

LINCOLN, NEBRASKA, DEPARTMENT

Succeeding "THE REVIEW"

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225 South 10th Street.—Telephones: L-5550 and L-4302

NEWSLETTES

Mrs. Dorothy Nelson and son spent Sunday in Stromsburg visiting Mrs. Nelson's father, Dr. George Flippin.

Mrs. L. B. McGee is very much improved in health and is about town again.

Mr. Lloyd Carter, who has been on the sick list, is much improved, although he is still unable to return to work.

Grand Master Nat Hunter and Past Grand Lecturer Walter L. Seals of Omaha have received reservations for the Shrine banquet of Islam Temple at Lincoln for Friday night.

Announcement! The L. L. Kensington will give an Xmas party on the evening of December 25 at Walsh hall. Admission 55c. Music by Williams' orchestra.—Mrs. James Dean, President; Mrs. Virginia Lewis, Secretary.

The L. L. Kensington meets next Monday, November 22, at the home of Mrs. Leigh James.

Those beautiful white fez have arrived and the Daughters of Isis are even more beautiful than ever in them.

There will be a meeting of all colored boys under 16 years of age on November 19 at McKinley Center for the purpose of organizing a Boy Scout company.

MT. ZION BAPTIST CHURCH

Last Sunday at Mt. Zion Baptist church services were well attended during the day. Rev. H. W. Botts delivered two interesting sermons.

The Sunday school is becoming more interesting, and is on the increase in members and finance.

The B. Y. P. U. is doing fairly well. The public is cordially invited to all of these services.

Prayer meeting services Wednesday nights.

Preaching services at the church Thanksgiving morning at 11 o'clock by the pastor. Dinner will be served during balance of the day. An old folks' concert will be the amusement in the evening, under the auspices of the Utopian Art club.

The Utopian Art club was entertained by Miss Minnie Bell at her home last Thursday night.

The Mission Circle was entertained by Mrs. Jessie Beard at her home last Tuesday night.

Rev. M. H. Wilkinson, state missionary, of Omaha, was in the city last Wednesday.

Services at Mt. Zion Baptist church Sunday, November 21: Preaching at 11 a. m. and 8 p. m. by Pastor H. W. Botts. Sunday school at 12:30. B. Y. P. U. at 6:30 p. m. All are welcome.

CARD OF THANKS

We desire to express our thanks to the many friends for their loving help and kindness during the illness and death of our husband and father, Jackson Johnson. You have proven to be friends indeed and we are grateful for such friends.—Mrs. Laura Johnson and Family.

CAMP FIRE GIRLS' NOTES

Akeyuhapi Camp Fire Girls, chaperoned by their guardian, Mrs. O. W. Ferguson, attended a mixer given by the presidents of all the Lincoln Camp Fires at the gymnasium of the high school last Saturday night.

The girls are selling buttons in the Red Cross drive this week.

A large crowd gathered at the Masonic hall last Friday night to see the entertainment given by the Akeyuhapi Camp Fire Girls. A splendid program was given and thoroughly enjoyed by all present. Among the numbers most enjoyed were the Camp Fire song, "Mammy Moon," with motions, sung by all the girls wearing the Camp Fire dresses; three costumed solo dances, Spanish, by Valerie Crews; "Teddy Bear," by Mary Mitchell, and the "Butterfly," by Corine Ferguson, and the two folk dances by all of the girls.

The next camp meeting of the camp will be at the home of Piccola Saunders.

THE ROUND TABLE

In this day, the Negro being the subject of much curious inquiry, it behooves us to be well acquainted with our history as a developing group in the civic life of this country. From object poverty to the possessor of land, homes and financial institutions we are. It is in the spirit of spreading the "light" among Negro Masons, that they may know from whence they came. The object, then, of this series of papers is to let our craft know that they are as legitimate in

origin as any other group of craftsmen.

I proceed to quote freely from the writings of Brother Harry A. Williamson, deputy grand master of the Grand Lodge, state of New York, Free and Accepted Masons (Prince Hall). It is to Brother Williamson that we are indebted for much of the historical data that we have quoted.

That Prince Hall, also the grand lodge which he organized with the assistance of his brethren, were duly recognized by the parent body of Free Masons of the world, is corroborated in the following clipping credited to the American Free Mason of April 18, 1869, and taken from the book of constitutions of the grand lodge of Prince Hall Masons of Tennessee, page 24, issue of 1907:

"On the call for papers by a commission of the grand lodge of Massachusetts, it has been proven that Prince Hall was duly appointed provincial grand master for lodges of black men in America, by exactly the same English grand lodge which appointed Henry Price, sixty years previously, a provincial grand master for lodges of white men in America; and that he was corresponded with by the authorities of such English grand lodges and recognized in that official capacity as long as was any other English-appointed grand master for any portion of the United States."

Under date of August 20, 1792, William White, grand secretary of the grand lodge of England, addressed a letter to Prince Hall. The following paragraph, copied from "Upton's Negro Masonry," page 212, belongs to said letter: "When you next write to me, I should be obliged to you if you let me know if the lodges in the enclosed list, which were constituted by the grand lodge of England, are yet in being, as we have never heard from them since the commencement of the late war in America, or indeed, long before; and in case they have ceased to meet, which I rather apprehend, they ought to be erased from our list of lodges."

The lodges referred to in this list were lodge 2, lodge 42 and lodge 88, all in the vicinity of Boston; Marblehead lodge 91, lodge 93 at New Haven, Conn., and a lodge 142, location not given.

Another objection against the recognition of the Prince Hall organizations, or the admission of black men into the lodges of the whites, and one which many deem to be the crux of the whole matter, is the consequent social intermingling among the lodge members, particularly the possibility of black members coming into contact with the wives and daughters of their white brethren at the various social functions. In some of the Prince Hall lodges in the state of New York there are white members. Does any one suppose the black members have no reason to fear the effect of social contact of their families and their white brethren?

It is impossible to discuss this feature within a limited space, hence I reserve for our next pen-chat quotations from the state of Washington or 1897.

In closing this lengthy article, I am reminded of the anti-Japanese legislation and agitation that is so serious on the Pacific coast. On my desk and at my elbow there lies a copy of Business Chronicle, published in Seattle, Wash. A journal that speaks out against racial discrimination. There are letters from business men, bankers, clergymen and world travelers, warning against the race agitation. The logic used in reasoning out the matter applies in principle to our group and its racial barriers. Truly as a nation sows, so will it reap.

I note in this matter, that the business world, when in the pursuit of the dollar, becomes color blind.

THE SCRIBE

PEACE TALK IN IRELAND REVIVED, SAYS REPORT LONDON, Nov. 18.—According to the Daily Mail's Dublin correspondent, there is again talk of peace conciliation in Ireland. He declares that the power of the Sinn Fein extremists is broken and that extreme Sinn Feinism is no longer popular, that the moderates are again being listened to and that the country is ripe for a settlement.

ORGANIZE N. A. A. C. P. BRANCH FIRST WOMAN OF RACE TO CAST BALLOT IN SOUTH

PORT ARTHUR, Tex., Nov. 11.—Miss Nora King of this place is said to be the first colored woman to cast her ballot in the South. A bond election was held on November 12, and Miss King voted for it. Two friends of hers followed her in the booth, and the white election judges are said actually to have fainted.

CHARMING DRESS FOR FALL



This attractive dress for fall wear is beige embroidered. The fringe on the sash ends make this dress of moonglo crepe a charming creation for fall wear.

SCHOOL TOGS FOR CHILDREN

Wash Clothes Have Preference—Where Laundry Question Can Be Easily Solved.

The experienced mother knows that she cannot send her child to school in exactly the same clothes that have been worn all summer. School days are too hard on the one hand on the fine muslins and organdies and such, and require on the other hand something a little more dress-up than the rompers, overalls and play smocks worn during the hot vacation mornings. Of course, the first few weeks the weather is still warm enough for summer clothes, so that a few new cotton frocks can be added immediately to the school wardrobe and new fall things started by the home sewer.

Where the laundry question does not present an insuperable problem, the well-dressed child wears wash clothes to school all the year round. There are being sponsored, however, for all school wear some new kinds of wash frocks which lessen laundry work but at the same time keep the school frock fresh and clean, something very hard to accomplish with the dark serge and plaids. First of all, there is sateen. This can be had in dark chintz and challis patterns and washes beautifully. Besides, it is warmer than other cottons. Even in the plain dark shades, when of a fine quality, it makes cunning little frocks in pinafore style to be worn over separate wash gumples of dimity, lawn or pongee. These gumples can often be made from worn-out frocks, which gives this style of pinafore frock a very practical aspect. A little wool embroidery, a bright blanket-stitch around the edge, home applied flowers from other colors of sateen and the little dark school frock of navy, black, brown or dark green becomes quite gay.

SOLVE BAY WINDOW PROBLEM

Curtains and Decorations Which Will Add to Attractiveness of the Space.

In almost every home there are bay windows that perplex the home decorator. There is the round bay window, for example, which requires something more than glass curtains, and yet, because of the closeness of the windows, will not stand elaborate over-hangings. Have two curved rods fitted around the top of the sashes, one for the glass curtains, the outer for the heavier hanging. On the inner one hang net or fine muslin curtains, being careful not to have fullness enough to produce a bulging effect. A narrow width of over-drapery, connected by a straight gathered or plaited valance, should hang at each end, stopping at the sill. A window seat may be upholstered in the over-drapery material.

Square bays are more difficult. Unless the projecting space is large enough to admit heavy hangings gracefully, they should not be attempted at the individual window. A better plan is to frame the opening of the bay with a single pair of side draperies connected by a valance, just as though it were a wide door opening. A group window may often be similarly treated.—Good Housekeeping.

SELF-RESPECT

I HAVE to live with myself and so I want to be fit for myself to know. I want to be able, as the days go by, Always to look myself straight in the eye;

I don't want to stand with the setting sun, And hate myself for the things I've done.

I don't want to keep on a closet shelf A lot of secrets about myself, And fool myself, as I come and go It's thinking that nobody else will know

The kind of a man I really am, I don't want to dress myself up in sham.

I want to go out with my head erect, I want to deserve all men's respect, But here in the struggle for fame and self,

I want to like myself; I don't want to look at myself and know

That I'm bluster and bluff and empty show.

I never can hide myself from me; I see what others may never see; I know what others may never know; I never can fool myself, and so Whatever happens I want to be Self-respecting and conscience free. —Selected.

DOOMED TO DIE, GOES ON HUNGER STRIKE

LITTLE ROCK, Ark., Nov. 18.—A hunger strike at the state penitentiary, now in its sixth day, may save the life of Charles Cooper, Negro, sentenced to be electrocuted next Friday.

Cooper, who was convicted of the murder of a white farmer, has refused food since last Friday and as a result Governor Brough has directed the prison physicians to make an examination as to his mental condition. The governor declared he would not allow an insane man to go to the electric chair.

We cannot change yesterday—that is quite clear, Or begin on tomorrow until it is here; So all that remains, both for you and me, Is to make each Today just as sweet as can be.

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