



EDUCATION
is
The First Step
to
Being Somebody,
Doing Something,
Helping Someone,
Getting Somewhere

"CROSSED WIRES."

(Lincoln News Service.)
When I saw the porter open a telegram, which the station agent handed him as we stopped a brief moment at a station in the West Virginia mountains, and then as I saw a heavy frown fix itself upon his forehead, my curiosity overcame me, and, falling to notice some smoke which I afterwards learned came from a hole which my cigar had burned in my coat sleeve, I immediately struck up a conversation with the porter.
"Didn't know there was such good telegraph service here in the mountains," I ventured to say.
"O, yea, we usually pick up three or four messages when we come through here, responded the porter deliberately, as he eyed the injured coat sleeve.
"Hope you've received no bad news," I continued, as the porter drew the telegram from his pocket and hurried away in response, to a bell, without answering me.
"Too bad you burned your coat," said the porter, upon his return; "because you can't match that piece of goods any more."
"Can't match it! Sure I can, just as soon as I get back East," I said in surprise, as the bell rang and the porter hurried away again.
When he returned, he was visibly affected, and as he sat down to rest, a spirit of sadness seemed to overcome him. Presently, he straightened up and said: "Well, the old man is done for, sure, this time; and it means the road for me for life, I guess."
"But you've always been on the road, haven't you?" I asked in surprise.
"I should say not," replied the porter, mournfully. "You see, I'm a tailor by trade, and up front in number two there's the squarest man I ever knew. I met him on this very run eight years ago, and when he found out I was a tailor he gave me the chance which so many had refused me. He's a large manufacturer of men's clothing. He took me off the road and put me on the bench as an expert worker on hand-made clothes. Late last fall we were burned out, and he got me back on the road until we could build for business again. He got me back this spring, and the first work we did was to turn out some suits, of which the one you have on is a sample. I helped to make it myself, and I'd recognize that material anywhere, for when I discovered that the manufacturer had fooled the old man on the goods, he destroyed all the rest rather than injure his reputation. Oh, he's square, he is. We closed up a month in order to make some new contracts for material, and I took to the road during that time; and here word comes by wire, saying that everything was burned to the ground early this evening.
"Well, does he know about it?" I inquired, anxiously.
"I didn't have the heart to tell him, at first," the porter answered sadly. "But I told him just now, and he says he's through. Guess he must have feared something when he said he'd wait until my car was going through. Ordered all telegrams sent in my name."
Just then the door of the forward coach was thrust open, and in rushed a dining car waiter. "The station agent threw this in the dining car window just as we started, but I have been to my clerk's office in the last coach to give it to you," he said.

the porter, handing him a telegram which the latter nervously opened and read.
"Disregard telegram to J. Jackson, on board number forty-two. Was intended for T. Jackson, on board number twenty-four, and refers to wrecking contract, being rushed to completion today."
"Gee," exclaimed the porter, as he rushed forward to number two. "Looks like we're safe after all—and," he added, "maybe you can get your coat matched when you come back."

THE NEGRO IN ANGLO-SAXON LITERATURE.

(Continued from Page 1)
arouse sympathy and her book, therefore, emphasizes the sufferings of the unfortunates rather than their capabilities, their humility rather than their humanity.
Samuel Clemens (Mark Twain) prefers to treat Jim, the runaway slave in *Huckleberry Finn*, for his humorous possibilities, but not without enlisting sympathy on his side. Mark Twain says that he was reared to believe slavery a divine institution. However, in this story one of the strongest scenes is that in which Huck tries to decide whether to write to Jim's owner, apprising her of his whereabouts. Being a son of the South, Huck knew that helping a slave to escape was an offense unpardonable on earth or in the beyond. So he wrote the letter to save his soul; but to save his own self-respect he decided not to send it. Again in this scene probably the strongest argument presented to Huck's mind is Jim's pathetic plaint, "Mas' Huck, yess, de only white man dat has treated me fyar." Jim is also a superstitious, faithful, kindhearted victim of circumstances.
Lowell, in "The Biglow Papers," also treats the question humorously. Lowell is opposed to slavery but satirizes those in favor of it and their arguments, instead of condemning the institution. A few instances will suffice to show his peculiar treatment:
"Liberty's a kind of thing
That don't agree with Niggers."
"Slavery's a thing that depends on complexion,
It's God's law that fetters on black skins don't chafe."
In the more serious poetry, of course, there is not the same chance for development of character as in prose, but by the treatment of incidents and individuals one can very readily arrive at a comprehension of the different views on the subject. Cowper, Longfellow, and Whittier were writers more or less on slave topics. Cowper's contribution was small but one of his poems is often quoted, especially the lines—
"Fleecy locks and black complexion
Cannot forfeit nature's claim;
Skins may differ, but affection
Dwells in white and black the same."
These words the poet puts in the mouth of the Negro, and he ends with the reproach directed against the whites that they are slaves of gold, and that they should find a better reason than color for regarding Negroes as brutes. In that poem the Negro is represented as intelligent, with power to present a logical argument. Cowper expresses his feelings in his own person in the following in "The Task":
"He finds his fellow guilty of a skin
Not colored like his own; and having
T' enforce the wrong for such a
worthy cause,
Dooms and devotes him as his lawful
prey."
And later in the same poem—
"I had much rather be myself the
slave,
And wear the bonds— than fasten
them on him."
This is only mildly interesting. It is abstract, academic, formal—
shows a recognition that suffering existed to his own advantage and that consequently he should be merciful.

state of the slave, as in the "Slave's Dream":
"Again, in the mist and shadow of
sleep—
He saw his Native Land."
Or in "The Psalm of David," exultantly sung. But there is nothing in Cowper or Longfellow to compare in depth of passion with the fiery lyrics of Whittier.
Whittier covered the whole field of slavery, from the slave ship to death. Brutally speaks through one character and is rebuked through another, and it is a question which is more effective:
Gloomily stood the captain,
With his arms upon his breast,
With his cold brow sternly knotted,
And his iron lip compressed.
"Are all the dead ones over?"
Growled through that matted lip—
The blind ones are no better,
Let's lighten the good ship!"
"Hark, from the ship's dark bosom,
The very sounds of hell!
The ringing clank of iron—
The maniac's short, sharp yell,
The hoarse, low curse, throat-stifled,
The starving infant's moan—
The horror of a broken heart
Poured through a mother's green."
Again he describes the farewell of a Virginia slave mother to her daughters sold into bondage further south:
"Gone, gone—sold and gone—
To the rice-swamp dank and lone,
Toiling through the weary day,
And at night the spoiler's prey.
O that they had earlier died,
Sleeping calmly side by side,
Where the tyrant's power is o'er,
And the fetter galls no more.
Gone, gone—sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters,
Woe is me, my stolen daughters."
With Whittier likewise there is apparent emphasis the suffering of the unfortunates, through wrath at the work of the oppressor and indignation at the apathy of the North may be close seconds. Thus the writers so far examined have emphasized oppression and its effects upon its victims, and some have added condemnation.
But slaves have been treated on the whole very differently by southern writers, and as soon as the word ante-bellum Negro is used, you have the same slave before you but an extremely contrasted picture of him. As Uncle Tom was the outstanding character from the northern point of view, so is Uncle Remus from the southern. One critic has said,—"In him Harris has created not a burlesque or a sentimental impossibility, but an imperishable type, the type of the true plantation Negro." The statement is more or less true if one has in mind only the animal stories. But if the critically inclined should read the stories about Remus as well as the stories of Remus he will see more clearly the accepted type of the plantation Negro of southern literature. In the animal stories he is the pleased and keen observer, the fanciful interpreter of the life of the crafty fox, the sassy Brer Rabbit. But one should not overlook the literary treatment he gets when for the first time he hears a phonograph, talks over a telephone, or conjures one of his enemies, the burlesque element being most apparent.
In these stories we have no doubt touched the qualities which many ante-bellum Negroes possessed, but we have also the characteristics which make up the average Southerner's idealized opinion of the good Negro—he is lazy, superstitious, valuable to no purpose, exaggeratedly polite, simple, ignorant, but quaint, and quick-witted. The type is repeated without much variation in the work of Thomas Nelson Page, where again he is often the unconscious hero as in the case of Mares Chan and Meh Lady. So much for the ante-bellum Negro. From the North he was the victim of an infamous and disgraceful institution; from the South the happy child of a benevolent "Marsler."
When the Negro ceased to be a slave in literature, he also ceased for the most part to be a hero—
he became a servant simply. The writers did not get away from the type which was pleasing to them, and incorporated the type into their own.

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

BROKEN LIVES MADE OVER.—
Mark 2:12.

"They were all amazed and glorified God, saying, We never saw it on this fashion." What made them talk in this way? What had happened? A paralyzed man had found his freedom. He was carrying his bed, the bed on which he had been carried to the Lord. He who was burdensome has become the burden-bearer. There he was, erect, strong and contagiously glad, striding down the street! How can you get over that? Who could miss the force of that happening? It stares upon the crowd like a placard in the street.
A miracle of that kind is more than a word, it is a word made flesh. Anybody can see it, it is walking about, and every step is a word in the convincing witness. And the crowds are amazed, as well they might be, and they glorified God. If the wonder had ended in wonder, it might have ended with the day. And how is a transient wonder to be fixed except in praise? Praise is the soul's fixing solution, and it gives permanency to ephemeral impressions. These people were amazed, and they glorified God, and thousands of them retained their holy wonder through their life.
Well, now, in some way or other we have to arrest the world's attention today. How can we stir the world to wonder and praise? We must first of all arouse their attention. Men's minds must be compelled to turn their eyes, and look, and think. They must see something extraordinary in the commonplace street. Lives which were broken and defiled by passion must walk along the streets sweet and whole again. Broken wills must be restored; men must be seen who were like bending reeds, who are now like iron pillars. Broken hearts must witness to the wonderful healing power of the Saviour's love and grace. The world must be compelled to ask, "How did it happen? The man has been broken for years, and look at him now!" That is the kind of spectacle which startsle and wins, the sensational spectacle of men and women who were once paralyzed marching along the streets as to the beat of drums.
We must pray for the multiplication of these living witnesses. Let the Church, through the power of His mighty grace, multiply His miracles. Let us send out epistles which can be read by anybody and everybody, epistles which wayfaring men, though fools, may be able to understand. They are the real sensation we need to seek.
Rev. J. H. Jowett.
—Christian Herald.

THE SUNDAY SCHOOL LESSON.
Sunday, June 22, 1924.

REFORMS UNDER EZRA AND NEHEMIAH.
Lesson Text: Neh. 2:1-3, 9-12.
Edited By Dr. J. Francis Lee.
And all the people gathered themselves together as one man into the street that was before the water gate, and they asked Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded Israel to keep.

ALTAH
men and women, and all that could hear with understanding, upon the first day of the seventh month.
8 And read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.
9 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.
10 And Nehemiah, which is the Tirshatha, and Ezra the priest and scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the word of the law.
11 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord; neither be ye sorry; for the joy of the Lord is your strength.
12 So the Levites stilled all the people, saying, Hold your peace; for the day is holy; neither be ye grieved.
13 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.
1. Golden Text: Return unto me and I will return unto you, said Jehovah of hosts. Malachi 3:7.
2. Memory Verse: I will not forget thy word. Psa. 119:16.
3. Time: B. C. 506.
4. Place: Jerusalem.
5. Leading Thought: Persecution is nothing more than a progressive step in the stage of our Christian journey.
6. Historical Background: Nehemiah, cup-bearer to the king of Persia, overheard a conversation between two men from his own country; so impressed was he with these men that he entered into conversation with them, and from them learned the wretched condition of his home capital. This incident occurred many years ago. The people who came out of captivity had long since forsaken the law of their God, as their fathers had so frequently done; and now Nehemiah and Ezra are endeavoring to establish the law.
7. Topical Outlines:
I. The people call for the law, v. 1-3.
II. The leader's response, v. 8-11.
III. A feast of joy, v. 12.
8. The Lesson Exposition:
A. The People Call for the Law. And they spake to Ezra the scribe to bring the book of the law of Moses. The people felt their own need of the law, and made a request for it. The souls of the people knew their own need. Ezra 3:1. They still feel in these ancient documents, the revelation of the will of God. See Deut. 31:10, 11. They recalled the fact that the Lord required the reading of the law publicly every seven years. This task, Ezra was ready and glad to perform, but so great the zeal of the people at this time, that they anticipated Ezra. And all that could hear with understanding. The law was read to matured minds who were requested to teach the children. From the morning until the mid-day. There was hurry with the matter.
B. The Leader's Response. There was a ready response to the appeal of the people. So they read in the book in the law and gave the sense. The readers gave the interpretation, as they read, and were not satisfied until the people understood.
C. A Feast of Joy. The people got much of information, inspiration and encouragement from the law. They wept because they had not lived up to the commandments of the law as recorded in the book. But the leaders caused them to make a feast with the law, and to be merry and glad.