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THE QUESTION OF RACE PURITY.

Professor Franz Boaz, the distinguished anthropologist of Columbia University, in a discussion of racial purity in the American Mercury for October, declares the main question is: "Do races possess hereditary mental characteristics that influence their cultural achievements?" He believes that "only if it is proven that the family lines constituting two races are throughout distinct, can we speak of racial characteristics." And in Europe types vary so greatly that no such proof is possible. Individuals are able to adjust themselves to a wide variety of conditions in spite of anatomical differences. While they will not all function alike yet they will all meet the requirements of the situation. Mental activities vary in the same way. Environment and use may also change anatomical forms. "..... A determination of the adjustability of the individual of different demands, and of the adaptability of different individual to the same demands is a necessary part of the study. The psychological tests now in vogue do not meet this requirement.

Anthropologists are inclined to believe that "extreme forms represent pure races." In the case of the three European types, Northwest European, Central European and Mediterranean, there is no proof that the individuals showing the extreme types represent pure races, or that the regions where these extreme types are most common are "the homes of our only pure races." Moreover "a general review of cultural forms the world over does not indicate that there is any correlation between the achievement of races and their supposed racial purity." In conclusion, Professor Boaz says, "Our knowledge of the reactions of men living in diverse cultural forms and the study of the cultural forms themselves lead us to infer that hereditary characteristics are irrelevant as compared to social conditions and that anatomical form does not determine the cultural history of a people. The scientific approach to a solution must be through an investigation of three problems; first, the degree of variability found in the hereditary strains that compose races; second, the extent to which varying anatomical forms can perform the same function; and third, the adaptability of the organism to varying demands." From information Service Federal Council of Churches.

PRACTICING THE PRESENCE OF GOD.

Rev. E. George Biddle, D. D.

"In thy presence is fullness of joy, at thy right hand are pleasures forevermore." Psalm 16. 11.

From our youth up we are taught that God is omnipresent; almost the first question in our Catechism is, "Where is God?" and the little child is instructed to answer, "God is everywhere." We believe in the Omnipresence of God; the trouble is we do not put our belief into practice; we are so accustomed to looking at the material side of things that our eyes are closed to the spiritual; we see the difficulties of life and the multitude of our enemies, but we fail to see in our defense "the mountains full of horses and chariots of fire." Because we do not put in practice what we really believe in reference to the presence of God, we look only at things which are seen, which are often simply an illusion, and sometimes a delusion; while things which are seen with the spiritual eye are real and eternal. Jesus is nearer to us than He was to His disciples, for often He was in one place while they were in another.

In the above Scripture the Psalmist speaks of "The Presence of God." The Hebrew word is the same word used in Exodus where God

promised Moses that His "PRESENCE (He Himself) should go with him, Exo. 33:1. See also Psa 21:6, 31:19, 20, 139:7, where the same Hebrew word is used. If he will only be cleansed from sin, live a life of obedience, faith and love; putting into practice our faith in the Divine Imminence, what a beautiful "PATH OF LIFE," what "FULNESS OF JOY," and what "PLEASURES FOREVERMORE" shall be ours; then we will understand the joy of Tennyson's oft quoted words, "Speak to Him thou for He hears; Spirit with spirit can speak; Closer is He than breathing, and nearer than hands and feet." What can be nearer than INDWELLING? God's plan is that He shall DWELL IN us; and we IN Him. "Blessed are the pure in heart, for they shall see God," but many of us are like the majority of those sent to view the promised land, we only see "walled cities and giants," rather let us like Caleb and Joshua, see God!

He is with us, if we will only recognize Him by PRACTICING our faith. He is so near that He SEES all we do, He hears all we say; He KNOWS all we think. Who would willfully sin in the very presence of The Holy One? He is ever in person PRESENT, if we will only enter by faith into the experience. "My God shall SUPPLY ALL YOUR NEEDS ACCORDING TO HIS RICHES IN GLORY IN CHRIST JESUS." Phil. 4:19. What more can we need than that? The prophets of Babel screamed and howled for an absent God; Elijah invoked an ever present God, and he was immediately answered by fire and victory.

Let us walk in personal union with God; take Him as our great Companion; our battles will be His, and His victories will be ours. If we PRACTICE THE PRESENCE OF GOD, we will partake of the meekness and gentleness of Christ; our manners and conversation, even the tone of our voice will be changed, and cleansed from harshness and coarseness, and we will be now, in this life "in the heavenlies with Christ." (See Eph. 1, 3; 20:2; 6:3; 10:6:12.) Then His love will be our life; His will our law. The life and habit of living thus in abiding UNION WITH, and IN CHRIST is more than going, it is BEING.

North Cambridge, Mass.

CHRISTIAN ASPECTS OF RACE RELATIONS.

At the recent meeting of the International Committee of the Y. M. C. A. in Atlantic City, a session was held on the application of Christianity to the race problem at which time Dr. Will W. Alexander, Director of the Commission on Interracial Cooperation and a Secretary of the Federal Council's Commission on the Church and Race Relations, said: "At the heart of Christianity is a God who is not a tribal God, born from the forests of our savage fathers; nor a national God. We cannot think of God rightly in terms of a 100 per cent American God, guarding jealously the interests of any restricted group. He is the God and Father of our Lord Jesus Christ, the God of all men. Any Christian organization needs to test its religious work by its success in leading men into an experience of this great Father-God. Race prejudice and racial discrimination can find no form in the lives of men conscientiously and really related to such a God." Some people "feel that the race question cannot be discussed; it seems to me that the one thing which it needs is sane, aggressive discussion by Christian men."

In the same meeting Saichi Saito, General Secretary of the Y. M. C. A. of Japan, in speaking of the exclusion of the Japanese by our Immigration Law, recently enacted, said: "We had confidence that a way satisfactory to all concerned could be evolved; then, suddenly without warning, came a statement from

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ADDRESS BEFORE THE STATE CONFERENCE OF EDUCATORS.

By President D. C. Suggs—Livingstone College.

Mr. Chairman, Members of the State Department of Education, distinguished fellow-teachers, ladies and gentlemen:

My assignment calls for a "resume of the progress and work of the Negro Methodist schools in North Carolina." These schools represent the work of three branches of Methodism in this state; namely, Bennett College at Greensboro, fostered by the Methodist Episcopal Church, Kittrell College, at Kittrell, directed by the African Methodist Episcopal Church, and Livingstone College, Salisbury, supervised and largely supported by the African Methodist Episcopal Zion Church. In their organization they are denominational, but in operation non-sectarian. They represent their respective denominational contribution to the state's laudable endeavor to educate all the people.

They are no isolated groups, surrounded by a wall of Chinese exclusiveness—obsessed with pharaonic sense of their superiority, but rather realizing their inter-dependence they are striving to do their part for the peace and progress of the whole. Like Ezekiel's prophetic picture, they may be a wheel in a wheel, but unlike it, their motions are all in harmony with those of the general mass. Their fields of operation may be bounded by the borders of the state, but their influence is felt far beyond those limited confines. Accepting the great educational program of the state and co-ordinating our work with that of the state's great progressive plan, we desire to be regarded as a part of the great forward looking progressive movement designed to make North Carolina the garden spot of the world, where to every member of its varied and diverse population, the poetic "Paradise Lost," shall in truth and in deed become the "Paradise Regained."

Bennett College was established in 1873, and during the fifty-one years of its existence, has helped to a greater or less degree more than ten thousand souls. Among its graduates are some of the ablest and most useful men of the race, notably, Bishop R. E. Jones, the first Negro Bishop of the M. E. Church, and Rev. A. C. Tinley, of Philadelphia, the most popular Negro minister of that denomination in America. Its present plant embraces eight buildings, six brick and two frame, with a value of \$155,000. Three of these brick buildings have been erected within the last three years. Their dormitory capacity is two hundred. Their present enrollment is 257 in the High School, 20 in the College Department, Summer School, 95 total, 372. These embrace day pupils and boarders. They have twenty teachers. Their annual appropriation from the M. E. Church is \$11,500. A reasonable estimate of their annual demands would be around \$33,000.

Kittrell College was established in 1886. The value of its plant is \$270,000. Its dormitory capacity is 100. Its present enrollment by departments is, College, 27; Theological 12; High School 191; total 230. Its teachers number 13. Its annual appropriation from the A. M. E. Church is \$10,000. Funds from other sources amount to \$1600. Estimate of amount needed to properly function is about \$40,000. During the thirty-eight years of its history, it has touched the lives of more than 8000 souls, and impressing them with the importance of Christian character and sterling worth, sent them forth for lives of helpful service among their fellowmen.

Livingstone College was chartered in 1882. Under the guidance and spell of that noble character and matchless orator, Joseph Charles Price, it was given a spirit as in-

spiring as his eloquence and undying as his fame. Taking charge, as he said, "when it was on paper," it today has a plant modestly valued at \$425,000. With a campus of 46 acres studded with ancient elms and sturdy oaks and dotted with commodious and well appointed buildings of brick and stone, the campus of Livingstone College gladdens the eye of every passerby. Added to this is a farm of 270 acres where the knowledge of practical agriculture is encouraged and its products used principally to supply wholesome food for the dining hall. The last General Conference voted an endowment of \$500,000, the interest on which is to be used for the support of the school.

It enjoys the distinction of being the oldest institution in the country established for Negroes by Negroes, manned and almost entirely supported by Negroes. It stands forth as a concrete and striking illustration of the possibilities of Negroes under the stimulus of proper encouragement. Its merit to continued existence and increased opportunity for usefulness, however, rests not primarily upon its broad acres and massive mounds of brick and mortar, but rather upon the useful lives of noble men and good women who have gone forth as polished products to gladden the hearts of mankind and make the world better by their having lived in it. With twelve secondary schools as feeders, located at strategic points throughout the Connection, representing a membership of more than 500,000. Livingstone is the chief educational institution and the only one of college pretensions. Within her walls are gathered men and women from all parts of the country, besides Africa, South America and the Isles of the Sea. With all grade work eliminated, her present enrollment is Theological, 26; College 102; High School, 167; Summer School 135; total 430. During her forty-two years of service, more than 16,000 souls have drunk from her intellectual fountains. More than 1500 hold her diplomas from the various departments, theological, arts, teacher-training, home economics, business and industrial. Six Bishops, several of the general officers, many of the leading ministers and useful laymen of the Church have come from her alumni. A large quota of teachers, professional and vocational men and women are also among her graduates.

The annual demands of the school are about \$60,000, and with a support of only about \$30,000 a year the effort to maintain an institution ambitious to satisfy all the demands of a standardized college of an A rating presents a problem vexed and perplexing. And yet, it must be done, or our College students will go elsewhere to complete their college work or stand the risk of being penalized by having their achievements discredited by the rules governing the rating boards.

Making a slight resume of the contribution of Negro Methodism to the education of the state, we find

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SUIT AGAINST COHEN DISMISSED.

New Orleans, Nov. 13.—The suit of E. Edward Bolte, Washington, D. C., attorney, seeking to oust Walter L. Cohen, Negro comptroller of customs here, from office and attacking the legality of the adoption of the 14th amendment to the constitution of the United States, was dismissed today in federal district court by Judge Rufus E. Foster. Bolte in his suit asserted that Cohen was not a citizen of the United States since he was "of African descent" and could not claim citizenship because the amendment conferring it was illegal.

"Statesmen, jurists and historians have termed that amendment the American Magna Charta," said Judge Foster. "And some have even termed it the Maxima Charta. For 56 years it has stood as a bulwark against attacks on the rights of cit-

THEOLOGICAL SEMINARIES UNDER FIRE.

It is the zero hour when a new battle front, and the battle is on against a certain sector of the theological seminaries, ushered in by the guns of Doctor Robert L. Kelly. In this age of indolence and inactivity, to change the metaphor, it is not surprising that the seminary should not entirely escape. The Church, rightly or wrongly, has been blamed for the war and the danger, for an apathetic pew and an uninspired pulpit. Behind the Church and the seminary, if it be true that some of the seminaries have failed, as they are charged with having failed, to send out adequately trained and thoroughly equipped leaders necessary for a Church militant, how can we logically impute all the blame to the Church itself?

The Questionnaire.

Realizing the heaving of the barrage referred to, we promised in our September issue to observe the forces engaged and to weigh the issue involved. We therefore sent to over one hundred ministers of various denominations, in different parts of the country a questionnaire which asked about the sufficiency of their preparation to preach to young people, and children, and to work in and with various church agencies; how well qualified they were to perform various church functions and advance local and denominational interests; how prepared for moral and spiritual effectiveness; how fundamentally trained in the Bible; and what they considered the salient benefits and defects of seminary training.

To this questionnaire came replies of grave import. From some it appears that some went out of seminaries good theologians, but poor pastors; men who could prepare a fine homily for adults but have only tasks for children and youth; men who were strong sectarians but feeble disciples; men who never received any instruction for work among children. We read that some of the seminaries fail to instruct ministers how to administer the sacraments, how to perform the marriage rite, how to conduct funerals, how to receive members. We are told of ministers who were not made familiar with the every-day problems of the pastorate, as though the kingdom depended on a weekly sermon and a mid-week service.

Is Seminary Training Necessary?

One of the amazing things that appears in the many letters is that so many leading ministers have received little or no "theological" education. For example, Dr. Frederick R. Shannon of the Central Church, Chicago, mentions the fact that neither he nor Doctor Cunningham belong to the school of the prophets. Doctor Gaius Glenn Atkins informs us that he had his "main professional training in law and only one year.... at the Yale Divinity School." The Rev. John R. Edwards of the Board of Foreign Missions of the M. E. Church graduated at no theological institution. Dr. J. W. Betts, of Syracuse, New York, left a carpenter's bench forty years ago had one year at Hampton Theological School, then plunged into

I began my pastorate here in this church on Nov. 1, 1883.

Another example of the way is the Rev. Asa Mayo Bradley, Secretary of the Hampshire Universalist State convention. We cite Mr. Bradley because he quotes an opinion of theological seminaries which is not uncommon. He says:

"I was in commerce and took up the ministry when nearly forty years old. I have had to do the work done by ministers generally without considerable of my service has been field work.... I presume I could have done the work of a minister better if I had been trained in a seminary. I contemplated taking such a course, but an able pastor older than myself dissuaded me. He said: 'As you are a man of a fine personality and a good man, you