

THE STAR OF ZION

THE OFFICIAL ORGAN OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH

VOLUME FORTY-EIGHT

CHARLOTTE, NORTH CAROLINA, THURSDAY, NOVEMBER 13, 1924.

NUMBER FORTY-FIVE

\$50,000 FIRE SWEEPS CHURCH DOWNTOWN.

A. M. E. ZION CHURCH AT PHILADELPHIA, PA., BADLY DAMAGED BY FLAMES—ORGAN RUINED.

A spectacular fire at 9:30 A. M. today swept the Metropolitan African Methodist Episcopal Zion church, northeast corner 15th and Christian Sts.

The entire first floor and a portion of the ground floor of the church was gutted. A pipe organ was also damaged probably beyond repair. The loss is expected to reach \$50,000.

The blaze started in a rear corner of the building. Mrs. Rebecca Russell 1413 Christian St., adjoining the church, saw smoke seeping into her house. She was on the second floor and ran to the street and sounded an alarm.

L. R. Small, colored, 1442 Christian St., directly opposite the church, saw the smoke at the same time, and also turned in an alarm.

The flames spread rapidly and when firemen arrived they had swept through the entire first floor, on which the pastor's study and rooms were located, and were eating their way along the second floor. This is occupied by the Sunday School rooms and church auditorium.

When the flames threatened the roof of the structure firemen sounded a second alarm. Dense clouds of smoke attracted crowds of residents. After an hour's battle firemen put the blaze under control.

The Rev. T. J. Wynn is the pastor. The church was recently renovated and \$5,000 was spent, according to members of the congregation, on painting and repairing the structure.

—Bulletin, Philadelphia, Pa., Nov. 5th.

JOHN F. SLATER FUND.

179 COUNTY TRAINING SCHOOLS.

Beginning with the session 1911-12, at the request of four County Superintendents, the Slater Fund aided in establishing County Training Schools in these four counties.

The proposition of the Slater Board has been to appropriate \$500 a year for salaries of teachers on the following conditions:

1. The school property shall belong to the state, county, or district, and the school shall be a part of the public school system.

2. There shall be an appropriation for salaries of not less than \$1000 from public funds raised by state, county, or district taxation.

3. The length of the term shall be at least eight months.

4. The teaching shall extend through the eighth year, with the intention of adding at least two years as soon as it shall be possible to make such extension.

The plan has met general approval.

Total amount session 1922-23 for all purposes from public funds, \$637,538.

The General Education Board is also contributing to salaries in diminishing amounts for a period of five years, beginning with session 1920-21. The amount for 1922-23 was \$46,641.

The Jeanes Fund, for the improvement of Negro Rural Schools, cooperated during the session ending June 30, 1924, with public school superintendents in 239 counties in 15 States.

The 302 Supervising Teachers, paid partly by the counties and partly through the Jeanes Fund, visited regularly in these counties 9,928 country schools, making in all 41,212 visits, and raising for the purpose of school improvement \$502,972. The total amount of salary paid to the supervising Teachers, was \$252,574, of which the sum of \$144,422 was paid

by the public school authorities and \$108,151 through the Jeanes Fund.

The business of these traveling teachers, working under the direction of the county superintendents, is to help and encourage the rural teachers; to introduce into the small country schools simple home industries; to give talks and lessons on sanitation, cleanliness, etc.; to promote the improvement of school houses and school grounds; and to organize clubs for the betterment of the school and neighborhood.

THE NEW NORTH CAROLINA.

The story of the new North Carolina as told by French Strother in *The World's Work* draws the imagination like a magnet, so fascinating are his pictures of the progress of its people in the last quarter of a century. Many a man looking at a map of North Carolina, with Pamlico Sound and the Atlantic Ocean on the east and the towering Appalachian range on the west, so that it is blessed with every climate of the temperate zone, has envied its inhabitants their natural advantages. What a state to be born in and to work and play in, where the summer heats can always be escaped by fleeing to the mountain forests, where the winters are mild and short, and where the soil yields its abundance and the sea and its lagoons of their teeming fish and game! But to North Carolina's natural wealth the energy and taxable material wealth, with the result that cities have sprung up from backwoods settlements, straggling villages have become handsome towns, modern highways have been constructed from sea to mountains, and where were poverty and privation not many years ago are now plenty and luxury. In brief, North Carolina has risen from the ruins of the Civil War to an almost incredible prosperity. Her people owe much to the inspired leadership of Charles B. Aycock, who served them as Governor and died full of honors twelve years ago. He had been "a plowboy on a red-clay farm, his family of no consequence." His first passion when he grew to manhood was schools. He "dropped dead in the middle of a sentence in a famous speech on 'universal education.'"

Mr. Strother speaks of Aycock as "perhaps the greatest orator North Carolina has ever produced, as well as one of its sweetest spirits and bravest men." No man's program was more stimulating. He declared that "a democracy cannot be built on the backs of ignorant men." Others who helped North Carolina to see "her dreams come true" were Edwin A. Alderman and Walter Hines Page. The latter's inspirational speech on "Forgotten Men" was read and is treasured by thousands of North Carolinians. Well known also is his book "The Rebuilding of Old Commonwealths." Such cultivators of natural resources as the Dukes contributed powerfully to the progress of the state. The road builders brought the people of the highlands and the plains into such intimate touch that no farmer now lives far from a metal highway. There are no more isolated mountaineers. The poor white as a type has vanished.

The further North Carolina goes on the road of progress the faster she seems to move. Seven years ago she spent \$1,000,000 a year on school maintenance. Last year the amount was \$23,000,000. In 1906 the value of her school buildings was \$1,000,000. Today it is \$45,000,000. In three years she has spent \$76,000,000 on concrete and macadam roads to connect the seats of her 100 counties. Her wealth has been multiplied by ten in twenty years. In 1906 her bank deposits were \$16,000,000. By 1923 they had risen to \$345,000,000. She has practically no immigration. Her fortunes have been piled up by the brains and sinews of a native stock that is not afraid of work. She has become one of the richest per capita states in the Union. Her death rate is "the lowest in the country."—New York Times.

GET OUT IN THE OPEN SPACES OF LIFE.

By T. Thomas Fortune.

I like the open spaces of the rural districts. I like what is called country life. I find in such a life the conditions and the activities that appeal to me. I do not feel as if I am elbowed at every point I move by a multitude of people I do not know and for whom I have only a sentimental interest. I do not care for large gatherings of people. I seem to be out of touch with them. Perhaps it is because I know that they are seeking after something they will not find and are at bottom selfish and cruel and vascillating ready to crucify today him they glorified yesterday. It depends.

Anyhow, average human nature is very fickle, very selfish, very savage, when things go wrong with it and its passions are aroused. A very small partition divides the impulses of a vengeful mob from the enthusiasm and acclamation of an applauding audience. Have you ever considered that?

We take Jesus as a supreme ex-

ample in most things. When he could address the multitude without danger to it, when he could feed it as well as instruct it and sometimes surprise it with miracles that dazzled and confused and parables they could not understand, they were his devoted servants, his to command. And Jesus loved the wide open space of Palestine. He felt cramped and narrowed in the village and the city.

But, when the law laid its hands upon Jesus, when suspicion pointed the finger at him and wagged the tongue, even Peter, the rock on which he built his church, denied him, and when the hour of crucifixion came He was quite deserted, save for a few women. The multitude that had been fed and instructed faded away. It is much that way with the average when misfortune comes knocking at the door of the benefactor, the teacher—they just sidestep the trouble and have a mind only for their own safety. You say it is human. Very well. I don't like it. I don't find it in the broad country spaces, where you are alone, for the most part, and live and labor alone, except for the few whose lives are wrapped in yours. And they are always few, mostly members of the family. We have neighbors, yes; but they are separate and apart and have interests and families and troubles of their own, with only a few joys.

In the open country life I appear to absorb everything worth while. In the big city it is different. I feel absorbed by everything, and neutralized. And the absence of forestation and vegetation and bird and animal life in the big city pains me, gets on my nerves.

All in all, the farmer's life is the most to be worked out in the light of

MEASURED.

By E. M. Argyle—Minister Musing.

It is a wonder if the solid South does not feel humiliated at having its solidity rebuked by a solid East and West. Sectional and racial hate got a hot wallop in the solar plexus.

The leading democratic Negroes, who were going to better the condition of our race group in the south no doubt feel like thirty cents with three holes in it.

"Silent Cal" did not declare himself against the Ku Klux Klan, but he did declare against the party that first fostered the Klan, and boasted that this is the white man's country, and no others need apply.

The fall conferences are in full swing, and the bishop that handles the least of the general Church's money during the sitting of these conferences will be the most popular Episcopate at the end of the quadriennium, and will have less odium attached to his ermine.

The pastor that has a full year to raise his assessment ought to be ashamed to come up to the conference with a pocket full of excuses. He ought not to be allowed to say one word of criticism of anything that happens in Zion. He is in Zion, but not a part of it.

Do the work and then kick if you are not treated right; just keep on kicking and the pendulum in the horologe of public opinion will swing your way some day. You may be put down, but don't be put out; nor stay down. Climb up! Climb up, if your hold slips try again. Don't be faint hearted.

To put over the new program of the late General Conference, there should be the utmost caution that there be no elasticity in the manipulation of the budget. It was the purpose that the budget committee of each annual conference make its report to the financial secretary direct. If this is done there will be no ground for grumbling.

Pastors should make their reports to the financial secretary as the law requires. This is the only way to keep us from falling back to our old Bishops' receipts custom. There are too many claimants depending on us to collect the general claims and hold them. Let us pay as we go, and it won't be so hard for us to round out at the end of the year.

Bishop Kyle says that Dr. Davenport is a fine "juggler" of English words. This was meant as a compliment rather than a criticism. Dr. Davenport is an undoubted linguist of no mean ability. He is conversant with most of the modern idioms of this late date. He is a ripe scholar and well qualified for his position as editor of our Church organ.

It is too early to begin talking of who is who for this or that office at the next General Conference. All of us should bend our every energy to function with the new laws. Let us pull together with these new laws and relieve the Church. It will be of more benefit right now than boasting one another for office.

All eyes of the laity of the Church are upon us, and we must not presume that the laymen of our Church are ignorant nin-com-poots. Some of them are as wise as we are, and as interested, and if we play fast and square with them they will play with us to the last ditch. Give the laymen a look in on our affairs, and we will be able to count on them. Otherwise all will be discontent and chaos.

Hickory, N. C.

the religious idea."

Dr. Butterfield's subject was "a challenge to the Christian farmer," which he said was threefold.

"To try to make agriculture and country Christian; to help make all parts of the country life Christian, and to organize an aggressive campaign of activity and education for the purpose of forwarding these two main ends."

RELIGION MUST BE TAKEN MUCH MORE OR MUCH LESS SERIOUSLY.

Columbus, Ohio, Nov. 7.—(By the Associated Press)—While asserting that the country is on the eve of a true religious revival, Dr. Kenyon L. Butterfield, president of the Michigan Agricultural College, and head of the American Country Life Association, in an address today before the seventh annual conference of the latter organization, said "the time has come either to take religion

NOTICE!

To The Brethren:—

The American Bible Society, Endowment of Livingstone College, Conference Schools, Special and Ministerial Brotherhood Funds Please Do Not Send to the Financial Secretary's Office, 420 South 11th St., Philadelphia, Pa., But Consult Your Bishop or Pay Over at the Annual Conference.

Signed:

W. H. GOLER
Financial Secretary.

much more or much less seriously."

"Religion is either the most fundamental, the most vital, the most practical human interest, or it is a delusion, a superstition and of no consequence except historically," he said.

"The time has come to take religion either much more or much less seriously. For use of the western world the teachings of Jesus are either applicable to every type of personal and social problems of the present age, or they are the theoretical abstractions of a dreamer."

Quoting from a statement of a church group on the social creed of the churches, Dr. Butterfield said "this statement has for its core the thought of taking Jesus in earnest, or interpreting His teaching as it applies to the personal and social life, of trying to infuse His spirit and His attitude towards God and toward man, into every individual life and into all the relationships of all the people."

Another essential to the Christianizing of all parts of American life," the speaker asserted "is that the scientist and the religionist shall come together in their thinking."

"The religionist ought to be a true scientist," he said, "for the scientist simply seeks to discover the truth about the universe, the physical universe and the universe of men."

"There must cease to be antagonism between the fact and power of religion on one hand and of science on the other, if the largest possible progress is to be made in developing full rounded religious men and women."

"An explanation of religion must be arrived at in terms of the best human thing. Meantime, however, there ought to be an agreement on what constitutes real religion even if there is not agreement on what constitutes the true explanation of religion."

The leadership of the new religious revival, he said, "is distinctly conscious that the industrious struggle and all puzzling economic questions