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WALKING ABOUT ZION.

Bishop J. S. Caldwell, D. D.

Mr Editor:

I am sending you a few lines for publication from the old historic city of New Bern, N. C., resting as it does upon the banks of the Neuse River. Sunday, September 21st, found us doing business for the King at the old St. Peter's at 11 A. M., and at 3 P. M., six miles away at Plymouth chapel, and at 8 P. M., we held forth at James chapel, James City, N. C.

Tuesday, the 23rd, we met the district conference, presided over by Rev. H. Bell, P. E., at Oriental, N. C. We found the brethren here all happy in their work, and sweeping on with great success and anticipation of good reports at the forthcoming annual conference. Rev. Bell seems to have the love and respect of the men whom he is leading.

Wednesday, the 24th, we visited Trenton, N. C., where Dr. W. M. Sutton had convened his men in district conference. This was another great gathering of Zionites. Dr. W. M. Sutton, presiding elder, was in the saddle. Reports of pastors were all very encouraging. Every department of the Church work received encouragement from this safe and sane presiding elder.

I was not able to reach the district conference presided over at Hookerton, N. C., by Dr. J. H. Love, presiding elder, but was informed that it was one of the best ever held by him on the district. Dr. Love and his men can be depended upon when it comes to bringing things to pass.

Rev. J. S. Shaw at Greenville, N. C., is in the midst of the building of a new church. The basement is now being occupied by his large and enthusiastic congregation. The annual conference is to meet there December 3rd.

On account of the historic significance surrounding St. Peter's at New Bern, N. C., the whole denomination is very anxious about the outcome of its rebuilding. No church of the proportion of this one in our communion is similarly situated. You will remember that two-thirds of its membership lost all their belongings at the time the church was burned. For six months after the fire the city of New Bern cared for the fire stricken sufferers by a fund provided for that purpose. The people are attempting to rise from their bed of ashes and rebuild their homes, and at the same time as Pastor Holt aptly put it: "We are with one hand laying a brick or tacking a board on our own homes, and with the other hand laying a brick on the church building." This necessarily makes slow work in both directions. Notwithstanding this handicap, the loyalty and industry of this people cannot be questioned. I stood on the old foundation walls of St. Peter's and could scarcely refrain from tears as I thought of the blood and tears of the fathers who laid the foundation and built the walls of that once beautiful and well appointed edifice that now lies in a bed of ashes. I thought of the late J. C. Price, who as a boy, got his first training in the Sunday School of this old church, and the late John C. Dancy in his young manhood days, who spoke from the platform of this old church with such effect and power. Likewise, the late Bishop Rush was connected with this church in his early days. I went to the parsonage under the spell and said to Pastor Holt, as did Jeremiah of old to his people: "Let us rise and build." The people here must be helped. My plans to this end are in the making and will be made known a little later.

Rev. W. W. Howard, D. D., recently of California, now stationed at Salisbury, Md., and with whom I spent Sunday, Sept. the 28th, is starting off splendidly. A new parsonage has been purchased at a cost of about \$5,000 into which he will move soon. It is well located and

has a garage also. Sunday was a high day at Zion at this point. There were three services. Presiding Elder M. W. Davis, D. D., of the Salisbury district, preached the missionary sermon at 11 A. M. I preached at 3 P. M. The St. James congregation of this city and Rev. Z. B. De-shields and several of his members came up from Princess Anne, Md., and joined in with St. Paul at this service. At 3 P. M., the missionary ladies observed Woman's day with an appropriate program. Mrs. Sidney Wilson, the local president, presided. Raised all day by the trustees, \$349.52.

More anon.

THE FACTS THEMSELVES ARE THE ALARM.

A PLAIN WORD FOR A CRITICAL HOUR.

E. Stanley Jones, Missionary in India.

I am writing this entirely on my own initiative and responsibility. The reasons that impel me to write will or ought to be plain as I share my anxiety.

I am told that the understanding has been passed down the line that there are to be no more scares precipitated on the Church. With this I have a good deal of sympathy. The Church and its benevolent work must not be run on periodic alarms. It is unhealthy and becomes as finally affective as the classic cry of "Wolf, Wolf!" Not by periodic alarms but by consistent consecration to the program of Jesus must our work be carried on.

In spite of the above I confess myself alarmed—thoroughly alarmed. There is no necessity to spring a scare on the Church this time. Merely state the facts and face them. The facts themselves are the alarm.

When I returned from India in April Bishop Warne took me aside into a little room at the Foreign Board offices in New York and, with trembling lip, said: "Stanley, the Missionary Society is two millions in debt, two millions in deficit over last year, so that an actual shortage of four millions faces us. Unless there is some miracle of giving before the Fall Conference and the Fall Meeting of the Board, we will have to recall missionaries, keep some from returning who are now on furlough, and will have to order a twenty-five per cent retrenchment of all our work." I could scarcely believe it. I had just come out of the greatest missionary situation that the world has ever seen. I had seen whole nations turning in thought toward Jesus Christ; lines that we had sapped for decades actually giving way in the greatest spiritual movement toward Christ of the centuries. I speak sober truth when I say it. In India from national leader to outcaste there is a facing toward Christ all along the line. And yet we are being compelled to face retrenchment at an hour like this. And at our moment of greatest material wealth. Please do not speak to me of hard times and poverty. I am not impressed. I have seen them both—stalking before me with gaunt figures. No, we are blessed with material resources, as no other people of any age has been blessed. During this time of our falling income, that is during 1923, the savings banks deposits increased \$140,000,000, or at the rate of \$3,000,000 a day; one of the great banks of the country estimated that during 1923 the total gain in the invested wealth of the country was approximately \$12,000,000,000.

This is no mere scare about paralyzing the foreign work—it has actually begun. Word from the field this week tells me that the Finance Committee of one of the Conferences, seeing impending disaster and in order to soften the coming blow, has already voted reduction. The District Superintendent who wrote had already been compelled to dis-

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THE CHILDREN OF THE MANSE.

That old and ill-founded tradition that the minister's son is more frequently an inmate of prison than an occupant of the pulpit is again knocked in the head by "Who's Who," for in the current issue of that roster we learn that the manse is a good stepping stone to fame. In order to secure information concerning the comparative success of clergymen's sons, the editors of "Who's Who" sent out a questionnaire to all those whose names appeared in the edition of 1922-1923, asking them the occupation of their fathers. On the basis of the returns received we read, it appears that 2,695 persons, or 11.1 per cent, in the volume for 1922-1923 were the children of clergymen. In addition a considerable number of the replies contained the terms, "farmer and preacher," "teacher and preacher," etc. It is noted further in a brief study of the fatherhood of American notables prepared for the latest volume of "Who's Who" by Prof. Stephen S. Visher, of Indiana University, that

"At the 1870 census (the one nearest the birth of these notables) there were about 40,100 Protestant clergymen in America (including the part-time clergymen). This was about 0.4 per cent. of all the men. Thus it follows that in proportion to population, clergymen fathered fully



BISHOP J. W. WOOD, D. D., Sixth Episcopal District.

twenty-eight times the average number of notables. About the year 1870 one Protestant clergyman in each fifteen had a child who later won a place in 'Who's Who in America.' Hence Protestant clergymen about 1870 contributed in proportion to their numbers about 2,400 times as many eminent persons as did unskilled laborers, thirty-five times as many as did farmers, four times as many as business men, and over twice as many as the average of other professional men."

Two radically different interpretations, we are told by this investigation, or have been offered concerning the comparative value of the several elements of the population in the production of notable men:

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ETHICS OF JAPANESE EXCLUSION.

Speaking from the radio station WHN in New York Milton W. Sutton discussed ethical aspects of Japanese exclusion. The fact that his address was made under the auspices of the National Security League, which yields to none in emphasis upon loyalty and 100 per cent Americanism, adds significance to what he said, in part as follows: "Just why our Constitution drawn up by men who thought they were penning a bill of human rights, should be interpreted as the exclusive property through all the ages of three color groups, red, white and black, and only these three, is more than one can understand. But that is the present reading of our law. Our law and we must accept responsibility for it until we change it."

great Christian College in Tokio, should take up residence in this country and desire to become a citizen he could not do so. Should he be introduced as a Doctor of Philosophy from John Hopkins University—as a Christian gentleman of forty years standing—as the administrative chief of every American missionary who is appointed to work as a teacher in that great institution, he would, without more than a glance at his passport, be ruled out as ineligible. Dr. Nitobe may be invited to come and deliver lectures on political and national ideals to the students of Harvard and Yale Universities as 'exchange' professor, but he can never qualify as a citizen of this Republic. Why? Because he is neither an American Indian, a Caucasian, or a Negro. He was born unassimilable to our social and political life don't you see? It makes no difference that for many years he has been happily married to a charming American lady—their home in Tokio is a center of culture and refinement, as well as Christian patronage of every good cause. No qualitative test is permitted and he is debarred together with Wellington Koo, C. T. Wang, Rabindranath Tagore, Gandhi and more than 800,000 other of the children of men who live East of Suez. Japan has looked to America as an 'outlet' for her people for years, as she ever did. However it means everything to have them treated—either excluded or admitted—on exactly the same basis as the people of other races. When this proposal was pressed at one of the sessions of the Senate Committee, the unanswerable reply was that the application of the quota to the Japanese would recognize them as the racial equal of European groups and of ourselves, and that this would be intolerable. If we have such a desperate time granting freedom and equality of opportunity to the Japanese who are at this particular juncture the most educated, progressive and Americanlike of all the people of the East, what is to become of us when the millions of China, India and Africa, tomorrow and the day after, struggle to their knees and then to their feet and finally stand facing us eye to eye, claiming a place with us as our peers? If we cannot make this adjustment, there is nothing ahead, but disaster. It is not Japan, but America that is on trial in this present situation."

ROOSEVELT DENOUNCES KLAN.

New York, N. Y., Oct. (By The Associated Negro Press.) One of the outstanding parts of the speech of Theodore Roosevelt, Republican candidate for governor, in his speech for nomination acceptance were the paragraphs directed against the Ku Klux Klan. He also praises the administration of President Coolidge and denounced the evils of Al Smith's regime in the state. The paragraphs against the klan read:

"If there is one tenet of our American beliefs which stands out over every other, it is that men should be judged as men and on no other basis. We maintain that racial and religious matters should never find their place in our politics. I deplore their introduction into this campaign. I stand as I stood eighteen months ago, firmly and unalterably opposed to any organization whatsoever, whether it be the Ku Klux Klan or some other group, when it endeavors to violate this fundamental principle of the United States by the creation in politics of false distinctions between American and American."

"If we are to exist as a nation, we must be law-abiding. On the law depends our society. Destroy law, and the country reverts to barbarism overnight. Civilization ceases. Destroy law and we will be back in the days of slavery, rapine and pillage, when the strong oppress the weak and when interest triumphs over honor. Our government is arranged in such a fashion that it provides a method whereby we who compose it

THE WAY OF CHRIST IN RACE RELATIONS.

It is said that an African savage summoned to launch a boat and save a man drowning in midstream, calmly refused with the words, "He is not of my village." How inhuman and shocking, we think. Yet such attitudes are being taken and expressed by thousands of men and women—many of them leaders in the life of the various nations—who would scorn to be classed with the African savage. Holding that the barriers of language, of culture, of race, insuperably divide the human species, they deny that "God hath made of one blood all nations of men" and set up for themselves separate groups, superior in their own thought—to all other groups and having thereby the right of mastery over all other. It is of this spirit—and some other elements—that race prejudice is engendered.

Almost within this generation the clash of color and culture has become widespread and intense. White Australia has set up barriers against Japanese. The Turk drives out the Armenian and the Greek in South Africa the native Negro struggles with the suppressive measures of the invading whites; while on the east coast native born Indians are deprived of rights and respect by white men who brought their fathers there to labor. Japanese look with distrust on Koreans. In Europe and America social prejudice between Jew and Gentile smolders and flares and smolders again.

In our own United States one has but to say "California and the Japanese," "Negro and White," "Henry Ford and the Jews," "Evil in the East" and to run over the epithets vulgarly applied to the various foreign-born folk—and even to their native-born children to become conscious of the acute racial antipathies here. The Missionary Education Movement and the Council of Women for Home Missions have been most timely in fixing as the subject for the year, "The Way of Christ in Race Relations."

Surely here the way of Christ is needed. It is needed to humble racial pride, to soften bitterness, to make our approach to difficult problems, patient and unselfish, to suppress the hatreds that seem so easily to break out. But the way of Christ is meant to be more than a fire extinguisher. It will not only suppress the evil, but by uncovering to us all—black, white, yellow and brown and red, the wonderful qualities of each it will build a great and marvelously enriched humanity—the kingdom of God on earth.

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WHEN COLUMBUS LANDED.

When Columbus and his small fleet landed in Santo Domingo in December 1492, in the hope that they had reached Japan, they found an island of great natural beauty and riches, inhabited by friendly Indians. Enchanted with the surroundings, Columbus immediately started the organization of a colonial government on the island; built a fort from the wreckage of one of his ships, and later founded a cathedral. It was evidently his desire to settle there and be a planter and governor of the colony. But the atmosphere of Santo Domingo seems to breed conspiracies. The explorer was soon the object of a half dozen intrigues which kept him busy crossing and recrossing the Atlantic in order to explain his motives to the suspicious King Ferdinand, and, at length, discouraged and sick at heart, he decided to remain in Spain.

Later, the son and grandson of Columbus each attempted to settle on the ancestral estate in Santo Domingo, but were equally unsuccessful as the result of political intrigues. Meantime the colony of the Spanish planter grew rapidly on the labor of the Indian natives, whom they enslaved and