

# The Star of Zion.

THE OFFICIAL ORGAN OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH

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No 29

## AN ABLE ADDRESS.

On the Negro to the Country.

AFRO-AMERICAN COUNCIL.

Louisville, July 3.—The closing day of the Afro-American council was marked chiefly by the presentation of resolutions embodying an address to the country at large on the race problem. After its adoption, the convention adjourned, sine die. The address in part is as follows:

"We recognize with pleasure the friendly relations that exist between the best people of the white race and our own, and we sincerely desire that nothing may be permitted to mar this relation. We are confident that no one who notes carefully the signs of the times can fail to discover that influences are at work in nearly every part of the land to accomplish this very end. Who can fail to see that the Negro is being held up to public gaze as the most objectionable and undesirable citizen that treads American soil? The ignorant, vicious, criminal classes are pointed to as the types and products of the race rather than those who are the output of the Negro's best endeavors for race development and uplift. We declare this standard of measurement to be unfair to any people.

"As to mob violence, it is gratifying to note that for the past year or two the number of victims shows a decided decrease; and while all these were not members of our race, the vast majority was. Notwithstanding this fact, we should not feel called upon to discuss the matter at this time, were it not that while the number of victims is decreasing, the variety of provocations which leads up to this act of violence is growing more and more insignificant and numerous. It is not an unusual thing to read of Negroes being lynched for impudence, refusing to obey, striking a white man, etc. Now, we submit, that lynching for any cause is destructive of any law, is demoralizing, but to subject persons accused of—even guilty of—such trivial offenses, to unlawful punishment and death, is to make the Negro the marked man of the nation;

for him to suffer violence for such causes, will eventually involve many of our best people. In some sections of the country, it means death for a Negro to attempt to protect the females of his family. We ask in all sincerity: 'Is this American; is it right?' Such actions indicate a tendency to anarchy, and anarchy for the Negro will terminate in anarchy for all men.

The number of those of our race who are now accused of the nameless crime against woman is so small, compared with the whole number, that it is scarcely necessary to discuss this as a distinct crime. Yet we make no plea for any man who may be proved guilty of this crime; our plea is for law and for protection of the innocent.

It is now clearly evident that the purpose of those who first started ostensibly to disfranchise the ignorant Negro has been broadened and strengthened. Their purpose now includes almost all Negroes. In certain of the States this result has already been achieved and thousands of qualified men are denied positively and absolutely the right to vote. In such States taxation without representation prevails as truly as ever it did when England held control over the American colonies. We make no objection to the disfranchisement of the ignorant Negro, provided the same classes of the other race are similarly dealt with. Our contention is not for special, but equal privileges."

J. Madison Vance, of New Orleans, who has had charge of the legal department of the council, reported that during the last year the department had looked after the interest of the Negroes, and in every case where his rights had been trampled on the department had taken it up.

## Children's Day Receipts.

GREENEVILLE COLLEGE.

From June 30 to July 4, 1903.

Blue Ridge Conference.	\$2 71
J. S. Matthews, White Pine Tenn.	4 00
L. L. Wood, Woods, Asheville, N. C.	20 00
M. D. Smith, Knoxville, Tenn.	7 00
J. W. Henderson, Paterson, Va.	6 00
D. Good, New Market, Tenn.	38 50
L. V. Watson, Greeneville, Tenn.	10 00
W. B. Grady, Rogersville, Tenn.	3 00
B. B. Brown, Elizabethton, Tenn.	7 50
G. Fortune, Johnson City.	9 00
J. H. Leroy, Middlesboro, Ky.	12 00
H. T. Wright, Beverly.	17 00
F. R. White, Newport, Tenn.	

## BISHOP J. B. SMALL.

Sermon by One of the Leaders.

A. M. E. ZION CHURCH.

I A Chance, Biltmore, N C.	30 10
G W James, Franklin N C.	5 00
J H Hall, Dante, Va.	2 40
G W Moose west Asheville, N C.	10 00
J W Williams, Georget, Va.	13 53
William Johnson, Strahl, Tenn.	5 64
R R Williams, Bank, Tenn.	3 37
J W Twitty, Wayneville, N C.	17 00
G H Morse, Bristol, Tenn.	25 00
TENNESSEE CONFERENCE.	
W H Ferguson, Athens, Tenn.	6 50
J W McDermott, Grady, Tenn.	2 00
F P Moulden, Pikeville, Tenn.	2 10
E M Argyle, Rockwood, Tenn.	5 25
B A Stanford, Martel, Tenn.	7 60
H B Moss, Harriman, Tenn.	6 00
J H Starling, Kingston, Tenn.	9 00
R M Simmons, Newcomb, Tenn.	8 00
S H Henry, South Pittsburg, Tenn.	4 00
NEW JERSEY CONFERENCE.	
J W Brown, Bethlehem, Pa.	4 00
R R Ball, Somerville, N J.	10 25
W A Ely, Trenton, N J.	10 00
W H Batchelor, Burlington, N J.	6 05
W L Clayton, Camden, N J.	11 00
J H White, Asbury Park, N J.	15 00
N S Cutler, Paterson, N J.	5 00
WEST TENN. & MISS. CONFERENCE.	
S M Jackson, Sardin, Miss.	2 00
R B Williams, Coffeeville, Tenn.	7 50
T H Hannum, Memphis, Tenn.	5 15
D D Sledge, Memphis, Tenn.	3 64
WESTERN N. Y. CONFERENCE.	
W O Cooper, Binghamton, N Y.	3 00
B F Wheeler, Auburn, N Y.	10 00
T A Auten, Ithaca, N Y.	8 00
Jonathan Jackson, Towanda, Pa.	2 47
S. MISSISSIPPI CONFERENCE.	
T L Jackson, Camden, Miss.	3 00
C. R. Harris, president. 802 W. Monroe, St., Salisbury, N. C.	

Rev. P. A. Wallace.

GOES TO WASHINGTON.

Our readers will be informed by this that Rev. P. A. Wallace, one of the editors and founders of the "Zion Methodist," has transferred to the Philadelphia and Baltimore Conference, and is now stationed at Wesley Metropolitan church, D street S. W., Washington, D. C.

While we very much regret to see Elder Wallace leave our city and lose his counsel and support in the active management of this paper, we are very glad that he received the splendid appointment to our first church in the Capital city. Rev. Wallace has endeared himself to the people of Louisville by an able and conscientious administration at Jacob street. He leaves a warm place in the hearts of his former parishioners and the esteem of the whole community.

We were constant companions and warm friends during our stay in the city; we came here together and have heartily co-operated in every movement for the interest of our beloved Zion. We are pained at the separation which comes as an inevitable consequence of our itinerant system. We are pleased to announce that Dr. Wallace will not sever his connection with the "Zion Methodist" but will conduct a Washington column regularly for us.

We bid our friend and brother a happy and blessed pastorate in his new field, and meanwhile welcome Rev. W. H. Snowden, D. D., who exchanges pulpits with Editor Wallace to our city, and to all of our churches and the sanctum of this humble paper.

AN ENTHUSIASTIC GREETING.

Rev. P. A. Wallace, who has been appointed to the Metropolitan church at Washington, D. C., will preach his farewell sermon at Jacob street Tabernacle, Sunday at 8 p. m. He spent last Sabbath at his new charge in Washington and met with a hearty reception. While the people deeply regretted to part with Dr. Snowden who had served them faithfully for four years, they greeted their new pastor with much enthusiasm and pledged him their hearty support.—Zion Methodist.

Thursday evening was a time of more than usual interest for the pastor and members of the A. M. E. Zion church of this city, it being the occasion of the annual official visit of Bishop J. B. Small, D. D., of York, Pa. The pastor, Rev. W. J. Conquest, arranged to have the Bishop preach, the service to be followed by a reception. The arranged program was fully carried out, but owing to the severe storm there were not as many people out as would otherwise have attended; but those who came enjoyed the service, as the Bishop preached a sermon that will not soon be forgotten by those who heard it. He took for his text Luke xix, 5: "And when Jesus came to the place, He looked up, and saw him, and said unto him, Zaccheus, make haste, and come down, for to-day I must abide at thy house."

After giving a description of Jericho, and the desire of Zaccheus to see Jesus, and stating that Jesus did not shun it because it was an accursed city, and drawing the lesson that we should not shrink from any duty simply because it is disagreeable, the speaker proceeded to deal with the question of excuses that professors and non-professors make to keep from Christian duty and entering the Christian life and service. Both classes are climbing at the present time, and it is right that men should investigate; but they should look at life from the right point of view. Some in the church are upon the limb of indifference. They take no real interest in religious work. Ask them to do some specific religious work and they at once decline. "Decline," said the speaker, "is the first stage of consumption. Decline to do religious work for Christ and you are on the direct road to spiritual death. There is a great difference between religious feeling and discharging religious duty; the important thing in our religious life is to obey Christ in all things."

"Some get upon the limb of criticism. If they hear one humbly say that he loves God, they look at his Christian experience with a critical eye. They want to know if he ever went forward in a revival meeting, if he had great sorrow for sin, in short if he did not come to Christ in just their way they greatly doubted his sincerity."

All this, the Bishop said, was wrong, as it often discouraged those who came to Christ. He warned his hearers not to find fault with everything they did not entirely agree with. He urged them to go ahead and each do his full duty and he would have no time to criticize others.

The Bishop then directed his remarks to non-professors. Some have no connection with any church. They do not join a church because there are so many weak members; they do not like to be associated with that kind of people. He then asked, "If you want to measure yourself with anybody, why take a pigmy?" He said that he once talked to a graduating class and he took for his theme "Common Sense." He told the class that the greatest thing they had to learn was that they did not know everything. He applied this to present-day excuses made because of a condition of egotism and self-conceit.

He then spoke of the true function of religion. Like the bit in the mouth of the horse, religion becomes a constraining force in the life; for this reason men need it. "Some say, 'I am not a member of any church, but if I were, I would do right.'" Well, why don't you try it? No man need make excuses who has heard of Christ, heard of His perfect life, His suffering and death for the sins of men. Hearing of Christ, if one makes excuses they crystallize into a lie.

He then briefly mentioned a number of limbs of excuses that men get upon in justifying themselves in keeping away from Christ, among which are worldly pleasure, skepticism, self-will, pride and procrastination. To all such, if they persisted to the end, God would say, "I have called and ye refused." He earnestly urged all present, if they had not done so, to get into right relations with God, to quit making excuses and not to wait till the last day of life to repent.

After the sermon, the pastor, Rev. W. J. Conquest, spoke of the Bishop as holding the relation of spiritual father to him, as from him he received his license to preach, and of the great pleasure it gave to hear him preach. He then called upon Rev. D. H. Denison,

pastor of the Calvary Baptist Church, for a few remarks. In responding Mr. Denison said: "The great need of the age is more earnest, consistent Christian living. Men may resist abstract creed, but not the logic of a holy life."

Bishop Small has but recently returned from Africa, where he has the sole charge of the missions of the A. M. E. Zion Church. They have five stations on the West Coast of Africa, and during his recent visit \$70,000 of real estate was placed in his hands to be used in the interests of the work there. He also baptized 162 while in Africa last Summer. The Bishop has been in the ministry a little more than 40 years and has been a Bishop for seven years. He has the oversight of four conferences in this country, two in New York, Pennsylvania and Ohio, and two in Mississippi and Alabama. Besides this he has the supervision of a part of the work in the West Indies. The A. M. E. Zion Church has in this country 550,000 members, 42 conferences and nine bishops and about 2,500 ministers.—Jamestown (N. Y.) Evening Journal.

## Lynching Not Sectional.

SAYS BOOKER T. WASHINGTON.

Louisville, July 2.—Before an immense audience Booker T. Washington, head of the Tuskegee Institute, to night delivered an address. He said that recent regrettable events in connection with the race question went to show that lynch law is not confined to any one section of the country. Those events, he said, led to sympathy with the race problem by making it national. He appealed to the Negro to be calm and exercise self-control. Principal Washington said in part:

"In the present season of anxiety and almost of despair which possesses an element of the race, there are two things I wish to say as strongly as I may: 'First, let no man of the race become discouraged or hopeless. There are in this country, North and South, men who mean to see that justice is meted out to the race. Such a man is Judge Jones, of Alabama, to whom more credit should be given for blotting out the infamous system of poeage than to any other man.'

"Second, let us keep before us the fact that, almost without exception, every race or nation that has ever got upon its feet has done so through struggle and trial and persecution. No one should close his eyes to the fact that the race is passing through a very serious and trying period of its development, a period that calls for the use of our ripest thought and sober judgment.

"Let nothing lead us into extremes of utterances or action. It is in the long run the race and the individual that exercises the most patience, forbearance and self-control in the midst of trying conditions that wins its cause. Let nothing induce us to descend to the level of the mob. In advocating this policy I am not asking that the Negro act the coward; we are not cowards. The part we have played in defending the flag of our country is sufficient evidence of our courage.

"The outbreak of the mob emphasizes two lessons, one for our race and one for the other citizens of our country, South and North; for it is to be noted that the work of the lyncher is not confined to one section of the country. The lesson for us is that we should see to it that so far as the influence of parent, school or pulpit is concerned, no effort be spared to impress on our own people that idleness and crime should cease. We should let the world know on all proper occasions that we consider no legal punishment too severe for the wretch of any race who attempts to outrage a woman.

"The lesson for the other portion of the nation to learn is that both in the making and in the execution, the same laws should be made to apply to the Negro as the white man.

"There should be meted out equal justice to the black man and the white man. Whenever the nation forgets, or is tempted to forget, its basic principle, the whole fabric of government for both the white man and the black man is threatened with destruction. This is true whether it relates to conditions in Texas, Indiana or Delaware. It is with a nation as with an individual; whatever we sow, that shall we also reap. If we sow crime, we shall reap lawlessness."

## Tell Me.

I need the Goode Family. Some one tell me where they are.—Rev. H. W. Smith, Winston, N. C.

## GENERAL STEWARD.

Talks on General Fund and Connectional Claims.

BY REV. J. S. CALDWELL, D. D.

In speaking with one of our pastors a few days ago on the subject of General Fund and other Connectional claims, I find that the old problem of questionings and misgivings on the part of some of the people is still being met and has to be overcome by many of our pastors. The question is often asked: "What is done with so much (as they put it) Connectional money?"

This question is sometimes asked with a view of making objection to the collecting of General Fund, and at other times the party is seeking information that would help him in the further discharge of his duty. One would have to be face to face with the individual to determine the case. I think it a good idea to call the attention of the people to the several reports made through the STAR by the Officers in charge of the Departments, who collect and give out the figures of money raised for the running of the general Church.

There was a time when some people thought it good policy to keep from the people the things that were a little difficult to understand. We believe that we should keep at it until we have made every member, as far as possible, on our charge, understand just how our money is paid out and for what purpose. This course, I believe, will increase our receipts and make collecting easier. I am in great sympathy with the pastors, for I know something of what they have to meet on the field. I think any and everything possible should be done to hold up their hands while they fight our financial battle. I realize, after all, that it is the men at the stations and on the circuits to whom we must look for good financial results.

I noticed an article in the STAR some time ago in which it was stated that most of the money raised for the general Church was received by the Bishops and General Officers. The writer would modify his views in this matter if he would but notice the published reports of those who should know. The General Conference has fixed the salary of each Bishop and General Officer. The General Conference will, I have no doubt, systematize and simplify parts of our present financial plan. This I think is necessary.

We are receiving encouraging letters from pastors in many sections of the Church, assuring us of their assistance in our big General Fund rally for July and August. Don't fail me. Raise something, and send it in for the rally. Look out for our next; it will be a talk with the Presiding Elders.

Philadelphia, Pa.

## Twins Dead.

On June 27, 1903, Mr. J. C. Cunningham, 26 Defrees street, N. W., Washington, D. C., lost one of his little twin babies; and on July 4, 1903, he lost the mate and brother of it. The cause of their deaths was whooping cough. He and family have the prayers and sympathies of their many friends in and out of Zion.

Mrs. Annie C. Tucker, matron of Livingston College, and Misses Masterson and Dinkins, and Mr. Eugene Denby, students, are home from Salisbury, N. C.—Zion Methodist.