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A WHITE-WASHED GOD.

By Kelly Miller.

Marcus Garvey would paint God in his own image. Even the black man turns from the suggestion with a feeling of revulsion and disgust. We have been so long accustomed to regarding God as white that we have identified his vienge with his essence. Any change in the accustomed color implies alteration in character. In all the religious schemes of the world, the Gods create men in their own image, and their own likeness. Man, in his turn, fashions his Gods after his own phyical similitude. Alexander Pope tells us that, "an honest man's the noblest work of God." Robert Ingersol, with blasphemic ariness retorts, that "an honest God is the noblest work of man." All nations, races and peopes have been anthropomorphic. A collection of idols and graven images of all ages tnd times would make an interesting and instructive museum. The deities of the different peoples and races would be found to possess the physical idiosyncrasies of those who fashion them. Some would be white, some yellow, some red some brown and some black. No other conclusion is conceivable. The human mind is ever prone to fashion its highest conception after its own physical model. Man is by nature idolatrous. He

bows down and worships before images of wood and stone. This is most especially true of concrete minded races and nations. It is too great a tax to focus the emotions on an abstract idea. The spirit we worship must manifest itself in outward embodiment. It must have eyes to see and ears to hear and visage to he looked upon. After all has been said and done, idolatry is only personified selfishness. Our God must have our own color and facial features, must speak our vernacular and typify our moral and social aim.

A universal religion must make the universal appeal and must rise above and transcend the incidents of race. color language, age or clime. The Asiatic, the European, the African, in the fullness of self-consciousness. will not accept a religion whose carnual peculiarities are built on an alien pattern.

The Hebrew-Christian religion lity. In its essential character and quality, it is all but completely detached from the incidents of time and place and racial and ethnic idiosyncrasies. It forever, forbids racial self-worship by prohibiting idolatry. "Thou shalt not make unto thee any graven image or likeness; thou shat not bow down thyself to them nor serve them." This commandment saves Hebraism from idolatry frees it from its narrow racial isolation, and raises it to the highest reaches of the yearnings of the human spirit for all peoples and for all times. There was and is constant apostacy from the great ideal The Samaritans sought to localize and racialize Jehovah, and to monopolize his worship as their particular and exclusive privilege. Jesus in rebuking the narrow intolerant spirit of the Samaritan woman universalized the claim of Christianity as the creed of markind. "Woman believe me, the hour cometh and now is, when ye shall heither in this mountain nor yet in Jerusalem, worship the Father. The true worshipper shall worship the Father in spirit and in truth. For the Father taketh such to worship him. God is a spirit and they that worship him must worship him in spirit and in truth." This declaration forever banishes time Churches now suggests that all and place and race from the Kingdom Churches, pastors and congregations of God which Jesus came to set up in the United States observe the on earth.

the European race, which is now forces for this imperative task. This dominant in the material affairs of would be a fitting tribute to those the world has lapsed into a fleshly who gave their lives in the World idolatry. They have made a graven War." image of whiteness and bow down The following suggestions are made and worship it with a reverence sur- of concrete ways in which the

God. The decree of color has the strongest controlling sanction. It is more blessed to be white than to be right. All ideals of beauty and goodness are made in this mold. White and black have been made connotative of opposite ethical qualities, of good and bad. The artostic and moral emotions have become adjusted to the unity of color and quality. The Christian religion is interpreted in terms of flesh and blood. The Negro is placed at the negative pole. His color must be apologized for when it is not belittled. The poet Cowper, felt that he was complimenting the Negro to concede that, "Fleecy locks and dark complexion cannot form nature's claim." Two apologetic neg atives never yet made an emphatic affirmative.

Marcus Garvey, finding his race confounded by such a color scheme, calculated to humiliate and degrade its spirit, utters an emphatic revolt which seems grotesque and bizarre to those who are habituated to the white man's norms and feeling. But why should God be pictured white rather than black, or yellow or brown? Except for the fact that the white man has given his own color to the graven image which he has made. I have seen colored angels painted on the walls of Negro churches, and an mvoluntary sludder has come over me because of the unconscious absorption of the white man's mode portraying heavenly things as proper

and normal. I recall seeing a magazine the Chinese pictoral interpretation of the escapades of the Prodigal, Son. The truant son and loving father were typical Chinamen with pig eyes, pig tails and pigmented hue.

It at first struck me as a travesty; but the Chinese artist was simply true to the artistic genius of his race.

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PLANNING A MOBIL IZATION DAY FOR

As a far more constructive and more needed measure than the "Mobilization Day" planned by the War Department, the Federal Council of Churches, through its Commission on International Justice and Goodwill, is suggesting a "mobilization" of all forces working for peace. The date proposed for such a demonstration is the anniversay of Armi tice Day, has the fundamental requirement of November eleventh and the week in which it falls.

All the Churches, pastors and congregations of the country are urged to participate in this interdenominational movement for the observance of Armistice Day as a time for unitedly focussing the attention of the churches upon the task of ridding the world of war.

Preliminary plans have been already announced in folder entitled "A Call to 150,000 Churches to Mobilize for World Justice and World World Peace." More detailed suggestions, including helpful material for pastors are given in a large pamphlet now in press, entitled "The Churches of America Mobilizing for World Justice and World Peace."

The appeal from the Federal Council of Churches for this mobilization for peace begins as follows:

"Six years have passed since the Armistice brought the fighting of the World Far to an end. But permanent World Peace and national security are still to be achieved.

"Great Church Assemblies have recently issued stirring calls to their members to grapple with the stupendous task of over-throwing the war system of the world and to outlaw and banish war.

"The Federal Council of the anniversary of the Armistice as an But the more capacily minded of appropriate time to mobilize their

ssing that rendered to any other (Continued to page 1) the start many the

WHITES CARRY **CHURCH TO COURT**

ATTEMPT, ENJOIN N E W BUILDING CHURCH SCORES VICTORY IN FIRST HEAR-

Court Room Crowded To Its Capacity by Members and Friends of Church.

(Special to The Star)

Pastor Stands Firm.

The excavation work preliminary to the erection of the New First A. M. E. Zion church at the northwest corner of Eddy St. and Campa: Boulevard was stopped by a restraining order issued by Judge Fred Bingham in the St. Joseph Superior Court No. 1, in vacation, Aug. 16,

The order followed the filing of an injunction suit against the trustees of the church John Nelson, the contractor, Fred Pharr who is directing the excavation work, by Harmon C. Delong Harvey L. Larkin, George Starka, and Catherine Starka, (all white). The complaint set forth that in the excavation the defendants have threatened to dig up to the property line and thereby causing a portion of the lot of the plaintiffs to cave in.

Church Wins In First Round.

Hearing on the restraining order was had before Judge Bingham of Superior Court No. 1., Friday morning August 19th. The attorneys for the defendants filed motions to quash summons on the part of the trustees of the church, and in abatement on behalf of the contractor. The motion to quash summons was sustained, on the ground of improper service, after a brief hearing of counsels from both sides which adjountically dissolved the restraining order against all defendants without taking up their their motions or going into the merits of the case.

The ruling of the court brought smiles to the faces of the members and friends of the church who crowded the court room, and gloom to the faces of the defeated whites who marched out with drooped heads.

Whites Seek Compromise.

Judge Bingam after being acquainted with the racial feeling that had entered into the case on the part of the whites refused to grant a second restraining order without hearing coun-

As a result of the strong and determined defense offered against any delay or hindrance to the erection of the new church manifested at the hearing, by the attorneys and pastor of the church and with the knowledge that they would eventually loose on the merits of the case and thereby suffer damages for delaying the work, the attorneys for the complaining neighbors immediately sought compromise.

The complaining whites defeated in their malicious attempt to delay and prevent the erection of this church on said premises, feigned actual fear of damage to their adjoining property and agreed to abandon suit at their own cost upon written agreement by the conractor to indemnify them for any damages done to their property as a result of said excava-

Since the law secures that protection to all adjoining land owners, the attorneys for the defendants readily consented as a matter of form.

The plaintiffs were represented by Edwin F. Hunter, who is associated with Harry Taylor, the candidate for pros. Attorney who is endorsed by the Ku Klux Klan. The Negro citithe Klan lawyer, was leading counsel for years. in this suit but withheld his appearto vote solidly against him in Novem-

The trustees of the church were represented by the law firms Wills for the National Association for the everybody's beek and call and is far-Advancement of Colored People in thest removed from a tyrant. this city, and are always willing to Perhaps this calling of a Pullman

take a decided stand for questions affecting the race. Omacht and Hammond appeared specially for John Nelson, the contractor.

Rev. Gordon, Pastor, Stands Firm Against Race Restriction.

Every effort has been put forth by the whites of this community to make this section of the city a distinctive white district. Rev. Gordon has been untiring in his efforts to prevent such from being, by oncouraging his members and friends to buy rather than rent, and by taking option on such real estate as is desirable, and turning it over to those of his race.

The whites of this community are

much worried because of the rapid growth of this church and the continued purchasing of homes by the better class of race people. T church is only sixteen years old and is now located on one of the main thoroughfares of the city at the comner of Eddy St. and Campau Blvd. The proposed structure is to cost \$30,000.00, and when completed will be one of the most becutiful edifices of the city and is specially designed for community work, having gymne sium, shower baths, club rooms, and recreation hall. The whites of the community have offered every possible opposition to this program. In spite of the opposition Rev. Gordon and his members have been successful in raising \$23,500 since the launching of the building campaign.

So. Bend Ind.

CRANES COMMENT.

By Dr. Frank Crane. George.

Why do all Pullman travelers call the colored porter "George?" There are other names as T and Gilbert and Ebenezer, and so forth, but the Pullman porter remains George in spite of all their efforts to enjoy other denominations. It looks as though he had been the recipient of a promise made in Holy Writ: "I will give them an everlasting name which will not be cut off."

There is a Society for the Prevention of Calling Pullman Porters George; whch society is supposed to be out to get a hundred thousand members. It took in one hundred at one fell swoop the other day in Washington including all the Senators who have George for first name or last. George Clemenceau and George M. Cohan are honorary members and George Washington is the patron saint. Every member takes oath to call no porter by the name George:

In spite of this the condition continues. There is no use talking against a universal custom. It is said that while George Washington may have been the Father of his Country, George M. Pullman was the Father of the Sleeping-car System. It is possible that George remains the cognomen of preference because it is smooth-sounding and euphonious. He might have been called Tom after Uncle Tom, but Tom is too much like s diminutive and suggests tom-toms and tomahawks. George, however, fits the mouth and is full sounding.

There is no accounting for names. Why was Nicholas applied to the Old Nick and does tom-tom refer to a sort of drum, and does Paul indicate Paul Pry.

George has an honorable ancestry that reaches back to St. George, the killer of dragons, and the four Georges of English history, down to the heavenly messenger Georges Carpenter who fell several than accept the twistings. times for the glory of his country. There is no diminutive of George. It probably represented a farmer in the first place as Virgil's Georgics have zens here understand that Taylor, held their place among the classics

George is also linked in most ance at the hearing; they are going American minds with tyranny as they remember King George III as the author of those previous measures the American Revolution.

Perhaps the name George appeals and Carter, and Yeagley and Wolf. to the American sense of humor as Wills and Carter are the attorneys the porter of a Pullman car is at

THOSSES

Elder E. Gorge Biddle

ceive for himself a kingdom AND TO RETURN."

RETURN."

We believe that this parable was spoken to illustrate his own felation to his people, this "Novieman" who was to go and return represented His own departure and return.

The time place and occasion of the Saviour's speaking this wonderful warehis all point very definitely to

parable all point very definitely to His departure. His investure with regal authority, and His return to reign; He, our Prophet Priest and King, especially The Prophet during His brief ministry on serth is now our Great High Priest, interceding for us; when He returns it will be especially to fill His office of King. those who love and shey Him will be His subjects, tug His Kingdom

will be everlasting.

There are many other premises of the Saviour's return which buttress the evident teaching of this remarkable parable. See John 14:131 "I go to prepare a place for you, I will come again; unless we believe these last four words, "I will come again" why or how can we believe the promise "I go to prepare a place for you?" Where do we get the liberty to accept one part of such a verse of the Bible as this, and respect the other part? All through the Gospels Jesus is teacing the great fact that because the laws expected Him from being King He would return to the Father, but that He would return again to set up an everlasting King-dom; - even at the end of His ministry the disciples, whom He had fornearly three years been endeavoring to feach the great truth that He was to be a suffering Saviour and after rant of the problectes Saviour's teaching that Saviour's teaching that they asked Him, "Lord will thou at this time restore the Kingdom of Israel to How could He restore the kingdom of ta-rael when they had rejected Himfrom being King? For their cry was,

"We have no king but Caes Shortly after apearing th of the Pounds, He the p "the nobleman," departer from to be invested with Tile kin and He as the mobil able will return and set up His ever-lasting Kingdom

"As He went up behold two men" "As He went my behold two men's stood by the watching disciples, who said "Ye men of Gattlee why stand ye gazing into heaven. This same Jesus which is taken up from you into heaven, shall so tome in like manner as ye have seen Him go into heaven." Mark these three emphatic statements, "This same Jesus,"
"Shall so come." 'In the manner.'
Why not believe these pain words of
the heavenly measurement rather ings, and the contortions of the re-jecters of the Word of God? Almost every book and chapter of the New Testament speaks the Second coming of our blessed Redeemer. He warns us to be ready for His coming.

Let us be "Leaking for that blessed."

(Continued to page 5)

porter by the name of George is a species of reasoning tocas a non-1 cendo which appears to the America mind. At least there is no use train to get the Americans to stop it.

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