

# 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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## DISLIKES SUNDAYISM TOO.

The Los Angeles Post is very evidently in accord with us in our dislike of Sundayism. How intelligent people can stand for his claptrap and buffoonery and go into ecstasies over his commonplace utterances is more than we can understand. The Post voices its dissent from Sundayism in the following Sundayesque style:

"We have never admired Billy Sunday's brand of Christianity. His unbridled, heedless, insolent loquacity, and his vulgar bible-babble shock our religious sensibility. The easy prodigality with which he deals out his cheap, coarse, chin-music; the vernacular of the sophistry which he employs with such apparent overweening superciliousness, and the curious attitude of the general public to hear his balderdash and rhodomontade, give us the impression that he is a dangerous man. While on most questions he has proven himself weak, he is more so when it comes to the question of the brotherhood of man and human fellowship. He is a veritable nincompoop, bushwhacker and ninnyhammer when it comes to the question of treating the Negro decently. Although he claims to have been called of God to bring all sinners to Him, he draws the color line almost everywhere he goes. We don't like his brand of Christianity and we doubt if any fair-minded, justice-loving, sane and polite people do in any part of our country.

## LET'S PAY FOR OLD FOLKS' HOME

Let's pay for the Old Folks' Home by Christmas. What a splendid Christmas gift this will be for our race in Omaha to present to themselves. It can be done. By "us," we mean the colored people of Omaha and vicinity, and there are nearly 8,000 of us. Eliminate the children, if you please, and those who are not wage earners. Reduce the number of those who have ability to give to only 1,000 and the task is an easy one. There is a balance of about \$900 due on the property which the Negro Women's Christian association is buying on Pinkney street. An average of \$1.00 from 1,000 of our race will pay for this property. Let's do it. Let the colored people themselves pay the balance due on this property. Then later, when we need something bigger, let us call on our citizens of the other race to help. But as a matter of race pride, and as a demonstration of what we ourselves can do, let us pay for this home by Christmas. We can do it.

The Monitor will receive, publish and pay over contributions for the purpose. Who will be the first contributor? Let the children give their pennies and nickels and the grown-ups their dollars.

## A SUCCESSFUL PASTOR.

The Rev. William Tate Osborne, M. A., has been returned by his conference to the pastorate of St. John's A. M. E. church, where he has served most acceptably for the past three years. The following brief facts about him are therefore timely and will be of interest to our readers and, we believe, an inspiration to our youth.

He was born just before the outbreak of the Civil war at a little place called Burnt Corn, in Monroe county, Alabama. When he was about ten years old Col. Jonathan Merriam, a distinguished Union officer and one of Illinois' most honored sons, being South, took a fancy to the bright little Negro lad, and the boy to him, so he brought William home with him to Atlanta, Ill., and treated him as kindly as a son. He did chores on the farm and was taught by the Merriams and subsequently, by the vote of the pupils, he was permitted to attend the district school. Anxious to give him educational advantages, he was sent to Wheaton college, Wheaton, Ill. He was the only colored student and the youngest in the school, and was a general favorite. He was graduated in the class of 1876. His classmates were M. L. Holt, now a successful Congregational minister and ex-college president, residing at Neligh, Neb.; J. F. Snyder, now deceased, who was a prominent Chicago lawyer; W. I. Wheaton, a well-to-do farmer at Wheaton, Ill.; J. L. Stratton, now a prominent Congregational minister at Ottawa, Kas.; Miss Gussie Smith, now Mrs. Dodd of Washington; Miss Felicia H. Hiatt, now Mrs. Scott of Chicago; and Miss Emily D. Knight of York, Ill. Among his fellow students there at that time by whom he is highly esteemed were Samuel H. Sedgewick, now on the supreme bench of this state, and O. N. Carter, of the supreme bench of Illinois. Osborne wanted to study law. His friends wanted him to enter the Congregational ministry. He decided to teach and earn money to pay his way through a law school. He taught at Palmyra for five years and then joined the Methodists and decided to enter the Methodist ministry. He was ordained in 1886 and has held several important pastorates, among them being Hannibal, Columbia and Macon, Mo., where he remained five years; Helena, Mont., and Seattle, Wash., where he was four years, just prior to coming to Omaha. He was given letters of commendation from his ministerial brethren on leaving Seattle, as was also true of his former pastorates. As indicating the esteem in which he was held in Seattle from among other letters we select this

(Continued on eighth page)

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## Something About Government Ownership

No. 7

America has private ownership and operation of telephones; one province in Canada has tried government ownership.

it on long distance calls reduced from three to two minutes.

Nov., 1911—Chairman of Telephone Commission reported \$150,000 loss for year, with no provision for depreciation.

Here is the record:  
January, 1908 — Government purchased Bell Telephone property in Manitoba.

March, 1908 — Rates for certain classes of service increased 25 per cent.

March, 1910 — Chairman of telephone commission declared rural rates were too low and would be raised.

March, 1911—Time lim-

June, 1912 — Public distrust in government management forced Telephone Commission to resign.

July, 1912 — An increase of 20 per cent in rates put in effect.

The rest of Canada is retaining private ownership after the bitter experience of Manitoba.



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