

The Star of Zion.

ORGAN OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH IN AMERICA.

Volume XXII.

Charlotte, N. C., Thursday, December 15, 1898.

Number 50.

RACE DISTURBANCES.

Bad Leadership the Cause of it in North Carolina.

SITUATION PRACTICALLY DISCUSSED.

[Political extract from Bishop J. W. Hoop's annual address delivered before the Central North Carolina Conference in Carthage, N. C., two weeks ago.]

Turning from national to State affairs, we have an object lesson which we would do well to study carefully and prayerfully. I am astonished at myself when I think how little I have been discouraged or disturbed by the events which have brought sadness, sorrow and gloom to many hearts. Excepting the lawlessness, which ought never to be expected in a Christian country, the results of the election are what might have been anticipated by any one who has made a study of political economy. In this State, the colored population is only one-third of the entire number; that is to say, there are two white men to every one black man. If, therefore, a course is pursued which induces the white men to unite against the black men, the minority party would naturally have a poor chance.

So far as my leadership has been accepted I have labored to avoid this state of things. For a long time it was avoided in North Carolina, and in consequence thereof a better state of feeling between the races existed here than elsewhere. In the town where I reside it is still the case. Notwithstanding the excitement which we have heard of elsewhere, we have peace in Fayetteville. In fact, it has seemed to me that the white people there have taken extraordinary pains to be pleasant, notwithstanding every man voted as he chose and had his vote counted as cast.

The condition of things in the State at large is the result of bad leadership. The colored people of North Carolina have made two very great blunders. In 1881 we had the opportunity to divide the white vote so widely that it could never have been consolidated again—not on a political issue, however, but on a great moral issue. The best white people of the State, regardless of party, united with the best colored people in favor of Prohibition. That movement looked to me as the Negroes' great opportunity.

If the mass of our people could have been induced to vote for Prohibition and thus secured its adoption, the white people would have seen that we could be depended upon to support such measures as tended to the best interest of the State, and what we have now passed through could never have occurred. We should have had an alliance with men worth standing with—men of intelligence and worth and character—who would not have forsaken us when they could no longer use us. But at that time the executive com-

mittee of the Republican party went out of their way to commit the party to the rum interest, and all sorts of lies were hatched to scare the colored people. "Something behind it," "The cat in the meal barrel," "An effort to get the colored people back into slavery," and many other sayings too numerous to mention were started to get the colored people to vote against Prohibition.

We were read out of the party and our preachers generally who favored Prohibition were denounced as enemies of the race, and the attempt was made to starve them into silence. The drunken side of the Republican party with the anti-Prohibitionists generally succeeded in defeating the measure, and the curse of God has rested upon the party in this State from that date to the present. I, to a large extent, lost heart when that result was accomplished.

Four years ago another great blunder was made. An alliance was formed with the Populist party. There are good men in that party. There are good men in all parties. But parties must be judged by their principles. To my mind there is not a plank in the Populist national platform to which an honest Republican can subscribe. If there is a single plank in that platform it is so mized with rotten ones that it is a source of weakness rather than strength. The union with that party was a great folly. I saw it then almost as plainly as I do now, but protest amounted to nothing. Those who were leading, rushed on regardless of consequences, and we had to follow or kick out of harness and again be branded as enemies of the race, and our usefulness hindered. I have frequently had to suffer for seeing five or ten years ahead of some other leaders.

The climax of folly was reached when Judge Russell was made the standard-bearer of the Republican party in 1896. Every well-informed man in the State ought to have known that nothing could create so much bitterness as the nomination of Judge Russell. Whatever the cause—and I do not pretend to be well informed on that matter—there is no man in the State who seems to be so greatly hated as he. The only surprise on my part is that the strife which we have had recently did not occur two years ago in connection with that campaign, and Governor Russell's administration has not tended to the promotion of a better feeling.

From the papers we learn that one of the great reasons given for the trouble in Wilmington was the changing of the charter there, so that the Governor might have the appointment of some of the aldermen, which, to say the least, was very unwise. It is a fact that

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DEAR BISHOP HARRIS.

Negroid Does Not Mean Any More Than Afro-American.

THE TERM "NEGRO" GOOD ENOUGH.

The good Bishop C. R. Harris sententiously and sarcastically wishes to know if the term Negroid will satisfy Mr. Bruce-Grit, who, with other fastidious critics, is against the hybrid term "Afro-American." Speaking for himself, "Mr. Bruce-Grit" begs to say to the learned Bishop Harris that he believes in majority rule, and is therefore against the adoption of this last miserable subterfuge for the following reasons:

By the last census (1890) it was shown that there were 7,470,040 people classed as Negroes, of which number 6,337,980 were pure blacks or of African descent. Of mulattoes—one-half Negro—956,989; of quadroons—one-quarter Negro—105,135; octoroons—one-eighth Negro—69,936; or a total of "Afro-Americans," "Negroids" and "Neithers," of 1,132,060. The Bishop will see with his keen penetrating optics that the proposition to saddle either of these names upon the blacks is not a fair one, since there are 6,337,980 blacks against a mere handful of variously mixed people who do not like the term "Negro." The Negro being in the majority numerically, has the right to object, and will object, to any attempt of this minority of nondescripts to change his ethnological status by fixing upon him a name which does not properly describe him. A Negro can no more be an "Afro-American" than an "Afro-American" can be a Negro.

The term "Colored" is equally misleading and indefinite, and doesn't mean any more when used to designate people of African descent than "Afro-American" or "Negroid," which latter term implies, as does the first, an admixture of blood.

The blacks are not worried about these make-shift race names; so far as the permanency of their racial identity is concerned it is as secure as the foundations of the rock of Gibraltar. The name "Negro" is the sign of our national hope, and it will stick to all people of African descent as long as God rules the universe and shapes the destinies of races and individuals. The term "Negro" stands for something, stands for a race to whom God Almighty has given a mission—a race with a history behind it, and a future before it big with promise.

All eminent writers and historians concur in the opinion that the ancient Ethiopians were Negroes, though perhaps exhibiting the peculiar features of the race in less aggravated degree. But the authority of Herodotus is of most weight, as he traveled in Egypt and was therefore well acquainted from his own observation with the appearance of the people. In

his account of the people of Colchis, he says they were a colony of Egyptians, and supports his opinion by this argument, that "they were black in complexion and woolly haired." These are the exact words (translated) used in his description of undoubted Negroes.

Eighteen out of three hundred of these Ethiopians were Egyptian Sovereigns. As early as 1730 the chief of the Black Eunuchs of the Porte, a man of great wisdom and profound knowledge, was of Negro or Ethiopian blood. He was called Kislak Aga. In 1760 the English papers cited as a remarkable event the ordination of a Negro by Dr. Keppal, Bishop of Exeter. Among the Spaniards and Portuguese it is of common occurrence.

The history of the Congo gives an account of a black Bishop who studied at Rome.

The secretary of the Academy of Portugal—Correa de Serra—informs us that several Negroes have been learned lawyers, preachers and professors, and that many of them have been signalized by their talents. In 1717 the Negro Don Juan Latino taught the Latin language at Saville. In 1734 Anthony William Amo, a Negro from the coast of Guinea, took the degree of Doctor in Philosophy at the University of Wittemburg. Two of his dissertations, according to Bhimenbach, exhibit much well digested knowledge of the best physiological works of the time. He was well versed in Astronomy and spoke the Latin, Hebrew, Greek, French, Dutch and German languages. In an account of his life published by the Academic Council of the University, his integrity, talents, industry and erudition are highly commended.

One of the most remarkable characters in the educational history of North Carolina was Rev. John Chavis, a pure black, a graduate of Princeton, who conducted a classical school for white youth. He taught in Granville and Wake and Chatham counties, and his school was patronized by many of the most distinguished men in the State. This was about 1805. Prominent among his pupils were Willie P. Magnum, Prestly Hinton Magnum, Archibald E. and John L. Henderson, sons of Chief Justice Henderson, Governor Charles Manly, Rev. William Harris, Dr. James L. Wortham, the Edwardses, the Eulows and the Hargraves. Many of his students became prominent as politicians, lawyers, preachers, physicians and teachers. Rev. John Chavis preached in many of the white Presbyterian churches of his State up to the Turner Insurrection in Virginia, when the Presbytery, for prudential reasons, "retired him."

I cite these instances to show that the Negro was in evidence in this country and in Europe and had

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SOME LIVE TOPICS.

For the Next General Conference—Why Not Do These?

REV. W. A. BLACKWELL.

Since we must keep the Presiding Elder's System (and I love it dearly) I submit that we do away with the Conference Steward and let the presiding elders collect the general fund from the pastors and report the same to the General Steward. There is something wrong or loose about our financial system. The collection of general fund monthly on circuits in farming districts is a failure, and the rallying of churches and pastors by the Conference Steward is out of the question, since he is simply a pastor and does not superintend the work.

The Presiding Elder's office is the most uncertain, and, possibly, the hardest office to fill in the church, because it needs definition. Who knows any active duties attached to that office that may be performed without confusion? Let's elect no more presiding elders, but let the Bishop appoint them, and make them the stewards to collect the general fund, or drop the word "monthly," and let the pastor bring the money to the conference, thus avoiding so much confusion over either an imperfect plan or an impossibility. Who likes this plan? Speak.

Let the Rev. W. H. Davenport, A. B., of the "Northern country," be sent to take Brother Blalock's place at Wilmington, N. C. It's a big church, and Rev. Davenport is a big, "brave," "sarcastic" man. He'll just fill the order. Come down, Brother Davenport.

Prof. W. F. Fonvielle, now of Conway, S. C., then of Goldsboro, N. C., is one of our very best writers. I always read and enjoy "Majors and Minors," even if he wants to talk about our "Pause."

Prof. J. A. Cunningham, of Union, S. C., is a young man that deserves to succeed, and will, if given "a place whereon to stand."

Prof. M. D. Lee, sometimes "Rev.," too, is hustling matters at Lancaster, and students are just "pouring in." Come along; we'll try to make room.

Prof. R. J. Crockett, at Rock Hill, thinks we have done admirably well to keep these little unendowed, supported-by-charity schools alive. I think so, too, when I see the "professors" all fat and jolly. I think they might be hungry now.

The writer of "Lights and Shadows" is another able fellow. Mark him well! He'll do to fill a big place in our Church or one of our schools. He is a most entertaining writer.

Did you ever meet "Swamp Angel?" He is one of the most congenial, loving, jolly men you ever saw. He has the ability to make everybody feel "One is your Lord, and all ye are brethren." But, I tell you, if he drives ahead as he was driving when we saw him in Chester, S. C., he's going to make business out of Zion's Church Extension Society. Dr. Warner deserves to succeed, and I hope that the clarion notes sounded by this "Angel of the Swamp" will be heard and heeded in Zion.

Well, boys and friends, "we are doing business at the same 'old stand,'" and if you should take a notion to call, remember we are here.

Lancaster, S. C.