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ZION SCORES AT THE UNVEILING OF BISHOP ASBURY'S MONUMENT.

BISHOP E. D. W. JONES DELIVERS ADDRESS.

By Dr. F. R. Killingsworth.

Bishop E. D. W. Jones was the only colored speaker at the exercises preceding the unveiling of the monument, erected by united Methodism to Bishop Asbury the first Bishop of American Methodism. He spoke on "Black Harry," the Negro servant of Bishop Asbury—accompanying him on most of his travels and who was considered the most popular preacher in the early days of the Church.

Bishop G. C. Clement, who was associated with Bishop Jones as representatives of Zion Methodism, were the only two colored men on the platform. The spacious auditorium of the Mt. Vernon Place M. E. Church, South, was packed. A choir of a hundred voices sang. Such great religious leaders as Bishop Hamilton, Bishop Canon, who presided, Bishops McDowell and McNeely and Dr. McFarland, Dr. Carrol, Bishop Bell of the United Brethren in Christ were on the programme, while for the unveiling President Calvin Coolidge spoke, still our Bishop Jones was also on the program and spoke as we have never heard him speak before. His address was applauded and after the meeting the whites rushed to the pulpit to congratulate our hero.

One of the leading men of the country told Bishop Clement: "It was the finest address delivered."

The highest compliment paid Bishop Jones came from Dr. Tipple, President of Drew Theological Seminary, who requested the Bishop to send him an autographed copy of his address, and he in turn would send him the life of Bishop Asbury of which he is the author.

Drs. Battle, Williams, Medford, Church Extension Secretary S. M. Dudley, Rev. S. A. Young, Editor LuValle and the writer were present and all united in the common praise of Bishop Jones for delivering one of the greatest addresses, filled with loyal race sentiments, that it has ever been our pleasure to hear. He knows not only the history of Zion Methodism, but he knows church history in general. Great is our Bishop E. D. W. Jones and long may he live to bless the Church he loves so well.

Following is the text of the Bishop's address:

BLACK HARRY.

It is interesting in reviewing the history of Methodism in this country to learn just how important a part Negroes or colored people played in its formative period. Negroes were not only attendants upon the services of worship in the Higging Loft and heard Babara Heck exhort, listened to the rugged oratory of Captain Webb, but when he in the early part of 1768 led the subscription list with the sum of thirty pound to build the first Methodist meeting house, Negro servants who were so poor that they only had a single word for a name also subscribed. "Rachel" gave nine shillings and "Margaret" seven shillings. It does not say Rachel who, or Margaret what, but we learn that they were hired girls to take care of the preacher's house; and that they were colored servants is confirmed by having recorded only their first names. One of your first historians says, "Their subscriptions I consider the greatest of the whole catalogue."

In Mr. Wesley's Memoirs we read, November 29th, 1768, "I rode to Wadsworth and baptized two Negroes belonging to Mr. Gilbert, a gentleman lately come from Antigua. One of these is deeply convinced of sin; the other rejoices in God her Saviour and is the first African Christian I have known."

Africans as he calls them and we are at once impressed that in the transplanting of Methodism in America, it was the avowed purpose of the fathers and pioneers to preach the gospel of the Kingdom to fellowship every creature. In 1794, Sunday, July 29th, he says: "I preached at the new African church." Wednesday, February 25th, 1795 he says, "we had a love feast for all the Africans." In 1796, at Charleston, S. C., Wednesday, February 3rd he says, "I had nearly 250 of the African society at the love feast. Oh my God, display thy power!" Livingstone Creek, N. C., 1808—Tuesday, February 5th, Bishop Asbury says: "I met the people of color, leaders and stewards. We have 878 African and a few whites in fellowship."

In Philadelphia, Saturday June 2nd, while Bishop Asbury was riding to Radnor, his little Jane, a horse, was horned by a cow and lamed. He says, "She is done for ever for me, but it may be for the best, I am unwell and the weather is bad." On Sunday morning, he continues:

"I desired Isaac James to ride thirty miles going and coming to purchase me another little Jane at \$80. He did so: I came to Philadelphia and found that Richard Africa had bought me a horse for \$90, so I had two."

Richard Allen was the first colored man ordained by Bishop Asbury, and the founder of the A. M. E. Church, now so prominent in the spiritual life of the Negro today.

I have said all this that I might set to "Black Harry," Bishop Asbury's Negro servant. His real name was Harry Hosier. He was perfectly black, small in stature, unable to read, and by some was pronounced the greatest Methodist preacher in America. He was directed to accompany Bishop Cook on his very first Episcopal tour. At different times he acted as driver for the carriage of Bishops Asbury, Coke, Whatcoat and Garrettson, but your historians say, for we were not writing history then, "that he excelled all his masters in popularity as a preacher; sharing with them in their public service not only in the black, but also in white congregations."

Ledham, in his history, relates on a certain occasion at Wilmington, Delaware, where Methodism had not yet become popular, a number of the citizens who had but a moderate opinion of the body came to hear Bishop Asbury. Old Asbury Chapel at the time was so full that they could not get in, and they stood outside to hear the Bishop's sermon; which at its close they complimented highly saying: "If all Methodist preachers could preach like the Bishop, we should like to be constant hearers." Some one replied: "That was not the Bishop, but the Bishop's servant, Black Harry."

It was frequently the case, since the people wanted to hear the gospel and since the gospel has no color, that Harry took his master's place in the pulpit. Black Harry preached so well and acceptably that it helped Bishop Asbury in that it gave him higher place in the estimation of the people for they reasoned that if the servant were such a preacher, what must the master be?

Bishop Asbury's policy was to use gifts and talents from whatever source he could secure them to plant the Methodism that the struggling nation so much needed. He cared little for a black skin, he did not despise his servant because he was a servant, but he gave him an opportunity to prove his matchless gifts. Bishop Asbury acknowledged that the best way to obtain a large congregation was to announce that Harry would preach. Bishop Coke writes under date of November 29th, 1784, "I have now had the pleasure of hearing Harry preach several times. I sometimes give notice, immediately after preaching that in a little time he will preach to the blacks; but the whites always stay to hear him. I really believe he is one of the best preachers in the world—there is such

BENEATH A TROPIC SKY.

John H. Manning Butler, Division Superintendent of Schools.

When America came to this country twenty-five years ago it was medieval. Now it is modern. Schools, hospitals, the radio, auto, motor boat, freedom of speech, press and religion, unfettered men and women, ambitious youth and courageous age, flaming eye and cultured tongue of all classes, these and more tell that the Philippines have spanned several centuries in a score of years.

It matters not what the intentions of America were and may be, no one can say that she has not wrought wonderfully and well here. Her next act may explode the East or sound the death knell of Europe, or it may usher in a new day to all oppressed peoples. Who knows?

America in the Philippines put colored men back into the American Congress. Hardly had the echoes of the eloquence of George H. Whitfield in the House of Representatives, before the voices of men of color from these isles of the sea were heard in our national legislative halls. Le-



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grada, Quezon, de Veira, Gabaldon, Yanco and others have filled the void left by Bruce, Langston, Elliott, Cheatham, Miller and more of the Negro race who pleaded for the highest as do Filipinos advocate their ideals in season and out. Whether America has wished it or not the fate seemed to have decreed that the color question shall not down, shall not be settled until it is settled right. What that right is I do not pretend to say. I only know that the race question seethes in China, Japan, Persia, India, the Philippines and elsewhere. Self-determination seems to be the talismanic word which is putting steel into the spirit of peoples. Yet it is no new idea with the Negro, Zion and other colored religious bodies. Negro lodges, schools and colleges, the Negro press and other enterprises, springing from an inbred purpose to dare and to be have written self-determination large in American life and the late Woodrow Wilson had only to witness Negroes struggling, "Still achieving, still pursuing," to coin a phrase that is stirring nations.

Everybody admits that the Philippine schools have been the greatest factor in the pacification and progress of the country. Yet it is the school which are troubling America most, for out of them have gone the leaders who cry for "more light, further light."

America early discovered that she would have to build a school system from foundation to turret stone. No one thought to appeal to Aquinas or Scotus. Nobody sought the cloisters of scholasticism.

the Philippines have studied in America and returned as doctors of medicine, science, philosophy and law without conjugating "amo" or "do" or marching in the ranks of Caesar or with Xenophon.

America has not mismanaged the things in this country. Her nationals in control have been on the main scrupulous. Some years ago I heard a teacher at a conference at Baguio relate how he had treated his native teachers to get certain results. A question from another teacher as to whether the speaker considered it the proper course for an American to pursue drove the braggart from the camp.

One will ask, then, why is there a cry for independence? Let him read the signs of the times. Why is the unrest in India, China, Persia, Japan and other parts? No, it is not ingratitude and were one inclined to think it so, he would remember that he early learned in his moral philosophy that love is ever stronger in him who bestows than in him who receives.

Of course, there is race feeling here. There is race pride. Filipinos are proud of their race, Negroes are proud of theirs; and so it is with Chinese, Japanese and Caucasians, not the least of whom is the American white. And the Americans who have served their country here have not been altogether pigmies. One of them has reached the presidency and chief justnesship of the nation. One led our forces in Europe, assisted by others who had followed the flag in the Philippines. The writer knows several who have reached high positions in educational, scientific and literary fields.

"But what of the Negro?" you ask. Dr. Carter J. Woodson was there for several years. Walter H. Loving has written his name internationally as a musical conductor, and the only African American Chief Clerk and disbursing officers in the country are Negroes.

Hagan, Isabela, P. I.

THE 14TH AMENDMENT.

Chicago, Ill.—A new Dred Scott decision is being sought by the Bourbon Democratic party. In a suit recently filed in the Federal court in New Orleans, La., an attempt is made by Democratic politicians to have the colored collector of the Port. Walter L. Cohen removed from office under the astounding plea that the Fourteenth Amendment to the Constitution was "illegally" adopted.

"Every Negro and colored citizen of the United States is menaced with the loss of the last vestige of his rights under the law and what little civil liberties yet remain to his race if this suit is successful in the courts," declared Alexander Marky, Editor of Pearson's Magazine and prominent Progressive, in a statement made today. "Lynch law will reign supreme."

"Taken in connection with the chicanery and fraud by which the reactionary Democratic leaders of Louisiana sought to bar the names of Senators LaFollette and Wheeler from the ballot in their state, this suit bears out the charge made by those familiar with the situation that the Democrats of the South are conspiring with the Wall Street Republicans to disfranchise the masses of the wage-workers and farmers of the nation, regardless of race or nationality."

"The LaFollette-Wheeler forces fought and defeated the attempt of the Bourbons to keep the names of their candidates off the ballot in Louisiana, North Dakota, California and other states because they believed in the old American doctrine of 'equal rights to all.' Acting on that doctrine, the LaFollette Progressives will resist with all their power every effort to further nullify the Fourteenth Amendment and the Amend-

THE CHRISTIAN APPROACH TO THE RACE PROBLEM.

By J. H. Oldham, of London, Secretary of the International Missionary Council.

The ultimate political problem of the world is how the different races which inhabit it may live together in peace and harmony. The effect of the expansion of Europe, which has been the dominant factor in the history of the past four centuries, has been to make the world a unit. For better or for worse the various families of mankind have been bound together in a common life and have to learn how to adjust their relations in this unified world.

In striking contrast to this shrinkage of the world through the improvement of means of communication is the lack of any corresponding achievement in bringing about moral and spiritual unity. While physically the peoples of the world have been brought closer together, psychologically they are in danger of drifting further apart. Having by its enterprise, inventions and eager pursuit of wealth succeeded in making the world into a single whole, mankind is now confronted with the more difficult task of establishing a moral unity.

Ideas are being widely promulgated which, if accepted, would lead directly and inevitably to catastrophe. Doctrines of racial domination are being sedulously preached by writers whose books have an extensive circulation. Far more dangerous is the dissemination of such ideas in works of fiction, the drama and the press.

We recognize that inheritance counts for much and it is for the good of mankind as a whole that the best strains should be encouraged. But when some of the writers who lay great stress on heredity make the predominant position of western nations in the world today a reason for claiming superiority for the white race as such, they fall into a serious confusion of thought. They fail to distinguish between the hereditary characteristics of a particular strain or line of descent and the hereditary characteristics of a race. It is an entirely unwarranted assumption that the best strains are to be found exclusively in any one race. Among the white races there are good strains and there are also hopelessly bad ones. And among other races we find strains that would meet any eugenic test. If we wish to adopt a eugenic policy our aim must be to encourage good strains wherever they are to be found. The world needs the best brains and the best characters wherever they are found; they help humanity in its onward march. Those who hold with Dr. Stoddard that "it is clean, virile, genius-bearing blood, streaming down the ages through the unerring action of heredity" that is going to solve our problems and sweep us on to higher and nobler destinies, ought, if they are consistent, to welcome such blood wherever they find it. But if they refuse to do this and, instead of keeping to the question of strains which exhibit the high mental and moral qualities, begin to talk of "race," which includes bad as well as good strains, the bottom falls out their argument.

In much that is written about the superiority of western races the underlying assumption is that the standard by which peoples are to be judged is their capacity to participate effectively in the political and economic arrangements of modern western civilization. But it is necessary to ask not only whether there may not be other equally valid standards of western civilization, but also whether some of the standards expressed or implied in assertions of white superiority are standards which Christians can accept as valid at all.

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