

THE MONITOR

A Weekly Newspaper devoted to the civic, social and religious interests of the Colored People of Omaha and vicinity, with the desire to contribute something to the general good and upbuilding of the community.

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DUTY, NOT RACE.

We have received an interesting letter from our very dear friend of many years' standing, the Rev. John Williams, which we gladly publish, and in which he takes issue with John E. Milholland as to the ethnic type represented by Jethro, the father-in-law of Moses and to the claim advanced that he was the originator of democracy.

We are very sure that all our readers will be interested in what Father Williams has to say. We hope that the views advanced by Mr. Milholland and Father Williams, respectively, may lead to wider reading, investigation and study along these lines by our readers. As a matter of fact, we know too little of the important part played by Africa and Africans in the history of civilization. We take it too much for granted that civilization has been advanced solely and wholly by the Caucasian race, which is by no means true.

It may be sufficient to state here that Ethiopian means black faced. Black faced people are Africans. Africans are Negroes. Negroes by modern terminology are all people in whose veins flow the rich warm blood of Africa, even though it be but a very small quantity. That in the United States determines the ethnic type. There are scholars of repute like Flinders Petrie, who claim that the Egyptians are Negroes, and they certainly have the features. Our only contention now is that Ethiopians, Africans or Negroes have contributed an important part to the world's civilization, even though accepting Ridpath's inaccurate and unscientific classification of races, we exclude Egyptians, Abyssinians and Nubians, and other races, and place them as he does among the WHITE races. WHITE NUBIANS! WHITE ABYSSINIANS!

We have not attempted here to defend Mr. Milholland's position, or to answer in full our correspondent. We desire simply to indicate a line of investigation for our readers to follow and to point out that Ethiopian, Negro and African are interchangeable terms. If this be conceded and history is read from this viewpoint it will be discovered that Negroes have played an important part in the past, as they are destined to play a far more important part in the future. For after all, the important thing for individual, race or nation, is not what he or it has been, but what he or it is NOW and shall BECOME.

As touching the Negro race in America and throughout the world—for being a Christian race we are cosmopolitan in our vision and sympathy—we are of those who believe that "IT DOTHT NOT YET APPEAR WHAT WE SHALL BE."

What we are anxious to see is every member of our race making the most of his present opportunities and acquiring and building himself up in that worthiness of character that will enable him to do his share in the world's work, in whatsoever way and at whatsoever time God may indicate what that work shall be. At present, it is to do honest and faithful work wherever he has been called to service. True greatness for individual or race is found in faithful service to God and to humanity. And, after all, is there not only one race—the human race? Are not racial groups largely artificial? Are not Jethro and Moses and Pharoah and Confucius and Lincoln and Dr. Alexander Crummell, for example, all brethren of the one blood? The important part is to do one's full duty.

PHARISAISM REPELLENT.

The Cleveland Gazette, thanks to the weak-kneed three—two ministers, supposedly of grace, and a musician—all of sanctimonious speech and manner, whom we have been advised constituted the local sub-committee responsible for the action, is given the opportunity to take this fling at the Christianity of our city:

Omaha, Neb., churches (white) refused to admit our church choirs to their "Billy" Sunday meetings' chorus, after sending them invitations. What kind of Christians(?) must the white church members of Omaha be?

It gives us pleasure to assure our contemporary that there are many consistent Christians even among "the white church members of Omaha"—not, of course, as many as there should be, but they are not found in very large numbers among those who are devotees of Sundayism. That peculiar type of religion, being peculiarly individualistic and pharisaical, is not the kind that develops that catholic-mindedness and racial comprehensiveness for which true Christianity stands, and which it seeks to promote. This type is permeated with the spirit manifested by the Pharisee in the well-known parable of the Pharisee and the publican, and which spirit our blessed Lord condemns. The publican, realizing his sinful state, penitently prayed for pardon. How reverent he was! The Pharisee, with breezy irreverence and overweening egotism, bragged of his goodness and greatness, and immediately disproved both by sneering at the publican and boasting of his superiority to him. The publican was justified; the Pharisee condemned.

The pharisaic temper still survives, but it does not make for righteousness. It repels, rather than attracts. It is antagonistic to the spirit of Christianity, which teaches brotherly love, kindness, courtesy, charity and forbearance.

Letters From Our Readers

PLEASED WITH MONITOR

Omaha, September 18, 1915.

The Rev. John Albert Williams,
Publisher The Monitor.
Omaha.

My dear Father Williams:

I send you herewith my check for \$1 in payment of one year's subscription to The Monitor.

I have been reading The Monitor with constantly growing interest. It fairly bristles with good things, and it reflects distinct credit not only upon its thoughtful, fair-minded editor, but upon the colored people, for whose rights he is so sanely and manfully battling.

I congratulate you particularly upon the singular excellence of your literary style. It is rare that one meets with better writing than that to be found in the editorial columns of The Monitor.

With all good wishes for the success of The Monitor, and for your own happiness, I am,

Yours very cordially,

LEIGH LESLIE.

Publisher The Daily Omaha Price
Current and The Daily Cash
Grain Bidder.

TAKES ISSUE.

906 No. 49th St., Sept. 18.

Editor The Monitor:

Of course I read The Monitor with great interest, and I therefore, for your sake and your people's sake, regret such an absurdity as that which appeared today in it about Jethro being an Ethiopian—a Negro, and originator of democratic government. Ethiopia and Ethiopians, as you must know, are terms so vague, geographically and ethnologically, that it is the fondest sort of racial self-love to make them correspond with our popular usage of calling the Negroes Ethiopians.

The ancient kingdom of Ethiopia was not a Negro kingdom, and if it were, Jethro could not be identified with it. He was a Midianite, so named as descended from Madian, son of Abraham and Keturah, as the Ishmaelites were descended from Abraham and Hagar. Both the Ishmaelites and the Midianites were Semites and dwelt in Arabia, side by side, if not intermingled in a measure, as the story of Jethro and his father, Reuel or Raguel, would clearly enough show. The Ethiopians proper were Cushites doubtless, as the Egyptians were, but this is no proof at all that they were Negroes in either instance; though they may have had, and doubtless did have, Negroes mingled with them, perhaps some of which may have become men of ability. But the Ethiopians of ancient times were no more Negroes than they were Senegambians. To think so is a like historical blunder to the one which makes St. Augustine and St. Cyprian Negroes. These, of course, were Romans—Caucasians. Even Othello is very commonly dressed up as a Negro, when Shakespeare only calls him a Moor, a name indeed indicating nothing more ethnographically than that he was a North African of the middle ages, either Arabic or Cushite.

Negroes were never dominant in North Africa, remotely kindred though they doubtless were to the Carthaginians, who were Palestinian Cushites by descent.

But Jethro was not a Cushite, nor yet the founder of democracy. He

advised Moses to select the elders who were to assist him in governing the people, not to have the people elect them.

Who is your queer expositor? White man, black man, beggar man, thief? Fight shy of extravagant contributors. God may, and I hope He will, give the Negro his day. But He has not yet. I should have far less hope for his future if I thought He gave it to him in the long ago and he failed to make good.
JOHN WILLIAMS.

A CONVERSATION.

"Didn't see the point in publishing the picture of that fierce looking dog on your front page."

"Didn't you? You must be English. We wanted you to see the dog's teeth."

"Why?"

"To make you 'Muf'."

"Muf"?

"Yes, Muf. Now, will you Muf?"

"Say, that's good; I catch ti now. I'll admit it's one on me. With a dog like that looking at me I'd 'Muf.' you bet, on the street car or anywhere else."

Our subscription list and advertising patronage is steadily growing, for which we again desire to thank our subscribers and patrons, who all seem to be well pleased with The Monitor. As the only publication of its class in Nebraska, it is being recognized more and more as a good advertising medium.

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