.

The Zion Church has truly accomplished a great work, but her work, to my mind, has just begun. She has a beautiful, as well as a wonderful, future before her, and the reply of Bishop Morrison to Bishop Pettey would indicate that the Southern Methodist Episcopal Church is as well aware of that fact as we are, and I am afraid a little more so. He grasped Bishop Pettey by the hand and with an impressive tone of voice said, "God bless you and your Church. I am really anxious that you, a splendid body, should make your Church all that it ought to be."

I would add, STAR OF ZION, shine on and become one of the brightest stars in the constellation of journals in the sky.

2029 Division St., Baltimore, Md

Most preachers are eloquent with achievements of their own making.

Methodist preachers look forward to the time when they can make their own appointments.