

# THE STAR OF ZION

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## FROM MY ANGLE.

R. E. Clement.

In several late issues of the Star of Zion there have appeared articles admonishing the Negro to vote the Republican ticket, and cautioning him lest he be led astray to vote for some other ticket. The claim is advanced that the Republicans accomplished the emancipation of the Negro; and hence any Negro who would for one moment think of voting any other ticket is a traitor to the race and is guilty of a treason most degrading and unpardonable. And of course the old saying is advanced that: "The Republican party is the ship, all else is at sea." A "Third Party" is scoffed at and to vote the Democratic ticket, it is claimed, is about equivalent to committing suicide.

Now I confess I am young, as politicians go, I have not the ripe wisdom of maturity, nor do I lay claim to any special genius in the field of political economy, but, it seems to me that there is the other side to this whole political argument; and the Negro voter would do well to consider it. Too long the rights of the Negro have been ignored by every party—the one (Republican) knew that nothing in the way of special inducement nor consideration was ever necessary, as the race was going to vote Republican by tradition and custom, while other political groups felt that no special inducement nor consideration would draw Negro voters away from the party of their fathers. With the result that while every other group in American received special attention the Negro was ignored by all parties concerned. There is no denying the fact that the Republican party of recent years has become very insensible to the demands of its Negro constituency, excepting, naturally, the few weeks prior to the elections when lavish promises are made, beautiful dreams recited, and a few paltry dollars slipped into the hands of some journalists and politicians of color. I do not make this as a wholesale indictment of race journalists who espouse the Republican cause, I believe many are sincere and honest in their convictions and actions; but I do believe that they for the most part are the ill-advised and misled agents of political tricksters. A Negro may be a Republican and still be honest and upright and truthful and self-respecting—yes! But a Negro who believes in the face of recent events that "the Republican party is the ship and all else the sea" is either blind, ignorant, or very very unwise, to say the least.

Coolidge as an individual, I believe, is above reproach; but Coolidge is far from being the Republican party, or even its boss as the last session of Congress plainly showed. John W. Davis is also a fine example of true American manhood; and LaRolette is one of the few forward-looking and fearless statesmen still left in public life. There is no denying that three very eminent men are before the American electorate; so why hurry and scare all the Negro voters in to one bag?

It appears at this time that the only safe and sensible course for the American Negro in politics is one of "intelligent independency." Don't put a cross at the head of the ticket and vote it straight—there are Republicans and Republicans, Democrats and Democrats, Progressives and Progressives—good, bad, and indifferent, and no one party has a monopoly on any one kind of followers. The young Negro is going to "slash" his ballot right and left, voting for men, not parties; measures, not money; principles, not prejudices. And it will herald a new day for the Negro in America when the entire race does likewise!

Some of you may remember that a few issues back I made the observation that the Zion Church was not getting as many educated young men into its ministry as it ought and

that something ought to be done about it. Since the publication of the afore-mentioned observation I have received several significant letters advancing reasons for this state of affairs—significant I think, because the letters and statements have come from young men. I pass them all to you for thoughtful consideration. One man complains that the young man in the Zion Church who wants to prepare thoroughly for the ministry receives but little encouragement and still less help. Many denominations train their ministers free of all charge in their schools—while most all of them charge no tuition or room rent in their seminaries. I wonder if we could not profit by their example.

Another claims that there is still much professional jealousy; and sometimes the older ministers in a conference form a sort of mutual combine, to delay the progress of the younger men. While from another source comes the view that some of our elder brethren are of the opinion that the mere fact of youth precludes the possibility of ability or responsibility being present in the individual. Have you not heard it said that: "He is alright but he is too young?" Is it true that we in Zion prefer age to ability, aged conservatism to consecration, the outward form and semblance of wisdom to the thing itself, even though it does find its abode in men not of mature years? God forbid that any man be

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## PROGRESS OF NEGRO ASTOUNDS SOUTH AFRICAN.

By R. B. Eleazer.

"To a visitor from South Africa, the progress of the American Negro is positively astounding," says Rev. A. A. Kidwell, prominent religious leader from Johannesburg, who has just rounded out an extensive tour in this country, making a special study of Negro education. "I have been particularly pleased," he continued, "with the educational progress of the race in this country. In South Africa it is popularly supposed that the educated Negro is a failure. Here I find that just the reverse is true. The American people seem to recognize that education affects the Negro just as it does anybody else, making him more capable, more efficient, a better citizen, and an asset to society. Your system of public education is based on that theory, and the multitudes of educated, progressive Negroes whom I have found throughout the country prove that the theory is correct.

"I have been deeply impressed also, and even astonished," said Dr. Kidwell, "at the economic competence which American Negroes are achieving—their success in agriculture, industry and business. Your big insurance companies, banks, real estate corporations, construction companies and the like, have no parallel anywhere else in the world, so far as I know, and certainly not in South Africa."

Dr. Kidwell is superintendent of many churches and schools in British South Africa and is deeply interested in promoting the welfare of the natives. His observations of the favorable effects of public education and economic opportunity for the race in America he hopes to use to good advantage on his return, in the effort to bring about a more liberal attitude toward the native population. He frankly admits that the relations of the races in South Africa are much more difficult than here; and that the natives labor under limitations and handicaps far more severe than anything to which the race is subjected in this country.

Dr. Kidwell spent several hours looking into the work of the Interracial Commission, and expressed the opinion that its principles and methods ought to be applied around the world wherever there is interracial friction.

## WHAT TO DO WITH LIFE'S BURDENS.

Dr. G. W. Truett.

Now, there is one more word to say, and it is the best of all: Cast thy burden upon the Lord, and he will sustain thee. If you will read this Fifty-Fifth Psalm, from which that great promise is taken, you will find that the utterer of such a promise wanted to flee away. Oh, that I had wings like a dove, he cried, for then I would fly away, and be at rest. The burdens were so weighty, the awful conflict was so fiery: "I will run. I will fly. I will get away. I will flee. I will run. I will give it up. I will not say with it." Who has not felt that? Who has not felt—"I have had as much of this as I can bear. I will get out of it.



BISHOP GEO. C. CLEMENT, D. D.  
Fifth Episcopal District.

I will run. I will fly. I will get away." But that would not win, for when you got away out there in the wilderness, you would have your burden yet, for you have your memory, you have your personality, you have yourself. You can not thus get away life's burdens. There is the burden of perplexity for you, no matter where you go; and there is the burden of some sin athwart your conscience, like some ghastly cancer, no matter where you go. What are you to do with these burdens of perplexity and neglected duty and sins? What are you to do? Where are you to go? There is only one place. Cast thy burden upon the Lord, and he will sustain thee.

How will he sustain you? He will do it in one of two ways. He may take the burden away. Sometimes he does, blessed be his name! You have come sometimes, as have I, into that deep garden of Gethsemane, when that black Friday broke our plans, and in our dire desperation we have prayed, with the Master: If it be possible, let this cup pass from me. If it be possible, forbid that I should drink this bitter cup that is being put to my lips. And the cup was taken away, and we did not have to drink it at all. Time and again you have prayed, as you faced a certain great burden, that God would remove it, and he heard, and the burden was taken away. But suppose it is not? And sometimes it is not. Ofttimes it is not. We pray, but there is the burden yet. Now what if God shall not take the burden away? Then he has promised to come in with divine reinforcement and help us to bear that burden and be victor, no matter how weighty it is, nor how fiery in its biting power in our life.

a thorn in the flesh. I do not know what it was, nor do you, but it was something very trying. If ever there was a genuine man in the world, it was the Apostle Paul. He was the highest product that Christianity has ever produced. This same man said: There was given to me a thorn in the flesh. He called it the "messenger of Satan" sent to buffet him, and he said: "I went, like the Master in the garden, and thrice did I beseech the Lord that he would take that thorn away, but he did not take it away at all. He left it to goad me and harass me and burn me and pain me. But he said to me, 'Paul, Paul, my grace is sufficient for you'—not "shall be," but "is". My grace is sufficient for you, here and now, ever-present and never-failing. No matter where you go, nor what shall come, my grace is sufficient for you. And from that time on you have no more record of Paul's praying that that thorn might be taken away. From that time Paul said: Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Said Paul: "I had rather have my thorn in the flesh, which is ever present with me, and have God's added grace, than to be without that thorn, and miss that added grace and light and love from God." Now, doesn't that explain much? He will give you increased grace, grace upon grace, if he does not take the burden away when you call to him to take such burden away.

Oh men and women with your burdens, whatever they are, here is the way out: Cast thy burdens upon the Lord, and he will sustain thee. Seek not to bear it alone. Seek not to go through that long and bitter night alone. Take the Master into your counsels and into your plans, and turn yourself over to him, with your burden, whatever it is, and he will sustain you. One of the great words in the Bible is that fine word sustain. He will sustain you. No matter what your burden is—I dare to say it—no matter what your burden is, you shall get sustaining strength from God, and your heart shall surely know it, if you will only cast yourself honestly upon him.

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## BISHOP LEE ON THE JAPANESE EXCLUSION ACT.

Brooklyn, N. Y.  
September 25th 1924.

Mr. Sidney L. Gulick,  
New York, N. Y.

My dear Mr. Gulick:—

I have read the letter which was forwarded to me by your office, supposed to be written by one Mr. McClatchy; and dealing with the Japanese Exclusion Act. You ask for my opinion of the letter. After giving it a careful reading I have reached this conclusion: viz: that if the American people have decided that they must have a portion of the earth as a restricted territory specifically to be occupied by the white race; and whose policy and destiny shall be dictated and controlled by the said white race, then they had better keep the Japanese out of continental United States. But I think it will be hard to find a reason to justify the Exclusion Act by our Congress. Especially so when considered in the light of our growth in intelligence; and also in the light of the growth and development of our religious teachings, which teaching we have offered and are still offering to the people of Japan. This teaching is based on the Fatherhood of God and the brotherhood of man. I must confess that I am at a loss to know how in the light of the Act of Exclusion we are to be able to get the Japanese people to believe in our sincerity as having or according to them any place in this human brotherhood.

Now, it would certainly seem to me that this Exclusion Act would be a very great deterrent to the activity

## POLITICAL WATERS GETTING HOTTER.

By J. C. Cunningham.

As the political waters are getting hotter and hotter every day in every way, I am tempted to jump in; for in doing so I may be able to rescue some of our people. More than half a century removed from slavery, with the doors of the common schools and colleges open to them, it is time for the colored people to quit playing the fool and wake up and let the world see that we are a people that's worth while!

Yes, the political waters are getting hot! And the thing that stirs my blood and makes me angry is the way these damnable selfish Negro leaders are trying to persuade the race to "stay on the old Republican ship." Readers of the Star, listen to me, stay on no ship, wagon, or automobile which is headed to destruction. You are fools to do it. The old Republican ship is headed towards the rocks, and may God speed on the crash! The colored voters have stood faithfully by the Republicans and since they have had the privilege to vote. They, through the leadership of a few selfish Negroes, have been nothing but slaves and stepping stones to high positions for both white and black rascals for over a half hundred years. And this, too, in the face of the fact that a very large host of them are high school and college graduates. And what do they get out of it other than a few jobs given to a few big Negroes, whose heads are swelled so big while in office that they think it a belittling thing for them to attend church any more.

I am here in Washington, and I know these Negro leaders from "A," to "Z." They are no good! They know that our people are unjustly treated, but for the hope of getting a lucrative position they will tell all manner of lies to hold you in check.

In order to hold the colored vote in line for the Republicans these so-called Negro leaders are telling you about segregation and discrimination carried on under the Wilson administration. Why hasn't the Coolidge administration done away with the segregation, discrimination, and other insults to us as a race. Coolidge is President, and he has only to say to his cabinet officers, "Cut it out!" and it will be done. But the way I look at it, the office of President of these United States is too big for a little man like Coolidge.

The Negro newspapers are responsible for a very large share of the bad treatment of the race. They will join each other and whine about the injustices done the race, beginning a few months after the inauguration of the President, and will keep it up until near the next election and then the poor fools will all fall in line and say, "O, well, the Republican party is the best friend of the colored folk. Come on fall in line, and let's help them across again." This has been done many times too often; but, hear me, the colored voters are going to show the coward leaders and weak-kneed, hat-in-hand editors a thing or two on Tuesday the 4th of November next.

You can put your ears to the ground and hear the triumphant tread of the friends of Senator Robert M. LaFollette as they march with him to the White House. The people are tired of being bitten by the same Republican dog so often. But LaFollette will be inaugurated President on Wednesday the 4th day of March 1925. Get ready to come and see the great and joyous sight. Selah.

Washington, D. C.

Japanese people. It would verily seem that Christianity and white supremacy have been cast in the balance together and weighed for their worth and that Christianity has been found wanting.