

## 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. Services daily at 7 a. m. and 9 a. m. Fri-

days 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., 5233 South Twenty-fifth street, South Omaha.—The Rev. John H. Nichols, pastor. Residence, 5233 South Twenty-fifth m. and 8:00 p. m.; Sunday school, 1:30; class meeting, 12:00; A. C. E. L., 6:30; prayer meeting, Tuesday evening at 8:00.

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.

### BOTH RACES ASSEMBLE TO HONOR WASHINGTON

(Continued from first page.)

afraid to be unmistakably identified with the Negro race—let us in the name of the God who made us forever dispel any such foolish, childish, disastrous notions. Let us remember, once and for always, that no race that is ashamed of itself, no race that despises itself, can gain the confidence and respect of other races or will ever be truly great and useful.

"Let us remember also that we are not an accursed people; that races with whiter faces have and are still going through difficulties infinitely more trying and embarrassing than such that face us; that we have in this country vast opportunities for usefulness and service. We are creatures of God's most perfect handiwork, and any lack of appreciation on our part is a reflection on the great Creator. Though Negroes and black, and though living under hampering difficulties and inconveniences, God meant that we should be just as honest, just as industrious, just as skillful, just as pure, just as intelligent, just as God-like as any human being that walks on the face of God's earth.

"I hope and I believe that because of the life that has so recently gone out from among us that we as a people will hence forward as never before unselfishly work together—not necessarily in unison, not thinking, feeling and acting alike always, but always in perfect harmony and mutual helpfulness for a great race and for a great nation. This, then, is the most important lesson we can learn from the life and teachings of our great leader and benefactor."

#### The Heirs of Opportunity.

"I congratulate the Negro race most heartily and earnestly, and I congratulate myself, and I congratulate the nation, too, because we are all prouder, richer and happier and better because this man lived, labored and triumphantly died—and he died, too, a poor man, as far as this world's goods

are concerned, but rich in achievement and in service. He found a most trying, embarrassing, discouraging race problem, and left us a clear, definite, hopeful, unselfish race program. Whether this program is being worked out through Edeards at Snow Hill, Cornelia Bower at Mt. Meigs, Alabama Long at Christionberg, Virginia, Holtzclaw at Utica, Mississippi—whether through a Jeanes school or a Rosenwald school—whether at Baldwin farms or through the Negro Business League or whether through the lives and characters and earnest work of thousands of graduates and former students of Tuskegee Institute—it matters little, it is the same vitalizing, courageous, unselfish spirit of Booker T. Washington, the same wise, unselfish program, working earnestly for the good of men and to the glory of God.

"I believe, my friends, that you who are the heirs of the opportunities of the culture and of the wealth of the ages; you who love humanity and justice; you who love our glorious country; I believe truly that you will see to it that the great institution through which he worked, and for which he died, will be maintained and operated to its fullest capacity, and with the greatest efficiency that these black boys and girls, these sometimes called the despised and rejected children may continue to have a chance, a chance to be trained, a chance to be educated, a chance to be efficient, a chance to be useful to their race and country, a chance to be decent, a chance to serve."

Teacher—Now, Johnny, are you sure you know what "economical" means?

Johnny—Yes'm.

Teacher—Then tell me how I can be economical.

Johnny—Subscribe to "The Monitor" before March 1 and save a half dollar.

Get in under the \$1.00 rate. Hurry Subscribe now.

### JOHNSON ADMITS FAKED FIGHT.

Under the headline "Why Johnson Faked His Fight With Willard" the People's Journal, of Glasgow, Scotland, published an interview with Jack Johnson, in which the colored pugilist is made to say:

"I say now that there is not a man breathing whom I think I could not beat. These may be big words from the boxer who was beaten by Jess Willard at Havana, but those 'in the know' will be able to read between the lines. I am not speaking disrespectfully of Willard, because I think he is a great fellow—as far as a man is concerned; but if he were as good a boxer as he is a nice fellow he would be a great fighter.

"My fight with Willard was a financial proposition. But the story goes back some little way. You can hardly be expected to realize how I was persecuted after becoming champion. Yes, I suffered some at the hands of the 'dandy' people in America because they could not find a white man to beat me.

"Well, they promised me that if I would consent to be defeated by Willard I would no longer be molested and would enjoy the freedom any other man would. I would be allowed to see my old mother, who couldn't travel to see me. I would have my motor cars and other property restored to me. It sounded very at-

tractive, but they played the double cross on me."

"Have you made up your mind what you will say when you get to Congress?"

"Yes," replied the statesman. "Till I see how things are going I intend simply to sit through the roll call and say, 'Present'—Washington Star.

SMOKE

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## 3 DAYS LEFT

In Which You  
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These Candidates Solicit Your Support  
at the Republican Primaries April 18



## I. L. Beisel

Republican Candidate for

### County Treasurer

Twelve Years Deputy Treasurer.

Primaries April 18th, 1916.



## J. P. PALMER

For

COUNTY ATTORNEY

On Republican Ticket.

Represented Douglas County in  
1915 Legislature.

## John N. Baldwin

For

POLICE JUDGE.

## Walter A. George

Republican Candidate for  
GOVERNOR.

THIS SPACE FOR SALE.

These Candidates Solicit Your Support  
at the Democratic Primaries April 18

## Geo. A. Magney

For

COUNTY ATTORNEY

Candidate for Re-election.

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