

News of the Churches and Religious Topics

Directory.

Baptist—

Bethel—Twenty-ninth and T streets South Omaha. The Rev. J. C. Brown, pastor, residence 467 South Thirty-first street. Services, Morning, 11; evening, 7:30; Sunday School 1 p. m.; B. Y. P. B., 6:30 p. m.; praise service, 7:30 p. m.

Mt. Moriah—Twenty-sixth and Seward streets. The Rev. W. B. M. Scott, pastor. Services: Sunday School, 9:30 a. m.; preaching, 11 a. m. and 8 p. m.; B. Y. P. U. at 6 p. m.

Zion—Twenty-sixth and Franklin (temporary location). The Rev. W. F. Botts, pastor; residence, 2522 Grant street. Telephone Webster 5838. Services: Devotional hour, 10:30 a. m.; preaching, 11 a. m.; Sunday School, 1 to 2 p. m.; pastor's Bible class, 2 to 3 p. m.; B. Y. P. U., 6:30 p. m.; choir devotion, 7:30 p. m.; preaching 8 p. m.

Episcopal—

Church of St. Philip the Deacon—Twenty-first near Paul street. The Rev. John Albert Williams, rector. Residence, 1119 North Twenty-first street. Telephone Webster 4243. Ser-

vices daily at 7 a. m. and 9 a. m. Fridays at 8 p. m. Sundays at 7:30 a. m., 11 a. m. and 7:30 p. m. Sunday School at 12:45 p. m.

Methodist—

Allen Chapel, A. M. E., 181 South Twenty-fifth street, South Omaha.—The Rev. Harry Shepherd, pastor. Residence, 181 South Twenty-fifth street. Services: Preaching, 11 a. m.; Sunday School, 1:30 p. m.

Grove M. E.—Twenty-second and Seward streets. The Rev. G. G. Logan, pastor. Residence, 1628 North Twenty-second street. Services: Sunday School at 10 a. m.; preaching at 11 a. m. and 7:30 p. m.; Epworth League, 6:30 p. m.

St. John's A. M. E.—Eighteenth and Webster streets. The Rev. W. T. Osborne, pastor. Residence, 613 North Eighteenth street. Telephone Douglas 5914. Services: Sunday, 11 a. m. and 8 p. m., preaching; 12 noon, class; 1:15 p. m., Sunday School; 7 p. m., Endeavor; Wednesday, 8 p. m., prayer and class meetings. Everybody made welcome at all of these meetings.

Science Notes

BY WILLIAM G. HAYNES.

How Excitement Relieves Fatigue.

Every one knows from his own experience how intense excitement or alarm may act as a powerful stimulus to a jaded body, calling forth unsuspected stores of energy. This explains not only some seemingly miraculous exploits in rescues from fire, drowning or other sudden perils, but also some of the heroic deeds so common in war. The scientific reason for these sudden outbursts of energy from an apparently exhausted body is set forth in an article contributed by Professor Jakobi to the Munchener Medizinische Wochenschrift and quoted in the April-May number of the Naturwissenschaftliche Umschau, a supplement of the Chemiker Zeitung (Berlin), June 4th.

Professor Jakobi observes that a very high degree of fatigue, such as is caused by a long march, continued hard labor, making intrenchments, etc., is commonly, but incorrectly, called exhaustion. This state of incapacity for exertion, he says, is better defined as an extreme degree of fatigue, which may indeed lead to complete exhaustion. He says:

"This high degree of fatigue is due to the fact that strenuous and continued solution of energy in a muscle results in an alteration taking place in the blood-vessels which supply it, and correspondingly in the current of blood supplied. By reason of this the metabolic processes in the muscle (and moreover, those of more distant organs and even of the nervous apparatus) are influenced in such wise that it becomes increasingly difficult for the body to make use of the energy-producing material on hand, even though such material be very plentiful.

"Now it is a well-known fact that by imbibing preparations of the group of substances which contain caffeine,

such as coffee, tea, chocolate, cocoa, etc., the first symptoms of fatigue can be successfully overcome. This favorable influence rests partly in the fact that these substances facilitate the power of the muscle to react to the impulse of innervation. * * *

It is known, however, that caffeine itself, as well as the etheric oils in tea and the empyreumatic products in the decoction of roasted coffee, stimulate the nervous center controlling the blood-vessels (Gefaszszentrum), so that in this way the relaxation of the arteries is diminished and there results a favorable distribution of blood. Herein lies the reason for the lavish use by our troops of coffee, tea, coca cola and chocolate. But such preparations are incapable of relieving severe fatigue—the so-called 'exhaustion,' for a very long time."

But Nature herself, Professor Jakobi points out, has made a very wonderful provision for influencing the blood-vessels so as to produce increased blood pressures, with corresponding influx of energy, under conditions of exceptional danger, which imperil life itself.

"It is a well-known circumstance that the powerful psychic stimuli of the emotions of fear and anxiety, as well as great excitement or enthusiasm, render even a seriously fatigued person capable of uncommonly great exertion, i. e., expenditure of energy, and that, too, for a surprisingly long time. This is readily explained by the fact that a mental impression received by the cerebrum may operate as an extraordinarily effective and extensive stimulus to the whole vascular system. In this way we may account for the extraordinary outputs of energy which take place in war, far surpassing ordinary efforts, both in amount and in duration, as the effect of mental stimulus acting directly upon the blood-vessels which supply the muscles."—Scientific American.

Mother (who is teaching her child the alphabet)—Now, dearie, what comes after "g"?

The Child—Whiz!—Judge.

DISFRANCHISEMENT AND NON-REPRESENTATION

(Continued from first page.)

congress, or scarcely in the legislatures of the various states, and taxed, oftentimes unfairly, and always unrepresented—the very issue upon which the revolution of 1776 was based. No other people in the United States are discriminated against in this way. The Irish, the Germans, the Jews and even the Indians are represented in the government, but not a colored congressman has been in Washington since George White was driven from public life in consequence of the Wilmington massacre years ago. This is indefensible, and all this chatter about Negro domination is too silly to talk about. It is on a par with the defense of lynching, when every court from the Potomac to the Rio Grande is entirely in the hands of white men.

Colored Women Need Protection.

"To put it forth as a necessity for the protection of southern womanhood is hypocrisy gone daft. It is not white, but colored womanhood, that needs protection. Any man familiar with conditions knows that where one white woman is attacked by the conventional black brute there are a thousand girls seduced by white men.

"It is not a question of virtue, but ambition for power, power in the state and power in the nation, that constitutes the driving force of the anti-Negro crusade, and has been ever since the war. There is not race prejudice in the South. In the South there is only caste. The Negro is not physically repulsive in Dixie—quite the contrary. If the Negro were physically repulsive, then how do you account for the two or three million mulattos, octoroons and quadroons? It is almost impossible to find an audience of real black people anywhere in the South.

"Instead of being held before the world as a race of lawless rapists, that have to be lynched to be held in subjection, the South should erect a monument in their honor. Why? By the way in which they guarded the wives and families of the masters who were fighting to hold them in bondage. By proving false to the trust, they could have weakened the southern armies, and aided in their destruction. How? By attacking the women. That would have brought back the confederate army by the hundreds and thousands. So far as we know, not a single case is on record. This idea is not an idea of a northerner, but was expressed to me only a month ago by Colonel John Temple Graves, a southerner, and one whose loyalty to the lost cause is unquestioned.

"It is time for the South to wake up, for the New South to assert itself. Think of a race that can reduce its illiteracy from ninety-nine per cent to less than forty per cent in fifty years, notwithstanding all the obstacles that have been thrown in the way! Why, the public school system of the South had its origin in the black man's rule. It was the colored people who started the first public school in the South. What!—"The Clansman?" It is the most infamous perversion of history that has ever been presented to the American people, in its attempts to deify the Klu Klux Klan with the lynchers of the reconstruction period. The only difference between the Klu Klux Klan and the lynching mobs of today is that the Klu Klux Klan worked by night, but their successors, grown brazen, work now by day. I know all about this clatter of abuse of power. Possibly the Negroes rev-

elling in their new-found freedom, went to excess just as white folks have done under similar circumstances. But if every dollar stolen or wrongfully appropriated by the Negroes while in power were turned into gold and put in the scale and weighed against that stolen by the white political rings of New York and Pennsylvania, it would kick the beam so high as to make your head swim.

Beginning of the End.

"How long will this go on? I don't pretend to predict. But this I will say, that that decision of the United States supreme court the other day wiping out as unconstitutional the infamous 'grandfather clause,' was the beginning of the end. Coming on the heels of the peonage decision that ended physical slavery in the woods and swamps, it marks a new era in the story of the colored race in Georgia. I rejoice particularly not only because it was the unanimous action of the supreme court, but also that the opinion should have been written by a Southerner, a Confederate officer, who is the presiding justice of the high court. It shows what I have always contended—that there are two Souths, the new and old, the progressive and the reactionary, the wise and the foolish. Nothing better typifies the reactionary South than a little incident which happened to me in a little Southern town. I arrived on Sunday. I wanted to see the famous lynching oak, which had to its record the hanging of ten Negroes in a few years, the most recent being a lad of thirteen years. As I stood trying to get my bearings for the tree, an officer approached me and told me I must keep off the street. 'You are evidently a stranger,' he said. 'You do not know our custom. Every one is in church at this hour, and those who do not go to church are expected, during services, to keep off the street.'

Educate White Environment.

"There is only one thing to do that will clean up this whole mass of ignorance, and that is the enactment of federal-aided education. There is no use educating the black boy unless you educate the white environment. It only makes things harder for him. The Negro's environment must be made better, more unprejudiced, more tolerant, more enlightened, if he is to have the full benefits of education and culture. Give the South good schools, in abundance, and an administration of its affairs will follow—at least, that is a reasonable probability. Long experience favors such a conclusion."



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