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Methodism's Eagerness or Rome.

Why did some Methodists go to Rome fifty years ago and begin to preach and teach in the Eternal City?

Not to torment the Vatican. Not to destroy or in any wise hinder any genuinely religious or Christian work which was being done there. Not to overthrow the papacy or the Roman Catholic Church. Not to wage war on the priests or institutions of that Church. Not to seduce good Catholics from the Christian faith nor to persuade them to leave the Church of Rome that the number and prestige of Methodists in the world might be increased. Not out of envy or hatred of the Pope or of the Roman Catholic Church. Not to subject Italians to the domination of an overseas spiritual power, nor to open up the way for American political influence in Italy. Not for any of these nor for any like reasons did Methodism begin its work in Italy in 1872.

But it was for precisely the same reason that Methodism began its work in England, America, India, China, the Philippines, Africa and everywhere else that Methodists have gone teaching and preaching.

Methodism did not begin its work where the gospel had not been preached where no other churches or forms of Christianity existed. It began in a Christian university founded in the interest of education in the Church of England. It first spread as a movement in a nation of Christian Churches for the most part Protestant.

St. Paul writes of his readiness, or eagerness, as Moffat translates the phrase, to preach the gospel in Rome also, though the gospel had already been preached there and he was writing to the Roman Church which he had not founded. He yearned to impart some spiritual gift to the Roman Christians.

Methodism was raised up in the interest of the spiritual freedom and joy and activity of people who did not have the freedom and joy of Christian experience in any large measure, if at all, and who were not pursuing the earnest Christian life to which the Lord Christ calls men. The mission of Methodism has been largely to peoples neglected, or at least unhelped, by Churches on the ground before the Methodists came. Wesley and his coadjutors carried interest of the spiritual freedom and the discipline of Christian ethics to the common people of England who would not have known these but for the Methodist movement, though the parishes of the priests of the Established Church covered the land. It was for this reason that the historian of the English people declared that the Methodists themselves were the least considerable result of the Methodist movement. Not what Methodists have done directly, though that is not inconsiderable, but what they have incited other people to believe and do is the larger result of the movement which reached Rome almost fifty years ago.

Why should Methodism continue in Rome? Not because the Roman Catholic hierarchy is violently opposed to our presence and activities in the city where the Pope lives and from which he rules Catholics in all lands. Not because the hierarchy will be vexed or greatly disturbed by our continued presence and the success of our work. Not for the sake of crowning Monte Mario with

buildings which will overlook St. Peter's and the Vatican. Not to dis appoint the prelates in this country who have inaugurated a movement to dislodge us, or at least cripple our work. Not to rebuke their insolence in challenging our right or in maligning our motives and the character of our work.

Methodism is bound to continue in Rome for the reason that the common people of Italy need the freedom and joy of Christian experience they not only do not find, but have ceased in large measure to look for in the Roman Catholic Church. They need the kind of religious education which Methodism has been giving them and proposes, by the institutions being established on Monte Mario and elsewhere, to give them in a more adequate way. Methodism is bound to continue in Italy in order that, if possible, the hierarchy of

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Leading White Women Pledge Racial Good Will.

North Carolina Group Joins Southern Movement for Christian Race Relations.

STRONG STATEMENT OF PRINCIPLES.

Special Emphasis on Protection of Women, Children and Home—Mob Violence Condemned.

Atlanta, Ga., Nov. (Special). Another important step in the south-wide movement for better race relations was taken when eighteen representative North Carolina women met in Raleigh on October 12, accepted membership in the State Committee on Race Relations, and gave out a vigorous declaration of their principles and purpose.

sessions and in opportunity, there is but one solution. As a Christian people we hold the elements of that solution. It lies in the cultivation of an attitude of fairness, of good will and a conscious determination to establish an understanding sympathy. "We believe that every human being should be treated not as a means to another's ends, but as a person whose aspirations toward self-realization must be recognized; that we must cherish racial integrity and racial self-respect, as well as such mutual respect as will lead each to higher moral levels, to mutual trust and mutual helpfulness. We believe that in this process certain values must be developed and maintained."

"No family and no race rises higher than its womanhood. Hence, the intelligence of women must be cultivated and the purity and dignity of womanhood must be protected by the maintenance of a single standard of morals for both races."

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The American Negro

By the Rev. Dr. S. Parkes Cadman.

Dr. S. Parkes Cadman, before the Men's conference at the Bedford Branch of the Young Men's Christian Association, spoke to the usual large audience yesterday afternoon on "The American Negro." It was an eloquent defense of the rights and place of the Negro and was listened to with marked attention and at frequent periods, loudly applauded. W. G. Stevenson, religious work secretary, presided, and the Gloria Trumpeters played special numbers. Dr. Cadman's address was substantially as follows:

Paul as God's Ambassador. Saint Paul, the foremost of God's ambassadors, and the founder of Western Christianity, declared that in Christ, his living Lord, the whole creation was renegade, new and transformed.

According to the glorious apostle who formerly had been a bigoted and persecuting Jew, in the Christian ordering of life there is no race distinction, no prejudice of color or condition, no servitude, no nobility, no arrogance, no German deity, no American supremacy, no British superiority exists in simple Christianity. Its Prince and Saviour is all and in all and all men are one in Him.

What do the so-called Christians have to say in response to this challenging ideal? They have seldom if ever realized it. Their political practice has usually been far below the demands. The few instances when they have displayed its restraining virtues were clamorously denounced by professed followers of Christ as betrayals of national interests or of national honor. Undoubtedly the peoples of the Orient and our own Negro citizens have received some benefits from Christian Powers, but they have also endured numerous injuries. Had not Africa lain at the feet of the white man there might have been no slavery in the United States or in the British dominions, or on the Spanish Main. The opium traffic was forced upon China by England's gunboats. Russia waged war against Japan at the bidding of a court camarilla. These

flagrantly open injuries have disrupted humanity and the veriest dullard is aware of the gigantic ills that ensued. The civil war here, wars and rumors of wars elsewhere, the defeat of Spain in the New World, the downfall of the Czaristic Empire are largely traceable to the wrongs and oppressions inflicted by racial hatred and nationalistic greed. Unless the white race repents of its wickedness and sincerely accepts and practices the humanity and brotherhood of the New Testament, it will, in my judgment, eventually be expelled from the Orient. Should it resist expulsion the probabilities are that a world war of unparalleled dimensions will be fought to the finish. Educated Orientals who influence their fellow countrymen no longer reverence cultivated Europeans and Americans. The recovery of our damaged prestige will not be made by steam roller methods. Yet how narrowly the United States has recently escaped hostilities against Japan, and how little we have to thank our chauvinistic press that we have escaped them! How slender is Britain's hold on India! How just were some petitions of Korea, China and Egypt to the Versailles Conference! How heedlessly they were ignored or rejected! Who, then, can say that the white race will be wise enough to get safely beyond the catastrophic period? When the Japanese

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Thanksgiving Proclamation.

In the beginning of our country, the custom was established by the devout fathers of observing annually a day of thanksgiving for the bounties and protection which Divine Providence has extended throughout the year. It has come to be, perhaps, the most characteristic of our national observances, and as the season approaches for its annual recurrence, it is fitting formally to direct attention to this ancient institution of our people and to call upon them again to unite in its appropriate celebration.

The year which now approaches its end has been marked, in the experience of our nation, by a complexity of trials and triumphs, of difficulties and of achievements, which we must regard as our inevitable portion in such an epoch as that through which all mankind is moving. As we survey the experience of the passing twelvemonth we shall find that our estate presents very much to justify a nation-wide and most sincere testimony of gratitude for the bounty which has been bestowed upon us. Though we have lived in the shadow of the hard conse-

quences of great conflict, our country has been at peace and has been able to contribute towards the maintenance and perpetuation of peace in the world. We have seen the race of mankind making gratifying progress on the way to permanent peace, towards order and unshaken confidence in its high destiny.

For the Divine Blessings which enabled us, in growing fraternity with other peoples, to attain so much of progress; for the bounteous yield which has come to us from the resources of our soil and our industry, we owe our tribute of gratitude, and with it our acknowledgement of the duty and obligation of our own people and to the unfortunate, the suffering, the distracted of other lands. Let us in all humility acknowledge how great is our debt to the Providence which has generously dealt with us, and give devout assurance of unselfish purpose to play a helpful and ennobling part in human advancement. It is much to be desired that in rendering homage for the blessings which come to us we should earnestly testify our continued and increasing aim to make our

own great fortune a means of helping and serving, as best we can, the cause of all humanity.

Now therefore I, Warren G. Harding, President of the United States of America, do designate Thursday, the thirtieth day of November, as a day of thanksgiving, supplication and devotion. I recommend that the people of the United States assemble in their houses of worship to render thanks to God for the bounties they have enjoyed, and to petition that these may be continued in the year before us.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this second day of November, in the year of our Lord, one thousand nine hundred and twenty-two, and of the independence of the United States of America the one hundredth and forty-seventh.

Warren G. Harding.

PLANTING CHRISTIAN COMMUNITIES IN PAGAN LANDS.

There are still some members of the Church of Jesus Christ who fail to recognize the significance of the foreign missionary's task. To some he arrives at his "field" with a carpet bag and Bible and immediately proceeds to dispense the Word of God from a soap box to a startled group of half-clad natives,—"heathen" so-called. To others he is a necessary part of a respectable Christianity, and his support must be included in the "good works" to be found credited at the last day. Others find no place for him whatever in the plan of the kingdom.

Which Is Right?

Which of these conceptions is correct? Ask the man in the jungles of Africa who is teaching the black man the righteousness of monogamy? Inquire of the faithful couple laboring under the shadow of one of India's temples in an effort to lift human relationships above the contacts of the brutes? Write to the Kingdom toilers in Korea, buried deep in the task of giving girlhood an even chance in the world. Listen to the missionary in Japan who is teaching ideals that would do away with the wretched

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The personnel of the group was most notable, including outstanding leaders of the State Federation of Clubs, the State Welfare Board, and the big church organizations. It is doubtful if there could be found in the State another group of equal number having as wide connections and able to wield as great an influence.

After a day given to earnest study of the interracial situation, the group drafted and gave to the public the following statement:

"We are conscious of a world condition of restlessness in which race friction plays a conspicuous part. We cannot ignore the fact that this presents a problem in which the South is so acutely involved that we are conscious that the eyes of the world are upon us, questioning our course. We cannot shirk the responsibility of taking up the challenge, grasping the opportunity presented, seeking a solution to this problem, and demonstrating it on our southern soil."

"We believe that unrest existing between two different races dwelling side by side under the same economic system and the same government can be lessened, and eventually dispelled by a course of justice and fair play. When one race exceeds the other in numbers, in pos-

"HALT THE OUTLAWS" SAYS N. Y. DAILY, COMMENDING N. A. A. C. P. FIGHT AGAINST KU KLUX.

Under the title, "Halt the Outlaws," The New York American of November 17, publishes an editorial commending the fight of the National Association for the Advancement of Colored People against the Ku Klux Klan and endorsing the appeal to Governor Miller of New York State, to proceed against that "anarchic body." The New York American's editorial reads as follows:

"The National Association for the Advancement of Colored People asks Governor Miller to do as Governor Allen of Kansas has done regarding the Ku Klux Klan. The latter has taken steps to suppress that anarchic body.

"It appears that in western New York the clamorous Kluxers are growing bold in their scurrilous denunciation of Catholics, Jews and Negroes. The National Association renders a service to law and order and decent Americanism in demanding official war upon so lawless, disorderly and un-American a body as the misguided Ku Kluxers.

"Protestant Christianity and the Caucasian race need to be protected against their shrouded, over-zealous friends. They can still guard themselves against their open enemies."