

The Star of Zion.

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PROTOCOL OF PEACE.

I Have The Approval Of a Large Number of Bethel People.

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

I have with design delayed my reply to the "Protocol of Peace" published by Bishop Alexander Walters. The thousands who have been following with interest and perhaps some uneasiness the discussions that have lately taken place between Bethel and Zion, have by now had time to calmly consider just what the acceptance of such terms of peace as Bishop Walters seeks would mean to the two Churches.

The Rev. J. W. Smith, D. D. saw fit to record his answer early but even in his haste he made little error. No difference what might be the issue between the Churches, a document calling for the discontinuance of public controversy, or even discussion, could never fail to be popular. The vast majority of preachers and Church-people of to-day are not favorable to a public discussion of ecclesiastical affairs or questions.

When Bishop Walters, who has himself been a shining light among public debaters of Church matters, came out decriing the present discussion, the average reader saw an inconsistency in his course but quickly regarded him as the champion of peace. To accept what Bishop Walters has said in condemnation of the recent discussion is to severely censure the Editor of the STAR for having so earnestly engaged in controversy. We all thought that Dr. Smith had the approval of his Church and that he was even urged on at times by some of the leaders in Zion. It was a surprise to discover that his course has been meeting with disfavor and to at last see it condemned by one of the Bishops. I am sure that I have had the approval of a very large number of Bethel people and I am sure, also, that there is a large number that never approved public controversy, no matter what may be the issue.

In the present instance the actual issue is an "Arkansas incident," and not the questions of priority, etc. The original issue has been exhausted for some time and unconsciously these other old questions have drifted into consideration. That continued discussion gives no promise of ultimate agreement is quite evident. There is and has been no dispute as to dates but there is and for years will be a difference between us as to the proper interpretation of the events which transpired at the dates upon which we all agree.

We insist that 1787 marks the first organized assertion of independence by the race in America, Bishop Walters, on the other hand, points with pride to the historical succession of Zion from the M. E. Church. He cannot dispute our claim and we do not contest his,

but we differ widely as to the relative value of these two distinct events. So, all down the line, the chance of agreement diminishes until all are forced to concede that agreement is impossible. In view of this there is no course consistent with Christianity except to agree to disagree. If we cannot have real peace between us by having truth between us as the basis, we can at least have tranquility between us by having also fraternal feelings and constant courtesy.

I am about to take the gold pen which was presented to me by a bishop during the previous controversy and wipe it and lay it away to be used no more in Bethel or Zion articles save where absolute necessity makes the demand.

I cannot understand how it is that the discussion of points of difference between men or organizations is productive of so much rancor and hatred. Absolutely I never find personal feelings engendered in my heart against men with whom I may engage even in the fiercest debate. I think that Dr. Smith and I could sit down at Delmonico's and enjoy a dinner as hugely now as we could before ever we meet in the arena. Dr. Smith has been earnest, strong and some times a little vulgar and uncouth, but he has been fair and honorable, and therefore is entitled to respect. Some have been unmanly and dishonorable and cowardly. This revelation of despicable traits could not fail to inspire contempt, but with it is no feeling of personal spite. Spitefulness belongs to small minds and weak characters and not to men. Jesus disputed with men, but He loved mankind. It seems that all who follow such a leader should form themselves after His manners. How can one whose soul is full of fury serve at the altars of the God of Peace?

Between Bethel and Zion there will for years exist radical differences of opinion upon many questions which relate to the past, the present and the future, but there should never be unkindly feeling and rancor. "Religion should not be a convenient disguise but should be a vigorous motive of action." Let the peace that we seek be sought honestly, and to posterity let us leave the task of using all honorable means of preserving peace.

Let us not, *under cover* of loving peace, seek opportunity to continue to fight and use as a shield against one another the pretence of a desire of peace. To parade as a great peace-maker merely when peace would be most convenient and yet continue to provoke contention on the sly, is a Machiavelian policy unworthy of Christians. I am in for honest war or for honest peace. I will be honest and say that my inclinations are toward the former, but my conscience is for the latter.

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Y. P. SOCIETY OF C. E.

Why The A. M. E. Zion Church Adopted the C. E. Society.

BY BISHOP A. WALTERS, D. D.

Surrounded as we are by prejudice, we naturally turn to the good, fair-minded, right-thinking white people who are in a position to help us, for the sympathy and encouragement which we so much need. The Christian Endeavor society, being the greatest exponent of the Fatherhood of God and the brotherhood of man extant, it is our duty to become members of it.

The Christian Endeavor society, being an international organization, can never draw the color line; if it did, it would have to exclude not only the colored people of America, but India, Japan, China, Africa—indeed all the dark races throughout the universe; and how this would circumscribe the Christian Endeavor work.

We look to the Christian Endeavor society to aid us, if not directly, indirectly through its good government clubs, etc., in our fight against lynchings. One hundred and sixty-seven lynchings occurred last year, and about the same ratio up to this time in the present year. Some of us thought that when the war with Spain commenced these cruel outrages would cease, and that the blood-thirsty assassins would find another outlet for their bitterness in depredations on the cruel Spaniards. But alas, we were mistaken; there was a little lull in the lynching business, but it was the lull before the storm.

There are occasional cases in which white men are lynched, but every one knows that what is called lynch law is peculiarly for colored people, and for them only. In the land where color is the badge of crime, it is an easy matter to charge and convict a colored man of crime and hurry him off to a lynching post by those who are prejudiced against him. White men take advantage of this disposition of the people of this country; they black their faces in order to commit crime, and wash off the hated color to escape punishment.

Governor Atkinson, of Georgia, in his last annual message to the legislators of that State, has the following to say concerning lynching: "To adopt lynch law is to put the life of every man in the power of any woman who for any reason might desire his death. I feel more deeply upon this question because, from the best information I can secure, I believe that during my administration there have been in this State several men lynched who were not guilty of the crimes with which they were charged."

The ministers, teachers and other leaders of our race deeply deplore the crimes that are committed by our people. There are no persons who are louder in their denunciations of crime than are

the colored preachers. We are as anxious as any people for the punishment of the guilty, regardless of color. All we ask for our race is a fair trial before a legal tribunal. This is our right, since the law guarantees it to us; but alas! In some sections how perverted is the law. Our plea is for law and for order.

We look to the Christian Endeavor society for encouragement through its good government clubs in our fight against the convict lease system, which is slavery in another form. This convict lease system is one by which a State lease out convicts by contract for labor on public works, construction of railroads, etc., and in order to supply such need colored men and boys are often convicted for the slightest offences. As a general thing the men who have charge of such laborers are not only filled with prejudice but are brutal by nature. A few years ago an investigating committee was appointed by the governor of Arkansas to investigate the system in that State. The following is a part of the report, as published in the Little Rock, (Arkansas) Gazette:

"The investigating committee found 147 men at the camp, 120 of whom worked in the mines. All of the convicts, black and white, sick and well, slept alongside each other on filthy beds of straw, and in one room, from which a sickening stench arose. Many were covered with vermin. Only one blanket was allowed each man, and they had suffered during cold weather. They found that between sixty and seventy convicts had been buried in a marshy place not far from the stockade, which looked more like a rooting place for hogs. Several of the bodies were exhumed and examined. The following will show how these convicts were murdered: A warden, whose name was Hudson, had a Negro chained to the post and stripped. Hudson hit him 150 licks, making the back raw. Hudson then took salt and water and threw it on the lacerated and bleeding back, and then left the Negro standing in the hot sun chained to a post. He was again whipped and left standing until he died. The Negro's only offence was that he was sick and unable to work. Upon the examination of the body of another colored convict, it was found that the end of the spinal column had been kicked and broken off; the stomach had been kicked to pieces. Altogether there were forty distinct kicks and bruises. The head had been punched out of shape and was unrecognizable. The eyes had burst from their sockets and hung down over the face. This man lived eight days after he was thus kicked and bruised. His only fault was that he was unable to accomplish his task, which exasperated the drunken warden. The name of this convict was Mose Harvey. Another warden, J. A.

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A FEW CANNON BALLS.

Bishop Walters—Mixed Schools and Mixed Marriages.

BY REV. S. A. CHAMBERS.

The article which appeared in the STAR of October 6th from the pen of Bishop Walters respecting the age of Zion and Bethel is so much unlike what he said two years ago till one would hardly think that it was our Walters were it not for his signature. Why has he seized the revolving wheel of history and whirled it backwards nearly 20 spaces, flatly hurling the lie into the face of Hood's and Rush's histories and compromising himself? I am sure he has no ax to grind on Bethel's grind-rock while Henderson turns it. Can't understand it.

The white man has nothing to gain by inter-marriage and mixed schools, but the Negro has all to lose. The white people of the South would suffer ignorance to stick out of their children's ears and nose before they would submit to mixed schools. The better class of Negroes South are just as prejudiced to inter-marriage and mixed schools as the whites. Whenever you mix the school you will have all white teachers. That's the way it is up North where they have it. The schools North will graduate the colored and white young men and women side by side in the same class, and very often the Negro is valedictorian of his class, but he is returned to the honor and dignity of a hotel porter, while the other is carefully looked after and given position.

It is not the best thing for the race, for the Negro to agitate the social problems. Better let'm alone. They will regulate themselves in due time. The Negro does not need mixed schools nor inter-marriage, for in neither of these does his hope lie, but an equal chance in the race of life is far more important to the Negro at present than a white wife.

The world moves on in a progressive way,

With many new thoughts advanced;

But in the avenues of this life,
Just please give the Negro chance.

Give the races an equal show,
Then you may pull the trigger,
If satan catches the hindmost man

It will not be a "nigger."

Rock Hill, S. C.

To the minister in the Central N. C. Conference who raises the largest amount of general fund over his assessment, I will present a copy of the history of the A. M. E. Zion Church.

J. W. Hood.

The District Conference and Sunday-school Convention of the Greenville District, Central Alabama Conference, will convene at Fort Deposit, Ala., from Nov. 16th to the 19th. To defray the expenses of the conference and convention each church must send 75 cents, and each Sabbath-school 50 cents.

T. A. Weathington, P. E.