

# The Star of Zion

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## TOPIC: EDUCATION.

### What Relation Does the Industrial Bear to the Higher?

BY PROF. M. D. LEE.

What should be understood by higher education? What is or what will be its sphere in this new century? The subject is often dodged by educated men; but why? What relation does industrial education bear to higher education?

Higher education has or should have for its object culture and development of thought and action. Serious thought is its aim. The thinking mind should be the base of all education. It is the essential and true idea of education of every degree, both industrial and higher. The design of all education should be to build up and build out the mind. Higher education and industrial must unite to accomplish the highest possibilities of the mind.

The channel to higher education or the gates to its portals are being opened by the youth that begins the studies of mechanics, scientific and skilled work. As he takes his first lessons in the study of scientific culture he tries to determine the meaning of certain mechanical operations, and its relation to other forces in the universe. He begins to think. He now enters within the gate. What does it mean to him? He is not studying machinery and scientific agriculture for naught. This acquisition of knowledge leads him on and on. He must first get rules and a correct and systematic way of doing things. This is the formal work. There is no real education without this feeble beginning. He may make a good tub, chair, wagon hinge, gate or door. This is not the end far the thinking mind nor the significance to be found here. Work must be done intelligently. If the student is too young, he must be led by a well trained teacher. This teacher, if successful, must be a master, not only in one vocation but many, if he is to lead.

What is being learned is for the sake of what is beyond. He must be taught that what renders the work or the art worthy of study is the thought in itself or what it carries, and that it is only as he understands its operations, rules governing its development, that make the search for it safe and more certain in its results, and that these became more worthy of attention. The object is to make a man. The highest ideals should be held up before him. When the thinker has known the thought in its exactness he has secured the reward. There is no better way to start a child to exact methods of thinking than with the saw, square, compass, and the use of mechanical art of all kinds. What is true of the boy is true of the girl in cutting and fitting and other domestic arts. The significance of the act is discovered, not the motion through which he is putting himself, or the helps which he is using to accomplish his purposes, but in that which he is moving after, "Higher Education," or wider fields of thought and action. Now the work, as a beginner that he studies and wrestles with is a little thing itself. Its value is important as a stepping stone to higher life. But a secret was found within them and was worth enough to repay for all effort.

The industrial institutions are agents furnishing the necessary supply of nourishment upon which the thoughtful mind feeds. Thought is to be found everywhere, and the student is to search for it. This will always be true. The uneducated man is like the educated boy, ever seeking for new acquisition. Science is now only in her infancy. It is for the youth in the machine-shops

of this twentieth century to carry it to higher possibilities. The educated man has a wider vision, with more thoroughly trained powers, larger attainments, with a capacity always expanding for the reception of new thoughts as they come from every side. The experience and life of the man (educated) are essentially the same as the learner or youth. We seek after thought as we read and none the less as we work, and find in both truth quickening the mind. We make them our own and thus add to our treasure.

As with reading and language so with other things that we study: all open the gateway to higher education and culture. Take up the youth in the work-shop. We set before him a piece of work more or less intricate, or some minor task in his work, that he may help form or estimate it: some rudimentary work that he may get the earliest vision of what is fitting and beautiful. The setting of the task means more than the task itself. In itself it may have little meaning. It must point to something higher. It must help and stir the mind. So must every step of industrial work in any institution that does not attempt to curb or bridle the thinking mind. I truly believe that the disciples of industrial education have to a very great extent misrepresented it as a factor in shaping the destiny of a race. The particular problem of industrial education has lost itself, of late, in the idea which is central to it or in that which opens the gateway to higher culture by an effort on the part of its followers to give it precedence.

I do not deny that there are blessings pertaining to each, both higher and industrial education, which gives some thought kindred to itself or belonging to its own sphere, which are seed of living force. I do not say that a man must be trained in all the industries before he reaches the sphere of higher education or finer culture in the languages and sciences, nor do I mean to impress my readers that all who go in the work shops should or will ascend to the higher planes in education; but I do say that the man who has reached these sublime heights of culture would have found it more easily reached had he been trained in industrial arts, and that his life could be used to better advantages for the masses. The leader of every institution should know industrial arts. It may be the least of all the seeds in his garden, but it will be a living force. The glory of it by reason of its living force, will develop into a tree in whose branches the thoughts of the very heavens may ever find pleasant lodging.

The value of all work and seeking and finding out thought, tends to the development of the mental powers of the educated man himself. The soul forces stir the man in the true sense, and he becomes a thoughtful being. He may not be a Thales, Solon, Virgil, Milton, Gladstone, Bismark or Blaine, neither a Price or Douglass but, as educated, and because he is educated, he is thoughtful, rich in his resources for himself and for others.

(TO BE CONTINUED.)

Lancaster, S. C.

### Bishop Hood's Appointments.

APRIL.	
26th	Brooklyn, E D
28th	New York
MAY	
1-7th	Providence, R I, N E Conference
8-14th	Port Chester, N Y Conference

### Bishop Lomax Appointments.

APRIL.	
25th	Warren Stand
26th	Creek Stand
27th-28th	Baromville

## PROF. B. A. JOHNSON.

### Livingstone College in Tears Over His Death.

BY J. EMMAN AGGREY.

In the stillness of the night while many locked in the gentle embrace of Morpheus were sporting in Dreamland. Death stole into Huntington Hall into a room where the lights were burning low; anxious friends, loved ones, and colleagues standing beside in silence, and whispered into his ear a message unheard by any but the invited, and he bidding farewell to this vale of tears happily soared on angel's pinions making for the mansions in the skies. Can this be death? Livingstone sits in ashes and in sackcloth refusing to be comforted and with her mourns Mother Zion for Prof. Benjamin

Johnson, one of her most devoted champions and able representatives who was called hence early Saturday morning at the hour of 12:55 April 20th, 1901. Born, February 2, 1838 of Christian parents, he enjoyed the rare advantages of a model home and was ever proud after he had left the maternal fireside to face the sterner realities of life to speak of his dear father (Dr. J. B. Johnson, deceased), who instilled in him the ideas of true manhood, and of his loving mother "that dear angel" who led him up to man and whom he never knew to err.



PROF. B. A. JOHNSON, A. M.

He attended the graded school in his native city Louisville, Kentucky, passed to Louisville High School whence he regularly graduated with honors winning a gold medal in an oratorical contest and the golden opinions of all his teachers—the *dux* of his class. Then only about 17 years of age he evinced his wonderful capabilities as a born teacher in Nelson County of that State.

But hearing of Dr. J. C. Price and Livingstone College he made up his mind, saved his earnings, and left in the Fall of 1885 for Salisbury, N. C. Entering, he made the Middle Class of the Normal Department, a department of which he was principal at his death. He was studious, obedient, and courteous, and so great was his love for learning that he was promoted during the same session to the Senior Normal Class and graduated in the Spring of 1886 with class honors. He was one of the "Dark Day Students," and was always enviably proud when he had to refer to the days when he "studied Astronomy through the roof." It was during this time when invited by Rev. W. B. Fenderson, A. B., S. T. B., now at Asheville, N. C., but then a fellow-student, that he entered and became a member of the College Y. M. C. A., through whose influence he shortly afterwards embraced faith in the saving power of Christ Jesus.

The four years that he spent in the classical department were even more remarkable than before. He was private Secretary of Dr. Price, superintendent of the Methodist Sabbath-school in the city, foreman and sub-editor of the STAR OF ZION, when Mr. now Hon. J. C. Dauncy and Rev. but now Bishop G. W. Clinton edited the STAR. The *Livingstone*, the College journal, was founded by Dr. Price and him, he being probably its first editor. He enjoyed the distinction of being the only student who as the president of the Hood Literary Society was re-elected when his term had expired. This was unusual and yet customary. It has been the custom of the Lyceum to elect as president for the com-

partment, and Financial Secretary of the College, but besides others, he was the Book Keeper as well as the Secretary of the Trustee Board.

No student who ever heard him or saw him will ever forget him. To all who passed through his department he was their friend. With the boys, or, as he always preferred to call them, young men, he was not only a teacher, a friend, and an adviser, but a model. As an influence for good for, in, and in the interest of the College, Dr. Goler and Dr. Moore can the better tell. All cannot be said of ye *Researcher Johnson*. He loved his Church, the Church in which he was born and bred, and the last public talk he made was in the capacity of the Superintendent of the College Sunday-school appealing to the student body to rally on Easter Sunday in the interest of the A. M. E. Zion Publication House.

His devotedness to the Y. M. C. A. work was remarkable. In his student days during his presidency he succeeded with the help of the members in fitting up a room and procuring the long seats some of which are still in use both for Y. M. C. A. purposes and on the campus in Spring afternoons. As a teacher he regularly attended the meetings, always had something good for the boys and was virtually our encyclopaedia on Y. M. C. A. matters. The young men always called him "Our General Secretary." He visited every year some Y. M. C. A. Convention and it was through his suggestion that the Faculty year before last invited the Y. M. C. A. Conference of the Carolinas hither last November. His work along the Y. M. C. A. line was so telling that at the last Conference which met here he was elected to go to the Y. M. C. A. Jubilee to be held next June in Boston as delegate representing all the associations in North Carolina.

He was a race man also. At the time of his death he was the President of the Bureau of Education in the National Afro-American Council. He was an inspiration to the students, and the sum total of his several talks may be put in these words which he often repeated:

"Be men, be women; BE MEN, BE WOMEN; BE MEN, BE WOMEN; for as yet as a race we have not much to crow over."

This the kind of man we have lost—a born leader, and whose preliminary funeral eulogues were conducted last Sunday morning the 21st inst. Being a Sir Knight in the Masonic Lodge his corpse was brought in the College Chapel, all the pall-bearers being

CONTINUED ON EIGHTH PAGE.

## BIG WORD SERMONS.

### The Masses Need Good Simple Practical Sermons.

BY MISS OLIVE BRUCE.

Editor of the Star of Zion:—Referring to an editorial in your paper of April 18, permit me to say that I agree with the author of this thought:

"The great need of the world to-day is the plain and simple presentation of divine truth. In preaching, what is the advantage of using big words that the majority of the people do not understand?"

Yet how often one attends a church where they are not any more enlightened about the Gospel at the close of services than before. Some clergymen make a point of delivering sermons regularly which can be understood only by a few of their congregation. What the masses need is good practical sermons. Scientific preaching some say is necessary. That is true. However, a large number of churches have pastors whose sole object seems to be to display their knowledge of the English language. A certain class only who can grasp the sense of the sermon, return to their respective homes feeling more self-satisfied than ever, elated over their ability to comprehend the meaning of many unnecessary words used in the sermon. It may benefit them beyond expression, but another class, understand the meaning of each single word in itself, but their connections in the unintelligible manner in which some sermons (as well as orations) are delivered, make it impossible for them to get even a faint idea of the object of the sermon. It is the Christian spirit to preach only for the egoism of "some" of the members.

Still another class realize this, and as they do not understand any of the sermon accuse their minister of partiality. Does it not seem so to them? That spirit of self-satisfaction is the very wrong spirit to encourage. Yet there are numbers who draw by these "big word" sermons grand conclusions of their intellectuality, alertness and commune with themselves as did the Pharisees. Of course some will say the minister is not to blame if people look at his sermons in a wrong light, but a practical sermon of the duties which lie around us, love to the neighbor and in fact in every way simple, plain and like our Lord's sermon on the Mount, is sure to reach the hearts of "all" and not increase the pride of a "few."

97 Orange St, Albany, N. Y.

### Bishop I. C. Clinton's Appointments.

MAY.	
5th	Biddleville, N. C. 11 a m
5th	Clinton chapel 8 p m
6th	Center Grove 7:30 p m
7th	Mowinglade 7:30 p m
8th	Matthews Station 7:30 p m
9th	Jonesville 7:30 p m
10th	Pineville No 1 7:30 p m
11th	China Grove 11 a m
11th	Pineville No 2 7:30 p m
P. O. Address from May 4-10, 412 W. Hill St, Charlotte, N. C.	

There are very few occupants of the A. M. E. Zion pulpit who equal Dr. J. Harvey Anderson in sermonizing and natural eloquence.—Wilkes-Barre (Pa.) *Advocate*.

Bishop G. W. Clinton, D. D., who is here delivering his yearly course of lectures to the Tuskegee Bible School, graced the Zion pulpit on the Sabbath evening of Easter, and delivered a soul-reviving sermon to the edification and approval of his hearers.—*Zion Church Worker*.