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THE SOUTHERN NEGRO

Some Evidences of His Progress Since the War.

ELOQUENT LECTURE.

A good-sized audience greeted Bishop George W. Clinton, D. D., of Charlotte, N. C., who lectured at Douglass Memorial A. M. E. Zion Church last evening on the "Evidences of Progress Among Negroes of the South." Bishop Clinton said in part: "There are two ways by which we must decide whether the Negro of the South has made any substantial progress. First, has he made good use of the help which has been given him from abroad; second, has he shown a disposition to help himself by making good use of his freedom and the advantages which freedom has brought him?"

"You all know what was his condition when freed. He was homeless, ignorant and debased. Friends from the North came or sent means to help him. School houses and churches have taken the places of waste places, huts and slave pens. In thirty-three years the percentage of ignorance has been reduced among the Negroes so that the progress made along this line of intellectual culture surpasses anything known in the history of races. It is acknowledged by some not so favorable to Negro education that he has made good use of the help given him in the way of school houses and churches.

"The progress of the Negro in morals and religion has been no less phenomenal. In slavery time he was little more than a human animal, used to increase his owner's wealth. Since freedom has come to him he has built homes by the thousand, bought land in such quantities that in a single State he owns land enough to furnish every family in that State with eight acres of land. In many States the Negro is launching industrial enterprises of his own.

"One of the most healthy signs of real progress among the Negroes of the South is the new woman, who is being developed since freedom came. There is certainly a new woman in the South so far as the Negro women are concerned, and the number is being increased daily. Three and five-room cottages, with intelligent wives and cultured daughters are springing up by the score each year.

"The real educated and Christianized Negro is the model citizen of the South to-day. The so-called social problem in the South is a mere bug-bear. The truth of the matter is there are growing up in the South two cultured races. The cultured white people, as a rule, do not come in contact with the cultured Negro in a social way. The Negro employed by this class of people are those who hew wood, draw water and wait on the white folks. As there are certain white

people who form a distinct class, so there is growing up and rapidly increasing a cultured class of Negroes which can mingle only with itself. This class of Negroes no more desire or seek the society of white people than the whites desire or seek their society.

"All over the South wealth, education and general progress can be noted. The South is the battleground where the Negro is destined to reach the highest plane of progress. The following figures, which are authentic, will give you some idea of what the Negro has accomplished in education. There are more than 25,000 teachers, 1,512,800 pupils in public schools, to which may be added 20,000 who attend private schools, 80,000 attending mechanical institutes and others attending normal schools. There are 63 Negro college presidents, 700 Negro lawyers, and 1,200 graduates in medicine and pharmacy. In thirty-three years, according to Dr. Palmore, of the St. Louis, Mo., *Christian Advocate*, organ of the M. E. Church, South, the Negro has accumulated \$650,000,000 worth of property."—*Elmira (N. Y.) Daily Advertiser*.

SOMETHING WILL DROP YET.

BY REV. J. J. ADAMS.

Some of the leading men of the Church favor woman ordination, but happily the opinions expressed are not the opinions of the Church. Some twelve years ago the word "male" was eliminated from our book of Discipline for the purpose of giving women equal rights in the "political economy" of the Church and this I believe to be right; for taxation without representation was declared wrong from the foundation of our free American government, and is none the less true in Church as well as State. It is this that the advance of all advanced women and some ministers are taking advantage of just now.

When General Conference meets in 1900 in Washington, D. C., if I am not mistaken, somebody will hear something drop. I believe in advanced thought and an advanced Church, but when they get ahead of Christ who established, and is the head of the Church, then it is time to stop. Woman was created as a helpmeet for man, and in her sphere is the equal and oftentimes the superior of man. Beyond this she cannot go without meeting a just criticism that forgets her sex. She should always remember that while prudence, modesty and virtue are her jewels, she will ever be the queen before whose throne honest men will pay their greatest homage. Some of us are only waiting to get to the next General Conference.

Petersburg, Va.

A collection amounting to \$165.00 was taken at West Street A. M. E. Zion church, Sunday, for church indebtedness.—*Carlisle (Pa.) Sentinel*.

DON'T LIKE THE NAME

I Have Unalterable and Abiding Faith in My Race.

BY BRUCE GRIT.

My Dear Friend, Dr. Smith: I thank Bishop Walters most sincerely for his great kindness and good intentions in including my name among those whom he is pleased to denominate as "Afro-Americans," and as composing the friends, supporters and sympathizers of the movement which bears this hyphenated name. But I beg to say that I am, on general principles, opposed to the term "Afro-American," and have no sympathy for and no interest in the work of the so-called Afro-American League, or its successor, the Afro-American Council; therefore, I could not consistently accept the very cordial invitation extended or threatened, through the columns of your deservedly popular newspaper, to assist with my humble influence in making this name popular or in giving endorsement to the views set forth by its late President, Mr. Fortune, on the question of mixed marriages.

I am unalterably and unequivocally against the intermarriage of the Anglo-Saxon, so-called, and the Negro, and I do not believe it will ever become fashionable in this country. I have no quarrel with those who believe that they see in this course hope for the future of the Negro, and the ultimate breaking down of color-caste and race proscription. We simply do not agree as to methods—that's all. Unlike Mr. Fortune I have unalterable and abiding faith in my race—the Negro race—and I am not yet prepared to denounce it or renounce it. In all human history it is families, nations, races to whom Almighty God has given mission, and as a race we have a mission.

It is the indication of long standing prediction that in art the Negro is destined to a conspicuous future. What he needs is opportunity—freedom for his wings. He carries with him everywhere the largest germs of the artistic in poetry and eloquence. All he needs is training and he is sure to take a most distinguished place in the family of nations.

It is a lamentable fact that the Negro in America has lost self-estimation, and he will have a mighty struggle to make to retain it. His greatest hindrances are, first, the contemptuous opposition of his formidable enemies; second, the loveless pity, not seldom contemptuous pity, of his assertive white friends (with whom some "Afro-Americans" would have us assimilate in order to destroy our nice type); third, the ignoble attitude of these "Afro-Americans" who are always loud-mouthed Negroes when place, or power, or office, or money can be gotten on being, or seeming to be Negroes,

but are only "Afro-Americans," when superiority or social position are aimed after.

The primal need of the Negro for some years to come is absorption in civilization in all its several lines as a preparation for civil functions and the use of political power. Just now he is the puppet of white demagogues and "Afro-American" sycophants.

Nothing is so disgusting in American politics to-day as these professional Negro politicians, so-called. The gross and abominable selfishness, the low cunning, the brazen, impudent effrontery, the open and heartless abnegation of race, the skillful opportunism of these creatures is something amazing to contemplate.

The civilization under which we live is white, both consciously and intensely so, and all the Afro-American Leagues, Afro-American Councils, or "Afro-American" anything else that human ingenuity can invent cannot divert that civilization from the course it has marked out for itself.

Negro parties, Afro-American Leagues, etc., etc., have been impotent in the past and will be equally so in the future, because they appear to have overlooked the fact that our primal need is absorption in the civilization by which we are environed as a preparation for civil functions and the correct use of the political power we crave and do not now know how to use.

I am not nearly so wise or well informed on these questions as some of the gentlemen who profess to see daylight for the race within the charmed circle of the "Afro-American Council," but I am wise enough to understand and to see that such organizations can accomplish as little good for the Negro as those that have preceded them. I am not a pessimist. I believe in organization. I believe, too, that there is only one Negro race in America, and that its destiny will be the destiny of all who are identified with it by blood, no matter what their complexion, condition or culture. The *Afro-American* claims to be the "natural bridge" between the white man and the black man, and to be superior in morals and intellect to the Negro. I cannot subscribe to this view by acknowledging the superiority in any particular of a class among us who owe their origin primarily to the two strongest races on this continent, viz., the black man and the white man, and therefore I decline to be classed as Afro-American, and prefer to be known and called a Negro, of which name I am neither ashamed or afraid, because it has had a glorious past. It will neither absorb the white race nor be absorbed by that race through intermarriage, but it will, as time grows old, absorb the civilization of the white race and become a

[CONTINUED ON FIFTH PAGE.]

OBJECT OF COUNCIL.

The Amelioration of the Condition of the Negro.

NATIONAL WORK.

The committee on address then presented the following, which represented the objects of the Council, and which was adopted in totum:

LYNCHINGS.

The lynching evil is still with us, the most grievous ill to which our race is subjected. Added to the 10,000 victims of mob law, who have been hanged, shot and burned to death without judge or jury within the last twenty years, the year 1897 gave 167 victims. The present year averages about the same number. For the first time in the lynching history this year has furnished a case which will permit action by the United States Government. Reference is made to the case of Postmaster Baker, who was shot and burned to death in Lake City, S. C., because he accepted the office of postmaster in his town. Men have been apprehended and charged with being participators in that dreadful crime, but they are out on bail. We recommend that the executive committee be empowered to carry on the agitation against lynch law throughout the length and breadth of the land and Postmaster Baker's case in particular.

THE CONVICT LEASE SYSTEM.

The second greatest infamy from which the race suffers most largely is the convict lease system, in vogue in many of the States of the Union. Men, women and children are slaves to the State rather than to the individual, with all the horrors of the slave system intensified a hundred fold. We recommend that Mrs. Clarissa O. Keeler, of Washington, D. C., be empowered to gather statistics and facts on the subject and present them to this body at its next annual sitting. We especially demand a reformatory for youthful criminals to avoid the prevailing contact of boys and girls with the hardened criminals.

THE SEPARATE CAR LAW.

We earnestly recommend that race newspapers and ministers of the gospel join hands with us in the crusade against the separate car law, and urge the race to do no traveling more than is absolutely necessary in the States where this law obtains. The dollars thrown away in the excursions gotten up too often by our ministers, will go a long way toward fighting this evil.

CUBAN IMMIGRATION.

We recognize the possibilities which open up to American enterprise and energy in Cuba and the newly acquired territory of our nation. We believe that special facilities exist there for rapid development and substantial success of plans and purposes prosecuted by colored Americans, and we commend an intelligent survey of the field and prompt action in taking front place with other Americans who shall seek fortune in that new territory.

LABOR.

The committee deplored the oppressive discrimination against the Negro in almost all lines of industrial work and asked for the Negro's cause to be heard before the bar of public opinion.