

A FEARLESS EXPONENT OF RIGHT AND JUSTICE

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The Doctrine of Eternal Torment and Money Collecting in the Churches are the Most Blasphe-mous of God's Character Than All Other Errors Combined

The doctrine of Eternal Torment was introduced by Papacy to scare the pagans and make them join her system and support her priesthood. It flourished at the same time that bull fights and gladiatorial contest were the public amusements most enjoyed. This doctrine of Eternal Torment flourished when the crusaders were called holy wars and when men and women were called heretics and often slaughtered for speaking contrary to the teachings of papacy.

The majority of the clergy have spent and are yet spending most of their time scaring the people in the churches, telling them to get in there and escape eternal torment and when the people get in the churches and put their name on the role they are made to understand that the Lord wants them to keep up their various church dues including a fat salary to the parson building fine church houses, etc. They are further made to understand that if they fail in these duties they will be turned out of the church where the Devil will get them and roast and torment them throughout eternity. The poor people have been taught and made to believe that the Lord needs their money in order to carry out His plans but dear friends I want to brand this money collecting in the name of the Lord as blasphemy to His righteous name. The Lord does not need your puny dimes and dollars to carry out His great plan. This money collecting business is a man made institution. I am fully aware that there are scriptures which are being misinterpreted by the clergy so as to make it appear that the collecting of money in the churches is authorized by the Bible. Some of the scriptures used are those referring to the Jewish custom of giving one-tenth, which has no application in this Gospel age, also the scripture statement "Muzzle not the ox that treadeth out the corn," which only means that a preacher should have the same opportunity to make a living as anybody else and that while he is giving all his time to advancing God's truth—(not lies)—he is entitled to the absolute necessities of life—place to sleep and food to eat and no more. Preachers are not to be a burden to the poor people in no way, shape, form or fashion. Instead of being a burden to the people the true servants of God should go and work with their hands to support themselves and be able to

give to those less fortunate. Paul worked with his own hands that he might not be a burden to the people. The case where Christ had his disciples to catch a fish and get money out of its mouth and put it in the collection is sometimes held up to the people as Christ approving church collections but nothing is further from the truth than using this scripture in such way because Christ only intended to teach his disciples that it was the best policy for them to pay taxes to whatever government they may live under.

I beg to again remind you, my friends, that the paying of fat salaries to preachers and the building of expensive church houses is not recognized by the Lord as work done unto Him. He wants no such work as that. He wants the poor people relieved of their burdens. The only condition under which the giving of money is accepted by the Lord is when it is given voluntarily and for the purpose of relieving the sufferings of the widows and orphans and others of a broken heart and also money given to aid others in getting in the truth of God's plan (not into lies). Friends, you will agree with me when I remind you that there are many millions of poor people in this land and country who are suffering greatly for the absolute necessities of life and many of whom are living in the very shadow of church houses that cost hundreds of thousands of dollars. God is not pleased with such arrangements and in the near future He will dash to pieces the present order of things and arrange matters so that the humble hearted and oppressed will come into their own.

Reverting to another phase of our subject I wish to say that the Old Testament scriptures were written in the Hebrew language and the New Testament in the Greek. The word "Hell" is an English word sometimes selected by the translators of the English Bible to express the same sense of the Hebrew word SHEOL and the Greek words Hades, TARTAROS and GEHENNA. These same words are sometime rendered "grave" and "pit." The word "hell," in old English usage, before the Papal Theologians picked it up and gave it a new and special significance to suit their own purposes, simply meant to conceal, to cover. The word "hell" was therefore properly used synonymously with the words "grave" and "pit" to translate the words "SHEOL" and

"HADES" as signifying the secret or hidden condition of death. The word Hell occurs 31 times in the Old Testament, and in every instance it is SHEOL in the Hebrew. It does not mean a lake of fire and brimstone nor anything resembling that though; instead of it being described as a place of blazing fire it is described in the context as a state of darkness. Job 10:21 instead of being a place where shrieks and groans are heard, it is described in the context as a place of silence (Psa. 115:17); instead of representing in any sense pain and suffering, or remorse, the context describes it as one of forgetfulness (Psa. 88:11, 12); "There is no work nor device nor knowledge in the grave (SHEOL) whether though ghost (Eccles. 9:10).

In Matt. 11:23 is one case where the Greek word HADES is rendered Hell "And thou Capernaum, which art exalted unto heaven, shall be brought down to hell"; I hope there is no one so silly as to think that the city of Capernaum is down in hell roasting in agony. The fact is that Capernaum is in the Bible hell, is in a condition as if it had never existed, in other words it is in a condition of non existence and that is the real meaning of the Bible Hell. The whole race of mankind, from creation to the present time, at death, go to this Bible Hell to wait the resurrection day, which is near even at the door.

In the New Testament two other words are rendered hell; namely TARTAROS and GEHENNA which we will consider in the order named. TARTAROS has reference to the invisible condition of the atmosphere where the Angels that kept not their first estate, before the flood, were cast to wait the Judgment day. GEHENNA occurs in all 12 times, where it is rendered Hell (Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43-47; Luke 12:5; James 3:6). GEHENNA is the Grecian mode of spelling the Hebrew words which are translated "The valley of Hinnon." This valley lay just outside the city of Jerusalem and served the purpose of sewer and garbage burner to the city.

Every intelligent minister knows or should know that the greatest punishment God has prescribed for wilful sinners is death everlasting—the second death, a death from

NO HEAD-RAG LEADERSHIP WANTED FOR THE RACE

The war is over, and the world emerges from a seige of bloody war into an era of constructive peace. A new morale envelopes the family of nations, and our economic, social and political life must be reconstructed around a new standard of spiritual, moral and intellectual efficiency. The world, politically, economically and geographically, must be made over, and the job of reconstruction demands the wisest and most unselfish statesmanship of which mankind is capable. The world war was waged and fought to a successful conclusion, for representative government—for universal freedom. All races and creeds upon the face of the earth made common cause against a common enemy that free institutions might not perish from the face of the earth; and the victory is a common heritage that all men will and shall enjoy in common. But this common heritage—the property of all mankind—will only be enjoyed by those of the human family who command the most sagacious and unselfish Christian statesmanship.

The American Negro will only get out of this world triumph of democracy that which the race's solidarity and wisdom challenge. The winning of world democracy for a family of nations does not necessarily guarantee that the constitutions, making up each nation, will enjoy fully the benefit of the triumph of government by the consent of the governed as individual citizens. Therefore, it is imperatively necessary that the Negroes of America meet and confer with an eye single to a leadership—a statesmanlike, constructive leadership—whose platform is the uncompromising enforcement of the provisions of the Fourteenth and Fifteenth Amendments to the Federal Constitution; an equal share of civil and individual rights before the courts; a voice in the selection of representatives in every branch of our government. Let us meet, but not to confer about the leading of our forefathers into bondage in 1619, but to confer and sound the death knell to segregation, disfranchisement, jim-crowism, lynching, mob law, peonage, caste and proscription of every character. We want no more handkerchiefhead leadership which places human rights above self and plunder, that will go to Washington for the rights of all the people, rather than a job for self.

The head-rag movement launched by Prof. W. E. B. Dubois, who recently asked us to "close ranks and forget our grievances," to celebrate and make immortal our induction into slavery, may have merit, but the independent cannot see it. The all-important question of the hour is,



MR. A. L. PHILLIPS

He has worked hard, economized, and is now in a position to enjoy life. He is an extensive dealer in gasoline, and owns valuable real estate in Tulsa. He is a solid man, and lives a life that people have confidence in him, and his friends are legion.

not when the Dutch traded and sold our ancestors into bondage, but how can we get our share of the world democracy for which we have been fighting Germany. Races do not celebrate their induction into slavery, but celebrate and make immortal their emancipation from every form of human servitude. What we want and the things we must confer about are, the right to vote and to have our votes fairly counted; equal accommodations on the railroads and all lines of transportation; segregation in public office and public places wiped out; the right to sit on juries and be tried in the courts by and before our peers; equal distribution of the public school funds and protection to life, liberty and property. While contending for these rights, we our rights to hold office or to enjoy any other privilege that the government holds out to any citizen. We merely place the rights of all the people above the rights of a few. We mean no close rank policy, or forget our grievances, until the inter-white men, for white men and by white men. No closing of ranks or forgetting our troubles—but opening the ranks and a steady fire all along the front until every wrong, locally or nationally, civilly or politically shall give way to a government by the people. No compromise! No! No! No compromise, but a fight along constructive, radical if necessary—and constructive lines until we enjoy fully, and equally with every American citizen, the fruits of universal liberty come to the Negro in this country when he protests that he does not want to be known in national life

as an American citizen. This heritage will not come to us by a continuous campaign of agitation and protest. We must get together under a safe and wise leadership and press our interests everywhere—learn to regard insults to one Negro, civilly or politically as an insult to the race. We want leadership that wears no rags on its head, that has a backbone of steel, a heart of courage and an intellect keen to discover and resent injustice. A leadership that stands for the rights of all the people; one that seeks to relieve persecution for the race's sake, and will not compromise for money or position. A leadership endowed with the genius of organization, one that can solidly and unify the potent factors of twelve million patriotic people. Then, and not until then, can we sing "Praise God From Whom All Blessings Flow." We want the freedom in America among a citizenship that America has won for the world in dethroning Kaiser William and Prussianism down in Europe.

Here is to a leadership that will not compromise with race prejudice or halt on the threshold of temporary defeat.—ATLANTA INDEPENDENT.

NEGRO'S ATTACK ON WOMAN IS SIGNAL FOR RACE RIOT

WINSTON SALEM, N. C., Nov. 19. —Four known dead and a score or more injured, five of them seriously, was the toll early today, following a night of rioting resulting from an attempted lynching.

Troops rushed here shortly after midnight apparently have the situation well in hand.

Police believe others may have been killed. Firing continued up to an early hour today, efforts of the home guard and police to restore order being unavailing prior to the arrival of the troops.

The mob formed Sunday afternoon and stormed the jail, seeking a negro charged with shooting J. E. Childress, a farmer, and Sheriff Flint and attacking Mrs. Childress. After difficulty the police drove the mob out of the jail after the negro sought had been seriously wounded.

Prof. J. W. Hughes has written a letter to Hon. Emmitt J. Scott requesting him to use and bring to bare all the influence within his reach to have a Colored man go to be "Peace Table" as a delegate.

Many important reasons are given as to why one of our race should attend this great meeting.

One of great importance is that a law of the League of nations should be so written that it would end mob violence in any nation belonging to the League of nations.

(Continued on last page)



Tulsa Boys who were called by the Government to do Their "Bit."