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Tri-Council of Bishops in Montgomery

RACIAL UPLIFT IS SLOGAN ADOPTED BY BISHOPS' COUNCIL

"Union of the Methodist of America for a great racial uplift program," is the slogan of the tri-council of Negro Methodists in session in St. John A. M. E. church, Madison Avenue near Ripley street. There was not enough room in the church to accommodate the large crowd in the auditorium of the church Friday morning.

Bishop R. S. Williams of the Colored Methodist Episcopal Church presided, and in his opening remarks, declared that the time was that Negroes should all unite for mutual uplift and good. "We are enemies to sin, and since sin is united we would overthrow the devil and his kingdom then we must unite." Bishop I. N. Ross of the A. M. E. Church led in the opening hymn. 'Blest Be the Tie that Binds,' and this was followed by a prayer by Rev. Isaac Lane of the Colored Methodist Episcopal church—a man who has been preaching over a half century and who is superannuated because of his age. The prayer brought tears to many eyes as well as shouts of 'amen' from many throats. The venerable prelate told God about the trials and struggles of the Negroes on earth, especially in the United States and asked God to take a hand in uniting them in faith, in love, in spirit and in one great standing army against the devil and his forces.

Scripture Reading.

Bishop N. C. Cleaves of the C. M. E. Church, read the Scripture lesson and the second hymn was lined by Bishop G. C. Clement of the A. M. E. Zion Church and this was followed by the opening sermon by Bishop Blackwell of the A. M. E. Zion Church. It was a practical sermon, filled with information. 'Suicide' was the theme discussed, and the bishop took up first the world unrest caused by the bloody war, resulting in the destruction of human lives and property and followed by the unrest of today, the unsettled condition of human minds, which had caused many human destructions. In his opinion the destruction of human lives was not the only self murder now, because men who were careless in character, who disregarded the truth, who were destroyers of virtue committed unaware at times suicide and often led to the murder of others.

Bishop Blackwell made a strong appeal for the ministers to be the preservers of home life, that they live in keeping with the doctrine they preached. He is one of the strongest young men in the Zion Church and is doing a great work for his people.

Communion Service.

Holy Communion was administered by a representative bishop from each of the churches. Remarks were made by Bishop Benjamin Franklin Lee, of Wilberforce, Ohio, who is presiding over Alabama. He is one of the most remarkable men of his race. He has served the A. M. E. Church as bishop for thirty years and has been in the active ministry for the past fifty-four years.

During the past thirty years Bishop Lee has presided over thirty states, and has brought thousands into the church. He was at one time president of Wilberforce University, the oldest distinct Negro religious institution in the United States.

Many Bishops Present.

The following bishops were present and took part in the meeting: A. M. E., F. Lee, senior, C. S. Smith, historian; L. J. Coppin, J. S. Flipper, William D. Chappelle, John Hurst, William H. Heard, W. W. Beckett, I. N. Ross, Joshua A. Jones, Continued to page 8.

RACE RELATIONS PLANS ENDORSED BY METHODIST LEADERS.

The Tri-Council of the Board of Bishops of the A. M. E., A. M. E. Zion and C. M. E. Churches convened at 11 o'clock Friday morning in St. John's A. M. E. church, Madison Avenue.

The church was crowded long before time set for service.

The sermon of the occasion was preached by the Rt. Rev. G. L. Blackwell, LL. D., presiding bishop of the Third Episcopal District of the A. M. E. Zion Church. The bishop took for his text Acts 16:28. "Do thyself no harm." Subject: "Suicide."

He clearly brought out examples of suicide and the tendency towards it in recent time.

He dealt effectively with his subject dealing at length with the cure, which he said could be made possible.

(1) By the elimination of the reading of bad literature.

(2) By the stopping of defamation of character.

(3) By the strict observance of temperance—especially in the drink habit.

(4) By the observance of right, and the discarding of those things which are sinful.

The sermon was well received and was conceded to be one of the most forcible utterances.

The following aims and purposes of the Federal Council of Churches were endorsed by the college of bishops of the A. M. E., A. M. E. Zion and C. M. E. Churches.

From time to time the Federal Council has considered what might be done to bring about a better situation in race relations in America; on several occasions the Council has issued statements setting forth what it conceived to be an application of the principles of brotherhood in this connection.

During the past year the executive committee of the council has earnestly considered what might be done to promote justice and brotherly good-will between the races.

To this end the commission on the church and race relations was formed to give attention to the things which will bring about a situation in race relations more consistent with the ideals of Christian Brotherhood. Surely amicable adjustment of race relations on this basis is a sharp challenge to the churches.

At its first meeting in Washington July, 1921 the new commission adopted the following purposes:

1. To assist the sufficiency of Christianity as the solution of race relations in America and the duty of the churches and all their organizations to give the most careful attention to this question.

2. To provide a central clearing house and meeting place for the churches' agencies dealing with the relations of the white and Negro race and to encourage and support their activities along this line.

3. To promote mutual confidence and acquaintance both nationally and locally between the white and Negro churches, especially by state and local conferences between white and Negro ministers, Christian educators and other leaders for the consideration of their common problems.

4. To array the sentiment of the Christian churches against mob violence and enlist their thorough-going support in a special program of education on the subject for a period of at least five years.

5. To secure and distribute accurate knowledge of the facts regarding racial relations and racial attitudes in general and regarding particular

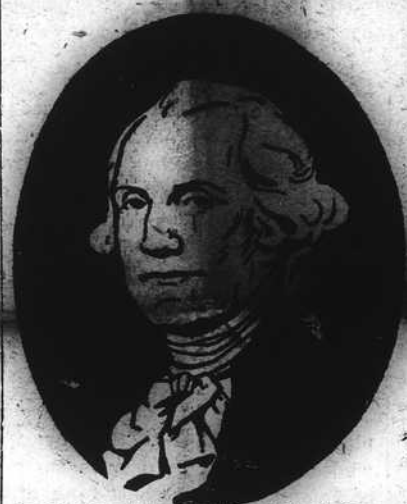
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GLANCING AROUND ZION. A Retrospective Forecast.

By E. L. Madison.

I am thinking of Dr. William Harvey Goler, a man of rock in the A. M. E. Zion Church. For forty years has he served in the general church, untiring, undaunted and unrivaled. It would be difficult to estimate the value of his influence for good in the church and race. He has succeeded in the output of men and women and morale in the church. He has reflected the noblest ideals of the ministry of Jesus Christ. He has conserved the resources of the church and advocated economy. As a man of means, he has been liberal in his contributions to institutions of the church. Full of sympathy he has succored the poor and helped the suffering ones about him. As a friend he is as true as the needle is to the pole.

In learning Dr. Goler is classed with the ripest scholars of the time. His very intimate acquaintance and association with the late distinguished Dr. J. C. Price would seem



GEORGE WASHINGTON, Father of His Country Born February 22, 1732

to entitle him to the honor of preparing a replete biography of the great orator and educator. This work would naturally include both the history of Livingstone College and at the same time an autobiography of the writer. To say the least such work would find eager acceptance with thousands and would be an invaluable contribution to the literature of the race and nation. I wonder if the venerable Doctor could be induced to take up his pen and write?

When the General Conference met at St. Louis in 1904 the personnel of the Board of Bishops was entirely different to that of today. Eight bishops were at the opening of the session. We have a similar number of chief pastors in the church today. Four of the twelve who have "passed over the river" since 1904 were elected prior to that date. The field is larger by far than ever before in the history of our church and the work more exacting and taxing. There is much more being accomplished along certain lines of endeavor in the church, and the present Board of Bishops are worked too hard to be criticized for not doing more. It must be said to the credit of the pastors and people that the spirit of co-operation and Christian tolerance is evidenced to a marked degree. Much can be done, and a great deal is being done on the part of our gallant loyal pastors and laymen to relieve the strain and lessen the weight of responsibilities on the over-worked bishops of the A. M. E. Zion Church. To over tax the capacity of a steel truck with weight and friction is disastrous to the machine. Human capacity for load bearing must be taken into account by the legislature of the church, if the lives and powers of the men elected to the bench are to be conserved. We should eliminate such anxieties from the duties of a bishop as clerical intricacies, compiling of disciplines and other such matters. Pittsburgh, Pa.

Citizens of Athens Hear Dr. Moton

By Jesse O. Thomas.

Under the auspices of the Extension Department of the University of Georgia, a meeting on "Inter-Racial Relationships Thru Religious Co-operation" was held in the Colonial Theatre, Wednesday night, January 25th. The principal speaker of the occasion was Dr. R. R. Moton of Tuskegee. Other speeches were made by Judge Andrew J. Cobb of Athens; Dr. James H. Dillard of the Jeans-Slater Fund; Dr. James R. Gregg of Hampton Institute, Virginia; and Mr. George Foster Peabody, Philanthropist, Saratoga, N. Y.

Dr. Moton spoke in part: "If I am permitted to do so I shall follow my usual custom in speaking on occasions of this kind. Whatever I am to say for the few moments I am to occupy on your program shall be said in all sincerity, and with the utmost frankness. I have long been convinced that without frankness it is impossible for any race to understand the longings, ambitions and aspirations of the other; and if I have any criticism on the policy of the past, it would be that neither the representatives of the white race, nor the representatives of my own race have been frank in discussing these problems effecting so vitally our mutual understanding."

"I first want to say a few words to the members of my own race: There are some things wrong in the mind of the average southern white man that we all as an individual and as a race may disabuse his mind of. He has accused us of being shiftless, lazy and non-reliable. It is our responsibility to convince him by actual example that we can be just as reliable, and depended upon to discharge an obligation as they. Our word is taken just as seriously by us as the white man's; or any other man's for that matter; and wherever we are employed it is our duty to demonstrate that the cost of unit production is not any greater when colored people are employed than when white people are employed; if anything, less. We can only do this by practicing thrift and efficiency. The average white man feels that the Negro is ashamed of his race. Here again we must disabuse his mind of this erroneous conception of our attitude toward our own racial group. He must be convinced that we are proud of our race, with its history and its accomplishments; as the whitest man that walks the face of God's earth."

"Now a few words, if you please to the white friends: 'Many white people think that when a Negro seeks the accommodation of pullman cars, he wants to get near white people. Now this is not true. The Negro seeks pullman cars because he wants to get a place to sleep comfortably; and would not give a rap of his finger if there were not a white person within 1000 miles of the berth which he is occupying. When the Negro fights the measure of segregation, some white people think it is because he wants to get near them. To tell you frankly, the Negro is diametrically opposed to any form of segregation other than voluntary and natural segregation. Negroes are opposed to segregation by Legislative enactment, for they know that so far as they and their families and their race are concerned, it means degradation. It means poor lights, bad streets, poor if indeed any, water connections. Poor and almost sometimes no police and fire protection. The white people sometimes wonder why colored people mistrust them—question sometimes not only their sincerity, but their Christianity. My friends, it is because there are so many evidences of what seems to be an organized effort to humiliate and

otherwise inconvenience the Negro everywhere he turns, every day of his life. Take the railroad stations and compare the accommodation given to the colored people with the accommodation accorded to the white people, in waiting rooms, restaurants, etc. The white people can drive up to the station and get out of their automobile or carriage under a shelter at the station without being exposed to the weather. In comparison colored people have to walk from one to two hundred feet in the rain and other inclement weather, however much they may be indisposed or feeble. Take the accommodation on the railroad train: The white people ride in steel coaches and the Negroes ride in wooden coaches, yet they both pay the same fare. I know that Judge Cobb and the other people here in this building are not the representatives of the people who are guilty of encouraging such indignities as are mentioned. But my friends, it is not sufficient that you yourselves refrain from these cruelties and mal-treatments. We want that you should use your influence to see our democracy of which we boast, is not a mockery; and that it can be applied with the same practicality and force in Georgia

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ORGANIC UNION.

By R. J. Bridges.

I note with care and deep interest the articles of Bishop C. S. Smith of the A. M. E. Church of Detroit Michigan, on the subject of a Relief Fund for the protection of our ministers and our genial Dr. Moppin, pastor of the Metropolitan A. M. E. Zion Church of St. Louis, Mo. on his views of Organic Union of these three great independent Negro Methodist organizations of America, and heartily agree with these two high Church prelates that the time has come when something constructive should be done by these three great bodies that would set the whole Christian Church in motion and unity, that would bring the spirit of Christ to every human soul, and melt the little selfish spirit to predominate rather than socialize.

Never before in the history of the Negro race of America has the opportunity to place the race upon the highest plane of civilization and Christianity been greater than that now being held out to us through Organic Union of the 3 great deliberate church organizations. It would not only lay the foundation for a new era of Christian prosperity in the Negro race in America, but would arouse the spirit of unity in all civilized nations which would cause them to rally their forces on the line of unity, which would in the future move many obstacles that have a tendency to hinder the work of Christianity, and set the world of humanity free, which they are entitled to from the shedding of the blood of our blessed Christ on Mount Calvary, which gave every soul a right to the Tree of Life.

Organic Union will not only cement and concrete our spiritual welfare, but will safeguard our domestic future which is threatened with disaster for the want of unity. I do pray and trust that the men at the head of these three great Church organizations, who stand for Christianity will take the lead in bringing about the unity and our meeting at Montgomery on Feb. 8th will settle this question and the dawn of a brighter day will soon prevail among us as a race both in Church and State.

Now regarding Bishop Smith's Relief Fund for ministers: I heartily agree with him; that some general plan should be put in operation that

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