

BISHOP G. L. BLACKWELL SUFFERS RELAPSE.

As the paper goes to press we are in receipt of the following night letter:

Norlina, N. C.
Bishop G. L. Blackwell has been sick for several days, takes worse today on the way to Wakefield, Va. Had to stop in Suffolk where he will be for a few days under doctor's care.

From:
W. H. TAYLOR,
Rockingham, N. C.

THE AMERICAN NEGRO.

(Continued from page 1)

American delegation sat stern and silent in council while their late allies swept aside their plea for racial equality, an observant onlooker registered their ominous bearing. They will not soon forget that painful defeat of the justice which is Christianity's real strength. It is urged that whatever are the faults and crimes of Western civilization, at least it is capable of progress. But the typical American or Briton who wishes to be the cause of as many changes as possible in his environment makes a fetish of progress and adores it even when it is no more than the ethical camouflage of his burning desire for constant change. He glories in the scientific method of life, whereas the typical Chinaman, says Dr. Bertrand Russell, has a far more ethical conception of the ends of life. This distinction, which separates East and West far more effectively than we suppose, will have to be recognized by those who have substituted pagan for Christian conceptions of races and nations.

Every Negro Entitled to Justice.

Much I have said applies to the American Negro. In the language of Senator Calder, "Every colored man and woman in this republic, and millions of its white citizens, believe that the Negro wherever he lives within our boundaries, is entitled to justice and fair play at all times, no matter what the provocation may be." These are the sentiments of true religion and of true statesmanship. The Americans who are not willing to identify themselves with them and to include the honest, industrious Negro in the range of their good will are not loyal adherents of democracy. In defense of his reaction, the white rebel against democracy asserts that the Negro is addicted to race consciousness. Granting that the assertion is true, is race consciousness an unpardonable offense, and if so, who is guiltless of it? I submit that such a consciousness, as distinguished from racial pride, tyranny and exaction, is as proper and seemingly as personal self-respect. If it be true, and I think it is true, that since the World War the Negro has shown an intensified desire to assert his rights, I for one am content that he should do this so long as he also asserts his duties with his rights.

Nothing can be permanently done for people who have lost self-confidence and self-courage. The resolution to overcome difficulties and to achieve meritorious success depends upon a due respect for one's self and for one's race. Why, then, should the Negro be penalized for traits which we extoll in the white man? It is highly important that those traits shall be directed by moral motives and toward moral ends. Provided they are thus directed, the Negro is justified in his ambition to become what his Creator intends him to be—a man, erect, candid, two-handed, capable, self-supporting, and as such a valuable asset to the home and the community. In these relations he is legally and morally entitled to the fraternal intercourse of his fellow citizens. I shall not comment at length upon the almost insuperable obstacles which the Negro has had to encounter.

Part of the divine account against us for our treatment of him was paid in the strife of 60 years ago. A further settlement is inevitable unless we put into actual and effectual working those measures of equity and benevolence which are intrinsic in a genuinely democratic government.

A Square Deal for the Negro.

The incentive to insist on a "square

deal" for the Negro is furthered by his remarkable advance since emancipation. In 1886 he owned but 12,000 homes in the country; today he owns 600,000 homes. Fifty-three years ago he operated less than 20,000 farms; today he operates exclusively more than a million farms. One year after Lincoln's death the Negro conducted 2,100 business establishments. Today he conducts 50,000 of these establishments.

There was no regular schooling for his children when Lee and Grant met at Appomattox. Now 40,000 Negro schools have been built, with an attendance of 1,800,000 children and an annual expenditure of \$15,000,000 for their education. Nearly 50,000 churches minister to the Negro's religious needs. They have a membership of 5,000,000 adults and young people, and represent an investment of \$85,000,000. These statistics are unequalled for magnitude and significance in the history of any similarly enslaved race since time began. Consider the Israelites, who knew the bitterness of human bondage, and filled their early records with their tears. Yet they did not inherit as much during their first 500 years of residence in the Promised land as the Negro has created in the last half century by his own arduous efforts in this land. How much more he might have created had his struggles against a hard fate been sooner welcomed and aided by his white brother.

Negro Remains Isolated.

Let us suppose that this platform is rejected by extremists of both races. The alternatives are that the Negro will either sink into inertia and sullen discontent or else build up his own organizations for improvement. In both cases he remains isolated, and the isolation is anything but healthy for us all. What temporary advantages he may secure will be at the sacrifice of constructive contact with the whites. Nor does it need great prevision to detect in that isolation abundant material for further race friction. One could scarcely censure the Negro if he decided to go forward independently. He has been rebuffed, cheated, made the pawn of politicians and the butt of dishonest tradesmen and landlords. If a colored Sinn Fein should start and prosper and undoubtedly reasons could be adduced in its behalf—it would be a dangerous development.

Negroes Up and Doing.

How many Negroes in this and other cities are up and doing with men like Dr. Proctor, William E. L.zy, Mr. Baldwin and with the splendid Georgia Plan for Racial Betterment? Surely there is no need of race hatred in this republic. The best men and women of both races involved should combine against their common enemy. And he is that man, be he black or white, who sows disaffection, contempt, calumny and lies. In this relation I advise you to procure and read the Report on the Chicago Race Riots issued by the committee appointed by ex-Governor Lowden. Mark how in that disgraceful episode, yellow journalism, four quarters, bad housing and the plunderbunds which rob the Negro, played the principal part. The old dodge of suppressing these causes of serious trouble will not serve again. To punish the Negro for defending himself and his home against wanton and unprovoked attacks is a sure way of arousing the slow but inevitable and righteous wrath of the American people. Our Southern brethren are increasingly determined to end the lynchings which have stained their annals with barbarism and butchery. Our Northern brethren are nonplussed and outraged by those ferocious exhibitions of animus against the Negro from which they were wont to think themselves immune. Unless the states, north or south, cleanse themselves of the iniquity of lynching, the Anti-Lynch law will be made sternly effectual against those whose unspeakable savageries have made Americans blush for their nation. Public sentiment is crystallizing on this question, and the economic situation of the south, which requires colored labor for the cultivation of its crops, accelerates the process. I send forth a word of good cheer to our colored citizens, and bid them stand fast, play the man, and by self-improvement, thrift and perseverance build a solid foundation for their sons and daughters.

To be productive instead of non-productive, to be polite instead of boorish, to endure today what can and shall be abolished tomorrow because of your patience; these are the routes to fair play and justice. The standards of Negro loyalty, religiousness and devotion to benefactors are, on the whole, still intact, and maintained. But the hour has struck when every Negro must either be a credit to his race or else its betrayer, and when every white man who treasures our domestic unity and integrity will have to cheerfully cooperate for these ends with all like-minded people.

—Brooklyn Daily Eagle.

METHODISM'S EAGERNESS FOR ROME.

(Continued from Page One)

the Roman Catholic Church may come to see the folly of trying to impose medievalism on modern peoples, of trying to save men through religious rites largely pagan and politics yet more pagan.

Why is an appeal made at this time for the strengthening of our work in Rome?

Because a great door and effectual is opened to us, and the adversaries are not only many, but are more determined than ever to hinder if not wholly destroy our work. Because Roman prelates in this country, who would if they could subject all Americans to the domination of Rome, are misrepresenting the character of the work we are doing and are seeking to create a prejudice against Methodism at home and abroad. Because the Knights of Columbus have been incited by Roman authorities to counter our work.

That the door may not be closed against us and an opportunity for large service to a people in need and in peril from unbelief and discouragement be lost, the appeal now being made on behalf of our whole work in Italy, and especially of the Monte Mario enterprise, should receive prompt and liberal response.

—Pittsburgh Christian Advocate.

"OUR PEOPLE DIE WELL."—JOHN WESLEY.

We prepare ourselves for the Great Adventure called death, not by thinking about death, but by thinking about Christ; not by living constantly in the shadow of the grave, but by living constantly in the light of eternity. If we follow the Master whithersoever He leads us in our daily life here and now, we shall find Him waiting to lead us when we draw near the valley of the shadow, and that means that there will be no fear there. As Phillips Brooks so beautifully puts it, "To welcome all His leadings now so cordially that we shall know our Leader when He opens the last great door; to be always following Him so obediently that we shall have faith to follow Him when He leads us into the river and into darkness—this, and only this, is readiness for death."—Andrew Gillies.

—Christian Advocate

ROBERT SPEER SPEAKS

We sat at a luncheon in honor of Dr. Robert Speer, president of the Federal Council of Churches of Christ in America, who was able to give Chicago, a few hours last Thursday. Hundreds of churchmen were present to hear his words of greeting after his visit to the Far and Near East. Dr. Speer comes back with a tremendous burden on his soul. Pleasing catchwords that were framed before the war have faded away. The rosy view of Christian civilization held previous to that awful event has vanished. There is no such thing as a benevolent development. There is an eternal battle waging even though treaties are signed and armies are dissolved. War is raging yet in even a more critical sense than in the years 1914-18. Dr. Speer differentiates between the political convictions and policies and those held by the common people. The fact that every nation in Europe to-day is suspicious of every other nation and that armies are held in readiness for another conflict, is not due to the feeling of the common people. He declared there was no racial hate among the people only as it is engendered by political leaders. There

is abroad in the world, notwithstanding the reports of dissension given to us through the public press, a deep undercurrent of brotherhood. This feeling is intensified by the common pangs of pain. Hunger is hunger, wherever you find it. Poverty is poverty, whether in Hongkong or New York. The interest of the world is a single interest, born of common instincts, nourished by common emotions.

"Who can devise a prescription for the common good?" he asked. The speaker then went on to say that all foreign peoples are looking to America for this prescription. They imagine us to be unified in spirit and in action. They lose sight of our heterogeneous composition. They think only of the fact that we are a great people, possessed of an idealism that can be of aid to them if it is only exercised in their behalf. Are we to come to their assistance? That is the question he raised, and no one can dispute the answer he gives.

Dr. Speer declared that the greatest moral contribution that can be made to the world to-day is comprehended in the principles of Jesus Christ as exemplified in evangelical Protestantism. He reviewed the many problems that are confronting the American people, such as the church and industry, the church and the race question, and the church and international relations. Under the subject of industry he quoted Paul's declaration, "The head of every man is Christ." "If that be true, then Christ is the head of the Standard Oil; he is the head of Quaker Oats; he is the head of the United States Steel." He enforced upon his hearers that the province of the church is to press the principles of Jesus Christ upon institutions as well as on men. A Christianity that is content with merely being individualized, and not being institutionalized, is unequal to the task of to-day.

Under the question of race he made the impressive statement that it was not the fault of the white man that the 12,000,000 blacks of this country have not by this time reacted in disastrous manner. It is only the patience of the Negro race and their in-born Christian impulses that have kept them peaceful and given them a grip on themselves.

The speaker concluded with a most telling appeal for the church of Jesus Christ working through the Federal Council of Churches as the only organization not controlled by "mixed motives." It is the "unmixed motive" that must prevail.—Northwestern Christian Advocate.

ECHOES FROM THE LAND OF THE SKY.—PARAGRAPHIC COMMENTS ON MEN AND MEASURES, ETC.

The Perplexing Condition that Confronts Us.

By Rev. E. M. Argyle, B. D.

It is an undeniable fact that today the bishops of our Church are being put to it to get men to fit in certain changes in their respective districts. It is a worry and mental tax to please certain men and at the same time please certain churches. There is a class of men known as ministerial migratory birds of passage who transfer from one conference to another and usually seem to be only fit for big churches. Most of them have about gone around and big churches are not being developed out of small ones fast enough to furnish places for these big men; therefore the bishops have a hard time in trying to satisfy these two conditions that confront them. The class of young men coming into the ministry out of our schools look for the best charges, and because of their literary training they are often given some of the best, and they go to big churches without experience in, or adaptability to the work, and they usually fail, and through favoritism they are shifted to another charge; and so on until they learn by bitter experience the lesson of "go, get 'em." It is known throughout the connection that some of our strongest (?) men are failures, yet they seem to have a "pull" of some sort, and they are kept on the roost. No one can or should wonder that so many of our bishops become physical wrecks—torn to pieces by the mental worries of "placing men." They soon become nervous and sleepless, and then break down. What is

the remedy other than the election of a real full bench of bishops, and the blending of the districts.

Who is Who in Zion.

In this column of "who is who in Zion" we do not dedicate our scribbles to the great and mighty men who are constantly being spoken of in the press and lauded to the sky by a class of writers who either wish to curry favors or be spoken of in soothing words themselves. This smacks of trucking to us.

There is a class of men in the church, doing herculean work, standing on the watchtowers of the church, coming up to the conference each year with splendid reports. These men do not complain or grumble. They are not of the favored class. They toil on not doubting that in good time they will come into their own. In this class is a young man who came before the writer many years ago—who was on the committee on examination of applicants for admission into the annual conference of one of our southern conferences. This young man became peeved at what he thought was an unfair question, and irritated the committee. The writer plead with the committee to recommend him for admission, and finally they yielded. He joined the conference and at once entered Livingston College, and Lincoln University, to prepare himself for the ministry. This young man is one of the upstanding young men of the church, with a splendid home, a cultured wife, who is one of the best women the writer has ever met. That young man today pastors one of the leading charges; is a splendid preacher, and pastor. He is loved and respected by all who know him. That young man is Rev. E. O. Cowan, A. B., of Statesville, N. C.

Rev. W. D. Lyons, D. D., connectional evangelist, is not only a whirlwind pulpiteer, but a successful pastor. His earnestness in pleading with men to forsake the path of sin, his enthusiasm in spiritual singing, make him a mighty force in a revival. He has a record of many years of success in his labors for Zion. He is one of Zion's watchmen.

It is a shame that some of our general preachers can only spare an after collection to a general officer. It is an insult to the dignity of the office, and yet many of our brethren are so close they cannot spare any more than an after collection.

Everybody knows that all our bishops head the list of "who is who in Zion," but we fear to put them in this column and speak of the splendid achievements of any one of them, for some of them, when you desire to speak of them in terms of 'endearment, and point to them with pride as a galaxy of the greatest men among us, think we are trying to find fault and spend useless moments in futile attempts to muzzle the minds of free thinkers and free men. After years of wrangling over what kind of matter is suitable for the columns of The Star of Zion, and after many fruitless efforts to intimidate and frighten the editor, and his half score of correspondents, the bishops of our church have wakened to the fact that there were others in the church who knew what was fit to print, and that the editor of The Star of Zion was responsible to the General Conference for the conduct of the editorial policy of the paper; and not solely to the bench of bishops. Therefore, one had better say but little about the bishops of Zion, if he don't want to be called down.

Maryville Tenn.

SPECIAL NOTICE.

I am appealing to all who send in orders and subscribe to The Star of Zion to make all money orders payable to the A. M. E. Zion Publishing House. If this is done there will be no trouble in the money matters. Please do not give money to any one without receiving a receipt for the same. If you do you must hold yourself responsible. I have received a good many letters stating that money has been paid for literature and subscriptions to The Star, but no records of this money are to be found in our office. We are doing business for the general church and we are responsible for the operation of The House. We shall expect you to observe the above statement and govern yourself accordingly.

S. D. Watkins, Manager A. M. E. Zion Publication House.