

# The Star of Zion

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## BORAH REPLIES TO EX-KAISER

Charges Domination of White Race Favored by Wilhelm Would Mean Race War

(From The New York Times)

Washington, Oct. 19—Responding today to the statements of the ex-Kaiser of Germany, in which the latter declared that Senator Borah's position as regards the rights of the races is a menace to white supremacy the world over, Senator Borah said that if Wilhelm's views should prevail it would mean a war between the white races on the one side and the yellow, brown and other colored races on the other.

The statements of the Kaiser were contained in a Berlin special cable to The New York Times, yesterday, and it was that dispatch on which Senator Borah based his rejoinder. The peril to the white race which the Kaiser warns of, is not the yellow or brown races, but the "oppressive and imperialistic" attitude which the white races have assumed toward those races, Senator Borah declared.

The Kaiser was quoted as saying that the "principle of race equality promulgated by Senator Borah, threatens the supremacy of the white race" and will result in Senator Borah's being hailed as the champion of colored peoples and the friend of the Moscow Third International. The only way to head off the threatened conflict, in the opinion of the Kaiser, is for London, Paris, and Washington to rearm Germany and put her on her feet again.

"I presume," said Senator Borah today, "the ex-Kaiser has reference to my statement, made sometime ago, that in dealing with China, we should treat the Chinese nation on a basis of equality and that the assumption which seemed to obtain upon the part of foreign Governments in China that China was an inferior member of the family of nations was an assumption which should, and could, no longer obtain and that it would be disastrous to undertake to deal with China upon any other theory.

"The peril to the white race which the ex-Kaiser speaks of is not the yellow or brown race, but the oppressive and imperialistic attitude of the white race toward these races. If the white race continues these policies of exploitation, of oppressive measures, be assured the peril is real and imminent.

"There is one thing which the ex-Kaiser seems to overlook, or at least not to give sufficient consideration to. During the war the white race was delighted to treat the colored races on terms of equality. There was no difference in the color of the blood on the battlefield. The United States particularly asked China to come in and help the white race 'save civilization.' Moreover, the white race announced some doctrines which the colored races took to heart—the doctrine of self-determination and the right of all peoples to choose their own form of government and live their own lives.

"The white race went on record. The colored races believed the doctrine. The nationalistic spirit was aroused; hopes and aspirations stirred these peoples from centre to circumference. The pledges having been made, should be kept—they will have to be kept. China will demand to be treated as an equal. She will assert her independence and the right to administer her own laws within her dominion, to fix and collect her tariffs, and nothing less will satisfy.

"If the other powers in China do not wish to proceed along these lines, nevertheless the United States should. If the United States cannot have the company and the cooperation of other powers which she certainly would desire, she should shape

her own policy and pursue her own course.

"The ex-Kaiser's proposition means war, a war between the white and colored races, a war into which would enter the two desolating passions of the human family, race and religion. We must either treat these people justly, fairly and as equals, or we shall have to fight them.

"I am in favor of trying the policy of justice for a time instead of force; of fair treatment instead of exploitation. I think it will work more to the cause of peace."

## SHAKING THE PLUM TREE

MOTHER ZION

By Bishop E. D. W. Jones

While a general clean-up is in progress from the Brotherhood through all of our departments to the books of the W. H. and F. M. Society, and while those entrusted with the onward march of the Church are untangling reported irregularities; I went over to New York City to preach on the occasion of the Dedicatorial continued services of great Mother Zion church.

It surpassed every dream I had of its huge, gothic, immense proportions. The building itself, has indeed every appearance of a Cathedral and is more than a mere structure of stone, brick, steel and mortar; it is in its very architectural planning sacred, a place of devoted worship where beams cry out amid the massive timbers "holiness unto the Lord."

Dr. J. W. Brown and his trusted followers have built a real magnificent monument to the fathers. I thought only of Francis Jacobs, Peter Williams, Abram Thompson, William and Thomas Miller, who were our first trustees as I sat within the holy splendors of the towering memorial and listened at the sweet organ tunes which pealed forth from the spacious gallery, one like unto the gallery erected one hundred and twenty-five years ago in Miller's Cabinet shop. I must confess that I thought more of Bishop J. W. Hood than I did of Bishop James Varick. Bishop Varick was once pastor of Mother Zion, but the first church built in 1800 from the foundation up, he was not so much in evidence in its construction. Bishop Hood loved Mother Zion church as no man before or since. His heart was there. It was his pride. He knew her history and that she ranks first in New York City as the Negro's effort at self-help and religious independence. Negroes now sitting in the lap of luxurious progress unsurpassed anywhere in the world, in Harlem, must always turn to Mother Zion as the beginning of their real and permanent advancement. Bishop Hood reasoned that if Mother Zion was safe and continued to shed its light of loyalty and devotion upon the great cause of Zion Methodism, as she did in the early fifties, when every prominent charge sprang from the original denomination and organized the Wesleyan Church; it was Mother Zion that stood firm and immovable and through her influence, zeal and negotiations mended the torn church and around her altars union was forever attained amid the shouts and joys of truly reconciled contenders.

Of all the scenes greeting me at the altar of the historic edifice—the meeting of old Livingstonians and many friends of other days, none pleased me more and threw such a halo of inspirational enthusiasm as when I saw Bishop Hood's daughter, Lillian, serving at the altar. James Hood, his son, an attentive, earnest worshipper and his grand children mingling with the bannered host doing service for God and honoring the fathers whose sacrifices, tears, and labors gave us an indissoluble Zion that could not be shaken by

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## WASHINGTON OR PHILADELPHIA --WHICH?

By S. M. Dudley, Esq.  
Secretary of Church Extension and Home Missions

Editor of The Star of Zion:

I had hoped not to be drawn into any controversy as to which is to be preferred, Philadelphia or Washington for our Financial Headquarters. In the first place, if we are to operate successfully our new Financial plan, I question the advisability of mentioning the names of the General Officers in such a manner as will make a reply from them necessary. Somebody must work, and it has been well said that "They who work best, talk the least." The General Officers are bonded and charged with the responsibility of performing faithfully, honestly and well, the duties of their office. They therefore have no time to "Come down" and engage in a lengthy discussion which will get them nowhere. In this connection I am reminded of an old farmer who went to a judge and asked for a divorce. "But, why, John, do you want a divorce," asked the judge, who knew the couple. "Judge," replied John, "That woman jist talk and talk and talk." "What does she talk about," to judge asked. "She don't say," replied John. In the second place, I must admit that I find it exceedingly difficult to depart from my early Methodist training, which among other things, was to avoid, as far as possible, any talking back to a Bishop. Whether I was brought up in the way I should go, in this matter, I leave for others to answer. I only know I have not yet recovered from the very high respect in which I held our Chief Pastors in other days.

However, I must correct what I regard as an error in the article "Walking About Zion," which appeared in The Star of October 15. It stated that "Mr. Dudley and Dean Moore visited our congregation here on Sunday, and made the statement that this was the easiest, the most unencumbered church financing that they had ever put over in such a large sum, due to the fact, they alleged, that we had such large equity in the properties." On the contrary I tried to convey just the opposite impression in my short talk delivered Sunday morning, Sept. 4 last, at eleven o'clock at Varick church. The little speech which I still have, was as follows:

"Dr. Taylor, Officers and members of Varick church: Last Sunday I said to you that we were endeavoring to render for you what we regard as a distinct service. I have returned today to let you know that we have been successful in our endeavors. Now, I know you are anxious to know the details—what it is that we have done. To perform a difficult task in nearly every instance, requires a very efficient man. We secured the services of such a man in Dean L. B. Moore, whom I have known for several years. He is one of the best trained men of our race. He has worked hard to put it over for us here and I prefer to have him give the details as to the difficulties encountered. I think I should say, however, that some years ago when it was decided to purchase this church which cost some \$80,000.00 or more, the undertaking was considered so great, and the congregation on the other hand so small, that the Church Extension Department took title to the property. It has been the property of the Department ever since. While you have worshipped here and carried a large part of the responsibility, you do not own the property. The Department owns it, and can sell or mortgage it whenever it gets ready. We believe you should own and carry your church just as other trustees and

congregations own and carry theirs. And that is what we are now ready to do. There will now be no debts in connection with it, but the debts which you make. The church has been so refinanced that you can carry it, and we shall expect you to address yourselves to the task of carrying your own obligations." Dean Moore was not present. It can readily be seen that there was no attempt to minimize the difficulty of the task which has been accomplished.

Mr. Moore and I held several conferences in Philadelphia and Washington, and we talked to each other frequently over the long distance telephone. I had insisted that he negotiate for each of the Philadelphia churches, straight first trust loans covering all of the mortgages, judgments and the major part of the other outstanding obligations. This you see would give the trustees very, very easy sailing until they could get their bearing under the new situation. I knew that we had done it to great advantage for two (2) of our churches in Washington. One of these Washington churches has a bonded debt of more than thirty thousand (\$30,000.00) dollars, or about as much as was placed on the two Philadelphia churches together. The trustees are required to pay only the interest on this amount at six per cent. They may pay and occasionally do pay something on the principal, but they are not driven to it under threat of foreclosure. We found it impossible to negotiate such a loan in Philadelphia. It was therefore necessary to negotiate a small second trust loan payable in such a

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## A PRAYER FOR THE TEACHERS

By Glenn Frank

O Lord of learning and learners, we are at best but blunderers in this godlike business of teaching.

Our shortcomings—shame us, for we are not alone in paying the penalty for them; they have a sorry immortality in the maimed minds of those whom we, in our blunderings, mislead.

We have been content to be merchants of dead yesterdays, when we should have been guides into unborn tomorrows.

We have put conformity to old customs above curiosity about new ideas.

We have thought more about our subject than about our object.

We have been peddlers of petty accuracies, when we should have been priests and prophets of abundant living.

We have schooled our students to be clever competitors in the world as it is, when we should have been helping them to become creative operators in the making of the world as it is to be.

We have regarded our schools as training camps for an existing society to the exclusion of making them working-models of an evolving society.

We have counted knowledge more precious than wisdom.

We have tried to teach our students what to think instead of how to think.

We have thought it our business to furnish the minds of our students, when we should have been laboring to free their minds.

And we confess that we have fallen into these sins of the schoolroom because it has been the easiest way. It has been easier to tell our students about the motionless past that we can learn once for all than to join with them in trying to understand the moving present that must be studied afresh each morning.

From these sins of sloth may we be freed.

May we realize that it is important to know the past only that we may live wisely in the present.

## TRIBUTE BY MOSES TO RESCUER FOUND

Dr. Grimme, German Philologist, Deciphers Inscription on Stone Dating 1500 B. C.

(From The New York Times)

Berlin, Oct. 19—Moses' grateful commemoration of his rescue from the bulrushes by the Egyptian Queen and simultaneously the alphabet of the oldest written language known to man—ancient Hebrew, as it was spoken fifteen centuries before Christ—have been discovered by Professor Grimme, who holds the chair of Semitic philology at the University of Munster, according to an announcement made by Dr. Grimme at a small gathering at the home of a friend here Saturday evening.

As a result of the discovery the German Government may combine with the British Government in sending a scientific expedition to Mount Sinai, where stone inscriptions deciphered by Professor Grimme were excavated twenty years ago by an English archaeologist. The message of eternal gratitude, carved either by Moses himself, or at his behest on a thick stone slab, reads as follows, according to Dr. Grimme:

"I, Manasse Mountain chief and head priest of the temple thank Pharaoh Hachepsut for having drawn me out of the Nile and helped me to attain high dignities."

The writing, which at first sight resembled Egyptian hieroglyphics, was found by Dr. Grimme to consist of alphabetically formed words. He deciphered the alphabet and discovered that it contained twenty-two letters, much similar to the ancient Hebrew of the Old Testament. This alphabet, devised from Egyptian image writing, was the first used by man.

Manasse is a synonym for Moses in the Hebrew tongue of that epoch. Dr. Grimme's find also definitely answers that question as to which hill on Sinai Peninsula was Mount Sinai of the Bible.

The stone tablets, on one of which Moses' tribute to his royal rescuers was inscribed, were dug up in a buried Egyptian temple dating back to 1500 B. C., on the Serabit el Chadem Plateau of Mount Sinai by Flinders Petrie, an English explorer, in 1905. Unable to remove the stones because of their weight, Petrie photographed and made plaster casts of them and then reburied them in a place of which he alone knows the exact position.

The inscription on the tablets remained a riddle until 1916, when Alan Gardiner, an eminent English Egyptologist, managed to establish certain Mosiac consonants. Dr. Grimme proceeded from this point until he had mastered the entire alphabet and could read all the lines carved on one of the photographed slabs.

"My heart stood still as I read," the Professor told his auditors.

It is estimated that the tablets were written in the year 1479 B. C., which accords with the dates of Moses' life fixed in the Bible. Moreover, during the same period Queen Hachepsut died and her successor, Tutmos III, oppressed her followers and destroyed her monuments. Possibly for this reason Moses caused the stone to be inscribed as a memorial to the dead Queen.

Dr. Grimme points out that the other tablets found on Mount Sinai doubtless contain writings of Moses' career.

Help us to be more interested in stimulating the builders of modern cathedrals than in retelling to students the glories of ancient temples.

Give us to see that a student's memory should be a tool as well as a treasure-chest.

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