

AFRO-AMERICAN CULLINGS

Negroes in Muskegon county, according to the city superintendent of schools, own and control 50,000 acres of valuable agricultural and oil land; they own city real estate in Muskegon that is worth \$1,500,000. Their business concerns in Muskegon have a value of at least \$1,000,000 and include one clothing store for men, one dry-goods store, one ice company, one plumbing and plumbing supplies shop, six contractors and builders, 12 barber shops, three concrete contractors, 50 groceries, four drug stores, one harness shop, 20 restaurants, eight blacksmith shops, 12 shoe shops, 12 tailor shops, one dairy, two ice cream stores, ten coal dealers, two undertakers, one steam laundry, three livery stables, 12 real estate brokers, four cab lines, one moving picture theater, one bottling works.

Muskegon has four fine schools for its Negro children. The 1,375 in the Manual Training High school did all the carpentry work last year; on a strictly modern, six-room cottage, 41 by 47 feet, worth \$2,000 and renting for \$20 a month when times are hard in Muskegon. The aggregate value of the Negro schools is \$50,000 and 35 Negro teachers are employed in the public schools.

That a prominent white Muskegonian, a public official, should know these facts concerning Negroes in business and other pursuits is in itself important, because it is a common occurrence to find that many, many of the best white people of the South do not know, and, therefore, cannot possibly understand, what the better Negroes are doing to reflect credit on themselves, their race and their community.

"I firmly believe that there is a big field for the development of Negro music in America," writes Jesse Rees Europe, Negro musical composer, of New York. "We already have a number of composers of great ability, the two foremost being Harry Burleigh and Will Marion Cook. Mr. Burleigh is remarkable for his development of Negro themes and Mr. Cook is a true creative artist. Then, of course, there was Coleridge Taylor, the greatest composer of the Negro race, although much of his music is not Negro in character. What the Negro needs is technical education, and this he is handicapped in acquiring. I myself have had to pick up my knowledge of music here and there, and the same holds true of my fellow composers. I do not believe that the Negro at present should attempt music distinctively Caucasian in type. The symphony, for instance, he does not really feel. A white musician would feel it. I believe it is in the creation of an entirely new school of music, a school developed from the basic Negro rhythms and melodies. The Negro is essentially a melodist, and his creation must be in the beautifying and enriching of the melodies which have become his.

"The Negro's songs are the expression of the hopes and joys and fears of his race; were before the war the only method he possessed of answering back his boss. Into his songs he poured his heart, and, while the same did not understand, the Negro's soul was calmed. These songs are the only folk music America possesses, and, folk music being the basis of so much that is most beautiful in the world, there is indeed hope for the art product of our race."

A thrush has built its nest, laid three eggs, and in the natural course of events will, if undisturbed, rear its young on a scaffold pole at the secondary school for girls, England. The nest has been built at the junction of two poles. There are between 50 and 60 men working on the building, but the bird takes not the slightest notice of them.

The National Women's Trades Union league is at the head of a movement to establish a national training school for women organizers, the object being to place trained organizers in the field to organize the women workers in all trades and occupations.

The industrial commission of Ohio has issued its final report. It deals with the question of wages and hours of labor of women and girls employed in mercantile establishments in Ohio last year.

A Russian publication has just put out its one hundredth issue after many difficulties. Twenty-five of the previous issues were confiscated for seditious articles.

A Californian takes issue with the statement that the South station in Boston is the busiest railroad terminal and shows that the distinction belongs to the Union ferry, at San Francisco, with 39,955,573 passing through it annually.

If Oklahoma has bumper crops this year it will be due in considerable measure to the direct aid rendered the farmers by the schools. Throughout the state the teachers and pupils have been systematically testing seeds for the planters.

The men who are working for the education of the Negroes in the South always come North with a cheering word of the results. Of course there are two sides to every problem. It would be possible to point out all sorts of discouraging things about the situation of the Negroes. But men like Booker T. Washington leave the gloom for somebody else to talk about. They point out the wonderful achievements of the race in its comparatively brief opportunity—the number of land owners, the amount of savings, the conspicuous instances of Negroes who have won for themselves a respected place in the community.

Such a man as J. M. Metcalf, president of the Talladega college for Negroes at Talladega, Ala., who was in Kansas City last week. Ask Mr. Metcalf what results his school has achieved and he can point to plenty of specific instances of graduates who have become successful citizens, as well as to the large number of whole-some homes that have been established.

He can tell of the farms that have shown the effect of work done on the school farm, of the spread of alfalfa cultivation, of better methods in all the region. He can refer to graduates who have gone into business and have proved successful merchants; of others who have started savings banks and have instilled the habit of saving and of thrift among the people. He can find cheer for the Negroes even in the political situation in the South in the fact that Negroes of standing in Southern communities find no obstacles put in the way of their voting.

This side of the problem is one that is often lost sight of. It needs to be emphasized for the cheer of the good Negro citizens who in all parts of the country are working for the advancement of their people.—Kansas City Star.

There have been many Negro poets in America, but none having a strange and pathetic story which could in any way parallel that of Phyllis Wheatley, born in Senegal, Africa, November 19, 1761, though the day of the month may be doubted, if not the year. She was a child of Africa in a period when slave ships were supposed to be engaged in legitimate commerce, and transported many of the people to those colonies that long after became states which abolished slavery and led in the anti-slavery movement which was really the incipience of secession and the Civil war. Phyllis Wheatley was stolen from her parents and tribe, or sold by one or both of them, and was brought to America in 1761 and sold to Mrs. John Wheatley, wife of a Boston merchant. Her mistress soon discovered that the little girl was remarkably bright and gave her a fair education in English and Latin; and she could hardly more than read and write before she gave utterance to her imaginations in rhyme, doing so with ease and fluency. She went to London with a son of Mrs. Wheatley and there was published a volume of "Poems" dedicated to the countess of Huntingdon. Sparks, in his "Life of Washington," said it could not be doubted that the poems "exhibit the most favorable evidence on record of the capacity of the African intellect for improvement." On the death of her master and mistress, she married a colored man, Doctor Peters, who "proved unworthy," and she died in great poverty in 1784.

William Houston, a colored man, saved the lives of four Brunswick women when, seeing the peril of the automobile party, he rushed up to the machine and shoved it across the railroad track just as a fast moving freight train swept past.

In crossing the railroad track the machine was slowed down, and just as it mounted the rails the engine went "dead." The freight train was only about one hundred yards distant.

The engineer signaled with the whistle, but the machines remained on the track. It was too close for the engineer to stop the train before reaching the machine.

Houston, who was standing near by, rushed to the car, gave it one hard shove and it crossed the track by only a few inches as the train came by.—Brunswick (Ga.) Dispatch to New York Tribune.

Among the defenses of the Panama canal will be several batteries of 16 and 12-inch rifles, all of which will be concealed in such manner that, with the use of smokeless powder, it will be impossible for an enemy to locate them.

Forty thousand dollars were spent in England on the production of a single moving picture film.

Chile has spent \$5,657,500 for 823 bridges on government railroads.

Missouri's 94,461 trade unionists last year drew \$85,019,855 in wages.

France last year exported pleasure autos valued at \$41,978,850.

Musk costs \$3.50 for one-eighth of an ounce in Manchuria.

That was the agreement, you know. But why do you ask? "Well, I just wanted to make sure," remarked the boy, with a grin. "Your motorcycle needs a new tire."

CHRISTMAS AS A SCIENCE



NO PAINT TO LICK

IN THESE latter days, when every branch of human activity has been systematized and we are brought, whether we like it or not, under the spell of scientific management of the smallest business, what is more natural than that we should now be obliged to accept the scientific management of Christmas?

Christmas as a science! How our grandfathers would have gaped at the idea! In their time Christmas was a spontaneous holiday. Christmas eve they hung their stockings on the mantelpiece in full confidence that Santa Claus would find his way through a six-inch stovepipe. Then there was the Christmas tree, with a grandfather to distribute the gifts and a strong force of uncles and aunts to maintain peace among the cousins. And there was skating in the afternoon with the choicest sort of melee to give the finishing touch to the day.

There was no need of science there; it would, in fact, have spoiled the whole thing. But now the spirit of Christmas has changed. We still have our Christmas trees, subject to the regulations of the fire department, but we are really slaves of our Christmas shopping list. From Thanksgiving to Christmas most of us live in an atmosphere of deepening gloom. We have continually hanging over us that dreadful prospect of what would be the best thing to give So-and-so, and when we have made a selection our hearts sink at the awful thought that, perhaps, What's-his-name may give the same thing.

It is to relieve this situation as much as possible that science has been called in to our aid. Of course, even science has not yet been able to prevent two people from sending the same gift to one person. But it has been able to display unusual gifts and a larger number of them for our consideration, so that it will be easier to select a present which may be quite sure another person would not think of. And the greatest advantage of scientific Christmas shopping is the increased speed with which the ordeal may be gone through.

There are two things which have brought about this result. The first is the establishment of exhibits of gifts for children in the schools of the large cities of the country. And the second is the scientific arrangement of gifts for sale in the shops and department stores. On one floor we have a department devoted entirely to toys and their gifts for children; in another place presents are particularly suited to men; and elsewhere sections for women and boys and girls. It is all the direct result of the card index and the filing cabinet. You look under the particular heading you wish and you find displayed before you a vast quantity of suitable gifts to choose from.

The object of the school exhibits is not so much to save mothers labor, worthy object though that might be. Nor is it to display the latest and most ingenious products of the toy market. Child welfare is the primary purpose, and there we have another side of the scientific Christmas. It is to save the children from being deluged at the Christmas season with inartistic, unhygienic and useless gifts. Esthetic and hygienic are words that loom up larger in the vocabulary of the present than that of the past.

And so, although Noah's ark will remain Noah's ark to the end of the world, no twentieth century youngster whose family attends one of these exhibits will feel constrained to suck the paint off them, Ham or Japhet. For, lo and behold, they are entirely innocent of the familiar red and green and blue of that unsanitary century we have left behind. The sons of the patriarch and all the animals that "went in two by two" are of reasonably hygienic white wood.

By the same token, dolls will be dolls. For here again the scientific Christmas has produced a change to a more esthetic and hygienic product. Instead of the big rag doll, whose features have been kissed into obliteration by several generations of children, there is a stockinet successor, equally impervious, far more beautiful, and absolutely unbreakable to washing.

For older children one finds marvelous all-wood dolls, again embodying the three important virtues. They are unbreakable, washable and artistic. Their naturalness is evident at a glance, and the visitor is not surprised to learn that they are reproductions of American children modeled by American artists.

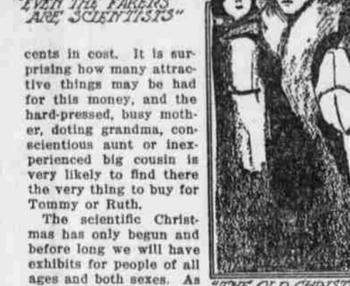
And yet, the thought rises, will modern Dorothys and Nancy's love these charming creations one whit more than their mothers and grandmothers loved the china and wax dollies who preceded them? There was Henrietta, a gorgeous Parisian, you may remember, whose pink and white loveliness is still a happy memory. Poor Henrietta! She died the victim of a bad small brother who tried the effect of midsummer heat upon her waxen complexion. Then there was Juliet, she of real brown hair that combed and a warm brunette complexion, and a host of others who may have had untold attractions. But you must put them out of your mind in this scientific age. Real hair harbors horrible microbes and complexions do not digest well in small stomachs.

Then there are other suggestions which are the result of the practicality of our time. Housekeeping furnishings, for example, such as tea sets in pewter, cooking utensils in granite and metal, an ironing board and iron which can really be used, and an iron cooktop upon which things can be cooked. In the matter of musical toys, science has gone even further. The pianos for the child of today are marvelous instruments. Alas for the prestige of the tinkly toy of a generation gone by! These have from two to three octaves of the chromatic scale and are accurately tuned "to concert pitch."

But all such marvels cost money and are not likely to avail much for the household where five or six must live on a small income. So it is good to discover a case containing a number of toys at a minimum price. Not one exceeds ten



"EVEN THE FAKERS AGE SCIENTISTS"



"THE OLD CHRISTMAS LACKED COMFORT"

cents in cost. It is surprising how many attractive things may be had for this money, and the hard-pressed, busy mother, dotting grandma, conscientious aunt or inexperienced big cousin is very likely to find there the very thing to buy for Tommy or Ruth.

The scientific Christmas has only begun and before long we will have exhibits for people of all ages and both sexes. As it is, the department stores, by their scientific arrangement and the catalogues and lists of suitable gifts, classified according to ages, have done much toward making even shopping for men a simple matter.

This, however, is a very recent institution. In the old days, a woman went to the large shop, without the slightest idea of what she wanted to buy, and after ten minutes in the crowded, heated aisles, surrounded by thousands of elaborate, alluring, gaily colored possibilities with no apparent order or arrangement, bewilderment and not decision was her portion. Under such conditions, even the most conscientious of them seized the article nearest. She was at the mercy of the saleswoman because she did not know what she had better get or where she could get it.

But the woman's bewilderment was nothing to the man's. He didn't even make an attempt to shop; he simply bought.

But all these things are different now. You get a list of things which such-and-such a store has to offer for man, woman and child of any given age, with the floor on which it may be found indicated, and you have only to walk in calmly and deliberately and purchase it. It is literally an index of the peace and good will which you may wish to dispense. You do all your thinking beforehand and have an opportunity to remember that Mrs. So-and-so's library is furnished in red, and that a Kaiser Sinn vase would be more acceptable than a lamp.

Then when you have made your selection you may make your way to the store with a fairly calm and tranquil mind. Of course, it is crowded with a density which makes progress almost impossible, blazing hot with multitudinous lights and noisy with many clamoring voices, but all that can have no effect on you. You are a scientific shopper and know just what you are going to get and where you are going to get it. Science saves time, money and nerves.

There is another way in which Christmas has become a science and that is in the method: which the big shopkeeper employs to attract the crowds of holiday shoppers. Go into one of their establishments and you cannot fail to see it. They are aglow with light, bright with the colors of unnumbered fabrics and you hear far and near the clash of music from many instruments. That is simply to lure you in and once you are there you see at first nothing but a spectacle of confusion and a conflict of sounds that would make Babel lose caste as a synonym. But if you start to buy what you have come for you will find a remarkable state of order so far as the things offered for sale are concerned. It is not really a store; it's an exposition.

There isn't a man in the world who has a keener understanding of the human makeup than the big shopkeeper. He knows every string of the instrument and plays diligently upon them all. He lures people with advertisements which are wonder stories. He halts the passing crowd in the streets with a windowful of Christmas wax-works, and once they have come inside, whether with a purpose or out of mere curiosity, the machinery is there to hold them fast.

For weeks the designers, decorators, scene painters, dummymakers have been at work devising and constructing some sort of living pictures fraught with the spirit of the Christmas tale. There is the paragon church, still and beautiful, with snow-covered trees about it, light shining from the tall windows, men, women and children mounting to the portal, and from away in the inside sanctuary somewhere come the music of a mighty organ and voices singing Christmas carols.

It is expensive, but it impresses the people who enter the store. It is the idea of it all that the hearts of the shoppers be mellowed and the spirit be moved to buy more and still more for the holiday giving. That may seem a little "far-fetched" as you sit at home with a "grouch on" because something went wrong yesterday, or a man you thought was your friend went back on you, but get into one of those stores, where "you can't hear yourself think" of your troubles for the noise, and you will realize that it is really a very clever conception.

Up there before the eyes is an inspiring presentment of the great Unselfishness. And here before you, behind you and on either hand are the goods, just the things for all your kith and kin. It is the shopkeeper's plan that you shall buy while the spell is still on you, while the dim religious light beams out and the Christmas carols burden the air. And you do. You would not think that has anything to do with it, but it does. The shopkeeper would not go to all that expense, you may be sure, if he did not know what results it would bring him.

Even the small street fakers use their wits to sell all they can during the holidays. It is their harvest time of the whole year. And they select the spots on the sidewalks which will be most advantageous for sale of their particular wares. They invent innumerable little devices for the purpose of attracting crowds. They, too, are scientific.

The toyman chooses a spot where the greatest number of children will pass, and spends the day showing the workings of his clockwork vehicles with metallic horses and drivers, his fighting roosters and climbing monkeys, and his automatic animals full of plaintive voice. About the corners where most people pass are stationed the familiar men and women with baby rabbits and beribboned puppies of divers breeds. They know just how to make a woman imbued with the Christmas spirit take pity on the little animals on a cold day and buy them in order that they may have a comfortable home.

The Christmas greens man with his huge boxes of holly and mistletoe, and—more power and less glucose to him—the candy man and something like ten thousand others display their wares from all sides, entice the passing throngs with a hundred little devices, appeal to their sympathy and turn peace and good will into hard cash. To both buyer and seller, from the biggest to the smallest, Christmas has become a science.

CHRISTMAS TREES

From ancient days Christmas trees, lighted with candles, were used in the churches of English churches. But it has been put on record that the introduction of the modern Christmas trees into England was due to the late duchess of Kent, grandmother to King Edward VII, who was credited with having brought the custom from Germany for the amusement of Queen Victoria when a little girl at Kensington palace.

The Christmas tree by 1846 was undoubtedly established at Windsor; indeed, at that period a perfect plantation appears to have sprung up in the drawing room of the castle. In the newspapers of the time it is recorded that after dinner, at which the principal dish was a noble baron of beef weighing 350 pounds; that occupied many hours in roasting and at which the hand of the Scots Fusiliers discoursed such popular airs as Auber's "Bonnie Hosiery" and selections from "Norma," the queen and the prince, with the royal suite, retired to the drawing room, where, on tables, were gracefully displayed several imitation fir trees upwards of six feet in height, from the branches of which were suspended a variety of French bonbons and numerous elegant presents for the royal visitors and suites." The trees, we further learn, were brilliantly illuminated with wax tapers judiciously placed among the leaves.

It is not certain, however, that the custom had not been in use for centuries in rural parts of Great Britain.

WHEN CATTLE KNELT IN ADORATION.

Many an awe-stricken group has waited in the chill air to see the cattle fall upon their knees in adoration at twelve o'clock, the hour when Christ was wrapped in swaddling clothes. An honest old Cornwall, England, man, who lived at St. Stephen's Downs, near Launceston, said, towards the close of the eighteenth century, that he once, with some others, made a trial of the superstition. Watching several oxen in their stalls at twelve o'clock at night on the 24th of December, they observed the two oldest oxen only to fall down upon their knees "and make a cruel moan, like Christian creatures."

There is an old print in the British museum in which the oxen in the stable near the Virgin and Child are represented upon their knees, as if in suppliant posture. This graphic representation is, perhaps, the origin of the foregoing superstitious notion.

But more curious than all is an addition to this superstition, to the effect that the brute creation unanimously refused to acknowledge the change of style, from old to new, under the calendar, though on old Christmas day not only would the bees sing their welcome song but the oxen and asses would kneel in their stalls in token of homage. It was also said that to spin on Christmas day caused cattle to go mad and lame.

SOME PEOPLE DO.

"Did I understand you to say that Willoughby enjoys canned prunes?" asked the man who was slightly deaf.

"No," answered the friend; "I said 'canned tunes.' There's no accounting for tastes."

DIFFERENT POINT OF VIEW.

"When we were first married you used to admire my clothes, but you only frowned at them now."

"But, my dear, your father paid for the clothes you wore when we were first married."

Such gifts the gifts of the London business millionaires seem small.

"In fact," said James Douglas, the liberal publicist, in an interview with an American correspondent—"In fact, the gifts of the Nizam of Hyderabad and the Maharajah of Mysore and the Gaekwar of Baroda give our English merchant princes, who owe England so much more, a look of avarice; and you know the definition of avarice.

"Avarice, like a graveyard, takes in all it can get and never gives anything back."

Walking Graveyards. Some of the Indian princes have given fifty to sixty lakhs of rupees apiece—over \$2,000,000 apiece—to Great Britain for the war. Beside

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Acting Director of Sunday School Course.)

LESSON FOR DECEMBER 13

THE GREAT COMMISSION.

LESSON TEXT—Matt. 28:16-20; Luke 24:36-49.

GOLDEN TEXT—Lo, I am with you always, even unto the end of the world.—Matt. 28:20.

This lesson consists of two paragraphs which constitute what might be termed two commissions or two parts of the Great Commission. There are four distinct accounts of the final commands of our Lord to his disciples, each presenting a different phase of the work he committed to his followers. In this lesson we have for our consideration two of these aspects which ought not to be confused. We will consider them in their chronological order.

I. The Appearance in Jerusalem, Thomas Being Absent. Luke 24:36-49.

(1) The Resurrected Lord, vv. 36-43. The Emmaus disciples reported to the disciples, and those gathered with them in Jerusalem, the things they had experienced, especially in the breaking of bread. This occurred late in the evening (see Luke 24:29, 33). While they, and the others, were rehearsing the many things that had taken place on that first eventful day, Jesus himself suddenly appears in their midst without the opening of a door and asks them of their thoughts. Once before he had thus searched them (Luke 9:46, 47), but now the occasion is quite different. Fear of the Jews had crowded them into this room but no closed door except that of the human heart can keep out the risen Lord. Simon's report (ch. 24:34) and that of the Emmaus disciples were not sufficient to allay their fear. Fear at this visible evidence of the supernatural is true of us all, but when Jesus truly is present there is peace no matter what may be the turmoil without, or the fear within.

Man of Flesh and Bone.

This appearance was a demonstration that it was he himself, and to add proof upon proof he first showed them his pierced hands and feet, and then called for fish and ate it before, and doubtless with, them. Jesus is today a man of flesh and bone as much as when he walked Galilee's hills. His blood he poured out upon Calvary. The evidence of the literal, physical resurrection of Christ is so overwhelming that the unbeliever does violence to his reason not to accept it.

(2) The Ascended Lord, vv. 44-49. This coming of Jesus and his message of peace and assurance brought also a commission that this great fact be told to others. The event recorded in these verses did not occur in Jerusalem but upon Mount Olivet and constitutes the final appearance of Jesus. As he had done often before, so now he sets his seal upon the Old Testament, expressly speaking of its books under their accepted three-fold division (v. 44). In these there are between three and four hundred direct, not to speak of the indirect, prophecies concerning him. What we need is to have the Holy Spirit that we may "understand" (v. 45), the purpose of his life and death. Jesus taught his disciples what that purpose is (v. 47), viz., the "remission of sins," based on the sure ground of his finished work. This, and this alone, is the gospel and it is to be preached in his name unto all nations—a missionary suggestion—beginning at home, in Jerusalem. Verse 49 tells us of that other needed preparation to make us effective witnesses, the endowment of the Holy Spirit.

Some Disciples Doubted.

II. The Appearance to the Eleven in Galilee, Matt. 28:16-20. This event took place much later than that mentioned in the first part of the previous section. As we carefully read this section it suggests that Jesus was somewhat removed from the disciples, yet their vision was so clear that they worshiped him, though some doubted. Drawing near to the disciples he first of all emphasizes his supreme authority, "all power is given unto me," and on that authority he commissioned them to their work of discipling "all nations." Mark's rendering of this commission (16:15, 16) is more inclusive, "to the whole creation," including all of man's welfare, social as well as spiritual. For Jesus thus to claim authority and to send forth his ambassadors and still not be "the very God of the very God" is to stamp him either as an impostor or a lunatic. Because all power is his, therefore the obligation and the accompanying Holy Spirit who will enable us to teach the things he has commanded. There is back of the commission "all power" and accompanying it a blessed fellowship. "Lo, I am with you all the days."

The chief value of these two sections lies, first, in the fact suggested as to the perpetual nearness of the risen Lord in the midst of our ordinary human experiences. Patiently he bears with us in our unbelief and fear and like as he spoke peace to his disciples so he speaks peace to our restless spirits. The second chief value is the immediate and persistent responsibility that rests upon his followers. He loved all and desires that all shall be saved and yet the proclamation of his plan of redemption, of his finished work, he confides to human agents. As each new disciple is made, he is to tell others, to witness of him to those not yet surrendered.

This is a constant and an endless process, his heralds discipling all nations, baptizing and teaching them to observe the things he has commanded. The sad thing is that after nearly two thousand years we have carried out so poorly the great commission.