

LINCOLN, NEBRASKA, DEPARTMENT

Succeeding "THE REVIEW"

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LINCOLN NEWS IN BRIEF

Rev. G. W. Jones of Kansas has been appointed to the pastorate of the A. M. E. church here for the balance of the ensuing year, having arrived on the field last week.

Dr. E. R. Vaughn of Western university, Kansas City, Kas., was in the city several days the past week. He lectured to a fair sized crowd at the A. M. E. church Thanksgiving night. Little Claudina Shipman made quite a hit when she appeared on the stage in a vaudeville act with a white company at the Orpheum last week.

Rev. H. W. Botts was in Omaha this week.

Born to Mr. and Mrs. John D. Bowen, on last Friday, a fine baby boy. Mother and babe are reported doing well.

Mrs. Lizzie Reid has improved sufficiently to return to work Monday.

Mrs. E. A. West, mother of Messrs. John Z. and J. T. Wright, is reported to be quite feeble.

Mrs. Della Alexander is able to be up and around the house.

At Mt. Zion Baptist church on Thanksgiving day there was preaching in the forenoon, dinner served during the balance of the day, and a program at night, given under the management of Mrs. A. Grant, which was enjoyed. The services, dinner and program were a big success, being well attended.

The services were favorably attended last Sunday at Mt. Zion. The pastor preached morning and night. The Sunday school was well attended also. The B. Y. P. U. rendered a short program. The day was dark and gloomy, but the faithful few found their way to the church. Next Sunday's services at Mt. Zion Baptist church: Covenant meeting at 11 a. m.; Sunday school at 12:30; B. Y. P. U. at 6:30; preaching and communion at night. Public invited at all times.

Messrs. Mason of Nebraska City, Thomas of Fremont and P. Murry of Omaha were in the city last Tuesday, being initiated into the Masonic lodge.

Mr. and Mrs. D. Nichols entertained friends at dinner Thanksgiving day.

Mrs. Henry Crews returned home from Excelsior Springs Saturday and is very much improved in health.

Mr. Harrison Miller, who recently returned from an extended trip in western Canada, is contemplating entering business in Lincoln.

Mr. R. N. Young, William Woods and T. T. McWilliams spent last Sunday in Omaha.

Mr. and Mrs. Walter L. Seals spent Thanksgiving day in Lincoln visiting Mr. and Mrs. L. P. Gates.

Have you seen the beautiful Shrine lamps on display at Quality Lunch Car? They will make an excellent Christmas gift. Get your order in early. The camel fez, and all.

Mr. Jack Galbreath, one of the proprietors of the Dunbar Cafe, is still confined to his home, although he is much improved.

Mr. Earl Davis came down from Omaha to spend Thanksgiving with his family.

The Kensington club will give a dance in Walsh's hall on December 25. Don't forget the date.

THE ROUND TABLE

The glare of the bright lights; the soft, well-modulated harmony of an orchestra that does not "murder" music; the gay costumes of ladies; the red fez of the nobles; the white fez of the Daughters of Isis; the great repast prepared by the master hand and brain of Noble Haynes, a chef of whom Islam Temple may well be proud; the perfect service; and last, but not least, the artistic arrangement and decorations of tables and drapery in the banquet hall of our Mystic Shrine, still linger in the mind of the Scribe. Four hundred guests were seated and served. Men who had joined caravans and had crossed the burning sands together, as well as some of the sons of the desert, with their guests enjoyed a great time. Omaha, Hastings, Grand Island, Fremont, Fairbury all were represented. Gentle reader, we wish you could have been with us. For to us, the followers of Allah, the partaking of our hospitality is a matter of binding friendship. To our friends we say come again. To the absent we say, at our next reunion, come with us and we will do you good.

I turn from these pleasant reminiscences to the further consideration of the legality of "Negro Masonry" so called. In quoting from the records of the state of Washington for 1897, we read as follows:

"That they include many of the best men among our colored fellow citizens, and that their contributions to

Masonic literature are creditable, and in some instances notable."

Particular contributions to Masonic literature are: "History of Freemasonry Among Negroes in North America," by Wm. H. Grimshaw.

"Negro Mason in Equity," by Samuel W. Clark.

"Prince Hall and His Followers," by George W. Crawford.

Grimshaw is connected with the United States Congressional Library at Washington, D. C., and is a past grand master of the grand lodge at that place. Clark was at one time grand master of Ohio and has been dead for many years. Crawford is a lawyer and a graduate of Yale university.

Our white brethren have added several other objections against the "regularity" of the Prince Hall Craft, which, for want of space, precludes discussion in complete detail. However, an enumeration of them will prove of interest.

1. Inferiority, socially and morally.

2. Irregularity in the career of African lodge. (?)

3. Ritualistic changes. (?)

4. Ritualistic qualifications. (?)

5. The invalidity of the warrant of African lodge. (?)

6. The alleged surrender of the inherent rights and powers of the colored grand lodges that organized the national grand lodge of North America in 1848.

The crime of "ritualistic changes" has been charged against the colored brethren, yet records prove that innovations in the ritual are chargeable against the whites as well. The grand lodge of Kentucky at one time (and perhaps even now included "Negro woman" in its obligation. In 1869 the grand lodge of Delaware incorporated race proscription in its obligation. Grand masters are wont to go into ecstasies over the fact that Freemasonry knows no race, creed or color (except black. How meaningless are such rhapsodies, when one ponders such legal enactments and decisions handed down by grand masters in certain sections of this great republic. Only last year (1918) Grand Master Orin S. Ware of Kentucky handed down the opinion:

"Held, that a lodge cannot receive a petition from a man one-eighth to one-sixteenth Negro."

We presume the custom now to be that prospective petitioners must furnish certified documents as to their ancestry before they can be voted upon. Like the ghost of Banquo, the Negro will not down.

In closing this already lengthy article, I venture to add that the Negro is in the limelight, or spotlight, and he is rapidly making racial progress. I guess that Mr. Roosevelt's saying, "Step lightly and carry a big stick," is very applicable to us.

THE SCRIBE.

ANNOUNCEMENT

There will be an important meeting of the N. A. A. C. P. at the Newman M. E. church Monday, December 6. A fine program has been arranged. Everyone is urged to be present.

WILLIAM WOODS, President
MRS. O. W. FERGUSON, Secretary.

CAMP FIRE GIRLS

The Akeyuhapi Camp Fire Girls, chaperoned by their guardian, Mrs. O. W. Ferguson, hiked to the Orthopedic Hospital and Dependent Home on last Friday. They carried a large bag of fruit for the colored children, with whom they spent the day. At Xmas time the girls plan to do something for the same children.

The Akeyuhapi Camp Fire Girls will meet next Wednesday at the residence of their guardian, Mrs. O. W. Ferguson, 1901 U street.

A Girlless System

By T. B. ALDERSON

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"Discharge all the female employees," exclaimed old Hugh Bertrand, and he stood stock still viewing his employer, Mark Seaton, with the stare of a startled and perplexed man.

"That is the order," answered the latter tersely, "and it is to be put in effect within a week."

Hugh Bertrand made no reply. He was an under superintendent of the town plant devoted to the manufacture of loose-leaf devices, where he had been employed for many years. Within the previous month Mark Seaton had purchased the business from its original owners. Bertrand had heard that the new proprietor was a tyro and a disciplinarian and anticipated trouble. He decided to make a suggestion for the general good. In a little speech to his fellow employees a week before the arrival of Seaton, he said:

"We are a happy, contented group of friends and have got accustomed to easy, comfortable ways in our labors here, but the world moves and we want to adjust ourselves to its progress. The new management will probably install a time clock and a system of penalties for late comers and make considerable alterations in general methods. Let everyone seek adjustment to the conditions. If we follow this sensible course there need be no disturbing friction."

"I can't understand what Mr. Seaton is driving at. 'Discharge the female employees.' Why, that simply overturns the efficiency of the whole business," seriously reflected Bertrand. His daughter Grace, was in charge of one of the departments, and to her he disclosed the situation. She looked grave and troubled.

"I heard that Mr. Seaton was what is called a woman hater before he came here," she said. "Only a few days ago, a friend told me that he overheard Mr. Seaton telling a visiting friend that he did not believe in keeping women around. He said all they thought of was face powder, hair dressing and vanity. I fancy he must have been crossed in love, father."

"I don't know," answered Bertrand gloomily. "but he can't be human not to see that the feminine part of our help elevates our men workers, has refined them to a degree and has made work actually agreeable. I don't know how it may be in the city where the help is constantly changing, but here we are like a family, well brought up together."

It was followed out and the girlless system duly inaugurated. There was a parting of lovers, of sisters—even of husbands and wives, for in some instances whole families had worked together. The places of the girls and women were filled mainly now by boys and young men. The old male employees were dissatisfied at the new arrangement. The pleasant noon hours in agreeable, harmonious company gave way to a dull, uneventful resting period.

Grace Bertrand came in close contact with Mr. Seaton because of the fact that she had always headed the girl employees as a sort of leader. Many went to work in other towns, and it was her province to visit Seaton and secure recommendation for them. It somewhat softened his hard nature to realize the helpful, unselfish nature of the businesslike, sensible young girl, who expressed no overt criticism as to his drastic exaction, but still made him feel that he was the means of causing confusion, and in some cases distress in scattering a community of girls who had led a safe, happy life under the old menage.

Within a month there brooded over the plant a sense of disruption and discontent that Seaton could not help but notice. Many of the expert workers, fearing other changes and infested with a sense of instability, resigned to seek new employment. Nobody liked the new proprietor, and he felt it.

Several times when he met Grace on the street he enquired her in apparently casual conversation, but gradually brought it about to the labor situation,

and the results of the innovation he had made. The girl attracted him—he felt the influence of new viewpoints. Secretly he wished he had consulted her before he made the change that he plainly discerned was not beneficial to the general group. In a money way, too, there was a palpable retrogression.

One morning Grace Bertrand became the heroine of the town. Her father out of friendship and sympathy had taken the place of the watchman of the plant, who had serious illness in his family. At eleven o'clock, Grace ran over to the works to take him a warm lunch. She found him bound and gagged, and a coterie of burglars in the office striving to open the safe which at that especial time of the month held an unusually large amount of money.

Quickly Grace hastened to the police. The burglars were apprehended just as they were leaving the plant with a sum that would have seriously crippled its owner financially.

Because he knew his error, because one of the group he had treated so unjustly had saved him from possible bankruptcy, Mark Seaton told Grace later that he had decided to restore former conditions.

And, loving her, and thus having new interests in life and its issues, when he married Grace, her girl friends knew that her influence would continue to protect their interests.

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