



EDUCATION

The First Step

Being Somebody Doing Something Helping Someone Getting Somewhere

A TREE AND A SPRING

By Walter Raleigh Lovell

The bright morning sun, kissing a clear sky, and warming the sweet fresh air, made me welcome to Kingsport. And where you will ask, is Kingsport? It is situated in the extreme eastern portion of Tennessee, far up toward Virginia.

Three days before I had taken train to Columbus, Ohio, coming via Cincinnati and Knoxville, finally changing at Johnson City, for Kingsport. Just before I left the home of my cousin in the Ohio capitol I found upon my table a copy of Winston Churchill's "The Crossing." Have you read it? If so, you can understand how extremely interesting it was to me to be reading a story while traversing much of the country where the scenes of the story were laid.

But I started to tell you about Kingsport and its environs. It is a beautiful little city, a new town, with wide park-like streets, vacant lots, and houses far back from the streets. A cement factory, brick kiln and other minor industries form the basis of the city's prosperity. But I was not much concerned about the business assets of the village city. It came to visit my twin sisters and their several children, the latter having a claim upon my living, since I am the only one of the family with a single exception, who has no children.

I came, therefore, I saw, but did not conquer, save in the sense that I was for a short while at least the center of no little attention, which soon subsided, however, and I was made to feel quite at home. Dinner followed a shopping tour, and then we were casting about for some fitting diversion, when some one suggested a fishing trip. A kind neighbor lady proffered the use of her Ford if some one could drive. I assured her that this was the least of her worries, for I was home-sick for my Ford sedan, and hungry for a spin through the brisk air. Thus with me at the wheel, with "Lizzie" snorting and blustering we gained the open road, and then I stepped on the gas, for, though the Ford was an old model, it was up-to-date in one respect at least, it had an accelerator. It surely did make one feel good to hear the hum of the motor, instead of car wheels, and on we sped, but all too soon we had covered the few miles which lay between us and "the fishing place" up the river towards Rogersville.

Hustling out on a broad green meadow, we were soon eagerly watching our lines for a "bite." But the stubborn fish evidently decided they did not wish to be caught, for we got never a bite, however much we wanted them to, and they were there, for we saw several giants sporting themselves in the water. Howbeit, we caught "nary" fish, and soon we were hungry and tired, and thirsty. Thinking the latter want would be the easiest to supply, two of us went in search of water, and incidentally found the subject of this sketch.

We did not have to go very far, for when we inquired of a lady, who sat in the woodpile, playing with her year old baby, she pointed up stream, and said there was a spring near the big tree which we could see. And there we found it.

It was the hugest, spreading elm I have ever seen, and there beneath the great tree was a huge spring. Fresh, cool, clear and sparkling, na-

YOUTH'S CORNER

ture sent forth its purest fountain. Alongside of the spring, in truly picturesque fashion was an old-fashioned milk box, and a smart milk-maid was busy with the milk, which she and her companions had just milked from the sleek "contented cows" which grazed in the nearby pasture. We asked the little lady if we might get a drink, and for reply she gave us a huge tin cup, which was capable of holding a half-gallon, and then we quenched our thirst with satisfying draughts of nature's own beverage. And there beneath the shade of the wonderful elm tree, we sat down to dream and to muse of other days, of other friends and other scenes so far away.

In the morning as we were about to take leave of this lovely environment, I went into the drug store to buy some post cards, and there I found pictures of my friend the "spreading elm," and the man told me that other friends, fearing for the life of the dear old tree at one time, had sent to New York and brought a specialist in tree surgery, who saved the life of the tree, thus keeping it alive until I should be able to behold its beauty. Hard by the tree stands an old mill, an old silk mill, now in ruins, but mutely bearing testimony to days of splendor and romance. As I went away I thought, if only this old mill and this old tree could talk, what a story they would tell.

MY MOTHER.

Harvey Smith McCowan.

(For the Associated Negro Press.)

She carried me under her heart. She loved me before I was born. She took God's hand in hers and walked through the Valley of Shadows that I might live.

She bathed me when I was helpless.

She clothed me when I was naked.

She gave me warm milk from her own body when I was hungry.

She rocked me to sleep when I was weary.

She pillowed me on pillows softer than down, and sang to me in the voice of an angel.

She held my hand when I learned to walk.

She nursed me when I was sick.

She suffered with my sorrow.

She laughed with my joy.

She glowed with my triumph.

While I knelt at my knee she taught my lips to pray.

Through all the days of youth she gave strength for my weakness, courage for my despair, and hope to fill my hopeless heart.

She was loyal when others failed.

She was true when tried by fire.

She was my friend when other friends were gone.

She prayed for me through all the days, when flooded with sunshine or saddened by shadows.

She loved me when I was unlovely, and led me into man's estate to walk triumphant on the King's Highway and play a manly part.

Though he lay down his life for her, no man can ever pay the debt he owes to a Christian mother.

God bless the mother of men—living or dead. They are still our mothers and the memory touches our hearts with tenderness and fills our eyes with mist and tears.

CONGRATULATORY.

Rev. W. H. Davenport: Editor of The Star of Zion: Dear Sir, and Bro.

As we have explained why you have not heard from us earlier. Rev. and I wish to extend to you our hearty congratulations as Editor of The Star of Zion. For a number of years we have watched the "Breakers" and did not see any reason why the tide could not turn as it did. May the Lord bless you. May peace, happiness and success attend you and yours.

Lovingly yours, Rev. and Mrs. G. B. Stevenson. Blackstock, S. C.

GETTING THE DOUGH.

Whenever around the festal board sit four or five of us, Queer wanderers through the lanes of life, our fellows to discuss, The conversations wise and true ere very long will turn

Unto the sums, of money ignoramus can earn;

And soon upon the ear will fall this sentence soft and low,

"There's Jack! He has no wit at all, but he seems to get the dough."

Now, we are most intelligent, a brainy, clever crew,

There's a little that we do not know, but much we cannot do.

Upon our walls the sheepskins framed attest that we have been

To college, and of course you know what these diplomas mean;

They prove our right to scholarship and culture's laureate glow,

Yet in this curious world, it seems the blockheads get the dough.

We are so very wise and bright and they so very dull;

Each one of us with knowledge true has toiled to pack his skull,

And yet we struggle, day by day, to earn our milk and bread

And, speaking financially, we never get ahead.

With our superior intellects, it mystifies us so

How men at whom we sit and sneer, can gather in the dough.

Yet, looking back across their lives, O see the things they've done,

The thoughts they've put in action and the battles they have won;

In brick and stone and lasting steel I've seen their buildings rise,

I've seen them fashion useful things which every mortal buys,

They do the deeds we cannot do with all we've come to know,

And it's not hard to understand just why they get the dough!

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MILLION DOLLARS FOR FISK.

Nashville, July.—Completion of the first million dollar endowment fund ever to be established at a college for Negroes was announced today by Dr. Fayette Avery McKenzie, President of Fisk University, which began its career in an army barracks in Nashville procured by General Clinton B. Fisk in January 1866.

This fund has been made possible by matching a conditional offer of \$500,000 from the General Education Board of New York, which gave \$250,000, the John F. Slater fund of Charlottesville, Va., the J. C. Penny Foundation of New York and prominent individuals in New York, Philadelphia, Chicago, Cleveland and Boston.

Anticipating the successful completion of the \$1,000,000 endowment fund, the citizens of Nashville organized this spring to raise a supplementary fund of \$50,000 for Fisk. This is the first time that any such sum has been contributed by any Southern city for any type of Negro education. Among the leaders in this local campaign are bankers, business men, educators and clergymen.

The endowment fund, the income of which is to be applied exclusively to teachers' salaries, is a conspicuous recognition of the leadership which Fisk has achieved in meeting the growing need for higher education for the 11,000,000 Negroes of the country according to Paul D. Cravath, the internationally known lawyer of New York, who is chairman of the Board of Trustees and whose father was a founder of Fisk and served as its president for twenty-five years. Wm. H. Balden is in charge of raising the funds.

MINISTERS' UNION ELECT OFFICERS.

At a recent session of the A. M. E. Zion Ministers' Union of the District of Columbia and vicinity, the following named officers and chairmen of committees were elected:

Officers—President, Rev. F. R. Killingsworth, D. D.; Secretary, Rev. C. C. Williams, D. D.; Treasurer, Rev. H. T. Medford, D. D.

Committees—Publicity, Rev. W. D. Battle, D. D.; Programme, Rev. E. B. Watson, D. D.; Civic, Rev. I. S. Lee, D. D.; Reception, Rev. J. H. Tucker, S. T. B.; Advisory, Bishop E. D. W. Jones, A. M., D. D.

This Union is a well recognized and potent force in the civic, moral and religious life of the community.



REVERENCE Planted in Childhood will Bear Fruit in Manhood in BETTER LIVES HAPPIER HOMES NOBLER CITIZENS

SUNDAY SCHOOL LESSON.

Edited By Dr. J. Francis Lee.

LESSON V.—Aug. 3, 1924.

THE FIRST DISCIPLES OF JESUS.

Lesson Text: John 1:35-46.

35 Again the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the Son of Jonas: thou shalt be called Cephas, which is by interpretation, A stone.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

1. Golden Text: Jesus saith unto him, Follow me.

2. Memory Verse: Jesus saith unto him, Follow me. John 1:43.

Time: A. D. 26.

4. Place: The banks of the Jordan.

5. Leading Thought: The only sure way to success is through co-operation with others.

6. Historical Background.

Several of the disciples who had followed John the Baptist came to Jesus Christ at a very early date; and these gave Jesus a splendid nucleus for his apostolic band. Among these was John, a youthful follower of John the Baptist, who soon came to Jesus. These disciples were somewhat trained; and while there were dramatic elements of Judaism, there is a splendid foundation on which Christ could build. And Jesus was, therefore, in a splendid condition to make, on a whole, a first-class selection.

7. Topical Outlines.

I. The disciples of John, v. 35-40.

II. Fishing for men, v. 41-42.

III. Other disciples selected, v. 43-46.

7. The Lesson Exposition.

A. The Disciples of John.

John had several disciples, men who believed in him and his mission, and who, on account of this, followed him. It does seem that John would transfer attention from himself to Jesus, and with such attention, it seems that he would also make a transfer of his disciples to Jesus; and he therefore gives them credit

FAMILY ALTAR

for following Jesus, because he is the Lamb of God.

These two disciples seem to understand that such a transfer will be made; for the record declares, that the two disciples followed Jesus. But followed him where? For he declares that he had not where to lay his head. One of the two disciples who followed Jesus was John, and is also the author of the book from which we take our lesson.

B. Fishing for Men.

The record declares that the other of the two disciples was Andrew, the brother of Simon; and became so enthusiastic over the personality and promise of Jesus, that he at once set about to help him find disciples. And at once Andrew became a soul-winner for Jesus; and began by finding his own brother and pressing him into service. "And he first findeth his own brother, Simon." He went to his brother with a real message, for he brought him to Jesus. "We have found the Messiah." And Andrew got a hearty response to the message, for he brought him to Jesus; and so impressed was Jesus with Peter, he at once began to adjust him to the new order of things, and at once emphasized his indomitable will. Thou shalt be called Cephas, a stone.

C. Other Disciples Selected.

From the land of Galilee, Jesus findeth other disciples, Philip; this is Philip who became the evangelist; Acts 6:5, 21:8. He had been a disciple of John the Baptist. John 1:43-48, 6:5-7.

He was in the upper room with the rest, Acts 1:3-4. At once he got a hearty response. Philip, who seemed a born evangelist, found and brought to Christ Jesus, Nathanael; and that connects Jesus with the teaching of Moses, and also the words as set forth in the law and the prophets. But Nathanael thought a little more about the accidents than about the essentials. "Can any good thing come out of Nazareth." But Philip was a very practical man and refused to theorize, but said unto Nathanael, why not come and see, or investigate for yourself? He felt that the claims of the Messiah were sufficiently well-founded to stand any test.

Practical Hints of the Heart of the Lesson.

- 1. The call to service means larger responsibility. 2. Practical Religion must find a place in our church life.

REFUSES TO APPOINT DOCTOR OVER WHITE NURSES.

Philadelphia, Pa., July.—(By The Associated Negro Press.) After having assured the people that he would exercise his influence in urging the appointment of Dr. John P. Turner, the eminent physician of this city on the staff of the Philadelphia General Hospital, Charles Hall, president of the City Council, was rebuffed when Dr. Paul Kraesen, director of public health, flatly refused to appoint a Negro doctor. Although he found no fault with Dr. Turner's ability or character, the health director bowed to the prejudices of southern doctors who he said would resign from the hospital if he appointed Dr. Turner. He further said that he would not appoint a Negro because he would be over the white nurses. Dr. Turner's record, past and present is a credit to the race. His knowledge in the medical field is recognized by the leading white doctors of this city who constantly seek his advice on serious cases. And as yet Mr. Hall's influence has failed to work.

Peter, who stated the terms of present salvation to both Jew and Gentile, stated the terms of eternal salvation to Christians when he wrote: "To your faith add virtue; and to your virtue, knowledge; and to your knowledge, self-control; and to your self-control, patience; and to your patience, godliness; and to your godliness, brotherly kindness; and to your brotherly kindness, love." So salvation is a matter of character and conduct as well as opinion.