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ARTICLE XIV. CONSTITUTION OF THE UNITED STATES.

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"AN OPEN LETTER TO THE MONITOR"

WE commend a careful reading of an interesting communication from the Colored Ministerial Alliance published in this issue. It is elicited by our editorial of last week entitled "Is It a Sop to Caesar?" In that editorial we asked what the reverend gentlemen meant by "the unwarranted mingling of the races on such levels as are common in such institutions?" This "Open Letter to the Monitor" purports to be a reply to our simple question. We can safely leave it to the judgment of our readers as to how fully and fairly our question has been answered. The wounded bird always flutters. The reverend gentlemen accuse us of taking them to task because we ask them a few "pertinent questions." Direct questions have a very disturbing effect upon some persons. It will be illuminating to our readers to be officially informed by the Ministerial Alliance, to quote the exact language of their "Open Letter," that "We are not so afraid of that bugaboo called segregation as to rob ourselves of manhood, or rob our people of valuable benefits that may be derived from working along certain lines simply because some one jumps up and yells 'Boo, Segregation.'" The editor of the Monitor has heard these words before, not in the Ministerial Alliance, to which he has not the honor to belong, but from a distinguished member of that organization. Not its Caesar, of course, for has not the M. A. declared that it "knows no Caesar, black or white?"

The Monitor did not brand or even suggest that the members of the Ministerial Alliance were "traitors to the best interests of the race." We simply asked questions which seem to have seriously disturbed that august body. Else why this labored defense and the introduction of issues not raised by us? Is it a case of "the wicked fleeth, when none pursueth?" But, there now, we are asking more questions. Well, be sure to read the "Open Letter" and draw your own conclusions, for "we dislike controversy."

THOMAS REESE

WHEN Thomas Reese departed this life Omaha lost one of its best citizens. A quiet, unobtrusive gentleman, he made his influence for good felt wherever he went. He was a mechanic of the first rank, and took special pride in his work. The show windows of Browning King & Co., and of the Thomas Fry Shoe company, the interior finishing of the handsome Kountze Memorial Lutheran church and similar buildings show his skill as a finisher and master mechanic. He was a man of wide reading and culture and whenever he spoke he had a message worth hearing. By his manliness and frank outspokenness for principle and things which he held sacred and fundamental he won the respect of all manly men with whom he came in contact. Reared in the Anglican communion he was loyal to his religious convictions and was well read in the doctrine and history of his church. As a Bible student he took high rank. And what counts most he loved to render service to his neighbors, to his community and to his church. The race everywhere needs more men of the type of Thomas Reese, modest, manly, industrious, self-respecting and useful who love their fellow men. Many others arise to take up the torch which has fallen from his hand, as he answered the Masters' call to enter into rest.

"JIM-CROWING IN OMAHA"

THAT the eyes of the country are upon Omaha and our brethren in other sections are taking note of what we are doing here is evidenced by a rather suggestive editorial in our able contemporary, The Advocate of Portland, Oregon. The editorial bears the caption "Jim-Crowing in Omaha," and says: "Colored people in Omaha, Neb.,

asked for a jim-crow Y. M. C. A. and a jim-crow Y. W. C. A., and they got them. But they are not asking for a jim-crow school, but it looks as though they are going to get it, regardless of the fact that they are fighting against it with all their might. The fact they have the two jim-crow "Y's" by their own request, the whites have the best of the argument. Colored people in other parts of the country, should profit by the experience of the people in Omaha.

The Advocate is mistaken in one particular. Omaha has not yet secured a branch of the Y. M. C. A. for colored people. We have a Y. W. C. A. which is supplying a long-felt need. Doubtless a branch of the Y. M. C. A. would be as helpful to our young men and boys as the Y. W. C. A. is to our girls. From the Monitor's viewpoint, it would be much better if our much-vaunted Christianity and democracy were broad enough and ideal enough to embrace all classes of American citizens in the institutions which it claims as its own. Since, however, this is not true, it seems best as a practical measure to accept, under protest, if you please, such advantages as may be secured from separate institutions. At the same time, there is to be recognized the danger of precedents. It is easy to argue, although the argument is fallacious, that if separate social and eleemosynary institutions are beneficial, that separate and distinct civil and community interests for the races are advantageous. The Advocate is right in pointing out that "jim crowing" cannot very consistently be requested on one hand and fought on the other. This fact ought not be lost sight of. We can assure our Pacific coast contemporary, however, that Omaha will not have "jim crow schools." Semi-public institutions like "Y's," lodges, churches and like voluntary associations differ radically and fundamentally from public educational institutions, parks, etc., which are supported by taxes levied upon all citizens.

EXIT WOODROW— ENTERS WARREN

WOODROW Wilson retires from the presidency of the United States as one of the most pathetic figures in history. His successor, Warren G. Harding, enters upon this high office with the sincere prayers of millions that he may have the wisdom and courage to meet the tremendous issues, domestic and international, facing this government.

A GOOD PRECEDENT

THE action taken by the actors of New York City in the Gilpin case shows clearly the better sentiment of the country. It is a good precedent. "This morning gives promise of a glorious day" when men and women will not be denied the recognition to which they are entitled because of race, creed or color. All honor to the members of the theatrical profession who had the courage to stand for the right.

TAKE UP THE BLACK MAN'S BURDEN

TAKE up the Black Man's burden— "Send forth the best ye breed," To judge with righteous judgment The Black Man's work and need, To set down naught in malice, In hate or prejudice, To tell the truth about him, To paint him as he is.

Take up the Black Man's burden, Ye of the bold and strong, And might make right as only It does no weak race wrong; When yours—his chances equal, Give him the fairest test, Then, "Hands Off," be your motto And he will do the rest.

Take up the Black Man's burden, Don't curse him in advance, He cannot lift a White Man's load, Without a White Man's chance;

Without a White Man's chance; Shut out from mill and workshop From counting-room and store, By caste and labor unions, You close industry's door.

Take up the Black Man's burden, Don't crush him with his load; Nor heap it up in courses By scoff and jeers bestowed— The haughty Anglo-Saxon Was savage and untaught— A thousand years of freedom A wondrous change has wrought!

Take up the Black Man's burden, Black men of every clime, What though your cross be heavy, Your sun, but darkly shine, Stoop with a freeman's ardor, Lift high a freeman's head, Stand with a freeman's firmness, March with a freeman's tread.

Take up the Black Man's burden, "Send forth the best ye breed," To serve as types of progress, To teach, to pray, to plead, Let the glory of your people Be the making of great men, To lifting of the lowly To noble thought and aim.

Take up the Black Man's burden, Black freeman! stand alone, If need be! Gird your armor, For conflicts yet to come; When weighed be not found wanting, But find or make a way To honor, fame and fortune, To God and destiny.

—J. Dallas Bowser.

WHAT THE EDITORS SAY

The following press comments on the Gilpin case will show a trend of right sentiment which will be gratifying to our readers:

RECOGNIZE ARTISTIC ABILITY
Charles S. Gilpin, the Negro actor whose genius has given the "Emperor Jones" a deserved success, is undoubtedly one of the dramatic discoveries of the year. Some of the members of the Drama League appear to have objected, on account of Mr. Gilpin's color, to inviting him to their annual banquet, at which distinguished actors are honored guests. Several of the intended guests have thereupon announced that they won't attend if Gilpin isn't asked. The Drama League protests that it is being misrepresented. It can answer the charges effectively by giving Mr. Gilpin the recognition that his artistic abilities, which are far above those common in his own or any other race demand.—The Globe and Commercial Advertiser.

NO COLOR LINE ON THE STAGE

The tributes which white men have paid to the military genius and statesmanship of Toussaint L'Ouverture; to the executive ability and powers of eloquence of Booker T. Washington, and to the quaint and plaintive beauty of the poems of Paul Lawrence Dunbar, all bear witness to the fact that in the realm of genius the color line disappears.

Nowhere should this principle be applied more strictly than to the American stage. For in a very true sense the drama is one of the most democratic of our American institutions. As nowhere else, an artist is judged behind the footlights on sheer merit alone. As pitilessly as a crowd in the Roman Coliseum, the playgoer sits in judgment, ready to turn down disapproving thumbs for every failure, ready to acclaim every success.

This democratic characteristic the stage must retain unless it would deliberately forfeit its right to respect, if not its right to continued public support. When the stage ceases to recognize genius as genius and to reward it as such, it will have lost a characteristic which, perhaps above all others, makes it the power it is in the life of America today.

The protesting members of the Drama League have done well not to lose sight of this salient fact. In demanding justice for Charles Gilpin they have but demanded justice for themselves and for the art to which they have devoted their lives.—From the Evening Mail.

DINING WITH MR. GILPIN

There seems no possible excuse for the Drama League's treatment of Mr. Charles Gilpin, the distinguished Negro actor, as an impossible guest at a dinner to the notable figures of the season's plays. The occasion was to be a public mark of honor to outstanding actors, actresses, playwrights and producers. To draw the color line in respect to such an event is to insult the artistic integrity of every participant.

The protest of the prominent stage men and women against the Drama League's action was prompt and to the point. It expressed well the prevailing sentiment of true artists. Art knows no limitations of race or nation. It is the one universal speech. Its creators, in every matter touching their art, belong to one fraternity. To suggest any other rule is to suggest treachery to every high and generous friend in the artist's creed.

We hope the critics of our stage will note the episode. The prompt protest of these actors and actresses was a fine gesture, fitly expressing the faith of true-hearted and generous people. The result should be to transform the Drama League's occasion into a dinner in honor of Mr. Gilpin. The whole community will be glad for any amends that can be made to this admirable artist for a stupid action utterly unrepresentative of the stage or its public.—From The Tribune.

THE DRAMA LEAGUE AND A NEGRO

There is not the slightest obligation, legal or moral, not even a tradition, to bind the Drama League to invite C. S. Gilpin, a Negro, to its annual banquet, March 6. On the other hand, members who stay away themselves because they feel that an actor who has made a big hit in a big success is the victim of mere race discrimination are wholly right in their course. The invitation is discretionary with the league or a majority of its members. Rebuking the decision arrived at is discretionary with the minority.

However, we think that the world of art, of music and of the stage will sooner or later have to make up its mind to fellowship colored persons of marked proficiency. There may or may not be sufficient basis for the theory that the Negro will never excel in mathematics, in the exact sciences or in chess playing. But in acting, in oratory, in music and in painting or sculpture, if he can master the technique of the latter two, the once-enslaved race does offer something temperamental, distinctive, and compelling recognition.

Mr. Gilpin's own statement with reference to the issue so hotly discussed by the Drama League people is entirely temperate and self-respecting. He says:

"I am honestly striving to present my art rather than myself to the public. * * * I have no right to pose as an object of compassion. * * * Against those who do not care to sit in the same dining room with me, I have no complaint. This only will I say: Thus far in the world's history no race or profession has ever been permanently prevented from winning an equality rating for itself."

Neither Booker T. Washington nor Frederick Douglass, nor even the creator of D'Artagnan and the Count of Monte Cristo, the grandson of a Santo Domingo Negro woman, could have put more of personal dignity into an analysis of such a situation. But Alexander Dumas, developing in the broader and more catholic atmosphere of a Latin country, had no occasion for such an apology.—From The Brooklyn Eagle.

Letters From Our Readers

IS IT A SOP TO CAESAR?

An Open Letter to the Monitor
Dear Sir: Under the above caption The Monitor in its issue of February 24 attempts to take The Ministerial Alliance to task for its stand against the licensing of the proposed cabaret at 2420 Lake street.

If the editor of The Monitor had been at the meeting and had heard the reports of certain occurrences that are taking place among certain elements in both races—reports given by men who are not critics of our race but who to the contrary have the best interests of the race at heart—men who related these incidents in such a way that anyone hearing would be compelled to believe their reports, perhaps he would not have drawn the hasty and unwarranted conclusion expressed interrogatively in the above caption.

The Ministerial Alliance is on record as discouraging any such loose relations of the lower strata of the races in Omaha as is known by every observing person to exist. It is opposed to such conditions because in them the seeds are sown which will result in such outbreaks as the one all too fresh in our minds today, and for which we all must suffer.

The Ministerial Alliance knows no Caesar, Black or White. And it is to be regretted that any man or group of men who chance to have the courage to express views differing from a certain prescribed course, must be branded as traitors to the best interests of the race.

We dislike controversy. But inasmuch as certain issues are raised and such unfair charges are placed against us, we feel it our duty to accept the challenge.

We are not so afraid of that bugaboo called segregation as to rob ourselves of manhood, or rob our people of valuable benefits that may be derived from working along certain lines simply because some one jumps up and yells, "Boo, Segregation."

We would at least be consistent. We would not endorse a Colored Y. M. C. A. and denounce a Colored Y. W. C. A. Furthermore, since the gauntlet is laid down, allow us to say that we view with no little anxiety the too prevalent manner in which persons of both races are being assailed by wicked insinuations and innuendoes merely because their point of view happens to differ from certain persons who seem to think theirs is the only proper view. Such procedure tends toward disunion rather than union. It is demoralizing rather than moralizing. It is lamentably unfair, unmanly and unjust to wantonly impugn the motives of any person or persons and charge them with base purposes merely upon suspicions. Suspicious, however strong, are not facts and should never be treated as such.

We are therefore opposed to any movement or utterances which may drive from us any group who are sincerely disposed to be our benefactors by such unfair means.

By order of the Ministerial Alliance,
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RUSSEL TAYLOR,
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