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JOHN MITCHELL, JR., EDITOR

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Entered in the Post-Office at Richmond, Va., as second class matter.

SATURDAY, MARCH 5, 1898.

All of the white folks are not bad, thank God!

PATRONIZE race newspapers by subscribing and paying for them.

We should practice the good traits of a people and ignore the bad ones.

Good manners, colored men; we must have our children acquire good manners!

We have received "The Literary Garland" by Mr. P. H. Williams of Fayetteville, N. C. It is a creditable production.

BROTHER GRIGGS says that he is having a "tilt" with the PLANET. We had observed that it was doing nothing else but "tilting."

If you cannot respect lynchers of white men in ISOLA, how can you expect to respect the lynchers of colored ones in South Carolina?

We should encourage our white friends. Let us say nothing to offend them. But as to our white enemies, give them "brimstone and sulphur," and say what you please about them.

BROTHER GRIGGS thinks that he could "cut all to pieces" what we said about the Methodists.

He should have wrapped papers from the editor in chief of the VIRGINIA BAPTIST last week then.

BROTHER GRIGGS says that the VIRGINIA BAPTIST has not kept the straight and narrow path. Then as the editor of it, you should keep your mouth shut, relative to other journals' alleged short-comings.

BROTHER GRIGGS has finally agreed that we shall publish religious news, but objects to our expressing any opinion upon denominational discussions. Thanks, Brother "B. D." provided you hold to that opinion long enough for these lines to reach you.

BROTHER GRIGGS says our ideas are carnal and not spiritual. And he who when the First Baptist Church of Berkeley, Va., fails to raise his monthly amount of salary every month.

He no longer lives in the spirit then, but very much in the flesh. Uncle ELIJAH'S ravens are not flying around here now, Brother Griggs.

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This was a cruel, unprovoked murder. It is a crime which had occurred in a foreign country would have inflamed the nation and caused a demand which if need be would have been backed up by the army and navy of the United States.

Will the family of Postmaster BAKER be provided for? Will President McKinley recommend such action to Congress? Can the government protect its officials? Can it hunt down their murderers? If it cannot, it is a confession of weakness which is a disgrace to any nation afflicted therewith. Lynch-law must go!

BURNING INNOCENT PEOPLE.

The burning of two Indians at Maude, Indian Territory, by a mob not long since for the murder of Mrs. LAIRD shocked the civilized world.

It was condemned as a barbarity as brutal and cowardly as it was fiendish and unchristian.

Agents of the government have secured evidence which prove both of them innocent. LINCOLN MCGILVERY, the younger of the two was in no wise implicated and it is shown that SAMPSON, the other victim was forty-eight miles from the scene of the murder at the time the crime was committed.

This is another evidence of the outlandish nature of the punishment resorted to.

It calls for heroic action—the hanging of the lynchers. The country must awaken to the effect of this lawless condition. Lynch-law must go!

NO CAUSE FOR HOPELESSNESS.

A Baptist contemporary speaks of an A. M. E. Church school being six thousand dollars in debt and gives it as an evidence of the inability of the colored people to succeed.

That's nothing, we can show you a white Baptist organization which was nearly half a million dollars in debt last year and J. M. ROCKEFELLER gave half of that amount to keep it from outright bankruptcy.

What is true of this concern is true of white men's commercial affairs generally. It is only the colored brother who believes in "saying cash."

There is not a city hall in this state and we doubt if there is in any other in any other way than the first ways mentioned above. If you send your PLANET any other way, you must do it at your own risk.

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BROTHER GRIGGS says our ideas are carnal and not spiritual. And he who when the First Baptist Church of Berkeley, Va., fails to raise his monthly amount of salary every month.

Can not you see that upon this was based our criticism,—that our idea was to show our denunciation of its vital weakness, and to nerve it to independence? It has relied upon the words of African descent and has relied upon themselves for their figures.

"An accurate report, no doubt, would show that we came up to the fifteen millions which the 'Planet' figures must show."

But it is all doubt. It is in the realm of guess-work, and it is of this we complain. It should not be forgotten in our last issue we used the following language:

"It may be that we have raised a larger amount of money than that with which we are credited for unlike the Negro Methodists we send much of our money through white Baptist organizations and put much of our funds in institutions accredited to Negro leaders that we made the declaration which, from our standpoint is borne out by the facts which we have cited."

But then "May-be's" do not swarm in the realm of statistics, and it is of this we complain. It should not be forgotten in our last issue we used the following language:

"But let us see about the figures which are given above. The A. M. E. Church were not the 'Planet' claims for it the membership would be larger. The Church went out to itself in 1818 The 'Planet' says that it is the grandest Negro religious body in the world. How is it that the Baptist denomination stands far ahead of it in membership? The Baptists started as a separate organization in 1865. What of our increase? Does it count for naught?"

This very separation of the A. M. E. Church hindered its growth, as well as retarded its acquiring of property. While the colored Baptists did not go out to themselves, they were nevertheless an auxiliary to the white churches, and were as much organized into churches as they are to-day.

It is said that when OSTERWALD, the powerful African king, was carried to England, he was shown the rights and during one of the grand festivals he beheld the flag of every nation of the earth displayed.

For some moments he seemed troubled. His attendants noticed it, and enquired the cause. He pulled from his person a cloth, the favorite color of his nation, and with a wave of his hand he said the Englishmen, "Put my flag there!"

And so it is with us. We want no white Baptists to be giving out the statement of the amounts collected and the value of church-property of the Baptists, "white and Colored."

It is our desire to have its value of the property, and amount of money raised by Colored Baptists reported for ourselves and when we read the new YORK INDEPENDENT'S reports thus accredited and those of the United States Census figures thus compiled, in the words of CRAWFORD we exclaim, "Put my flag there!"

"It is proposed to organize an army of Negroes and send them to Cuba. In case of war with Spain, because the Negroes can stand the torrid climate better than the whites. In the event of war, it will be a question less of the torrid climate than of the torrid fire of the United States, and the standing test will be made."—Petersburg, Va. Index-Appeal.

"When this is said,—all is said. It is in this which we are lacking, and yet it forms the bed-rock principle of every government upon the earth. It may be utilized by us or we shall become the doormat of every other organization that chooses to use us as such. We are tired of being used all the time, and we should use others sometimes. He says: "We will, however, say that they have some methods for getting money that are not in harmony with the genius of our country."

We do not deny this, and yet it is difficult to tell what "methods for getting money are in harmony with the genius of our church." Festivals, excursions, concerts, and entertainments, both religious and secular are in vogue now. An essay or sermon, learned doctor, upon this theme would have a most beneficial effect at this time.

"We believe in money: the church cannot accomplish its mission in the world without money, still we aver boldly and fearlessly that the man who reckons the worth of the church and its influence in the world by the dollars and cents that it collects has a very poor idea of the aim and purpose of the church as established by Jesus Christ."

That may be and yet you seem to ignore the fact that while the aim and purpose of the church as established by Jesus Christ is the saving of men, still money is the most powerful agency by which this very thing can be accomplished.

It stands to reason then that the denomination which is best equipped in its machinery for the collection of money is also best fitted to send divinely appointed men out upon the high-ways and hedges to compel men to come.

Is the Colored Baptist denomination doing this? Is it building itself up along material lines of racial advancement in order to accomplish this very purpose? If it is not, it is treason to the Baptist denomination to point out to them the way and to spur them up to action by reference to the work its rival is doing? If not, why not? He remarks:

"The lowest possible condition of Christian activity and life is the amassing of large property possessions upon the part of the contractor to the neglect of the salvation of men."

What denomination has done this? On the other hand these accumulations are made for the better accomplishment of the very purpose for which Christ died to save. It is this doctrine that legitimate accumulation of property is contrary to the teachings of the Scriptures, that has kept us in this impoverished condition.

encouraging our own business enterprises. With such a thrifty condition of affairs, we believe God would be pleased and His Son wrought in smiles.

It would show that we were entitled to all of the confidence reposed in us. The editor of the VIRGINIA BAPTIST might have spared himself the trouble of sneering and not using language in keeping with the higher order of debate. In this, some of his students are adepts. The cause of it is traceable. He says:

"Brother editor, the trouble, if any is not with the organization but with some of the men who do not know where they believe nor where they stand. These persons try to stand with two or more denominations. We have some of this kind in this city. These persons speak of any church as being better than the Baptists. Persons of this kind are disturbers of the peace and are disorganizers. Now, Brother, come out from among—show your colors, stand to your gun and let men know that you are a Baptist. It is not enough to say that you are a Baptist but you must let your colors fly."

The religious part of our anatomy is all right. It is the financial part of our being that needs attention at the present time. Personally, we are with the Baptists, believing in their tenets and practicing the instruction as laid down in the Scriptures. Racially, we are with the people we represent, encouraging them to be frugal, honest, upright, moral, religious, and above all to accumulate money, buy property, and wield an influence, potent and powerful in the country of which we are a part.

We do not so much condemn, or wind-balls stir as to commend virtues in a religious foe, and to accord to him praise and commendation for the achievements which have made him famous and given him a place among the religious bodies of the world.

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It keeps the ministers of the gospel at work on starvation salaries. It withers all with which it comes in contact and keeps our people poor. There are too many of us with homes in heaven and none on earth and this is as true of churches as it is of individuals. He says:

"The mission of the church is to save the world, to bring men back to God and then train them up in the Christian life. What is the result accomplished? We need organization. We need to properly utilize the money within our grasp. We need a distinctive Negro organization from bottom to top. The white Baptists have put us off to ourselves. We should accept the invitation by staying off, and working, accumulating church-property, opening up our own supply houses, publishing our own literature, making our own church-funds, employing our own collectors (both men and women), our own ministers living salaries, owning our own school-property, employing our own presidents, teachers, etc., and

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