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Lynching Condemned by Texas Women.

Committee Organized to Promote Christian Principles in Race Relations.

Dallas, Tex., (Special): Declaring that "lynching is the black spot on America's soul," that "we have no security unless the law protects us," and that "law and order must be maintained at all costs," leading women from all parts of Texas met in Dallas a few days ago and organized for the purpose of seeking a Christian solution of the tangled problem of race relations. Mrs. Jessie Daniel Ames, of Georgetown, was elected chairman and Mrs. John S. Turner, of Dallas, secretary. The membership of the committee embraces representatives of the principal civic and religious organizations of the State, Mrs. Percy V. Pennybacker being a notable figure in the group.

A strong address was drafted and given to the public, recognizing the condition of the Negro in the South as a community problem affecting the welfare of both races and demanding for its solution the application of the principles of humanity and justice. An appeal was made for the rights of every child to a reasonable chance in life and for a single standard of morality that will protect the womanhood of all races.

The women's committee will function as a section of the Texas Committee on Inter-Racial Cooperation, the purpose of which is to organize in every community where race relations constitute a serious problem a group of the best people to study local conditions and needs and deal with them intelligently and in a Christian spirit. Dr. J. C. Hardy is chairman of the State Committee. It was stated that in many communities the plan had averted threatened trouble and displaced acute situations by confidence and good will.

The address adopted by the women follows in full:

"We, the members of the woman's section of the Texas State Committee on Inter-Racial Cooperation, find ourselves overwhelmed with the opportunity and the corresponding responsibility which we this day face in sharing the task of bringing about better conditions and relations in the South between the white and Negro races. . . . We deplore the fact that the relations for the past fifty years have been such as to separate the two races through a lack of understanding on the part of both. We know that ignorance takes its toll in crime and inefficiency, that disease and death are no respectors of persons, but that they sweep across the boulevards from the places of squalor and unsanitary living, to the best kept and most protected homes. We know also that crime is not segregated and that its results are felt alike by all classes.

"We are persuaded that our native Southland can never reach its highest destiny while any part of its people are ignorant, underfed and inefficient. Therefore, together we must meet our task and seek to bring in a new day of better understanding. To this end we call attention to some of the underlying causes of present day ills:

Prejudice.

"Recognizing the universal existence of prejudice among people of different races, and deploring its existence and its consequent unjust results, we therefore are resolved that the Negro should have a hearing in his own behalf, and further resolve that we shall not be content simply with being kindly disposed to the race, but that our good will shall reach to the effort to secure for its members justice in all things and opportunities for living the best life. We desire for the Negro, as for all

private life and in the courts of the land.

Womanhood.

"Realizing the great increase of mulattoes and knowing full well that no race can rise above its womanhood, we appeal for the protection of the chastity of the Negro woman and declare ourselves for the single standard of morality among this race as well as among our own.

Childhood.

"Recognizing the right of every American child to be not only well born, but to be given the opportunity for developing his life to its fullest possibility, we desire for the Negro child better homes, better schools and better Christian training.

Lynching.

"Lynching is the black spot on America's soul. So long as America holds the record for its illegal taking of life, so long as the headlines of foreign papers carry in large letters 'America burns another Negro,' just so long will her shame be worldwide. We have no security unless the law protects us. Mob violence knows no law. As women, as mothers of men, we protest. We condemn every violation of law in the taking of life, no matter what the crime.

"We declare ourselves for law and order at all costs. The public has a right to prompt and certain justice and should demand such of officials and courts. We believe that America should not permit ignorance and prejudice to be capitalized. In common with the great and honored Henry W. Grady, of our own Southland, we say, 'Not in passion, my countrymen, but in reason, not in narrowness, but in breadth, may we solve this problem in calmness and in truth, and lifting its shadows, let perpetual sunshine pour down on two races walking together in peace and contentment.'"

URBAN LEAGUE OFFERS FELLOWSHIPS.

The National Urban League announces that applications may now be filed for its social service fellowships for the school year 1922-1923. These fellowships are available for graduates of recognized colleges or persons who can present evidence of equivalent training. These fellowships provide for monthly payments of \$50.00 for living expenses during the school year in addition to scholarships covering tuition at the leading schools of social service, such as the New York School of Social Work, New York City; the Graduate School of Social Administration of the Chicago University, Chicago, Ill.; The Simmons College of Social Work, Boston, Mass.; the Pennsylvania School for Social Service, Philadelphia, Pa.; and the Carnegie School of Technology, Pittsburgh, Pa.

Already some of the most successful social workers have received training in these fellowships and authorities associated with the League are enthusiastic about the growth in standards of social service among colored people resulting in the past from these fellowship awards. The candidates are selected on the basis of personality, training, physical condition and a competitive examination showing the student's knowledge of current affairs and social service problems of the day.

Successful candidates, of course, are formally awarded the fellowship on qualifying for admission to the school to which they are assigned. Persons interested, whether north or south, should file their applications with the educational committee of the National Urban League, 127 East 23rd Street, New York City.

WILLIAM G. WILCOX PRAISES NEGRO LEADERS.

Tuskegee Institute, Alabama, April—Conspicuous among the visitors to the recent unveiling of the Booker T. Washington Memorial at Tuskegee Institute was a group of Dr. Washington's friends, members of the "Old Guard" who were invited by Dr. R. R. Moton, principal, to serve upon an honorary unveiling committee. In commenting upon the unveiling exercises, Honorable William G. Wilcox, New York City, chairman of the board of trustees of the Institute, said:

"To my mind nothing was more encouraging than to see that splendid honorary unveiling committee of the Booker T. Washington Memorial, that committee of about one hundred colored citizens of the country, whom Dr. Moton had invited to act as the honorary unveiling committee. I looked and looked at their faces, the strong, intelligent, forceful faces of those men and I thought I had never seen more to cause me to feel more encouraged about the Negro race.

"I have never had any doubt in my own mind that the students at Tuskegee Institute were going to make good use of the opportunities and advantages offered here, but it is one thing to feel that individuals would make good and it is another thing to see such a fine group of men who already have made good; who already have won distinction in their different lines of work and I think if anyone had any question about the capabilities of the Negro race, a glance at the type of men composing that committee, should reassure the most doubtful."

The committee was composed of the following:

C. W. Allen, Dr. E. T. Belsaw, Dr. J. W. Darden, W. J. Edwards, Dr. U. G. Mason, Dr. A. F. Owens, James T. Peterson, V. H. Tulane, A. J. Wilborn and R. B. Hudson, of Alabama; C. E. Bush, Scott Bond, Mrs. M. D. Josenberger, and John L. Webb of Arkansas; Noah D. Thompson, of California; James A. Cobb, Dr. Emmet J. Scott, Whitfield McKinley, Judge R. H. Terrell, Perry W. Howard, Dr. A. M. Curtis and Dr. Kelly Miller, of the District of Columbia; Dr. S. G. Elbert, of Delaware; Charles H. Anderson, N. B. Young, N. W. Collier and Dr. Charles V. Smith, of Florida; J. W. E. Bowen, B. J. Davis, A. F. Herndon, H. A. Rucker, M. W. Reddick, Walter S. Scott and Dr. John Hope, of Georgia; Dr. George C. Hall, Charles Stewart and Claude Barnette, of Illinois; John M. Wright and G. R. Bridgeforth, of Kansas; W. H. Steward, of Kentucky; J. S. Clark, Walter Cohen and Bishop R. E. Jones, of Louisiana; W. T. Andrews and Dr. Earnest Lyon, of Maryland; Dr. Alexander Cox, W. N. DeBerry, William H. Lewis, and Dr. S. E. Courtney, of Massachusetts; Charles Banks, W. H. Holtzclaw, Isaiah T. Montgomery, Dr. D. W. Sherrard and Bishop Elias Cottrell, of Mississippi; W. C. Gordon and A. E. Malone of Missouri; Charles W. Anderson, T. H. Gilbert, Fred R. Moore, H. H. Proctor, Dr. E. P. Roberts, W. H. Smith and J. W. Thompson, of New York; Dr. A. M. Moore, S. G. Atkins, Berry O'Kelly and C. C. Spaulding, of North Carolina; George H. Hayes, Joseph L. Jones, George A. Myers and W. S. Scarborough, of Ohio; T. J. Elliott, of Oklahoma; Charles H. Brooks and R. S. Jackson, of Pennsylvania; Richard Carroll, Dr. J. R. Levy and R. W. Westbury, of South Carolina; R. E. Clay, Isaac Fisher, T. H. Hays, J. C. Napter, Bishop I. B. Scott, R. H. Boyd, R. R. Church and G. W. Franklin, of Tennessee; M. W. Dogan and R. L. Smith, of Texas; J. M. Gandy and Allen Washington, of Virginia; and R. C. Bruce and Byrd Prillerman, of West Virginia.

ORGANIC UNION, THE DESIRE OF THE AGE AMONG METHODISTS OF AMERICA.

By W. T. Pope.

Nearly four years ago the Colored Methodist Churches of America made the first decisive move for organic union in America, thus bringing fulfillment of the prophecy that "Princes shall come out of Egypt and Ethiopia shall stretch forth her hands unto God."

For a long time this has been a much discussed question. Our brethren of the white bodies have wrestled with it and millions of them greatly desired and earnestly prayed for it.

The desire for it has been no less keen among us and while it may be delayed, it must inevitably come. Coming as we have through the long black night of ignorance, we may be excused for not having wrought this heaven desired task. We have had to build the house in which we, denominationally, live, but we have outgrown our denominational restrictions, and racial needs cry unto heaven for the rending of the veil that separates us and the merging of a race into our Father's house.

Since the C. M. E. Church four years ago went on record favoring organic union, the movement has gone forward and we stand on the threshold of the greatest spiritual achievement of the twentieth century. The African Methodist and the African Methodist Zion in their General Conferences two years ago voted the union and it remains for the youngest child of American Methodism to make good its declaration for us to see the consummation of the desire of the age.

How long, think you, can the white bodies stand apart if the Negroes unite? That was a masterly plea for union made at the Bishops' Council in Montgomery by Bishop Cottrell. It ought to come; the race needs it. The world needs it and surely there are none among whom God has raised up among us so bound by denominational infatuation, I will not say prejudice, who will stand in the way of its coming.

Racial Solidarity.

Religion is today, and I trust will ever be the greatest factor for progress and substantial development among us. With us today our church holds first place. What our churches stand for we stand for, and if our churches are divided we are divided. Organic union will mean then, first of all, racial solidarity. We have developed some great characters in our separate bodies, we could not do less with a united Methodism.

Our Schools.

Turning our attention to our school work among our kind, Methodism has much to be proud of, much to show in material holding and progress made. Like Booker T. Washington, the apostle of industrial education, the Negro Methodists stress Christian education, the enlightenment of the conscience of man along with his mental development. If we have aught to be proud of in our separate fields in our educational efforts what is possible for us with our forces united? Heighten your vision and give your imagination play. My! what an inspiring sight rises to our view. Think of the improvement we could work in our educational work along all lines.

Missions.

When considering organic union all other considerations pale into insignificance by the side of the good organic union would do to our missionary endeavors. It would mean efficiency in our mission fields and clarity. The confusion growing out of the A and Z and C would be bound up in our united Methodism. Back-

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Meeting of Negro Methodists.

WASHINGTON, D. C., APRIL 14, 1922.

The high commission on organic union, representing the three great Methodist bodies among the Negroes, the A. M. E., the A. M. E. Zion and the C. M. E. Churches, is to meet in Washington, D. C., on June 27th, 1922. These combined organizations represent not less than a million and a half communicants and are fostering 51 educational institutions of higher learning. Their property holdings are more than \$50,000,000. There are 32 bishops and 40 general officers in these combined bodies. Missionaries are maintained in the following fields: the West Indies, South America, West and South Africa. The uniting of these three bodies seems to be a certainty. The General Conference of each denomination has voted in favor of it. Already a common hymnal and catechism are being prepared. The senior bishops of each denomination are counted as being strongly in favor of it. They are Bishop B. F. Lee, acting senior of the A. M. E. Church, Bishop J. S. Caldwell, of the Zion Church, and Bishop R. S. Williams, of the C. M. E. Church.

The meeting of the high commission on organic union will be held at John Wesley A. M. E. Zion church, 14th and Corcoran Streets, this city.

With a view to the entertainment of the high commissioners a joint meeting of the ministers of the three churches was held at John Wesley church and the following officers were elected: Dr. E. D. W. Jones, chairman, Dr. C. M. Tanner, corresponding secretary, Dr. M. I. Breeding, treasurer, and Dr. H. J. Callis, chairman of committee on publicity. A committee on entertainment was appointed. During the sitting of the high commission on organic union there will be a meeting of a Connecational Council, composed of preachers and laymen, representing the three churches, at Metropolitan A. M. E. church, 15th and M. Streets. A committee of arrangement and program has been appointed for this meeting. No pains or expense will be spared by the local committees that the stay of these distinguished churchmen shall be pleasant and racially profitable. The local finance committee is Dr. W. H. Manokoc, Dr. C. J. Henderson, and Dr. W. H. Humphreys and Prof. John R. Hawkins.

Released by committee on publicity, April 14, 1922, Washington, D. C.

H. J. Callis, chairman.

DR. JERNIGAN ISSUES CALL.—RACE UNITING SESSION OF NATIONAL RACE CONGRESS OPENS MAY 2ND IN WASHINGTON, D. C.

"On to Washington, one hundred thousand strong." The call has been issued by the president of the congress and already preparations are being made by those who are expecting to attend this great race uniting session of the National Race Congress. President Jernagin has issued the call to the colored peoples of the world, the sound having traveled as far as Canada, India and Africa.

In accord with the constitution Dr. Jernagin has issued this call for the purpose of assembling at the seventh annual session to be known as the race uniting session, to meet at the Vermont Avenue Baptist church, in Washington, D. C., during the days of May 3rd, 4th and 5th.

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