

# The Star of Zion

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## Hayti Discussed By New Yorker.

NEW YORK TRIBUNE REFUTED.

Its People Not So Barbarous and  
Backward as Depicted.

Jean G. Lamothe.

To the Editor of The Tribune.

Sir: Your editorial on Santo Domingo and Hayti in a recent issue contained the following remarks:

First: "The Haytians for more than a century have been possessed of a seemingly uncontrollable desire to post haste back to barbarism. First they slaughtered the whites and then the half-bloods."

Second: "They have reduced to a waste a region which the French had made the richest area of the West Indies."

Third: "Yet when we went into Hayti with good reason, about the same time we jumped into Santo Domingo with no reason at all."

A nice apology to your South American critics! Permit me, however, to say in the interest of truth—Truth—the motto of your newspaper—that your first statement is unjustified. I challenge any white American to show any barbarous characteristic that can not be shown to exist in like proportion in the United States of America.

White men that had shown no mercy for their black slaves met their fate. Those that showed mercy received mercy—as an example, Mrs. Bayou de Libertas, who emigrated to the United States, shipped by Toussaint l'Ouverture.

At no time were half-bloods slaughtered, although history reveals that General Rochambeau, of the French army, offered 500 louis (10,000 francs) to General Dessalines, our first President, to do so. There was a civil war between certain elements on account of economic interests.

As to your second assertion, statistics show that exports in 1789 under French rule amounted to 226,046,000 pounds of various produce. In 1894-'96, during the war, they fell to 9,172,401 pounds. In 1903-'04, under Haytian rule, 258,964,240 pounds were exported; in 1915, the year of the occupation, over 327,000,000 pounds. Do these figures show retrogression? If we have not produced more and better it is because the social forces at work in other parts of the world have been a barrier to our further progress; to name one—prejudice of color in the United States.

Your third remark requires the opinion of legally trained minds. I can, however, safely say that the best minds in this country and abroad do not agree on the subject. The occupation can be justified only as a precautionary measure during the war, in the event of a German victory, for the protection of the Panama Canal.

Americans are unfortunately very little informed about affairs concerning both Santo Domingo and Hayti. The Tribune's editorial betrays ignorance or a disregard for history. Let me remind you that it took sixty-one years for the United States to recognize the Haytian Republic. The slave oligarchy prevented it during those years when help would have been most welcomed. To profess such a desire after 110 years should arouse suspicion.

Let the truth prevail, Mr. Editor, and a great many problems in the world could be solved today, and among them the Haytian problem.

## NATIONAL URBAN LEAGUE.

ISSUES ANNUAL REPORT—  
SPENDS \$185,000 ON PROGRAM  
OF PRACTICAL HELP.

The Annual Report of the National Urban League just issued is a brief review of its work and a summary of the results of the activities of its locals. The most important work—that of securing community betterment, inter-racial and racial co-operation and a healthier attitude toward living cannot be recorded. The following general statements indicate some of the methods used to bring these about:

Twenty thousand persons were given employment; one hundred and thirty-five industries were persuaded to give Negro labor a trial; including last year's placements more than fifty personal workers have been placed in industrial plants to increase the efficiency of Negro labor. Two hundred and twenty-one noon day meetings were held in this connection; four cities conducted classes for training foremen, personnel workers and for the workmen themselves; ten cities conducted night classes for illiterates.

Seven men were given intensive training and were placed as League Executives. Eleven community houses were conducted in congested districts in large cities; thirty Leagues in as many cities carried out programs for better communities through bettering conditions among Negroes in Health, Housing, Recreation, Work, Education and Morals; two hundred white and colored social and civic agencies co-operated in this program.

Special investigations on housing, recreation, school attendance, condition of children's teeth, various industrial conditions, extent and conditions of employment have been made in twelve cities. Twenty-two of the local Leagues are conducting definite educational programs including health, thrift, training classes for industrial development, recreation and general culture.

The two "fellows" trained last year—like those trained in previous years, are employed in the field of social work; five "fellows" are now in training Schools of Social work in Chicago, Philadelphia, Boston and New York and four high school and college scholarships for deserving students are being maintained by a local organization.

Several thousand women and children were given vacations and outings last summer in Cleveland, Detroit, Philadelphia, New York, Newark, Atlanta and Memphis by the local organizations.

The cost of this work to the National and local organizations for the year 1920 was \$185,000.

## NORTH CAROLINA BOARD OF HEALTH.

Bureau of Vital Statistics.

To the Colored People of North Carolina:

The Bureau of Vital Statistics wants to congratulate the colored people of North Carolina on their compliance with the Vital Statistics Law during 1920, namely the reporting of births and deaths. The Director of this Bureau has always felt that the colored birth rate in North Carolina was as high, or higher, than the white rate, but up until the year of 1920, the figures showed a lower rate than the white rate. There were during 1920 25,568 colored births. The rates for 1920 are as follows:

White	32.8
Colored	32.9

This shows clearly to my mind that the colored people of North Carolina are beginning to realize as never before the importance of this valuable law to their children and their children's children and are bending

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## Bishops Should Supply Vacancies.

MADE BY DEATH—OTHER  
MEASURES DISCUSSED.

By Prof. J. C. Cunningham.

It has been preached time and again since the ending of the World War that this is a "new world." But I have yet to see anything new about it; for in the old world there were lynchings of human souls; there were segregations and discriminations against the colored citizens; there were denials of a just trial before the courts; there were disfranchisement of would-be colored voters. And, unless the writer got left over in the old world, I see all of these things in the so-called new world.

Being knocked about and kicked about, the colored brother finds himself in the attitude of the Pilgrim traveler. The Pilgrim traveler, being all alone, was traveling through a desert. In front of him he heard a roaring lion. On his right there was a vicious bear; on his left was a coil of hissing adders, and behind was a pack of howling wolves. And, thus surrounded, he fell on his knees and looked heavenward, and exclaimed, "O that I had wings like a dove! for then would I fly away and be at rest!"

And so it is with the colored man—yea, the colored citizens of this country. Notwithstanding he does all he can to prove himself a good citizen and has never failed to answer, "Here am I," whenever called upon to defend the honor of this glorious old country; he is being knocked about and kicked about; he is discriminated against; he is "jimmied," and is being forced to pay a first class fare on the railroad and is given a third or fourth class accommodation for himself and family. Yet you tell me this is a new world. Try as he may to be a law-abiding citizen the colored brother, like the Pilgrim traveler, is surrounded! In front of him are the lawless howling mobs; on his right is discrimination; on his left is the denial of a just trial before the courts; and behind him is the dreadful, burning stake! So, being thus surrounded he looks up and cries to Almighty God: "O that I had wings like a dove! for then would I fly away and be at rest!"

One by one the noted men and women are falling out of the ranks of the great A. M. E. Zion Church. Soon after three of our Bishops crossed the swelling tide, our much loved J. C. Dancy bade us good-bye, and joined them there where parting is no more. And ere the shouting and rejoicing over Mr. Dancy had ceased, they looked and perhaps cried, "Lo, yonder is Sister Maria Harris! She has just entered through the pearly gates!" Yes, one by one our great Church leaders are falling. And who shall fill their places? Mr. Dancy's place has been filled by Prof. S. G. Atkins, a very capable and worthy man. While it may be thought a little premature to speak of the other vacancies, yet it is certainly no harm to speak briefly of them; for truly, "One soweth and another reapeth."

The great work of building up the Church must go on. And, when it is remembered that death has no particular respect for any individual, it is to be regretted that the many General Conferences of years gone by have neglected to enact laws so that vacancies in the ranks of the Bishops can be filled ere the sitting of the approximating General Conference. Now, a Vice President of the United States is elected (not for any good service he gives the country)—so that if there should be a

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## CENTENARY OF HARRIET TUBMAN.

MODERN AMAZON.

By Rev. Edward Mason, President  
Board of Directors.

Some hour between March 1st and June 1st, according to latest authentic records, one hundred years ago in the state of Maryland, Harriet Tubman, known as "The Moses of her people," first saw the light. The first Home Coming Anniversary under the auspices of the Board of Directors last fall at Auburn, New York, was financially successful, resulting in over \$800 for the Harriet Tubman Home, Presiding Elder Ellison; Rev. E. A. U. Brooks, Secretary; Rev. Dr. W. McHenry intes, chairman of the executive committee; Rev. C. A. Smith, chaplain; pastors of the conference, Rev. G. C. Carter, efficient committee of ladies and friends made the occasion memorable. It is the purpose of the Board of Directors to commemorate the Centenary of the birth throughout the Western New York Conference.

It is also earnestly desired by the Board of Directors to secure the co-operation of Northern conferences, especially New England, New York, and Baltimore, Pittsburgh and Ohio, within whose borders she labored many years.

Churches of other denominations are also expected to participate, for she has many surviving friends familiar with her marvelous activities.

We met the first time in her home city during the Genesee Annual conference, 1878, the eloquent Bishop J. J. Clinton, presiding. It was a beautiful September Sunday morning, and the monarch of day was shining in Oriental splendor. The Love-feast had reached its meridian of enthusiasm, and the thrilling rapturous melodies were wafted through the open door and windows. Many passers-by paused and listened with rapturous delight. In a shrill, but distinct voice, she gave testimony to God's goodness and long suffering. Soon she was shouting and others also.

Here was a modern Priscilla, a prophetess, telling out of the fulness of her heart God's revelations to her in the secret of his presence.

A many chorded harp was broadly sympathetic nature, sensitive to every touch of her race's sorest travail. Her wit, humor, and originality, were striking and compelling characteristics.

She grew and was educated in the school of adversity, and graduated from the university of opportunity. Her eventful life extended over the most fiery and momentous period of our national existence. The crack of the slave-holder's lash, the baying of blood-hounds, resounded in her ears, and troubled her spirit by day, and terrorized her dreams by night. With thousands of others, she doubtless found solace in stealing away to Jesus. From the rice swamps, the cane brakes, and the tobacco plantations, their prayers united with hers and ascended to the God of the universe. Jacob-like, she wrestled with the Almighty and prevailed.

Her perseverance, endurance, and faith, were as those of the prophets of old. Before her remarkable activities ended, over 400 of her brothers and sisters were guided by her from the house of bondage, to the land of liberty. Over \$40,000 was offered for her, dead or alive, by several states. Brave fearless, possessing all-conquering faith, it was but natural that she should be a potent factor in the war for the Union. As a nurse and spy she was found at the front amid the rattle of musketry, and the roar of artillery. No soldier, mid the din and smoke of battle ever marched with firmer step, or greater pride, to the tap of drum or the sound of martial music. By her courage and ad-

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## Inter-Racial Co- Operation Growing.

By Wm. Anthony Aery.

Hampton, Va.—Inter-racial co-operation is steadily growing throughout the nation. In the South the inter-racial movement is receiving the hearty support of the Church and the press, as well as the educational, business and community leaders.

The Commission on Inter-racial Co-operation is the outgrowth of a conference which was held in Atlanta early in 1919 to consider some of the grave problems of race relationships that had been brought to the surface on account of the World War. It is now doing organized work in all the Southern States.

The Commission is composed of white and colored men, including Dr. R. R. Moton, Dr. John Hope, Bishop R. E. Jones, Bishop G. W. Clinton, Dr. Isaac Fisher, and Dr. John M. Gandy. The officers include John J. Eagan, chairman; R. H. King, director, and Will Alexander, associate director. The headquarters of the Commission are in the Candler Building, Atlanta, Ga.

The publications of the Commission include "Law and Order in Tennessee," by Edwin Mims; "An Appeal to the Christian People of the South," adopted by the recent Church Leaders' Conference at Blue Ridge, N. C.; "The Nashville Plan of Inter-racial Work," and a Handbook for Inter-racial Workers, compiled by Edwin Mims. These publications do not attempt "to lay down any hard and fast plan of action for any state or community or to generalize and dogmatize."

These publications, written in a Christian spirit, express the better public opinion of the South. They report concrete achievements of Southern communities and commonwealths. Prof. Edwin Mims, of Vanderbilt University is one of a number of Southern white leaders who has ably presented "the facts of religious, economic, and social progress which have been the results of co-operative effort and of real constructive statesmanship."

The Commission on Inter-racial Co-operation has wisely and quietly kept at work, organizing in some six hundred counties inter-racial committees that carry the burden of adjusting race relations before the breaking point is reached and of helping to develop movements which will bring white and colored people into friendly relations. "These inter-racial committees are functioning in specific matters, such as justice before the law, adequate educational facilities, justice in public conveyances, economic justice, and the handling of any acute situation which arises between the races."

THE ATLANTA PLAN.

The Y. M. C. A. study, in referring to the Atlanta Plan, says: "The General committees hold weekly meetings separately and joint meetings one a month. Any matters requiring immediate action are handled by joint meetings of the appropriate sub-committees. By means of these committees rumors of race clashes have been investigated and quieted. A junior high school has been secured for Negro pupils. A tract of land has been bought and presented to the city, to be developed into a park for Negroes. The chief of police is co-operating heartily in bettering conditions in certain sections. The officials of the Terminal Station are making every effort to provide more comfortable traveling facilities for Negroes. The Board of Education has materially increased the salaries of all colored teachers."

A DEVELOPING PROGRAM.  
The Commission has attempted to study what Negroes want; to agree on a program behind which it could

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