

The Star of Zion

THE OFFICIAL ORGAN OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH

NUMBER SEVENTEEN.

CHARLOTTE, NORTH CAROLINA THURSDAY, MAY 5, 1921.

VOLUME FORTY-FIVE

Negro Methodist Episcopal Bishop Holds First Conference

A New Mile Stone in the Journey of a Race By Richard La Fetta Gould
The Time and Place.

Alexander City, Ala., is a sleepy town of about two thousand inhabitants, in the heart of the Negro belt, between Birmingham and Opelika. The event of the day is the meeting of two evening trains, one bound for Birmingham and the other for Savannah, Ga., to which it seems that one-half of the town comes. Here, Tuesday evening, November 9th, 1920, assembled the ministers of the Central Alabama Conference of the Methodist Episcopal Church, a large number of laymen, and many visitors from other parts to be present at what, to the colored membership of the Methodist Episcopal Church, was to be one of the most important occasions in the history of the race.

This Conference was to assemble on the morning of the 10th at 8:30 a. m., and to begin its Annual

on the circles of the earth, but One who walks the streets of Alexander City and a member of the Central Alabama Conference and interested in all problems, God can use men most when they are unselfish. God can use men most when they are just. It is no test of character to be just to men who are above you socially, intellectually or otherwise, nor is it a test of character to be just to men who are on a level with you. This might be selfish reciprocity. The test of character comes when we are able to be just to men who are below us. God can use men most who are good. All forms of sin weaken and every Christian grace adds strength to men. This does not merely concern the religious, but all phases of man's life. Good was referred to as goodness.

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THE NEW SOUTH HONORS BOOKER T. WASHINGTON.

Dr. M. Ashby Jones says: "Dr. Washington gave a new Definition to 'Negro.'" Willcox and Rosenwald parties visit shrine of Booker T. Washington.

By William Anthony Aery.
HAMPTON, VA.—Negro progress and inter-racial co-operation have always been the objectives of Tuskegee Institute. The fame of the late Dr. Booker T. Washington, who founded Tuskegee Institute in 1881, has gone throughout the world. Today any important event at Tuskegee brings together from different parts of the United States a distinguished company of white and colored leaders, who are keenly alive to the need of training Negro youth for all-round, useful, community service and for leadership in the work of promoting racial good-will between white and colored citizens. The recent fifth annual observance of Founder's Day at Tuskegee was no exception.

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Shaking The Plum Tree. Right You Are Brother Jones, Just Once!

By Dr. E. D. W. Jones.

What goes with the fifty per cent Tercentenary money left in the annual conference. This question was asked me, and I was requested to make my answer public. I will.

I have raised the Tercentenary three different times; twice under Bishop Blackwell and once under Bishop Caldwell. At neither time by either authority was that money taken out of the hands of the local conference treasurer, nor paid out without the vote of the conference.

In Bishop Blackwell's case, the money was turned over to Dr. J. H. Ellison, our esteemed Presiding Elder and treasurer of the Western New York Annual conference, and it was appropriated by the finance committee of the annual conference before the conference adjourned, and whatever balance was over, Dr. Ellison deposited the same in the name of the annual conference in a bank

By Rev. T. J. Moppin.

Readers of the Star will be patient with Dr. E. D. W. Jones until he finds himself and understands what is required of a man who undertakes to ride two horses going in opposite directions at the same time. The splendid article, or as much of it as related to the law and spirit of the Church, in launching the Tercentenary campaign for souls and money, commands our serious attention. We agree with the good Doctor, universal co-operation is needed for the designs set forth in the preamble and resolutions by which the Tercentenary movement was inaugurated.

Although belated in his declaration of faith, yet under the circumstances, our good brother seemed to join in with those he once denounced in the conviction that only straight forward honest endeavors to collect and apply the funds of the Tercentenary cam-

"Let the Conference Now Come to Order." Bishop Robert E. Jones, the First Methodist Episcopal Bishop of African Decent Makes History in Presiding Over the First Conference the Central Alabama, At Alexander City, Alabama.

Session under the Presidency of Bishop Robert E. Jones, D. D., LL. D., the first Negro General Superintendent of the Methodist Episcopal Church.

Promptly at 8:30 a. m., on the morning of the 10th, the ministers all being present, Bishop Jones spoke to the Conference, saying, "Brethren let us come to order." He then announced the hymn.

"And are we yet alive,
And see each other's face?
Glory and praise to Jesus give,
For his redeeming grace."

He read and emphasized the entire hymn, and at the end of each stanza, there were hearty "Amens" from all over the little auditorium. When he read the last stanza: "Let us take up the Cross

Till we the Cross obtain;
And gladly reckon all things loss,
So we may Jesus gain."

grey haired pioneers and young men, probationers in the Conference, seemed to bend together to get a firmer hold on the cross of Calvary. When the song was finished, the Conference knelt in a season of prayer. When they arose from their knees, it was plainly evident that the Lord was in his Holy Temple, and the Bishop and Conference were in His Holy Presence.

A Day to Remember.

The Sacrament of the Lord's Supper was administered after which the Bishop spoke on, "When God can use men most electively," referring to the oft-repeated statement of Frederick Douglass that "God and one make a majority." He referred to God not as One who sits

ANTI-LYNCH LAW PASSED IN WEST VIRGINIA. MOST STRINGENT OF ANY STATE.

Charleston, W. Va.—Subjecting the county to a forfeiture of \$5,000 for the benefit of the family of the person lynched and making participation in a mob a felony punishable with death, both houses of the West Virginia legislature have approved the most stringent anti-lynch bill thus far enacted by any of the states.

H. J. Capehart, the colored member of the House of Delegates from McDowell county, drew and sponsored the measure in the lower branch, overcoming the most determined opposition of the democratic minority which sought to emasculate it by proposing various amendments. As originally drawn, the bill provided for a forfeiture of \$25,000 and made every county through which the mob might pass jointly and severally liable. To meet the objections of many of his party members and secure their support, Capehart reduced the amount to \$5,000, and limited the forfeiture to those counties whose citizens might aid and abet the lynchers.

In his fight to put the measure through, the member from McDowell had the able and active support of T. G. Nutter, Kanawha county's colored delegate, and the legislative committee of the West Virginia State League, composed of all classes of Negro citizens, of which T. Edward Hill, of Keystone, is president, and J. C. Gimes, of Charleston, secretary. Others of the race all over

DAY IS BREAKING-- LETS GO.

We depend on news for sentiment and sentiment trained right has changed the fate of the world. It abolished slavery and the Russian serfage. It dethroned kings and established democracy. It brought Christianity into the arena and drove the liquor traffic from the land. It opened the free school, the Sunday School and the Social missions.

In Zion Church the Press created the sentiment that gave us departments, schools and a steady grasp on changing conditions.

The Star Week begins May 9th and ends Sunday, 15th. Every day, letters come telling us that pastors and agents are getting busy. Make addresses or preach a sermon on Star Week or Star Sunday. Announce it at each service. Begin the home canvass for your paper now. Get subscribers and order the number you want for weekly sales. Every church needs an agent to get news and send subscribers.

Zion is getting behind her STAR everywhere one time. Don't be left out. Things are changing. Day is breaking. Lets go.

at Elmira, N. Y., and it remained there until drawn out by order of that same committee. It was not used for donations, for in that conference we always had hundreds to pay our bills and a surplus over.

In Bishop Caldwell's conference, where I pay \$900, the largest apportionment in the conference, and you are right, I want that to be known, we raised over \$4,000 at our Mid-year session. It was collected by members of each of the three Presiding Elder's districts, turned over to the conference treasurer, Dr. H. J. Callis, who divided it, one half to the General Church and that other half to the Annual conference. The Bishop and a committee composed of the Presiding Elders and Dr. E. H. Curry brought in a report of its appropriation and the conference accepted part and changed part as they saw best and Dr. Callis and his finance committee paid it out in the open. All this was done according to the plan of the Tercentenary managers. Every local church in the Philadelphia and Baltimore conference that expressed a desire for help, got it, and even those who did not so express themselves, "received help from the sanctuary." In both of these conferences we raised the money and said where it should go. We presume all do this. If not, it is the fault of the members of the conference. This phase has never presented itself to me as a reason for argument. The only issue before the Church and the Tercentenary committee is the one of adjustment brought to light officially.

Washington, D. C.

paign will insure its complete success. Of course this must apply to the conduct of the individual pastor, officers and members with as much force as to the conduct of the Bishops and General Officers.

We also agree with the Doctor when he calls for a revision of the present method, which is so unsatisfactory and radically different to the original plan. The assessment method is breeding a spirit of unrest and resentment, equally strong among ministers, officers and members of our local churches; ninety per cent of our constituent membership will presently feel that they are giving something for nothing, as under the present method we will hardly reach ten per cent of the real needs of the Church set forth in the general statement. We have contended all along that the departments should receive in cash their quota of every dollar raised for them in this drive, and they, the departments, should assume the responsibility of appropriating the funds as under the law they are required to do and is held responsible. Under our loose system, the opportunity for flagrant violation of our pledge to the people is so apparent that it is difficult to find anyone who thinks we will get anywhere with our great movement. Owing to the fact that we have no mission with the Conferences listed as such in the book of Discipline, the men and women serving mission fields are placed on par with self-sustaining conferences. These conferences are not only ignored in special appropriations, but over-worked and under-paid mission preachers

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