

The Star of Zion

THE OFFICIAL ORGAN OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH

NUMBER TWENTY-TWO

CHARLOTTE, NORTH CAROLINA, THURSDAY, MAY 31, 1923.

VOLUME FORTY-SEVEN

WELCOME RECEPTION IN HONOR OF REV. FLORENCE RANDOLPH.

RECENTLY RETURNED MISSIONARY FROM AFRICA.

A Brief History of Her Life.

By Rev. J. M. Hoggard.

One of the largest receptions ever held in Jersey City was given by the New Jersey State Federation of Colored Women's Clubs and the members of St. Mark's A. M. E. Zion church in honor of the home coming of Rev. Florence Randolph, in the St. Marks A. M. E. Zion church on Wednesday evening, May 16th, under the leadership of Mrs. Ida E. Brown, who served as president during Mrs. Randolph's absence in Africa.

The church was beautifully decorated in white and gold, the club colors, together with large palms and cut flowers. The letters, "Welcome Home, Our Dear President," were strung across the chancel. More than 600 persons attended. A silver offering of \$40.00 was presented to the church. Refreshments were served to all. The following program was presented.

PROGRAM.

Invocation, Rev. D. J. Brown, pastor, Bethel A. M. E. church, J. C.

Introduction of Mistress of Ceremonies, Mrs. Frank Walker, Paterson.

Introductory Remarks by Mistress of ceremonies, Mrs. Ida E. Brown, Jersey City, N. J.

Music furnished by Mrs. Whitlock. Duet, Mr. and Mrs. Earnest Jones.

Welcome Addresses:
The Clergy, Rev. J. M. Hoggard, City Federation, Alice E. Byrd, New Jersey State Federation of

Colored Women's Clubs, Mrs. A. H. Douglas, Newark.

Hudson Co. W. C. T. U., Mrs. H. Shelford, County President.

New Jersey State Federation of Women's Clubs, (white) Mrs. Cayton D. Lee, President.

Solo, Madam Anna Harper.

A. M. E. Zion Missionary Society, Mrs. Ida R. Hart, Paterson.

Foreign Missionary Society, Mrs. Ida Lewis, Jersey City.

Citizens of Jersey City, Judge Robert Carey.

Federation of Colored Organizations, Dr. Geo. E. Cannon.

Solo, Mrs. Deas, Montclair.

Good Government, Mrs. Lillian F. Feickert.

Response, Miss Winnifred Quinn, Jersey City.

Federation Song.

Presentation of Federation Banner, Miss Mayme Goldsborough.

Reception of Banner, Mrs. Bertha Oliver, Corresponding Secretary.

Address, Rev. Florence Randolph.

Benediction, Rev. W. S. Smith, Monumental Baptist church.

Rev. Mrs. Randolph united with the A. M. E. Zion church, Jersey City, in 1888, during the pastorate of Rev. J. H. White, D. D., now pastoring at Ridgewood, N. J. As a very young woman she became very useful in the financial affairs of the church, and for a number of years she was the leading spirit in raising large sums of money for the then struggling church. Mrs. Randolph soon became very active in Christian Endeavor, temperance and other religious work serving as a city missionary for fourteen years without remuneration of any kind. In the A. M. E. Zion Church she served as Sunday School teacher and class leader, and in 1897 was granted license to preach serving for several years as a kind of assistant pastor. In 1901 in company with the A. M. E. Zion delegates, Mrs. Randolph attended the Ecumenical Conference which met in London, England, and toured the Continent. While in England she preached in several large churches.

On her return to America she was appointed by Bishop Alexander Walters to pastor the Pennington Street A. M. E. Zion church, Newark, N. J. The church building was sold three days before Mrs. Randolph arrived at the appointment, but with her determined efforts and simple faith in God, she succeeded in re-opening the church and did creditable work as a pastor, thus saving our work in Newark.

Mrs. Randolph's next point to pastor at the call of Bishop J. W. Hood was Little Zion, now Rush, situated at that time on the east side of New York City. Once again Bishop Hood found himself in need of help, when Dr. Davis, pastoring at New Haven, Conn., refused to go to Poughkeepsie, Mrs. Randolph was again called into service and gave perfect satisfaction as a pastor. She is still much loved by the good people of Poughkeepsie. She has traveled extensively and done much evangelistic work with marvelous success gaining many souls for Christ. She was ordained a deacon in 1901 and an elder in 1903.

In April 1919 Mrs. Randolph was appointed by Bishop George W. Clinton to serve at Rossville, L. I., where she labored until April 1921. During her pastorate this church was completely renovated and new pews installed and the church sent up to the annual conference for the first

time in its history more than four hundred dollars, the only church at that conference to pay twice the general fund and Tercentenary money. Mrs. Randolph was unanimously recalled for the 3rd year, but asked not to be reappointed in order that she might make a long desired visit to Africa. Mrs. Randolph served as president of the New Jersey Woman's Home and Foreign Missionary Society for twenty-five years, and the General Society for four years; she has attended most of the large meetings as preacher and speaker and always endeavored to do her bit.

After writing Bishop George W. Clement and Dr. W. W. Matthews of her proposed trip, Mrs. Randolph sailed on the big S. S. America, January 3rd, 1922, for Plymouth, England, and on January 14th, from Liverpool for Monrovia, Liberia, where she was the guest of Mrs. M. A. Camphor, of the M. E. Mission. The trip covered sixteen months entirely at her own expense. Four Sundays and two weeks were spent in Brewerville, serving the people at the little church built by Brother Andrew Cartwright and seven months within seven days at Qu'tah, with Mrs. R. E. Peters. While at this



REV. FLORENCE RANDOLPH.

point Mrs. Randolph pastored the church, assisted with the school, taught a domestic science class of 42 girls for six months, visited the interior stations, opened a new work in the interior and assisted in raising money to build two platforms and whiten the buildings for the expected coming of the Commission for whom the church looked daily. On December 8th she left Qu'tah to visit the West Gold Coast conference, Rev. F. A. Pinanko, general superintendent, stopping at Accra four days, and four days at Winnebah where she received a wonderful reception from K. M. Utedu Kyirbuwa and his good people. Passed through Salt Pond, but the pastor was absent. At Cape Coast she spent twelve days, the guest of Mr. J. W. Amphah and preached and lectured at each of these points. On December 29th Mrs. Randolph left Cape Coast for Cape Palmas where she spent three weeks preaching and lecturing. She sailed from Monrovia March 8, 1923, for Germany and spent two weeks, the guest of the Liberian Consul General, Hon. M. Massaquoi, and arrived in New York April 2th, where she received a royal welcome from the many friends at the pier awaiting her arrival.

Mrs. Randolph is in fine health; attended the New Jersey conference at the Golden Anniversary and is preparing to do some tangible work for God and the church in Africa.

The members of St. Mark's A. M. E. Zion church as well as the many friends welcome her home.

RACE WELL REPRESENTED AT NATIONAL CONFERENCE OF SOCIAL WORK.

SOCIAL WORKERS LISTEN TO ADDRESSES BY COLORED MEMBERS.

The National conference of Social Work met for eight days, from Wednesday, May 16th, to Wednesday, May 23rd, in Washington, D. C. It was this organization's fiftieth anniversary and six thousand delegates were in attendance, among them many prominent colored social workers from many sections throughout the country. The colored race was well represented in all groups of the proceedings. There were two colored members of section committees, George E. Haynes, of the Federal Council of Churches, on the Section on Churches and Eugene Kinckle Jones, Executive Secretary of the National Urban League, on the Section of Public Opinion. Mr. John Hope, president Morehouse College, presided at one of the meetings on Health at which time Eugene Kinckle Jones spoke on the subject, "The Negro's Struggle for Health." Mrs. Gertrude E. McDougald, who works as Vocational Advisor in three Public Schools of New York, under the Board of Education, spoke at one of the meetings on Children on the subject, "The School and its Relations to the Vocational Life of the Negro." Charles S. Johnson, Director of the Department of Research and Investigations of the National Urban League and Editor of "Opportunity," spoke on the subject, "Race Relations and Public Opinion" at one of the group meetings on Public Opinion.

In the report of the Nominating Committee to the Conference the names of two colored persons were submitted for membership on the Executive Committee, namely, Forester B. Washington, Director of Research of the Detroit Community Union, and Eugene Kinckle Jones.

Charles S. Johnson spoke in part as follows, "The Negro's struggle for status is similar to that of women and practically the same theories are advanced to 'justify' their inferior status. Public Opinion on the Negro is a resolution of individual opinions which tend to regard them as mentally inferior, innately criminal, immoral, physically repulsive; constitutionally weak physically, and irremediably lacking in civic and social responsibilities. These opinions in turn are prompted by beliefs and attitudes handed down ready-made from traditions and supported by theories and philosophies which attempt to rationalize, justify and lend stability to them. These beliefs rest in part upon fact, but in respect to these facts there is a general and habitual tendency to assume that the theories about the fact are as unchanging as the facts themselves; to deny new facts when they contradict the theory; and to see facts even that do not exist, because the accepted theory demands them. These beliefs as they exist, tend to crush all hope of the highest development of the Negro by asserting incapacity for improvement beyond a given point. They react upon the Negro group distorting its conduct. This distortion in turn provokes and strengthens the application of these beliefs and so on indefinitely, increasing the isolation of the races with each step, and producing mutual and unnecessary fears. If these beliefs and fears can be dissolved, or even honestly questioned, many of our inhibitions of normal, rational and ethical conduct will be removed."

Mrs. McDougald in her address said: "No matter how white America may estimate him, the Negro knows that he has contributed sufficiently toward the building up of this country to warrant his claiming a respected place in the nation. Still

more than that, he feels he is a factor in the work of the world. He has reason to be proud of the fact that in making these contributions, he has benefited other groups in the nation even more than he has his own.

"A picture of the vocational life of the Negro in the North is not complete if only industrial lines are included. In that section Negroes are following almost as many vocations as are the whites. The numbers in any of the skilled callings are perhaps unduly small. The variety is nevertheless great. They hold not only positions seldom associated with Negroes, but also attain distinction for the character of the work done. One would hardly think of a white monthly magazine of national circulation having as the head of its news service, a colored woman who rose in the organization from the position of stenographer. Nor, that one of New York's largest department stores employs Negro saleswomen, one of whom is head of stock in her department. One would hardly think that busy New York Post office station would have as its superintendent, a colored man who rose from junior clerk, and now has a force of 30 men under him. Would one usually think of a Negro as being the assistant manager in one of the important stores of a drug syndicate? Or, would one imagine that a colored editor-in-chief would pass upon every sheet of music accepted for publication by a music house with branches in several countries? One does not usually

(Continued on page 5)

HOW IT MAY BE DONE.

By R. Wadsworth Sherrill.

In recent days there is much talk about Zion church, how to extend her borders, how much finance needed for her support, how many souls should be added to her kingdom, her educational standards, how many bishops she should have and who they should be, general officers and who they should be, her policies, programs, likes, dislikes and various other comments. The writer has no disposition to offer any criticism, but simply a few suggestions with reference to "how it may be done."

First, it may be done by placing the best men in their best order. In the church, a good member may make a poor steward, a good steward may make a poor trustee, a good preacher may make a poor general officer, a good general officer may make a poor bishop. It may be done if good preachers would be more zealous in doing good preaching, good teachers more inspired to do good teaching, good and faithful members trained and disciplined to do their duty to the church, to mankind and to God. In each and every event, the best men should be placed in their best order.

Second, an inspired ministry may help to do it. Men consecrated, whose hearts have been touched with divine inspiration, with an invincible determination to win for Zion and for God will do much towards bringing the church into her rightful place, and in making the kingdoms of this world become the kingdoms of our Lord and Christ.

Third, "may be done by adopting other business methods of finance. The "drive" and "assessment" is allright for our present existence, but this method is threadbare when it comes to extending our borders and

(Continued on page 5)

WHY NEGROES ARE LEAVING THE SOUTHLAND.

ANOTHER SURVEY.

By Jesse O. Thomas.

Survey is one of those mouth-fitting words like over-lapping, cooperation and democracy that has accumulated many interpretations with age. It is an accommodating mode of expression created by social workers or investigators to describe an open minded inquiry into certain conditions or circumstances sufficiently thorough to get a balanced judgment or an accurate interpretation of any given situation. In other words, it came into use to describe a scientific investigation, but it has accumulated along the road of general usage to mean anything from a casual observation, brief correspondence or a hurried conversation regarding any specific situation.

The Atlanta Constitution, under date of May 11th, gives an extensive account of the action of the Georgia Manufacturer's Association in session Thursday evening the tenth in the Piedmont Hotel. Among other things was the splendid set of resolutions passed calling upon the manufacturers and the people generally to accord the Negro better treatment and discourage injustice toward the Negro.

The following paragraphs, however, are interesting: "A survey of conditions existing among the southern Negroes who have migrated to the north shows conclusively, it was pointed out, that the Negro in the north is a stranger in a foreign land, away from the people who understand him best, and consequently he is in worse condition than he is in the lowest Negro shack of his native

(Continued on page 5)