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VOLUME FORTY-EIGHT

PASSING OBSERVATIONS.

By S. W. Weller.

The forthcoming session of the General Conference promises to be a formidable rival of its predecessors for notable achievements. With the delegates will rest largely the decisive question whether little or much shall be accomplished. For the most part the clergy considers the annual conference a vacation, but surely it is a serious mistake to look upon the General Conference in the same light. Only the most urgent sort of business should cause a delegate to leave before the business of the session is completed.

We have never been able to agree with the idea that the election of bishops should be put off last. The candidates for this, the highest honor of the Church are there not merely to get elected, but like others, to give of their best for the success of the conference. Man is mortal, and how can mortal give of his best or be at his best occupying the "anxious seat" It may be asked how the non-elects? Well, they should take their defeat philosophically.

It seems to me to be the consensus of opinion that five new bishops will be elected. At least, the vacancies should be filled. Which of the deceased bishop's memory would we dishonor by refusing to fill his place? But it is going to be a heavy responsibility, that of selecting at this session the five. It will call for much prayer and for sound judgment. For in our humble way of thinking there never was a time like this, a time when there was a such a splendid lot of material before the church from which to select. Look at them! All good men and true: Drs. Jones, Whitted, Martin, Alleyne, Walls, Shaw, Brown, Brown, Callis, Madison, McMullen, Swain Matthews, Crooke, Auten, Slade, Hamblin, Blacklock, Robinson and others. It seems now as if our senior bishop will have to call us up to the upper chamber again.

Then, if you please, the present times call for extra care and special divine interposition in this matter. Christianity is passing through a transition period when because of the war and its after effects the world so to speak, is being made over. Plans and policies are undergoing recasting, followed by serious application of thought.

The Christian Church is being caught in the maelstrom of revolutionary ideas and methods. The Negro Church needs just as many, perhaps more so, men as leaders who will measure up to the requirements of the times.

Undoubtedly there is an imperialism in the present times which we do well to take notice of. The fast rising tide of trained thought and independence of spirit as represented by our boys and girls, stepping out of our schools and colleges to grapple with life's urgent problems and demands, the Church must prepare for.

The Christian Church, like other aggressive organizations that are making a bid for world recognition, must specialize. Our bishops, the men who lead us, must be specialists in their realm and what a wide and influential realm it is! Our bishops should be our leaders in thought and application. They should be alive to the needs of the day, able to point us who follow to what lies out there awaiting us, and to tell us how to do as well as what to do. They must face other giants in the intellectual and religious and industrial realms. They must be men able to stand shoulder to shoulder with leaders of other organizations. Talented men we must have, not all alike, 'tis true; that can never be; the M. E. and Protestant Churches have their men for the wilds and the Indians

of the North West as well as for the rich and powerful metropolitan sections, or for the highly cultured Boston area. The one may not fit in where the other excels, but there they are, each a genius in his own way and sphere, and solving his particular problems. They come together as a Board or Bench or the general church, but when they speak each voice is the voice of a master. To exalt the Christ in word and doctrine should be the great outstanding mark of a bishop. The brethren who are being consumed with the one-wife idea have farther a-field to go, much farther.

Each aspirant for episcopal honors should ask himself the question, am I truly ready for this high office should the Church call me to it?

Brethren, you all have the writer's best wishes for success. We hope to meet you in Indianapolis.

One of life's greatest victories is to conquer defeat.

Bridgeport, Conn.

PRESIDENT AND MRS COOLIDGE CALL ON COLORED VALET, ILL.

Member of Zion Church.

Arthur Brooks aspired to be the "perfect servant."

"So well did he strive that he was chosen White House valet back in the Taft administration. He remains today the President's "man."

Two weeks ago illness forced the "perfect" Brooks to take his bed, leaving to other hands the care of the President's clothes.

15-Minute Visit

About 1 P. M., yesterday a big limousine drove up to the house in the 1300 block of S. St., N. W., where Brooks lives. The President and Mrs. Coolidge stepped out and went into the valet's home.

Preceding them a huge bouquet of roses from the White House greenhouses had been carried to Brooks' sickroom.

For 15 minutes the Coolidges chatted with Brooks, who told them he hoped to return to his duties soon. Mrs. Coolidge suggested delicacies from the White House Kitchen.

Tactful, Says Taft

When they drove away several hundred persons had gathered in the street and in near-by doorways and windows.

President Taft, notoriously ill-dressed, said Brooks probably was the most tactful servant he ever met. President Harding was much interested in the fact that Brooks was a studious reader. Brooks has many books which were gifts from the Presidents he served.

Mr. Brooks is the husband of Miss Louise Joy whose parents were among the founders of John Wesley A. M. E. Zion church, Washington, D. C. (From the Washington News, Issue of Monday, Jan. 14, 1924.)

WATCHING THE BREAKERS.

The Southwestern Christian Advocate—Ulysses S. Porter—The Last General Conference.

By W. H. Davenport.

The jealousy for democracy as it is understood and taught in the Methodist Episcopal Church imbues itself in the minds of those who come and dwell under the influence of that Church, occasionally manifests its impatience with the practice and governments of Negro Methodism, by dire prophecies of desecration and decay to the latter, notwithstanding the attestations of history that all Methodisms, as well as other isms, are far, very far from perfection. The Negro Methodist Church is an experiment in self-government. Its rulers are the immediate descend-

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All Race Conference—The Negro Sanhedrin.

CHICAGO, FEBRUARY 11-24, 1924.

Important Group Conferences Will Be Arranged.

Preliminary Program (Subject to Modification.)

(For The Associated Negro Press.)

"Let me write 'Union' at the top of the page, and you may write under that anything you please."—Abraham Lincoln.

Cooperation of the organizations, activities and agencies devoted to racial welfare will be the key-note of the entire program.

1. "The Function of the Negro Press."

Hon. R. S. Abbott, The Chicago Defender, Chicago, Ill.

Mr. Carl J. Murphy, Editor, The Afro-American, Baltimore, Md. Mr. Robert L. Vann, Editor, Pittsburgh Courier, Pittsburgh, Pa.

2. "How to Improve the Physical Stamina of the Race."

Dr. A. M. Curtis, Ex-Pres., National Medical Association, Washington, D. C.

Dr. Algernon L. Jackson, Director, School of Public Health and Hygiene, Howard University, Washington, D. C.

3. "Politics as a Factor in the Race Equation."

Hon. Wm. H. Lewis, Ex-Ass't. U. S. Attorney-General, Boston, Mass.

Hon. Ferdinand Q. Morton, U. S. Civil Service Commissioner, New York City.

4. "The Function of Agitation in Race Welfare."

Mr. James Weldon Johnson, Secretary, N. A. A. C. P., New York City.

Rev. T. J. Moppins, Pres., Equal Rights League, St. Louis, Mo.

5. "The Religious Factor in Race Welfare."

Bishop John Hurst, A. M. E. Church, Baltimore, Md.

Bishop J. S. Caldwell, A. M. E. Zion Church, Philadelphia, Pa.

Bishop R. E. Jones, M. E. Church, New Orleans, La.

Bishop R. S. Williams, C. M. E. Church, Augusta, Ga.

Rev. L. K. Williams, Pres., National Baptist Convention, Chicago, Ill.

Rev. Mordecai Johnson, Pastor, First Baptist Church, Charleston, W. Va.

Rev. R. L. Bradby, Pastor, Second Baptist Church, Detroit, Mich.

Rev. M. A. Talley, Pastor, Homestead, Pa.

Rev. Alfred Lawless, General Superintendent, Congregational Southern Church Work, Atlanta, Ga.

Rev. Moses H. Jackson, Pastor, Grace Presbyterian Church, Chicago.

6. "The Function of Social and Civic Agencies in Race Development."

(Continued to next week)

COLORED POPULATION OF NEW YORK REPRESENTS COLORED PEOPLES OF THE WORLD.

Washington.—The native American colored population of New York is represented by people who were born in every state of the Union, and in our outlying possessions, including Alaska, Guam, Hawaii, Panama Canal Zone, Philippine Islands, Porto Rico, and Virgin Islands. A few were born at sea under the American flag, and several hundred, of American parentage, were born abroad. But Virginia, North Carolina, South Carolina and

Georgia, together, and in the order named, have contributed more than all of the other states combined, the number exceeding by several thousand those who are native born New Yorkers. The population of Pennsylvania, not unlike that of New York, is composed of people from every state and from all of this country's outlying possessions. Here, too, the state of Virginia leads in her contribution of citizens, followed by Maryland, North Carolina, Georgia and South Carolina.

In Illinois, persons born in Tennessee outnumber those from any other state, but are closely followed by Mississippi, which is trailed by Kentucky, Alabama, Missouri and Georgia. The colored population of Ohio owes its growth largely to Kentucky, Alabama, Georgia, Virginia and Tennessee, in the order named. The state of Michigan, whose colored population has so greatly increased during recent years, is indebted first to Georgia and then to Alabama, Tennessee, Kentucky, Ohio and Mississippi, in the order named. Into Indiana has poured a steady stream of persons who were born in Kentucky, who, added to those born in Tennessee, Alabama, Ohio, Georgia, Mississippi and Illinois, constitute 58 per cent of the total colored population of the "Hoosier" state.

RACE RELATIONS SUNDAY, FEBRUARY 10th.

New York, N. Y., Jan. (By The Associated Negro Press) The Federal Council Commission on the Church and Race Relations is asking that February 10, be observed in all the churches of the country, white and colored, as Race Relations Sunday. Since this subject holds such a vital place just now in the effort to make Christianity fully effective, it is felt that in every pulpit at least one sermon a year might well be devoted to it, and one program in every Sunday School, Young People's Society and other religious group.

The Commission is publishing a booklet suggesting programs, topics and materials suited to the occasion. Everyone interested, can write for it to the Commission on the Church and Race Relations, 105 East 22nd St., New York City.

RELIGIOUS LIFE IN CONGRESS.

Washington, D. C., Jan.—(By the Associated Negro Press) Ninety per cent of both houses of the Sixty-eighth Congress are members of some religious denomination, according to a survey made by the board of temperance of the Methodist Episcopal church. Of the other 10 per cent, the majority are consistent, the actual members.

Methodists lead with ninety six members in the House and twenty-three in the Senate, or slightly more than 18 per cent of the full membership of both houses.

WHITHER ARE WE DRIFTING?

The General Conference—A Forecast—The Bishopric.

By S. H. Michael.

With the early approach of the General Conference the eyes of the thinking element of the Church are turned toward Indianapolis. Something more than casual interest occupies their minds, for at no time in the history of the Church has the need of sane legislation been more pertinent.

Other General Conferences have been charged with filibustering and with the employment of fan flare methods of procedure and non-essentials which have caused the wiser ones to blush in shame.

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PILGRIMAGES.

DOUGLASS, WASHINGTON, DUNBAR AND YOUNG.

Staff Correspondence.

Washington, D. C., Jan. (By the Associated Negro Press) Pilgrimages to the shrines of the great is a custom handed down to present generations from ancient times. The Mohammedans, in their annual pilgrimages to Mecca perhaps reach the highest development in this worthy custom. In the Old World, there are hundreds and hundreds of historical places made sacred by the work of mankind. From the Holy Sepulcher to the home of Shakespeare, from the Valley of the Kings in Egypt, to the abundance of historical spots in glorious France, thousands and tens of thousands of people journey from all parts of the world to pay homage to the great of the earth from the beginning of civilization.

Here in America the custom has not been so pronounced, speaking en masse. This country has been so busy developing resources into dollars that sentiment has been compelled to play second fiddle. But the day has arrived when America is waking up to the duty and value of homage. Mt. Vernon, the final resting place of George Washington, has long since been a center of pilgrimages; and so has Springfield, Illinois, the burial place of Abraham Lincoln; and Riverside Drive, New York, where all that is mortal of U. S. Grant remains; and the little cemetery in Oyster Bay, to which thousands of people journey each year to pay silent respect to the memory of Theodore Roosevelt.

Colored America Awakened.

Colored America is awakened to the duty and value of remembrance. This fact has been demonstrated in the last few years in a manner that has given great inspiration to those who are seeking to be of service to the people.

In the spring of 1920, this writer, with a group of twenty-six business men from Kansas City, headed by Prof. J. R. E. Lee, then principal of Lincoln High School, now field secretary in the National Urban League, was at Tuskegee Institute, in the course of a tour of southern cities. One of the first thoughts was a tribute to Booker T. Washington. The request was made to Dr. Moton that our party be permitted to place a wreath on the grave of Dr. Washington. Dr. Moton readily consented, was deeply moved at the idea, and stated that it was the first request from a group of our own people; that certain foreign visitors some time before had thus honored the great educator. The finest wreath procurable was elected. Just as the sun was setting one of the most impressive events ever witnessed was carried out, joined in by Dr. Moton, the faculty, choir, visitors and students. "Swing Low Sweet Chariot," and "Couldn't Hear Nobody Pray," favorite selections of Dr. Washington, sung by the Institute choir, filled the air with solemnity and inspiration.

For years unsuccessful efforts were made to pay off a mortgage on the home of Frederick Douglass in Anacostia, District of Columbia, that it might become a shrine for Colored America. Finally the National Association of Colored Women, under the magnetic direction of the late Mrs. Mary B. Talbert, accomplished the deed, and in August 1922, when the home war formally dedicated, the greatest pilgrimage of Colored Americans ever witnessed took place. The celebration of the birthday of Frederick Douglass, February 14, has long since been an annual event in many sections of the country. Coming as it does, so close to the birthday of Abraham Lincoln, February 12th, in

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