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CRUSADING FOR AFRICAN REDEMPTION.

FERVOR AND FEVER.

By Bishop C. C. Alleyne.

One can hardly crusade in Africa without being fervent in spirit. One cannot expect to have fervor and not get fever. At Tafo I had my first attack of African fever. Had gone to bed when a telegram came from Rev. Peters informing me that word had been received from the Bank of British West Africa that the draft was at last cashed. From that hour I began to mend. I shall never know whether that was the tonic; but the fever soon left me.

On arriving at the school chapel I found a large audience. The Omanhene, Kofi Peasah, was there. At the close of my address he spoke for the people. Among other things he said: "We thank you for coming to our village. May God bless and prosper you. Our fathers told us that some of our people were captured and carried away across the sea. This is the first time we have been privileged to see any of their descendants. The occasion makes us both happy and sad. However, we are pleased that you have come. May your coming prove a blessing to us."

Next morning, according to native custom we called to pay our respects to Nana Peasah. He received us in regal splendor. The chiefs and sub-chiefs were in attendance; also the councillors. For the first time we saw and heard a native crier. Despite his peculiar antics one must maintain a decorous attitude. We found in the Omanhene a very progressive ruler. He evinced keen interest in the education of his people. But complained that since the coming of the Europeans, the young people were not as respectful and obedient as of yore. He insisted that we exhort our teachers to urge upon them the retention of their native manners.

One of the chiefs also spoke. He asked that I send them trained preachers and teachers. He likewise requested that I use my influence with the Government with a view of securing a train stop at this village. "This," he said, "would contribute much to the growth of the town, and the strength of the mission."

A messenger was sent by the chief of Twepiase praying us to come and open a school in his village. I sent word that I was instructing Rev. Eshun to proceed there at his earliest convenience. His request would be considered, but he must see that his people build a school chapel and living quarters for the teachers. It will be the future policy of Zion mission to answer such calls only when the people are willing to help to the extent of their ability.

At the public meeting the native pastor of the Scottish Mission spoke by request. He expressed delight in that the gospel of labor had been preached. In his opinion industry would save Africa. But everybody wanted to become a clerk or an accountant; hence cultivation of the soil was neglected. "When," he said, "my wife lived she knitted native socks for my use. These lasted about two years. Since her death I have had to wear European made socks which wear about one month. Yet our people are discarding all native-made articles in favor of imported commodities." His was a fine, practical talk. Africa is awakening!

The Omanhene put his fine Buick sedan at our disposal, and at two o'clock we arrived at Koforidua. We were received in the usual way; save only that they sung a piece which had been composed for the occasion by Rev. Okyr. These are the lines: Thy kingdom come, O Lord we pray, 'Tis coming soon the world shall see, A better day begins to dawn We're marching on to victory.

We're marching on, we're marching on,
We're marching on to victory;
A better day begins to dawn
We're marching on to victory.

Here the Wesleyan minister, Rev. Ernest Bruce was exceedingly kind to us. He responded to my address during the welcome exercises, put his pulpit at my disposal the following Sunday and gave us a substantial collection for our work.

The Omanhene, Nana Kwaku Boateng, also spoke. He expressed pleasure on meeting, not an European Bishop, but one of his own race. He further said, "I am profoundly impressed by the good advice given to the young people by the Bishop. I shall call a special meeting of all the school children of the town in order to emphasize what has been said here today." He arranged to accompany me to all the schools.

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THE SOUTH TURNING CORNER IN RACIAL UNDERSTANDING.

By Carroll Binder
Special Correspondent to
Chicago Daily News.

The day of the Lord has not yet arrived in the South, but a goodly section of southern opinion has found the right path toward a Christian solution of the vexing race question. That is the outstanding impression left with the visitor to the seventh conference of the Commission on Interracial Cooperation, which met in Atlanta, April 22-24. Previous conferences of these leaders of southern opinion of both races necessarily consisted largely of reports of increasing goodwill between the two races and discussions of how to increase that goodwill. The fruits of the Commission's work and of the new attitude toward the race problem were manifest at the 1925 session.

Advance in Every State

Delegates from every southern state except Arkansas were present, with reports of state and local interracial commissions which were making progress in dealing with the race question in its various aspects. Texas reported on the way in which its several commissions throughout the state backed up the sheriff of Orange in his brave stand to protect a prisoner against local elements bent on staging a lynching—partly for vengeance and partly to "advertise the town" as the local editor put it—and how the law was enabled to take its course. Tennessee, which had been proud of its place on the no-lynching honor roll, reported how it had held a great protest meeting participated in by leading citizens six hours after lynching of a 15 year old boy dragged from a hospital. The Inter-racial Commission bestirred itself in the search for the lynchers and reported how sheriffs had saved the lives of other prisoners against whom threats had been made. From other states came similar reports of community activity to halt the lawless taking of life.

Every state was able to report better schoolhouses, parks, nurseries, playgrounds for the Negro citizens. The local commissions frequently engineered these improvements, but the conference reported increased recognition on the part of the whole community that such things were the right of the Negro citizens and taxpayers. From certain communities came reports of new school buildings and other improvements obtained by use of the Negroes' voting power in bond elections. Contrary to impression in some quarters the Negro does vote in many southern communities and often he has a balance of power, tests and a Savannah cleanup election demonstrated.

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BITS OF COMMENT.

By Thomas Walker Wallace.

Lift high the torch that we may see. Hold it aloft with sturdy arm and let its rays strike the sweat stained faces of tireless workers striving to lift heavy stones and fit them into the eternal monument of Accomplished Deeds.

The journey from West 10th and Bleecker streets to 137th on the west side in New York is not a great distance as the crow flies, but the journey has been arduous in the extreme and difficulty bestowed at every step for pastors and people of historic "Mother Zion." Looking back over the past 25 years of the history of this monument of Negro independence of spirit and unconquerable desire for the highest and best, one recalls the old familiar class and covenant meeting expression "sometimes up and sometimes down." But after years of ardent toll on the part of ministers and people comes the time when full recognition is gained of the unique position held by the pioneer Negro religious organization in America; and pastor, people and Connection arise to the greatness of the hour, and so appears the great Cathedral of Zion Methodism. Dr. J. W. Brown stands out as the tireless worker, patient pastor, thorough organizer, and man of resplendent vision. Change one letter in his name and it becomes "Brawn." His task and its execution would do honor to a "Hercules." Change two letters and we have "Brain." Brown, the man of brawn and brain, has accomplished what every ardent Zionite everywhere has long wished and prayed to see, Mother Zion standing truly at the head of the Negro's greatest effort at self-realization. And certainly the task has required other characteristics, notably, a great heart devoted to the cause of the Master. He has that, for, "How can a man do these things unless God be with him?"

Plain every day honesty and sincerity will not always go unrewarded. Nine years of patient service, in Cincinnati have brought Rev. James P. Foote into the front rank of gospel ministers whose aim is the building up of the Kingdom and yet he is the same unassuming and lovable character as he was when patiently serving to secure the necessary equipment for his calling at Livingstone College. Foote, the conscientious and plodding student, has ripened into the consecrated and still plodding preacher of the gospel, whose greatest ambition is to serve and build monuments in the Walls of Time.

Extremely hard working and full of energy and Divine Fire, we first knew Rev. S. D. Davis as pastor of St. Marks in St. Louis, and then we saw him as presiding elder, later as pastor in Indianapolis, Ind., and now the sweeping success in historic State Street, Mobile, Ala., and the end is not yet, for there is reserved for him a secure niche in the hall of Zion's famous.

Twenty-nine years ago we first met three indomitable youths in Livingstone, all in the same class, each filled with great ambitions and possessed of determined zeal and dogged tenacity. They left college with these ambitions armed with the habits necessary for the attainment of their ideals and the intervening years have been filled with intense labor and today, Clement is the great churchman, Walker is the great authority on Tuberculosis, and Trent is the president of his alma mater, Livingstone. Speak, O Ye Years, and tell of the arduous labors, of the unremitting zeal and constant aim of these stalwarts till they reached the summit with broad vistas spread out around them, where men behold them

"Princes of the Royal House of Deed Doers."

"There is no hostility to any other race in the hope of the white man that his will remain the dominating race." This from the pen of a supposedly great writer of present time. Of course logic was not one of his collegiate studies and why pay any attention to such a minute detail. Propaganda must be served. Certainly one race can master another without being hostile to it. History is full of illustrious examples. Rome was not hostile to Greece, to Carthage, to Gaul. Napoleon was not hostile to the nations of Europe. Germany was not hostile to France when she took Alsace-Lorraine. England has never been hostile to India—and assuredly was not hostile to the American colonies when she tried to maintain her dominion over them. Oh, yes, nations and races may be subjugated by a dominant race or nation without any hostility on the part of the master. It is all done without the least friction—each one recognizing that such must be the case. Mr. Arthur Brisbane needs a course in logic or ethics, which?

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NEGROES AWARDED PRIZES FOR ART AND LITERATURE.

700 SUBMIT PLAYS, ESSAYS AND PAINTING FOR SPINGARN TROPHIES.

Production of the one-act prize play, "The Broken Banjo," reading of prize poems and essays and tableaux illustrating a prize story were features yesterday evening at the Rena Renaissance Casino, No. 150 West 138th Street, when the Spingarn prizes for Negro literature and art were awarded to winners of the contest, conducted since August, 1924, by the Crisis Magazine.

Seven hundred Negroes took part in the contest. Of the contributions submitted, 330 were short stories, 139 were poems and the remainder essays and plays. Twenty-eight paintings were submitted.

"The Broken Banjo," was written by Willis Richardson, of Washington, D. C. The amateur actors who appeared in it were Bill Andrews, Dr. Frank Horne, Mae Miller, Myles Paige, and Charles Burroughs. Mrs. A. G. Shelton, of St. Louis received second prize for play writing, and Miss Myrtle A. Smith, of Colorado third prize.

Countee Cullen, of New York won first prize with his cycle of poems Frank Horne, of New York was second and Langston Hughes, of Washington third.

Dr. Rudolph Fisher of Freedmen's Hospital, Washington, won \$100 for the story entitled "High Yaller;" Miss Marie French of Colorado Springs got second prize and Miss Anita Scott Coleman, of New Mexico third.

First prize for essays was won by Miss Marietta O. Bonner, of Massachusetts, who wrote "On Being Young—A Woman—And Colored." Second prize went to Langston Hughes, the third to G. A. Stewart of Ohio.

For illustrations, E. A. Harleston, of South Carolina got first prize, Albert Smith, now studying in Paris, second, and H. A. Woodruff, of Indianapolis, third.

The judges were: Fiction, Sinclair Lewis, Charles W. Chestnut and Mary White Ovington; essays, Edward Bok, J. E. Spingarn, and Benjamin Brawley; plays Eugene O'Neill, Charles Burroughs, Lester A. Walton and Dr. W. E. B. DuBois; poetry William Stanley Braithwaite, Robert Moses, and I. S. Pinckney Hill; illustrations, Walter Jack Duncan, H. G. Hertenkamp and Winold Reiss.

THE RAINBOW ROUND ABOUT THE THRONE.

Rev. E. George Biddle, D. D.

"And there was a rainbow round about the throne."—Rev. 4:3.

The Apostle John, "The Beloved Disciple," on "bleak and desolate Patmos." He has just finished writing the letters to the "Seven Churches in Asia," for us, and for all future generations. The cruel state of affairs which had caused his banishment were very distressing and discouraging. The Blessed Redeemer knew he needed help, so He called him to look away from earthly to heavenly scenes, to a time when righteousness should completely triumph over wrong. He calls him to "come up hither," that He might show him the coming triumph.

We must, at least in a measure, be dis-associated with earthly things, if we would clearly see heavenly things. Too much contact with earth blots out heaven from our view. John obeyed the heavenly voice that called him to "come up higher," and he saw the "open door," the throne, and He that sat upon it, and THE RAINBOW ROUND ABOUT THE THRONE." Doubtless this Rainbow had always been there, just as the plan and purpose of our Redemption had been from before the foundation of the world.

A clearer understanding of the future is always revealed to those who accept the invitation to "Come up hither." It is then that God shows things which must be hereafter." This statement to John that the "things" to be shown him were to be of the future must be taken literally by Bible students; but unfortunately great Bible Commentators, such as Dr. Albert Barnes, our own Bishop Hood and others have interpreted these "visions" as relating historic events from the time of Daniel's prophecies to the decline and fall of the Roman Empire, placing the "things BEFORE rather than AFTER John's time. If we were more careful we would maintain the right perspective, and many of the "mysteries" and apparent contradictions of the Bible would vanish as the morning mist before the rising sun.

This Rainbow of Promise had the predominating color of green, "like unto an emerald," to assure us of the reviving and refreshing nature of this everlasting covenant. Doubtless the rainbow had been there from "before the foundation of the world," ever since the sun and the rain had known each other. Wicked men, skeptics, infidels and some of the "modernists" of our day ridicule the Bible, because, as they erroneously say, "God created the sun on the 'fourth day,' their loose, careless reading is the cause of their trouble, for the Bible does not say that God created the sun on the fourth day. The Hebrew word "bara" (created) is not found in this statement about the sun. What the modernist reads as a work of "fourth day" of creation was simply the shining forth of the sun. "When the mist had rolled away," and the sun shone forth in all his glory, and from that time the sun and rain after every storm, have kissed each other, and revealed the rainbow of the everlasting covenant. Our heavenly Father is so anxious to show us His love and mercy that He gives us this picture promise, that all the world may look and be saved. The rainbow as well as the cross is a symbol of God's tender love for us. "The Heavens declare the glory of God." The regularity of the seasons, the methodical revolutions of the planets, constellations and nebula, the timely fulfillment of the prophecies and promises, all attest the truth of the written word of God. The rainbow is our first lesson in the reflection and refraction of light, and one of the most beautiful sights in

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