

The Star of Zion.

ORGAN OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH IN AMERICA.

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TIMELY AND PROPER.

Negro Papers Should Discard These Ridiculous Ads.

BY BRUCE-GRIT.

Mr. Fighting Editor: Sir—The "Cannon Ball man" hurls a warm ball. "He sho' co;" and I like his curves right much. What he says about ridiculous advertisements is timely and proper. There isn't one of these so-called patent nostrums for metamorphosing a kinky-haired Negro into a straight-haired one, or changing his complexion from a deep black to creamy white, that is worth the paper which the marvelous stories told about them is written on. No man living, black or white, can produce anything in these lines that can permanently alter the course of nature or change the Ethiopian's skin.

I was at a party not long since—I won't say where—where every dark-skinned woman present had her hair straightened. I was quite astonished to see so much "molly-glascair hair," and wondered where they got it, because down our way black people like these had natural wavy locks, and those of ginger-bread complexion had good straight hair like Indians. A little investigation revealed the fact that some of these sistereen had hair just like our folks down home, for close to the scalp I could see an underbrush of genuine kinks and naps which were too short to be included when the operator applied the quince juice and other ingredients to take the kink out.

The chemical properties of these pastes and liquids for making Negroes' hair straight have the effect of destroying the roots of the hair and making it come out. I know two ladies who have used some of this vile stuff and their *caputs* resemble polished billiard balls when their wigs are removed. If Negroes persist in using these nostrums, we shall soon have a good big crop of bald-headed Negroes who will lay all the blame for the absence of hair on their craniums to the fact(?) that they "had typhoid fever some time in their lives after which their hair commenced to come out" gradually. The initiated listener will be apt to say, I am somewhat of a liar myself—but you pass.

A Negro in Brooklyn has brought suit for damages against a quack who promised to change his complexion. He used some stuff given him by this quack to make him white. It didn't work—the Negro's face is or was mass of sores and splotches and he is said to be a bute from Buteville. He'll never be white, neither will those Negroes who use these liquids and eat arsenic and do other things to change their complexions. "What fools these mortals be."

On the other hand the white people who have straight hair are

resorting to all sorts of devices to make it curly like the Negro's. White brunettes soak their faces in black coffee to get the right shade of color to match their worsted—more fools. And so it goes.

I hope the "Cannon Ball man" will fling a few balls into the camp of those artistic liars who have their advertisements in such reputable newspapers as we all know—who profess to be able to look into the future, bring luck in business, love, marriage; unite separated friends, wives and husbands, and several other things too numerous to mention. They are all liars and they know it. There isn't one of them who can tell what is going to happen ten minutes ahead of them or who can bring luck or fortune to any fool who wastes his money on their class of *futures*.

Yet a number of reputable race papers publish the advertisements of these fakirs and encourage them to bamboozle some of our weak-headed people out of good hard money. I suppose some of these artistic liars will try to conjure me for calling attention to them. But the Scriptures tell me that they are "an abomination full of wickedness and full of lies."

When I have the time to spare I will be pleased to reproduce some Scriptural words—pictures descriptive of these agents of the devil who sail under the name of clairvoyants, mediums, etc., and prey upon the ignorance and credulity and superstition of the colored race.

Colored newspapers ought to be in better business than this. A sermon in one column and a conjurer's advertisement in another may be a good way to lift the race up to a higher plane of thought, but I doubt it. None of these conjurers, clairvoyants and liars in ordinary, can do one single thing to influence the life of a single human being or to thwart human destiny.

Brother Chambers, fling a ball or two in the camp, will you?
Albany, N. Y.

PARKER FOR EDITOR.

BY REV. N. R. RHODES.

There has been lots of talk about the third presiding elder district, but it leads, although it is the youngest in the Conference. We had a grand time at our Sunday-school convention which met in August at Bank's chapel at Vance, Ala. Some as fine a papers as I ever heard were read there by the Misses Eva Burke, Maggie Matthew and the Steele girls. Profs. D. W. Parker and Green and Revs. Gaines, Steele and others made great speeches. Collection \$34.20. We paid all expenses and will print minutes. In 1900 we feel like Prof. D. W. Parker will be honored with the editorship of the STAR OF ZION. I make this motion. Let it stand until the General Conference.
Jasper, Ala.

WE ARE ON THE WING.

In the Interest of Our Two General Departments.

BY REV. J. B. COLBERT, A. M.

It was our pleasure to spend a Sabbath in Washington, D. C., and to visit the V. C. E. at Union Wesley church, Rev. A. A. Crooke, pastor. We found a live and enthusiastic church and V. C. E. It is indeed remarkable how Rev. Crooke has succeeded at this point. He went to that church under very discouraging circumstances. The portentous clouds have all disappeared and every indication points to a glorious future for that church and pastor. The secret of Rev. Crooke's success at that church is in the organization; his church is thoroughly organized; he identifies himself with every department of his church; hence his unparalleled success. His V. C. E. is undoubtedly the largest and most efficient, with the single exception of the Philadelphia church, in the Philadelphia and Baltimore Conference.

ABINGDON, VA.

The Blue Ridge Conference convened at this point. While here we were appointed to address an inspiring Christian Endeavor mass meeting at 7 o'clock. Many brief and enthusiastic testimonies were made. Bishop Harris and many of the ministers were present. It would be well for all of the Conferences to have Christian Endeavor mass meetings and appoint some one who is adapted to the work to conduct it at every Conference session.

ATHENS, TENN.

The Tennessee annual Conference met here. This Conference is partly worked for the V. C. E. The inspiring influence of Bishop G. W. Clinton is visibly manifested throughout the entire seventh Episcopal district.

ST. LOUIS, MO.

During the sitting of the Missouri Conference we organized a V. C. E. for Rev. Donohoo. They ordered the entire V. C. E. outfit. We addressed a large and enthusiastic V. C. E. meeting on Sunday evening of the Conference at the Metropolitan church, Rev. J. F. Moreland, pastor. We have reason to expect renewed zeal and enthusiasm in this society, knowing as we do that Rev. Moreland ranks among our foremost Christian Endeavor workers; whenever the pastor is alive and informed upon the work of V. C. E., its success and general usefulness is assured; vice versa.

SEWICKEY, PA.

By request we addressed the Endeavorers of this Society on Tuesday evening after the adjournment of the Allegheny and Ohio Conference. Rev. M. J. Snow is pastor here, and takes interest in the work. There are a large number of interesting young people connected with this church

and a failure to perpetuate a young people's society would mean a great loss to this church; they are intelligent and keep themselves generally supplied with V. C. E. literature which accounts for the very interesting and inspiring service.

PITTSBURG, PA.

We were indeed surprised at the almost unparalleled success of this V. C. E.; they are alive and contribute yeoman service to the church; great credit is due to the zeal of the pastor, Rev. G. W. Kincaid and Mr. W. H. Boorman, the efficient president.

BRISTOL, TENN.

Rev. F. R. Howell is the newly appointed pastor here. We succeeded in organizing a V. C. E. for these people. We found them anxious and willing to have a V. C. E. and entered upon the work enthusiastically. Rev. Howell evinces much aptitude for this work, and we'll naturally expect to hear of good work done by this Society.

KNOXVILLE, TENN.

Zion has two strong churches at this point; Logan Temple, Rev. W. B. Fenderson is the efficient pastor, and Clinton Chapel, Rev. F. R. White, pastor. We met and addressed the V. C. E.'s at both of these churches and found them to be in good condition. It is our purpose to present in the *Endeavor* a brief sketch and the cuts of Zion's pastors of Knoxville. Rev. W. B. Fenderson has been recently appointed to the Logan Temple church and his people seem delighted. Rev. Fenderson ranks among our best young men; he is an honor to the Connection, and a paragon for purity of character and ministerial department. Such young men should be encouraged by the Church. If there is anything that should commend itself to the appointing powers in a minister it should be that of character and ability. This should be the test of every man.

Largely through the influence of the Mixett Social Club, Mr. B. C. Tucker, president, the annual fair at our church in Brooklyn, E. D., realized \$110. Rev. L. G. Mason is the hustling pastor.

Collector John C. Dancy has left Wilmington and is now in New York. We suppose things were uncomfortably warm for him down there and he just went North to cool off.—*Maxton (N. C.) Blade*.

The great pulpit orator and learned theologian of the Zion A. M. E. church in Philadelphia, Rev. Dr. J. S. Caldwell, has a church which is always crowded. He is just the man for the place. It is believed that he will be the next man elected to the bishopric. One thing is certain, no better man could be selected.
Atlanta (Ga.) Appeal.

Rev. H. M. Cephas, of Auburn, New York, says he has to fight against wind and tide to keep Zion's banner floating, and that the Thompson A. M. E. Zion church has been greatly improved since he has had it. He says he was born in Zion in Louisville, Kentucky, in 1866, and without the sound of a trumpet he is endeavoring to do his duty. He wants the STAR to shine on.

THE NEGROID COUNCIL

Will the Above Cognomen Satisfy Mr. Bruce-Grit?

BY BISHOP C. R. HARRIS, D. D.

Dear STAR: Would that name satisfy Mr. Bruce-Grit and other fastidious critics? It is wonderful how hard it is to find a cognomen which will just suit the Colored-American-of-African-Descent.

For a long time "African" was thought to be the correct term. So we had in 1801 a church in New York City incorporated as the African Methodist Episcopal Church. When a Connection or a group of similar churches was organized in 1816, in Philadelphia, though not composed of the same churches which affiliated with the New York African Methodist Episcopal Church, the name "African" was still clung to in order to show that the Church was to be controlled by colored persons of African descent. Within the last fifty years, however, we have grown tired of that name, more or less. Hence we had first an "Anglo-African" newspaper in New York, a "Colored Citizen" in Cincinnati, a "Colored American" in Washington.

In 1877 or thereabout the M. E. Church, South, set apart its colored members of African descent as a distinct organization, entitled the Colored Methodist Episcopal Church. This title, colored, not being satisfactory to all of us some one suggests "Africa-American," and still another, "Afro-American," to which Mr. Bruce-Grit so strenuously objects, and prefers the name Negro.

Judging by past history the last name will be equally objectionable with its predecessors—for the colored people in this country strictly speaking are not Negroes. That, as I understand it, is the title of a portion of the people who live in Africa, whose descendants having mixed with Anglo-Saxon or Celto-Saxon or Anglo-Americans, otherwise called white people, may very properly be called colored-people-of-African-descent. Instead of this long and cumbersome term, I now, with some diffidence, propose the word Negroid. Will that do?

Salisbury, N. C.

PREMIUMS.

A chance for every minister whose conference meets between now and the 25th of December, 1898. To the pastor that raises the highest amount of the 10 cents per capita tax according to membership:

First premium—your choice between a handsome, beautifully bound Bible, History of the A. M. E. Zion Church, by Bishop Hood, and The Human Heart Illustrated, by Bishop Small.

Second premium—Your choice between a copy of Bishops Jones, Hood's and Small's Book of Sermons, A. M. E. Zion Hymnal (words and music), and Code on Discipline, by Bishop Small.

A. J. Warner, General Secretary of Church Extension.
J. B. Colbert, General Secretary of Missions, A. M. E. Z. Church.