

The Star of Zion

THE OFFICIAL ORGAN OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH

NUMBER TWELVE

CHARLOTTE, NORTH CAROLINA.

THURSDAY, MARCH 20, 1924.

VOLUME FORTY-EIGHT

WALKING ABOUT ZION.

Bishop J. S. Caldwell.

I am submitting some thoughts on what I consider has been beneficial to the Church aside from monetary value in connection with our Tercentenary Campaign which has covered a period of nearly five years. This by no means is the first general connectional rally that the Church had conducted, although the longest, and perhaps the most successful.

The campaign for the Price Memorial building at Livingstone College, was the first large undertaking which called for united effort on the part of all the conferences. Twelve hundred or more dollars was the result of the effort. This was followed by intense two years' drive to raise twelve thousand five hundred dollars (\$12,500.00) for the Girls' Dormitory at Livingstone College. The incentive in this effort was the pledge on the part of the General Education Board of New York City, to give twelve thousand five hundred dollars, (\$12,500.00) if we raised a like sum. In all of these efforts the goal was reached and the Church was made the stronger.

The Tercentenary Campaign outstripped any previous movement from any angle, which shows that the Church when cultivated and led properly, can and will make progress. The plan for the Tercentenary campaign was the most comprehensive, covering a larger number of years with a goal hitherto unheard of in our Church. "A million dollars and fifty thousand souls" was the slogan. The report which is soon to be made will tell the result in both respects. I have been wondering after all whether the denomination has not received something of value from this drive aside from what will be probably mentioned in the report of dollars and cents. The material and spiritual development of our organization through this agency perhaps will never be fully known.

I submit in the first place as an additional asset growing out of the campaign, that the Church discovered itself. Few, if any of us, thought five years ago that we could collect two dollars a member from such a large number of our parishioners without disruption to the breaking point in our ranks, and yet, many of the pastors raised the full amount apportioned, which in most every case represented two or more dollars for their membership. Even in sections where collecting was difficult a good showing was made, and that too, with the best of feeling on the part of all.

It must be remembered that our organization started without asking its constituency for a very large sum for capital. Twenty-five cents, fifty cents and finally a dollar represent our askings in a direct appropriation in all the years of our existence. When we dared to ask a try-out on our part for additional two dollars, covering a period of five years with the result we have to report, we must conclude that we are discovering ourselves.

A few years ago in a General Conference when we were discussing the possibility of raising the General Fund from fifty cents to one dollar, I recall a large delegation in which were some of the best men in the Church, who said, "If the law was enacted we would lose hundreds and hundreds of members in certain sections of our Zion." Of course this was a mistaken view. The law was enacted and nothing was lost, but instead, the whole line was extended to the good of the Church and the glory of God.

The second asset which I wish to mention as a result of the campaign now closing is the test of loyalty on the part of our constituency. The number of ministers are too few to count on one's hand who balked

or kicked out of the traces because of the pressure on him brought to bear in the execution of the drive. It is beautiful to contemplate conference after conference, embracing both ministerial and lay members, falling in line year after year, until the very close of the effort without a complaint that amounted to anything.

You will recall that two years of the Quadrennium passed before the Discipline carrying the new laws was published, and yet, so loyal were our member, so firm in their faith and confidence in their spiritual leaders, that they accepted the statement of the pastor as to what the Discipline contained that was new, and went cheerfully to perform the duties involved. There was no law governing the Tercentenary Rally, but merely an argument on the part of the whole Church to raise certain amounts.

(Continued to page 5)

RESOLUTIONS MADE TO THE GENERAL CONFERENCE.

By the Ministers' and Laymen's Meeting.

Held at Richmond, Va., March 4th, 1924.

- (1) That there be twelve (12) Episcopal Districts.
 - (2) That each Episcopal District buy an Episcopal residence.
 - (3) That an Episcopal District shall not be changed by the death of a bishop. It remains fixed.
 - (4) That the Church be divided into contiguous districts.
- General Conference Episcopal Districts.
- First District: /
New England, Western New York and New York.
- Second District:
New Jersey, Philadelphia and Baltimore, Allegheny.
- Third District:
Western North Carolina, Central North Carolina, Blue Ridge, East Tennessee and Virginia.
- Fourth District:
Virginia, West Central North Carolina, Albemarle.
- Fifth District:
Ohio, Michigan, Indiana.
- Sixth District:
South Georgia, Georgia, Palmetto, Alabama.
- Seventh District:
Kentucky, West Kentucky, Tennessee, West Tennessee and Mississippi.
- Eighth District:
North Carolina, Cape Fear, South Carolina and Pee Dee.
- Ninth District:
North Alabama, Central Alabama, Cahaba, Southeast Alabama and South Mississippi.
- Tenth District:
West Alabama, South Alabama, Florida, South Florida, Louisiana.
- Eleventh District:
Missouri, Arkansas, North Arkansas, Oklahoma, California, Oregon, Texas.
- Twelfth District:
Africa, South America and the Islands.
- (5) That adjoining states where there is no Zion work be added to the district to the end that the "Church may cover the whole of America."
 - (6) That the conferences left without supervision by the death of a bishop shall be filled by the Episcopal committee.
 - (7) That the Episcopal Committee be a permanent committee.
 - (8) That in making up the General Conference Boards, that such boards be elected by the General Conference instead of being appointed by the bishops.
 - (9) That five (5) Bishops be elected at the forthcoming General Conference.

(Continued to page 5)

DR. JAMES E. MASON ADDRESSES DETROIT KIWANIS ON LIVINGSTONE.

STATES OBJECT OF PRICE AND FOUNDATION.

Rev. James E. Mason, Financial Secretary of Livingstone College, Salisbury, N. C., traveling in the west during December, was the first colored guest and speaker of the Kiwanis Club of the city of Detroit at the great Statler Hotel. His address was spoken of by the press as being able and eloquent. Among other things he said:

Livingstone College for over 40 years has emphasized that all forms of labor are honorable. We have continually a greater demand for intelligent domestics, laborers and teachers than we are able to supply. Our founder and first president, Prof. J. C. Price, was an orator of enrapturing eloquence and international fame. He believed industrial and classical education ought to go hand in hand. His successor, for over 20 years, a scholar and great organizer, President W. H. Goler, was a man of tireless business energy. The requirements of the college were never more numerous or exacting as today. President D. C. Suggs, with very limited funds, is ably endeavoring to meet the demands of the many sided activities.

We believe as an institution that we are here not simply to till the soil, or to explore the mines, or to level the forests and to build houses, and to carry on commerce; but we are here for the settlement of great moral questions.

Hence, we are committed to the idea of Christian Education. Education does for men four things: it imparts instruction; it evolves power; it implants principles; it develops character.

The instruction given to men may be the instruction of the parents, the teacher or the preacher. The evolution of power is the calling into action of all the latent forces of man. The implanting of principles is putting within the hearts of all those motives which control the actions in all circumstances and on all occasions. The development of character is the unfolding of justice, of right, of truth, of honor of manliness and whatever else there is best and deepest in man.

We believe such education is incomplete, if not Christian. That education which seeks to train simply the body falls far short of doing for man that which ought to be done. I like to think of this body as I think of a scaffolding of a mighty building, only of value until the building itself is completed.

Knowledge—if it is understood properly, ends in Christ. Christ said: "I am the Truth." Man is a spiritual being, that which is deepest and most Godlike in man is not the intellect, or the reason, or the imagination, or memory, but it is that power by which he lays hold on God.

We believe in the Golden Rule; the great law of self-abnegation, the chief law of love; regard for the immutable justice and truth, are as unshakable as the foundation of God's throne.

We, therefore, commend to the Negro men and women Jesus Christ, the greatest model of human character and manliest of men.

In carrying our message to the masses, we are constantly surrounded by day laborers. The South of the world cannot get along without day laborers. The question is, "Shall our laborer be serf or free? Shall he be intelligent or ignorant? Shall we try the Massachusetts system or the system of Russia? Does education snuff the laborer? In communities all of whites, there must be a laboring class. Is that class in Europe or

America spoiled by education? If it is spoiled, the world is yet to discover it. England and many of the leading states in America are working harder and harder to extend and improve their systems of free and universal education. If education does not spoil the white laborer, why should it spoil the Negro laborer? With separate schools in the South and extra expenses, the necessity for the training of Negro leaders to educate their people must be self-evident to all.

Livingstone College is without endowment and its enlarging work and Scholarship Fund are in pressing need of one hundred thousand dollars.

The Negroes have the most difficult part of the problem to solve. Nevertheless we are hopeful and appeal to the patriotic citizens to assist us in the uplift of the unfortunate masses, and prepare for the larger and better citizenship of tomorrow. For first, there can be no more prolific source of danger to the state

(Continued to page 8)

THE QUITTAH A. M. E. ZION MISSION AND SCHOOL, WEST AFRICA.

By Dr. W. E. Shaw, Formerly Missionary to Africa.

Quittah (Keta) is the easternmost station of any size in Gold Coast Colony, on the West Coast of Africa. Quittah is situated on a sandy isthmus between a lagoon and the open sea, and is about thirty-five miles east of the Volta river. The muddy lagoon makes Quittah a most unhealthy settlement. Quittah has a large import trade. It is in that part of Upper Guinea just five degrees from the equator. It is needless to say the climate is hot, yet it has, however, some variations within certain seasons of the year. About the beginning of the year the Harmattan winds blow with peculiar effect, parching the human skin and withering vegetation. During the rainy season, from April to August, the heavy torrents, pouring down for many successive days, cause the rivers to swell and the lagoons to break into the sea. The season following is the unhealthiest part of the year. The malarial miasma from stagnant pools and decaying vegetation, poisoning the atmosphere, is deadly to foreigners. This is the coolest season of the year, and succeeded in the months of November and December by the hottest, in which a few showers fall on the sea-coast, often accompanied by lightning flashes and tremendous thunder peals.

The population of Quittah is nearly ten thousand, all Negroes, with the exception of a few British government officials and a dozen or more European merchants and traders. Mary Kingsley says, "This region of Guinea is peopled by men of a race different from that of the Western Sudan, namely by true Negroes—a race most probably indigenous to the African continent, highly specialized to resist the unhealthiness of the Guinea climate—a race differing radically from the European and Asiatic representative races of today—possessing alike virtues and vices that do not characterize them. Their resistance to the usual fate of dark skinned peoples when brought into contact with whites is one of the most remarkable characteristics of this race. Not only do the Negroes not die off in the face of white civilization in Africa, but they have increased in America, whereto they were taken by the slave trade. This fact urges us to the belief that these Negroes are a great world-race not passing off the stage of human affairs, but one that has an immense amount of history before it."

(Continued to page 5)

SHAKING THE PLUM TREE

MEN AND THINGS.

Rev. E. D. W. Jones

Bishop Kyles' Creed is a splendid reaffirmation of loyalty and devotion to our common cause. But he said nothing about education. Where do you stand on that, bishop, and are you willing to give place to our struggling schools by apportioning a large enough sum for them to run without ever recurring embarrassment?

His financial plan shows a readiness to move forward. We cannot, however, go before the people asking for a flat \$2 taxation. \$1 is the limit for general fund. The benevolences should be made a distinct item from the general fund and be proportion by percentage according to what is purposed to allow each department. The word or term "General Claims" should be dropped as it means every thing, all funds, connectional monies and can and is used for all purposes. It is not a definite term. The Church has developed to say what it means. The people want to know what we mean.

Benevolences should go where they are legally directed; to the departments and the entire expense of the connection should come out of the general fund, such as salaries, clerk hire, and paid from a central treasury. What we raise for Education, Church Extension, Missions, Home and Foreign, Worn out Preachers, Widows and Orphans should go for that and not for debts and current expenses. The bishop has begun a good work and he is capable of finishing the same completely.

Washington is simply full of scandals. Money is an oily thing. It cannot be trifled with. Jesus thundered against it and we are ever reminded of the uncertainty of riches. That is the reason He never provided for His ministry to be rich. We are to live by the gospel we preach but not above it. It was never intended that the Church should produce men of great wealth as its Apostles. The "Tea Pot Dome" has rocked the whole structure of our government.

We were elated over the recent announcement of one of his friends that Dr. William M. Robinson, of South Carolina, was also to be among the candidates. Well might his friends push him not only for one of the Secretaries of the General Church, but he is a man who has prepared himself, so worked and produced and is so exemplary in his official life and character that he is well fitted for the highest position in Zion Church. But for his modesty and humility long ago he would have been an honored Bishop in the Church of God. I speak of him in this connection to show that though the Church has many candidates for office, that even so large a number does not by any means exhaust our qualified eligibles. With all the men running for the office of Bishop, there are scores equally as able, and very many more so, whose names are not mentioned for that class of service. Zion has an unnamed host that would measure up to any man now prominent before the Church, and let none so blindly conclude that all of our strongest and best men are in this crop of aspirants.

Dr. J. Harvey Anderson, perhaps the oldest effective or active minister in point of service in Zion Church today, spent a few hours in the Capitol City last week. While here he was the guest of and preacher for the writer and the recipient of many complimentary honors from Drs. Battle and Carrington. He is beyond all doubt one of the real noble fathers of our Methodism. He was honored

(Continued to page 8)