

# The Star of Zion

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## The Revival at Rheims.

By Henry Van Dyke.

An event with a large meaning took place at Rheims on Sunday, October 23. It may fill but little space in the columns of foreign news; but its deeper significance ought to be noted and felt in America.

Famous for its great cathedral, celebrated as the chief wool market of France and the center of champagne production, renowned for its obstinate, heroic resistance and suffering during the World War, the city of Rheims stands out as a type of French art, industry, and patriotism. A hundred thousand people lived and labored there before the war; about four thousand of them were Protestants. When France was invaded, all the able-bodied men were drawn into the army defense, and the rest of the inhabitants, old men, women, and children, were scattered far and wide, or driven underground for refuge in the vast "caves" in the chalk rock which underlies the city. In these subterranean asylums the indomitable remnant found shelter for four years while their homes overhead were wrecked by a continued, cruel, senseless bombardment. Underground the children of those dark years were born and nursed, brave little schools were carried on, and divine worship was conducted. All this ruin in the daylight and distress in the dark were part of the price that France paid to save mankind from the menace of the Hohenzollern sword.

Every shell that made its barbarous mark on the beauty of the cathedral awakened an echo of resentment in the heart of the civilized world. But there were other deeds of destruction wrought by the invaders, which though less known, were no less deserving of a just and humane indignation. The Protestant church at Rheims, the beloved "house of prayer" for a laborious community of the descendants of the Huguenots, was not merely marred and broken, but utterly destroyed; and with it the modest parsonage and the indispensable Young Men's Christian Association Building went down in total ruin under the ruthless fire of the enemy.

Now the tempest has passed. The refugees have returned to Rheims, ready to revive their city's life. The Catholics are repairing the great cathedral. The Protestants, who were among the first to come back, are keeping up their fellowship and their simple worship in a wooden barrack, and making generous offerings to rebuild their house of prayer. Out of their poverty they have gathered 250,000 francs, and friends have contributed 200,000 more. On October 23 they laid the cornerstone of their new church, a fitting, beautiful, commodious edifice, which is to rise like a shrine of remembrance, on the very site where the old church met its martyrdom.

American thank-offerings have helped in this revival. But to complete the restoration there is need of something more. Beside the church, and to replace the destroyed Y. M. C. A. building, there must be a model parish-house, well-equipped with rooms for the Sunday School and for the young men's and the young women's associations, mothers' meetings, boys' clubs, and so on. It should contain both a library and a gymnasium; in effect it should be fitted for the social work of a modern church in an ancient city, revived and advancing bravely after the bitter trials of war. A hundred thousand dollars will do it. Such a building as this, would be a noble memorial to any of those fine, forward-looking American boys who gave their lives to the cause of liberty on the soil of France. It would help to realize and perpetuate the ideals of faith for

which they made their great sacrifice.

Protestant Christians in the United States do not fully appreciate how much the Protestants of France suffered during the war nor how well they are doing their duty under difficulties now. Of the 400 churches belonging to the Evangelical Reformed communion, 35 were partially wrecked and 12 totally destroyed. To meet the increased cost of living these French Protestants have raised their annual church budget from 1,000,000 francs in 1912 to 3,000,000 in 1920. At the same time they have doubled their foreign missionary work, advancing from 900,000 francs in 1914 to 1,800,000 in 1920. These people are not slackers and leaners. They are workers and self-helpers. They are worthy of sympathy and aid, because they carry such a heavy burden so bravely. They are laboring in the common cause of human welfare which is dear to all true believers.

The laying of the cornerstone of the new church at Rheims is an evidence of faith surviving and reviving among the ruins. It ought to call out a generous practical expression of admiration and gratitude from Christians who hold a like faith in America. Many gifts, large and small, should be sent to the Federal Council's Commission on Relations with France and Belgium, 105 East 22nd Street, New York City. The need is real. The appeal is strong. The investment is splendid.

## SOUTHERN WOMEN APPEAL FOR JUSTICE TO NEGRO.

No more hopeful indication of a new spirit in the relations of the white and the colored races has appeared than the recent notable utterances of a group of Southern churchwomen. They protest strongly against lynching or mob violence for any cause whatever. They insist that it is never necessary "for the protection of womanhood" and desire that this excuse should no longer be offered.

The group which has made this statement are prominent citizens of Georgia, assembled to form a woman's section of the State Inter-Racial Committee. Part of their fine utterance is as follows:

"We have a deep sense of appreciation for the chivalry of men who would give their lives for the purity and safety of the women of their own race, yet we feel constrained to declare our convictions concerning the methods sometimes employed in this supposed protection.

"We find in our hearts no extenuation of crime, be it violation of womanhood, mob-violence, or the illegal taking of human life.

"We are convinced that if there is any one crime more dangerous than another, it is that crime which strikes at the root of and undermines constituted authority, breaks all laws and restraints of civilization, substitutes mob-violence and masked irresponsibility for established justice, and deprives society of a sense of protection against barbarism.

"Therefore, we believe that no falser appeal can be made to southern manhood than that mob-violence is necessary for the protection of womanhood, or that the brutal practice of lynching and burning of human beings is an expression of chivalry. We believe that these methods are 'no protection to anything or anybody but that they jeopardize every right and every security that we possess.'

This action of Georgia women has been followed by a similar pronouncement from a group of Alabama women who have also organized a woman's section of the Inter-Racial Committee in that state.

## DR. MOTON LABORS TO IMPROVE RACE IN RURAL LIFE.

Tuskegee Institute, Alabama, Nov. 5.—The efforts of Dr. R. R. Moton, principal, Tuskegee Institute, for educational, economic and general rural betterment of the Negro are being evidenced in many essential movements. These endeavors are largely a basis, not only of study, but for general rural development. They are interesting thousands of Negroes, especially in the agricultural regions of the South, in methods of better agriculture.

Dr. Moton, through the agencies of Tuskegee and other activities for the uplift of his race, and a better understanding between the races, is aiding the rural Negro to cooperate with the better element of white people for safe farming and cooperation for human progress.

B. F. Hubert, director department of agriculture, Tuskegee Institute, who is a large factor in the Country Life organization among Negroes, is being supported by Dr. Moton, other leading Negro educators and agriculturalists in working out a program at Tuskegee for a splendid type of Negro rural leaders who will help create a definite aim on the part of the Negro farmers to do concrete things for the improvement of country life. This is also to help them make country life more attractive and beneficial to thousands of young Negroes who are leaving the rural districts.

T. M. Campbell, the first Negro demonstration agent of the government, field agent for the United States department of agriculture, with headquarters at Tuskegee Institute, is cooperating with Dr. Moton and his director of agriculture. This has resulted in a splendid campaign for better rural conditions to be launched throughout the South.

Direct results of these plans are shown in the improvement of agriculture, home life, schools and self help among Negroes which reveal practical demonstrations of safe leadership and progress.

Recent agricultural fairs held at Tuskegee Institute, and throughout Alabama and the South, reveal constructive strides of Negro farmers in all branches of farm life. This is largely due to Dr. Moton's interest in fairs; the cooperation of Negro local agents, home economics workers, Smith-Hughes agricultural teachers, Jeanes supervisors, preachers and teachers and Negro schools in the territories where fairs are held, and the substantial encouragement of the white school authorities and business people. At each fair there was revealed a spirit of "working together" for betterment of community, state and country.

Dr. Moton in advocating principles for rural betterment emphasizes absolute justice and opportunities for the farming group of his race. From present indications these activities, to help make the Negro in the rural districts contented and successful, will bring about a new era in the life of this group of people.

## IMPORTANT NOTICE.

The Board of Trustees of Livingstone College are called to meet on December 6th at Livingstone College, Salisbury, N. C., at 10 A. M. A full meeting is desired.

Signed:

J. S. Caldwell,

Chairman.

## ANNOUNCEMENT.

The members of the Alumni Association of Livingstone College are requested to meet in the College Auditorium Thursday morning, November 24th, at eleven o'clock. Business of importance.

J. W. Walker, Pres.

## Methodist World Conference in London.

### The Attitude of the People Towards Religion.

On this subject of commanding importance the Rev. Samuel Chadwick (W. M.) was the first to deliver his soul. He admitted that there was much religion outside the Church, and that often disregard for the Church was linked with reverence for religion. The social reformers who abuse the Church honor Jesus Christ. Middle class women, made heady by the new wine of freedom, are hostile to the Church. Their rebound from religion is as daring as their attire. One reason is that churchmen are trying to run the Kingdom by plans that Christ rejected. The Church cannot win the people until 1. It recovers its faith, 2. Has a passion for souls, and 3. Returns to aggressive evangelism and grapples with the power of evil.

Professor Andrew Sledd (M. E., S.) thought the Church was coming to be a dying curiosity because it was judged by its fruits. As now organized and interpreted it does not meet the need of the times. To change that attitude the body of Christ must be reinforced with His Spirit.

An army chaplain, the Rev. George Standing (P. M.), gave a frank report of the religion of the British soldier, many of them "Esaus, whom Jesus would have loved, and who would have loved Him." The Rev. W. A. Blackwell (A. M. E. Z.) touched on the practical difficulties encountered by the pastor in dealing with the local officials. The Rev. W. E. Chivers (U. M.), speaking on Intensive Culture, said that the secret of success was to have no waste land and to improve the quality of the fruit. The Rev. Wesley Boyd (P. M.), had discovered to his sorrow that too many church members were not dominated by the spirit of Christ. There was abundance of Christian work waiting for men and women to take it up.

As one might well suppose, all this dreary recital of the faults of the Church and the indifference of the people to its message was listened to with some impatience. Dr. H. C. Morrison took the floor to declare that the Church should go back to first principles and preach the old fashioned gospel. Owen S. Watkins, a chaplain, said that when soldiers faced death they wanted to hear Jesus Christ preached by men of faith. They accuse us of not believing our own message. Dr. T. M. Larkin (M. E.) indignantly declared that the American people were not indifferent nor hostile to the churches. The pastor of Wesley's Chapel, W. H. Armstrong, said he would quit the Church tomorrow if he thought it was half as bad as it had been pictured. Indifference could be overcome by enthusiasm. Dr. Jabez G. Bickerton (M. E.) of Philadelphia alluded to the spread of spiritism and humanitarianism in the United States.

Speaking of Drifts to and From the Church Bishop L. J. Coppin (A. M. E.) admitted that on account of compromises with the world, people on the outside were asking, "Why should I join the Church?" The lack of true brotherhood was also an offense. Christ preached it, but society rejected it, and the Church often stood with society rather than with its professed Lord.

The Rev. T. Ferrier Hulme (W. M.) on the status of village Methodism made out a dolorous case for the Church. The public house was much more sociable and attractive, and the multiplicity of chapels was "a running sore of schism." "We must be aroused to disgust with what is intolerable!" Professor G. F. Porter (C. M. E.) thought the Church was injured by admitting some members who would do less harm if left out-

side. The Rev. George Eayrs (U. M.) thought the adverse popular attitude might be altered by more prayer, more earnest evangelism, and a wiser use of the press. Dr. J. S. Ladd Thomas (M. E.) was confident that the attitude was temporary and superficial. The Church would profit 1. By exercising fuller spiritual influence over its young people, 2. By leaving its ministry time and energy for prophetic and spiritual ministry, and 3. By deepened spirituality. In the final paper on the subject the Rev. J. E. Rattenbury (W. M. C.) considered the intellectual attitude and the life of the city in their relation to the churches.

### Christ and the Social Order.

On the tenth day this topic, which had asserted itself in many previous sessions, had the field to itself.

Dr. H. Malydn Hughes (W. M.) in a paper of distinction offered the view that "The conversion of the Church to Christianity must precede the conversion of the world to Christian practice." Modern society was "acquisitive." "Selfishness is so securely enthroned that those who profess its opposite are objects of suspicion." "Today it is not charity but success that covers a multitude of sins." "There is something wrong with a system whose central principle is selfishness." "The great heresy of the day," he claimed, "was that human nature cannot be changed." "The fundamental human instincts—tenderness and the herd instinct—can be constructively used. Christianity is committed to principles but not to any social theory. We shall not win until we make sacrifices for our principles. It is no use waiting for legislative millennium or a sweeping revival. Christianized individuals must lead the way.

Dr. Clarence True Wilson (M. E.) put the case of Prohibition in a way that evoked British and American cheers. He exhorted his hearers to apply the lessons of St. Paul and John Wesley "until the workers of iniquity tremble because of the militant church on their track."

Bishop F. J. McConnell's essay on "Changing Moral Standards" was read by Dr. W. H. Lacy. He admitted the temporary weakening of the moral spirit of America since the war, but detected signs of recovery. Ideals of personality were gaining. Moral tone was becoming more assertive in relation to social questions. A powerful engineering body had pronounced in favor of the 8 hour day; a leading law school had announced the startling theory that a lawyer's first duty is service to his community. The social attitude of recent college graduates was one of the strongest grounds for hope. We must show an improved moral attitude toward labor, something above mere paternalism. War must be banished by promoting better international and racial relations. The advanced nations must exercise an unselfish trusteeship over non-adult nations. "Phillips Brooks, saying that it was our business to take Jesus Christ to the heathen peoples and leave Him there, was all very well, provided that we would leave with Him enough of the heathen's own coal and ore and rubber and oil."

The Conference listened in silence while Victor Murray (P. M.) commented on "The Changing Moral Attitude of the Young." The things we see about us are a revolt of life against authority. The fault is not in the new wine but the old wine-skins. Yet youth is misunderstood and denounced. This age is not more abandoned but more honest. It is better to dance, and believe that it is right, than to conform to rules and live a hypocrite. The Nemesis of education is the right of students to think dif-

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