

# The Star of Zion

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## Crusading For African Redemption.

By Bishop C. C. Alleyne.

AFRICA—the little understood and much misrepresented land. Africa—the home of the Cyrenian, bearer of Christ's cross, and of the world's burdens. Africa—proud producer of Saint Augustine and Saint Benedict, the Moor. Africa—builder of an ancient civilization, country of the Sphinx, and Sphinx-like in a silence golden and unbroken. Africa—home of our forefathers, when my feet touch thy soil, I shall feel like a child returning to the bosom of its mother. Africa—the paradise of my dreams, I salute thee as resident Bishop of the Zion Church on the West Coast. I adore thee, love thee, and glory in the opportunity to serve thee and thy sons.

Zion, whose I am and serve, I take the commission and make Africa my parish at thy command. I know thy will, love thy walls and understand thy spirit. I go to do thy will, to build up the walls that are broken down in the far off mission stations, to interpret thy spirit to those who will regard me as Zion incarnate. Difficulties will not daunt me; problems may baffle, but will not defeat me; trials will but spur me on to harder striving. I am not sufficient, but I feel that I can do all things through Christ who strengtheneth me.

Jesus Christ, who bought me; called and ordained me that I should feed His sheep of ebony hue in the land that succored him in infancy. Christ, who loves and carries me in His bosom. Christ hear my prayer, receive the homage I offer Thee and the least I do for thy little ones in Thy much-loved Africa, may it be precious in Thy sight.

Africa, Zion, Christ, for thee my tears shall fall. I count not my life dear unto myself, so that I finish my course with joy, and prove in thy service to be a shepherd not a wolf.

My brethren, who elected me, the Episcopal Committee that assigned me; the heronies of the W. H. and F. M. Society who are associated with me; the Church that is not ashamed to call me its representative, stand by; keep the home fires burning; Demand the supply and I shall supply the Demand.

Our immortal dead look down upon us. Fellow-laborers, we are compassed about with a great cloud of witnesses; therefore let us to the task. We have hard work to do and loads to lift. Let us face the struggle regarding it as God's gift. African redemption challenges our best thought and calls for the last measure of our devotion.

Today we recall the heroism of Cartwright, the daring of Bishop Small, the courage of Bishop Walters, the 'one thing I do' spirit of Annie Blackwell. Bishop Small hurled the challenge, "Don't let my African work fail!" Mrs. Blackwell passes the torch from across the great divide. We take it from her now lifeless hand, and answer: "Oh, it's greary work and its weary work. But none of us will fall or shirk."

The General Conference took high ground in many ways. It was in reality a Missionary General Conference. The call to occupy the waste places at home was heard and heeded by the earnest men and far-sighted women. Hence some of our young Episcopates were sent to the far-flung lines of Zion Methodism. Young men were chosen because they are strong. It was in reality a young man's year. And so

"They are gone, one and all, at duty's call,

To the camp, to the trench, to the sea.

They have left their homes, they have left their all,

And now in ways heroic,—

They are making history."

It also heard the cry of its children in Africa. It caught the vision splendid and answered by assigning the

last man elected to resident supervision of the African conferences. It was an expressed preference of mine, but when the Church spoke, I was left no choice. "I must work the work of Him who sent me, while it is day."

I stopped the writing of this article to say goodbye to my aged mother who left me today to make her home with another son. Her stoicism and fortitude will be inspiration to me, and in the far off African field I shall labor the more ardently in the knowledge that my success will be her joy and crown.

The women of the Church are asking for twenty-five thousand dollars for missionary purposes. Let the response be cheerful and adequate. It is time that all our foreign lines were advanced. Bishop Jones from the West Indian Islands, Bishop Martin from South America, and the writer from West Africa, must all come to the next session of the General Conference with rejoicing bringing our sheaves.

New Rochelle, N. Y.

## KLAN IN NEW YORK STATE.

The notorious aggregation of midnight marauders, known as the Ku Klux Klan, made a demonstration in the upper part of New York State, selecting Independence Day as an appropriate date for a public parade at Binghamton. While it had been announced that fifty thousand klansmen would march on this occasion, there were only 1,540 in line, according to a special correspondent of the New York Tribune. Heretofore, it was stated that the line of the parade was heavily policed and there was no disorder. We quote the report:

One feature of the parade met with vociferous disapproval. This was a float on which were seven Klansmen. The eight man on the platform was made up to represent a Negro who had been tarred and feathered. From windows lining the street women called: "Shame! You men should be arrested!" A crowd in front of the Arlington Hotel howled denunciations.

"That's the sort of gang you are!" shouted an old man who began to harangue, but stopped when threatened with arrest. Half a dozen mounted men dispersed a band of rough looking characters that appeared, bent on causing disturbances. Members of this party hurled epithets at the marchers, but attempted no physical demonstration.

Judging from the tenor of the report, this demonstration of the Klan did not win them many converts in Binghamton or its vicinity. But in view of the fact that there is a law on the statute books of New York purporting to regulate the operations of the Klan and to restrain its unlawful activities, it is hard to conceive upon what ground the authorities of Binghamton permitted such a demonstration, especially with such an exhibit of lawlessness. On the other hand this exhibit gave ample proof of the lawless character of the organization and the kind of outrages that might be expected, if a free hand was given it.

The parade was the only public feature of the "klorero," as the meeting of the Klan was termed, the remaining ceremonies taking place behind locked gates in the encampment, which was pitched in tents on the banks of the Susquehanna river. It has been announced that the imperial wizard, Hiram W. Evans, would preside, but his failure to appear, together with a fall of rain, dampened the enthusiasm of the klansmen.

It is time that all decent and law-abiding people recognize that the Klan is an un-American organization based on racial and religious intolerance and the incitement of class hatred. It should have no legal right to meet or parade in a law-abiding community. The acquiescence of the city and state authorities in this ex-

## Methodist Ministers' Union Closes.

Honors Bishop W. J. Walls.

The Methodist Ministerial Union closed for the summer last Thursday with exercises at Grace church with the following program from 4 to 6 P. M.

To say the least it was a selfish affair on the part of the Union—not in the matter of program, but in the time set: when the masses of the admirers of the Bishop could not be present. Again: it was only invited guest. The ministers seem to think that only a selected few had a right to be present. These ministers are the pastors of all the people and they set a BAD precedent when they, as a whole, selected the "Upper-Ten" of their congregations to what should have been a public affair. If in the course of things they found it impossible to provide refreshments for a church full, then they could have left refreshments off altogether. As to their closing they had a right to make it public or private depending altogether what they had in store, but to bring Bishop Walls into a close communion affair, and fixing the time as a bar to the masses was a GRAVE error on the part of the Union. The people of Charlotte, wanted to be present and honor the Bishop and had it been known that the ministers were going to mob up the affair others could have taken it in hand and given a reception as would have been in keeping with the honor and



BISHOP W. J. WALLS, D. D.

dignity of the occasion.

As to the program, it was well rendered. The sextette rendered choice selections. The solos by Revs. Norment and Mitchell were excellent. The paper by Dr. T. H. Jones was illuminating and Dr. H. L. Simmons, speaking of the Bishop, said: "I knew him as a boy preacher, I knew him as a pastor and as he pastored some of our largest charges; I knew him as Editor of The Star of Zion and in all these positions of honor and trust I found an unflinching power for God. I will know him as a bishop, and predict now that if he lives to serve the Church as a bishop for fifty years, he will still possess the love and care for men as is characteristic of himself," etc.

Then Bishop Walls was applauded as his name was called, and slowly walking down the aisle, dressed in a Prince Albert with white vest and his gold medal dangling from his watch chain all combined, did not hide the emotions of his soul which had begun to feel the weight of being a bishop in the great A. M. E. Zion Church. He was not unmindful of his friends who had gathered to do him honor nor did he fail to express his gratitude to all far and near, who had at anytime favored him by word or deed. He then began to relate

the story of his life with all the pathos of his soul while his mother sat quietly among the FEW who were present. This speech should have been delivered before all the Methodists of the city, printed and put in book form for the encouragement and inspiration of the youth. Born of poor parents, he the oldest of four children, started out as hundreds and thousands of other boys to aid in supporting the home and worked for \$3.50 a month on the farm when he was not able to get upon a mule only by the aid of a stump. All that year he did not get \$1.00 in cash and let it go to feed the family. After his conversion he felt the call to preach and entered into a rock quarry or cave. One day he had a few pennies in his pocket and entered into a covenant with the Lord and placed the money under a rock in the cave. He repeated this for some time although someone would come and take the money. He kept up the sacrifice for an indefinite time. He applied for license to preach but was refused on

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## AN OBSERVER'S VIEWS.

A Rushed General Conference—New Bishops Start Well—Closed the Roads.—The Budget System's "Life Saver."

By Rev. H. T. Medford.

Our New Situation.

Having served but about three years in the pastorate of Logan Temple A. M. E. Zion church, Knoxville, Tenn., unexpectedly to us and our friends we find ourselves located at the historic John Wesley A. M. E. Zion church, 14th and Corcoran Sts., Northwest Washington, D. C. We have been enthusiastically received and all move off at a merry gait. "Every prospect pleases." To those who have not beheld the same, it should be said that John Wesley is a mammoth, yet modern and magnificent church edifice. "Beautiful for situation" and holds a very commanding position among churches of the race in the nation's capital. The church has an official family that outranks the average in point of intelligence and a large and growing membership that appears loyal, interested and aggressive. Our scholarly and companionable predecessor, Dr. W. O. Carrington has given us every measure of co-operation in getting started. Bishop E. D. W. Jones, who resides here in his recently purchased palatial home in the exclusive "S" Street neighborhood, has spared no pains in introducing us to Washington, its customs, its leading race personalities, etc., and to John Wesley church also.

Whatever may be the success or joys here we hardly expect to find a more loyal or lovable people anywhere than at Logan Temple, Knoxville. Certainly none can give us greater cooperation, better educational advantages for our children with whatever might come to a growing pastor and family from the larger contact of Washington accounts for our accepting the change of fields.

New Bishops Get Good Start.

It is gratifying to read the reports, in The Star and other papers, depicting the enthusiasm with which the new bishops have been received on the fields to which they were assigned. The reports of each so far have it that they have declared that they will handle no conference money, either before, at, or after the conference. Then and there, thunder our applause, amens and shouts broke out.

The new bishops must be breaking precedents on their fields; precedents that even a threat to break, gives more than a sigh of relief to the constituency concerned. The new system and new law for the regulating of our finances ought to work. Let us all give it a fair four year's trial.

## What the Negro Spends For His Church.

Occasionally we hear people talking about spending too much for the church. The best calculation shows that the Negroes are spending about \$40,000,000 per year for their churches. Some may think this a bit exaggerated, but we prefer to accept the maximum figure. It is also estimated that the Negroes make about \$2,000,000,000 a year in wages. That is to say that the Negroes give \$2 out of every \$100 they make to their church, or 2c out of every dollar. That is the Negro gives 40 times as much to other things as he does to his church.

Take the 2c paid for the church, we have 98c left, and you will be convinced if you study that the Negro makes good account of this money. If we should judge from Philadelphia, the Negro uses about 30c for housing, about 45c for food, about 12c for clothing, about 10c for amusements and other things.

Rather than receiving criticism for the way it uses the 2c, we think the church ought to be complimented. The Negro has done more proportionately with this 2c than any other money, it has spent. Let us see what the 2c has done. The Negro owns \$100,000,000 worth of church property acquired out of this 2c given the church. The Negro pays fifty thousand preachers a year out of this 2c, and they support 200,000 members of their families. This two cents certainly has had real constructive results.

Now the Negro spends more money in amusements than he does in church. With the money he has spent in so called amusements he has built thousands of saloons for white people, he has supported thousands of dance halls and theaters, but very few of these for himself. The Negro spends a great deal of money for clothing and shoes, much more than for his church, but where are the shoe factories and great manufacturing places?

In other words those who look for results see that the biggest results the Negroes have are in their churches, and they imagine all the Negro's money is given to the church. What we ought to do is to use the same forethought and method of organization in other endeavors as we have in churches. We have taken the 2c and built tens of thousands of churches, and we should take the 10c and build wholesome recreation that our people control. We should take the 30c for housing and build our real estate holdings, etc.—

Christian Recorder.

## LIBERIA HAS HUMAN LEOPARD SOCIETY.

New York, N. Y., July.—(By The Associated Negro Press.) According to Elwood Linsey Haines, head of St. John's Academy and Industrial school, Cape Mount, Liberia, the Ku Klux Klan has nothing on an organization among the 2,000,000 natives of Liberia known as "The Human Leopard Society." This body is supposed to deal in magic and its members upon joining take an oath, called the blood oath, to slay a blood relative. When this relative is slain, the heart is cut out and combined with other ingredients to make a magic charm, to be used by the powerful men of the tribe. When the members go out on their death missions they wear the skin of a leopard. It is claimed that Garvey could make no headway among them.

Friendship and loyalty are closely skin, and perhaps the rarest friendship is that towards the fellow "higher up" for envy and jealousy find no refuge in friendship, and relative official position, are likely