

THE MONITOR

A WEEKLY NEWSPAPER DEVOTED PRIMARILY TO THE INTERESTS OF COLORED AMERICANS

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ARTICLE XIV, CONSTITUTION OF THE UNITED STATES

Citizenship Rights Not to Be Abridged

1. All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.

OMAHA BEAUTIFUL

WE ARE quite sure that all our people will enter fully into the plan to make Omaha a clean, healthful and beautiful city. As a rule our many home owners take special pride in keeping their houses and premises clean and attractive. Many of these homes are genuine show places. For home owners there is the incentive for beautifying their homes that is lacking in the average tenant. Much of the rental property occupied by our citizens is poorly kept up by the owners, who in many cases charge exorbitant rent for unsightly shacks. Occupants of such places have little encouragement to try to beautify the premises. Landlords should be compelled to repair and paint houses of this character. The city authorities should see that this is done. This is an important thing to be considered in making Omaha a more beautiful city. All tenants should see to it that the premises are kept clean and made as attractive with flowers and well-kept gardens as possible. Let us all work together to make Omaha a more beautiful city.

JAPANESE EXCLUSION

AMERICAN lawmakers are again showing their stupidity by the Japanese exclusion act, which is most drastic in its provisions. The Japanese are a cultured and thrifty people, and as such can become a valuable asset to this country. Their cultivation of the land in California shows what they can do as agriculturists. They have quietly attended to their own business. They are lawabiding and self-respecting and lots of Americans could profit by following their example. The drastic Japanese exclusion act is a foolhardy piece of legislation for which the United States may some day be sorry.

HAS GOOD POINT

WE publish elsewhere in this issue a clever bit of sarcastic writing under the caption, "The White Race Is Not Inferior." The writer has parodied a recent magazine article dealing with the Negro race after the same style. It has a good point.

A DISTINCT LOSS

THE South and those interested in inter-racial good will have suffered a distinct loss in the death of John J. Eagan of Atlanta, March 30.

Not only has the interracial movement lost a warm friend but labor also, for industrial reform found in him a champion and advocate. His sympathies were broad and his interest in humanity keen. He recognized the need of bringing both races together in conference that there might be mutual understanding and cooperation in working out social and economic problems in which all are concerned. He has rendered a distinct service to humanity and his place will be difficult to fill. One of the encouraging signs of the times is the fact that men like John J. Eagan have been raised up to promote interracial amity and goodwill. May his mantle fall upon a worthy successor.

WHITE RACE IS NOT INFERIOR; HAS MANY GOOD POINTS

By George S. Schuyler
In February Messenger Magazine.

"Many of the leading thinkers of the nation view with alarm 'the growing' prejudice against Caucasians. No intelligent Negro should fall victim to this dastardly form of race prejudice, based wholly on a certain group's lack of pigmentation. Contrary to all the pernicious propaganda circulated by black supremacy advocates, the Negro is in no way superior to the Caucasian. In any consideration of these uncolored people it should be kept in mind that they are in this country through no fault of their own. . . . With only about 3,000 years' contact with any kind of civilization, they have done fairly well.

"Because the great civilizations of our ancestors flourished in Africa while the white people were living little better than the animals whose pelts they sought for covering is no reason for our looking down on them. Many of our African tribes are almost as savage as the inhabitants of England whom Julius Caesar took back to Rome as curios.

"While the Caucasians have originated nothing, they have shown great ability to adopt, adapt and so become adept. They took over bodily our Egyptian pantheism and made a pretty fair religion out of it. The system of notation and the fundamentals of mechanics which our ancestors worked out 10,000 years ago have enabled the Caucasians to construct the marvels of engineering we see all about us.

"They have almost equalled the pyramids, obelisks and magnificent tombs erected by Jewish labor under our supervision long centuries ago. History shows that the Greeks very skillfully copied and improved upon the civilization of the darker peoples whom they displaced. We must be big enough to give credit where it is due. . . .

"Many critical Negroes point to the Caucasian's excessive gullibility and superstition as a further evidence of his inferiority. While no one can successfully deny the white people's widespread belief in witches, ghosts, democracy, banshees, devils and angels, not to mention the quackery of Mary Baker Eddy, Coue, Bryan, Billy Sunday, John S. Sumner, Emperor Simmons, Gregory Zinovieff and the Mormons—we Negroes are not entirely guiltless. Many of our weaker-minded brethren voraciously devour the twaddle of Marcus Garvey, Black Herman, Ben Davis, Dr. Harrison and other mountebanks, with equal avidity.

"Other Caucasophobes make much of our ability to live and thrive in any climate, while the white people can barely struggle along in the temperate zone. In summer, it is said, they are worried by sunburn and in winter by frostbite. However, sweeping generalizations are seldom true. Occasionally one can find a white man in the tropics who can stand the heat as well as a Negro. And in Alaska, Canada and the Dakotas the Negro in-

habitant often complains almost as much as his 'Nordic' brother about the severe winters. I would call these prejudiced people's attention to the fact that Mat Henson had a Caucasian—Peary—with him when he discovered the North Pole!"

BOOK CHAT

By Mary White Ovington
Chairman, Board of Directors of the National Association for the Advancement of Colored People.

"THERE IS CONFUSION"—By Jessie Redmon Fauset. Published by Messrs. Boni & Liveright, 61 West 48th Street, New York City. Price \$2.00. Postage 10c.

In this story of colored people and their cultural life, Peter Bye, the hero, charming, able, but sometimes irresponsible, learns at the last that he has white blood in his veins. His great-grandfather was a mulatto. Turning to his wife he says: "See, dear, this is the result of all I used to be. My ingratitude, my inability to adopt responsibility, my very irresoluteness come from that strain of white Bye blood." When one remembers the number of white men in fiction who, on learning that they have a strain of colored blood in their veins, turn brutes and rapists, one can see the pleasure that Miss Fauset had in penning those lines.

But this should not be quoted as typical of the book. Its satire is very occasional, perhaps unconscious. It is a story written by a colored woman of distinction detailing the life of a group of young people, the most of them born into the most cultured circle of the colored world. It takes them from their childhood into their married life, and details the many adventures and vicissitudes that befall them on their way. This attempt, however, to tell of so many people is the most serious criticism of the book. There are three good stories in it, that of Joanna and Peter, the hero and heroine, told with some detail; that of Maggie Ellersley, the best drawn of the characters, a climber who wants to be well established socially more than anything else in life; and that of Vera, the white colored girl and her dark lover. We only get glimpses of them, and the great moments of their lives are hurried over to get on with the story. But we do glimpse them, and for the first time since Chesnut's stories, move freely through the colored world.

I cannot imagine any colored person who knows the world Miss Fauset depicts who can fail to get and read this book. Peter, Phillip, Henderson, Joanna, Maggie, Vera, here are different types but all virile young people. Race prejudice touches them all. Not in dramatic ways, in lynchings or suicides, but in finer, more subtle fashion. With Peter Bye it acts first as a soporific, but later as a spur. He is asked patronizingly to meet one of the "white Byes" whose people once held his family as slaves; and stirred at the insult: he goes back to his difficult task as medical student. Joanna, consummate prig, it softens a little. It has an unlovely way of fostering self-consciousness.

For a white reader, the social stratifications described in the colored world will be of great interest. Here is as much snobbery as one finds among the "first families of Virginia" as depicted by Thomas Nelson Page. "I can't endure this utter separation from people who mean something," Maggie Ellersley cries, telling her reluctant lover that his name would give her entrance into the best families in Philadelphia. And do the best families hanker in their turn for association with the whites? They want so to succeed that the white race will HAVE to recognize them. The world must know their talent and genius.

Is this colored world that Miss Fauset draws quite true? I know too little to criticize and yet I miss a big spiritual force that I have myself seen throbbing there. What do you think who read the book? I want my readers to tell how true they think this picture of the young men and women in the colored world. Write and give me your opinion.

Remit for your paper now!

Mrs. Harry Mackay and son of Omaha visited her parents, Mr. and Mrs. T. W. Coleman, and friends here.

Palm Sunday was appropriately celebrated by the Lady's Court in Newman M. E. Church last Sunday afternoon. The program consisted of music and an address on Biblical characters, etc. A fair crowd was present.

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LINCOLN NEWS AND COMMENT

May 12th is the date of Minnehaha Camp Fire Girls entertainment in the new Masonic Hall on P street. Do not forget! Monday evening, May 12th. Come and see the kiddies and older children in song, pantomime and drill. Tickets are on sale by Minnehaha Camp.

The Easter festivities of Quinn Chapel are: Sunday school Easter program 9:30 by children; Easter sermon by Rev. M. C. Knight at 11:00 a. m., and Senior Choir Easter Cantata, "Calvary" at 7:30 p. m.

The Norah Taylor society of Quinn Chapel will sponsor an evening with Dunbar Friday, April 25th, at 8:30. Extracts from the beloved poet should create a response to fill the auditorium.

Quinn Chapel choir, under the direction of Mme. Colley Malone presented Easteride in commemoration of Palm Sunday. The tableaux were perfectly carried out and were particularly enjoyed by the large audience.

The L. L. Kensington met at the residence of Mrs. Jack Galbreath. Current events and topics of the day were discussed in round table led by Mrs. C. C. Chrisman. Each one of the members participating in the program for the afternoon, after which the hostess served a delightful spring menu. Next meeting will be with Secretary Mrs. V. Lewis.

The Davis Women's Club met with Mrs. Georgia Flippin. A social hour followed the routine of business. The hostess served a delightful lunch. The members started the Davis' Women's Drive April 18th to the 11th of May for the benefit of the Old Folks' Home. Mrs. Tesia Cooley, president.

A supper given for the benefit of the liberation of the soldiers serving terms in federal prison at Leavenworth by the local N. A. A. C. P. at A. M. E. Church was fairly attended.

Mrs. Fanny Young and Mrs. Jennie Johnson were attendants at the Sunday School Superintendents and Teachers Association convention at Omaha last Sunday. Misses Mildred Brown, Elizabeth Peoples and Cozy May Smith were also Omaha visitors Sunday.

Lebanon Lodge No. 3, A. F. & A. M., will move into their new quarters at 1030 P street, about May 1st.

The M. M. Mission will meet with Mrs. Rosa Adair, 730 North 13th street, Tuesday night, April 22nd.

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Ella Naomi Botts is able to be out after some days' confinement on account of operation for tonsillitis.

The Buds of Promise, consisting of little girls, will give their country fair Monday night, April 28th, at Mt. Zion Baptist church.

A committee of three, consisting of Attorney John A. Adams, Dr. F. W. Botts and Rev. O. J. Burckhardt came over from Omaha to call on Governor C. W. Bryan and to try to secure the appointment of Attorney M. W. Ware, one of our group, to fill a vacancy in municipal court at Omaha, caused by the death of Judge Wappich. Mr. Bryan informed the committee that he was obliged to go by the vote of the people, and as George B. Collins received more votes than Ware, and had been an associate democratic friend of his in last legislature, he no doubt deserves to be given the appointment.

Services at Mt. Zion Baptist church were conducted as usual, the pastor delivered very good sermons. The Sunday school and B. Y. P. U. had usual services. "The Feast in the Wilderness" by Mr. Nimrod Ross' club last Thursday night proved successful. Other clubs are doing likewise. This series of festivals will terminate May 4th, when the Big Rally will take place, and each club will make final report.

Next Sunday will be Easter, when sunrise services will be held at the churches. The Sunday schools will distribute Easter eggs to the faithful kiddies, who have been looking forward to the occasion. Easter exercises will be carried out by the schools.

The choir of Mt. Zion Baptist church will render a beautiful song and cantata at night. Hear them!

Services at Quinn Chapel A. M. E. Church were as follows: Sunday school at 9:30, J. R. Thomas, superintendent; preaching by the pastor at 11 a. m. on the subject, "Jesus at Jerusalem," a Palm Sunday sermon; A. C. E. Society at 6:30, John A. Adams, president; at 7:30 illustrated tableaux, "Easter Tide," by the choir and others, directed by Mrs. Izzetta Malone.

Remit for your paper! Thank you!

Rev. I. B. Smith conducted services at the Newman M. E. Church last Sunday in the absence of Rev. G. W. Carter, who is attending the annual conference.

Rev. J. Burt is still conducting his services at the morning and is doing fairly well.

Readers: I trust as you read this news that you will think of what you owe The Monitor. I am trying to do some collecting at times. You will oblige The Monitor and also your Lincoln representative by giving him the glad hand. Here is hoping all readers may have a happy Easter. Yours respectfully, WILLIS W. MOSLEY.

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Practice in all Courts, State and Federal
1516 N. 24th St., Omaha, Neb.

Nebraska Civil Rights Bill

Chapter Thirteen of the Revised Statutes of Nebraska, Civil Rights. Enacted in 1898.

Sec. 1. Civil rights of persons. All persons within this state shall be entitled to a full and equal enjoyment of the accommodations, advantages, facilities and privileges of inns, restaurants, public conveyances, barber shops, theatres and other places of amusement; subject only to the conditions and limitations established by law and applicable alike to every person.

Sec. 2. Penalty for Violation of Preceding Section. Any person who shall violate the foregoing section by denying to any person, except for reasons of law applicable to all persons, the full enjoyment of any of the accommodations, advantages, facilities, or privileges enumerated in the foregoing section, or by aiding or inciting such denial, shall for each offense be guilty of a misdemeanor, and be fined in any sum not less than twenty-five dollars, nor more than one hundred dollars, and pay the costs of the prosecution.

"The original act was held valid as to citizens; barber shops can not discriminate against persons on account of color. Messenger vs State, 26 Neb. page 677. N. W. 628."

"A restaurant keeper who refuses to serve a colored person with refreshments in a certain part of his restaurant, for no other reason than that he is colored, is civilly liable, though he offers to serve him by setting a table in some private part of the house. Ferguson vs Gies, 22 Mich. 288; N. W. 712"

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