

COLORED BOY NAMED BY NEW YORK CONGRESSMAN AS CANDIDATE FOR ANNAPOLIS

OMAHA'S COLORED CITIZENRY AND ITS MANY ACTIVITIES

Population Numbering Over Thousand Is Contributing Its Share Towards Upbuilding of the Community

OUR RELIGIOUS MOVEMENTS

Second of a Series of Articles on "The Colored People of Omaha," Written for the Colored Commercial Club

(By H. J. Pinkett)

(NOTE: This bureau has agreed to contribute a number of articles on the Omaha Colored People under the following subjects: Our Religious Activities; Business Effort; The Professions; Musical Progress; In the Labor Field; Fraternal Societies; In the Schools; Civic Effort; In Politics.)

The religious sentiment in the Colored people is very great. It has been so since the dawn of history. It survived the scourges of war and conquest; the curse of the slave trade, two hundred and forty-four years of American Slavery, and since, fifty-seven years of bitter struggle of this people to know and to be. It is with the events during the past fifty odd years this article shall deal.

About half a century ago Methodist and Baptist denominations began their work in Omaha. From a small beginning this religious movement has grown until communicants of the colored churches in Omaha number about five thousand souls. There are eighteen churches and ten active denominations. The denominations are: Baptist, Methodist, Episcopal, Presbyterian, Roman Catholic, Adventist, Peoples Interdenominational, and Church of God and Saints of Christ. The Methodists are divided into three denominations, African Methodist Episcopal, Methodist Episcopal, and Colored Methodist Episcopal. There are two religious societies outside the church, the Y. W. C. A. and the Y. M. C. A.

The Baptists in Omaha, as elsewhere in the United States, are the most numerous; the Methodists are second numerically, with smaller and varying numbers among the other denominations. The combined real estate holdings of all of them are in the value of more than a quarter million dollars. In addition to the eighteen pastors of the churches, there are several ordained ministers who belong to the Ministerial Union. And it may be added quite safely here that this body of colored men has more influence in the community with the colored group than any organization in it. It also has more responsibility. It is not alone charged with the work of church organization and religious instruction and preachments, but because of the great influence the individual colored minister has, it helps in a very real way all secular efforts within the group.

These church activities have their problems and griefs like other movements among us, but on the whole they meet their problem successfully. The simple fact is that the Colored People have developed much more rapidly in the work of church organization than in any other effort, because no sentiment had to be created in this behalf, which made the work of organization less difficult than in other lines of effort.

Of the eighteen churches in Omaha Zion Baptist church has the largest enrollment of members. St. John's A. M. E. Church is second, and in the next class we have Pilgrim Baptist, Bethel Baptist and Pleasant Green Baptist and Grove M. E. churches, Mt. Moriah Baptist and Allen Chapel A. M. E. and the Peoples Interdenominational follow in order in numerical strength. Next in number of communicants would come St. Philip's Episcopal, St. Paul Presbyterian, the C. M. E. church, the Adventist church, St. Benedict's Roman Catholic church, Spring Hill Baptist, and the several mission churches which have regular pastors and services.

Relatively, the colored churches are used very much more than the churches of white people; they are made community centers in which are held various activities.

Among the eighteen ministers of churches six are products of classical and theological schools; the other twelve have had some schooling and have supplied whatever they might have lacked by hard and earnest personal study and work. Some of these latter ones are among the most successful of them all.

More and more these ministers are urging the young men who wish to enter the ministry to acquire educational provisions in our schools. A few days ago a very successful minister within the group told this story re-

specting a young man who wished to become a minister. "The young man," said the minister, "wished to start to preaching at once; he had been 'called' to his work and the Lord would supply him with inspired knowledge. I told the young man to go to school for four or five years and prepare himself; that, if the Lord could hold the world together while he waited and prepared for preaching, would, indeed, be a very weak hold. And the young man went away hool.

One of the ministers has served a church in Omaha for thirty years. Another minister has served a church as pastor for twelve years, another eight years, and the others a smaller number of years.

More and more these ministers are urging group efforts along constructive lines, and the members of their churches are rallying to this view. They are advising their members to buy homes and improve them and to improve their neighborhoods. They have passed the stage of being mere exhorters; they are becoming community builders.

Recently, one of the very thoughtful ministers made this statement: "In the field of religious activity the Negro has done much, but a great deal remains to be done. We need to develop in the young men and women a deeper spiritual devotion and a finer moral sense; our entry into the modern economic struggle in this country has not made for moral progress among us. Here we will have to guard ourselves. First, the minister himself must be guarded and helped, and strengthened, and then the lesson (Continued on Page 2)

CANADA RELEASES BULLOCK; IGNORES CAROLINA'S DEMAND

That Judge Snyder's Action Is Fully Justified Under Treaty Right Is Admitted by United States Officials.

CANADIAN STICKS TO GUNS

Hamilton, Ontario, Canada.—The last effort of the authorities of the State of North Carolina, United States, to secure the extradition of Matthew Bullock, a young Negro charged with attempted murder, came to an end here on Friday, March 3rd, when County Judge Snyder ordered Bullock's unconditional release. The colored man escaped from a mob at Norlina, N. C., after the crowd had lynched his brother. Extradition on charge of inciting to riot had previously been refused by the Canadian authorities and the North Carolina officers then based their extradition request on a charge of attempted murder, alleging that in escaping Bullock had fired on the pursuing mob.

The extradition proceedings were fought on the ground that Bullock would not receive a fair trial in North Carolina, with a strong probability that he would be lynched.

State Department's Action.

Governor Morrison called upon Secretary of State Hughes for assistance in having Matthew Bullock returned to this country, and on February 27, Acting Secretary of State Fletcher authorized publication of his telegraphic reply to Governor Morrison, sent on February 25th, in which the North Carolina official was informed that oral testimony would have to be offered in Canada by the North Carolina officials at the hearing which County Judge Snyder of the Hamilton, Ontario, court, had set for March 3rd. The judge had ruled, when Bullock was rearrested two weeks previously, that witnesses would have to be produced by North Carolina in order to establish a prima facie case against Bullock.

Judge Snyder's action followed his announcement made last week that "he was going to stick to his guns," and that, unless North Carolina authorities could produce witnesses before last Friday, the man would be released.

State Department Defends Action. According to State Department officials the Canadian authorities were justified by the terms of the extradition treaty between the United States and Great Britain in requiring that a prima facie case of an extraditable offense be made out against Bullock.

Acting Secretary Fletcher of the State Department explained the situation to Governor Morrison, saying in part: "It is provided that extradition shall be granted only upon such evidence of criminality as, according to the laws of the place where the fugitive or person so charged shall be found, would justify his apprehension and commitment for trial if the crime or offense had there been committed."

A NORTH CAROLINA NEWSPAPER TAKES STRONG POSITION

The Greensboro News, One of the Most Influential Dailies in the Southland, Turns on the Limelight.

DIXONISH TERMS TWADDLE

"White Men Must Stand by the Law If They Expect to Hold Up Their Heads Among Other White Men," Declares Editor.

(Associated Negro Press.)

Greensboro, N. C., March 17.—What is regarded as one of the finest editorial expressions ever written in a plea for law and order, while at the same time upbraiding the South for dealing with facts artificially, appeared recently in the Greensboro News, daily, with reference to the Bullock case. This newspaper is one of the most influential publications of the South, and may be regarded as speaking officially, when writing under the headline of "What Lynching Means to the South." The News says:

"The Governor will not humiliate the state, he declares, by sending witnesses to testify for it in a petty judicial officer's court in Canada. No danger. That isn't what has humiliated the state. If the state had sent a few Warren county lynchmen to the penitentiary, it would probably have been under no obligation to send witnesses to Canada in order to secure the extradition of Bullock.

"Let us keep this thing straight. Canada may have been a little over zealous, but she had plenty of reason. We have a reputation of being blood-thirsty murderers down here in North Carolina, and it is our industrious lynchmen who have secured that reputation for us. We shall never be regarded as a thoroughly civilized people until we stop this lynching business.—It's no use talking in grandiloquent Tom Dixonish terms about what a white man will stand and what a white man won't stand. A white man has got to stand by the law, if he expects to hold up his head among other white men.

"All this snorting about the fierce pride of the Anglo-Saxon race is the most disgusting poppycock ever invented. If no Negro were ever lynched for anything but rape, it might have some shadow of excuse. But alleged rapists constitute only a small proportion of the victims of mobs in the south these days. Negroes are lynched for all manner of crimes, ranging down to simple misdemeanors. Matthew Bullock's brother was not lynched for rape, but for shooting at white men. Furthermore as every southerner knows, the mobs are not composed of fiercely proud Anglo-Saxons, but usually of the off-sourings of creation—the poorest, morally, of poor white trash, plug-uglies and thugs of every imaginable description, many of them wanted themselves by the police, occasionally under the leadership of some semi-respectable white man of the rattle headed type. The idea that any thoroughly decent citizen took part in any of the four affairs of the sort that disgraced the state last year is absurd.

"This sort of riff-raff has no race pride, nor any other sort of pride, it has merely congenital tendency toward disorder, easily inflamed into crazy blood-lust. But it also has votes. Therefore, elected officers, more interested in holding their jobs than in doing their duty, fear it with a ghastly fear, and repudiating their oaths let the mob work its will. That is what lynching means in the South today. There is not one redeeming element, not one word that can be said in its defense. It is our everlasting disgrace, the one foul shame that blots our civilization and as long as we continue to palliate and condone it, it will disgrace us."

EPISCOPAL CHURCH OF ST. PHILIP THE DEACON

John Albert Williams, Vicar. The services all day Sunday from the early Eucharist at 7:30 a. m. to Evensong at 8 p. m. were well attended. At 11 o'clock the church was comfortably filled. The pastor delivered the second of the special Lenten sermons on "The Church." Some of the points stressed were that the Church is a Divine organism. The word Church means by derivation the Lord's house, possession or building. The Church is God-given not man-made. God's Church has always been in the world. It existed under the patriarchal dispensation and under the Jewish. The Jewish was local and national, the precursor of the Christian or Holy Catholic Church, which as the extension of the Incarnation, came into being at Jerusalem at Pentecost, A. D. 33, and is inclusive of all mankind. A Divine institution can have

no human founder. No man or group of men, however good, could found or establish the Church of the Living God. The Church has well-defined characteristics and credentials. The third sermon in this course will be preached next Sunday morning at 11 o'clock. The services Sunday will be at the usual hours, 7:30, 10 and 11 a. m. and 8 p. m. Public welcome at all services.

KAFFIR CHEMICAL LABORATORIES ARE PUSHING DENTLO

While the Kaffir Chemical Laboratories, located at 817 North Sixteenth street, manufacture Dentlo, Rem, Sultox, Kaffir Cream and other products, the company is now making an intensive sales campaign of DENTLO, a pyorrhea preventive tooth-paste, one of the best dentifrices on the market. Everybody who has regard for health and cleanliness knows the importance of using a good tooth paste. Suppose for example all the colored people in Omaha alone, who use tooth-paste would use DENTLO. Can you not see how this race enterprise in which all our people should be interested would grow. It would not be many years before the present plant would have to be enlarged and hundreds of our people would be employed. BUY DENTLO.

America's stock of gold has reached a new maximum, \$3,680,882,401. Less here and more abroad would be health here and more abroad would be healthier for all.

FORMER OMAHA GIRL DIES IN BROOKLYN

Mrs. Hugh Lattimore, Only Daughter of E. W. Pryor, Passes Away After Protracted Illness in Eastern Home.

BURIAL HERE IN FAMILY LOT

Algernon Marie, wife of Hugh Lattimore of Brooklyn, N. Y., and only daughter of Ellsworth W. Pryor of Omaha, died at her residence in Brooklyn Wednesday night, after a protracted illness with tuberculosis. Mrs. Lattimore was born in Omaha, December 14th, 1894, and was reared and educated here and in Washington, D. C. Always rather delicate, after she reached womanhood she spent considerable time for her health with relatives in the east. Four years ago she was married to Hugh Lattimore of a highly-esteemed Brooklyn family at Denver, Col., where Mr. Lattimore was then employed. After a brief residence there they removed to Brooklyn. Mrs. Lattimore's condition was reported as unfavorable since about the first of the year and small hopes were held out for her recovery. The body will be brought to Omaha for burial beside her mother, who died eight years ago, in the family lot at Forest Lawn. The funeral will be held from the Church of St. Philip the Deacon, where Algernon was baptized and confirmed and was a member of the choir before her removal from the city, 10 o'clock Monday morning.

INVENTS AUTOMATIC HAIR WASHER

Atlantic City, N. J., March 17.—Wm. C. Chapman has patented a tubular comb guaranteed to wash and thoroughly cleanse the scalp drying the hair by a compressed air process and straightening it all in fifteen minutes. Mr. Chapman has sold another invention, a bathroom fixture, for \$18,000 two years ago.

ROCKEFELLER BOARD GIVES \$184,475 FOR RACE EDUCATION

New York, N. Y., March 17.—Following the decision of John D. Rockefeller to permit the general education board to distribute principal as well as income from its funds to colleges, payments of \$184,475 were announced Saturday by the board. The list of gifts follows: Supervising industrial teachers, \$78,000. Summer school for teachers, \$43,275. County training schools, \$51,000. Miscellaneous, \$12,200. Total, \$184,475.

LEOPARDS BESIEGE THESE AFRICAN TOWNS

Inhabitants Fear to Go Out of Dwellings After Seven P. M. Freetown, Sierra Leone, W. Africa, March 17.—News received from several surrounding towns indicate that they are guarded by a large number of leopards and that the inhabitants fear to leave their dwellings after seven p. m., especially on dark nights.

Most of the domestic animals of the natives have already fallen a prey to the beasts and inhabitants of Gloucester, Songo Town and Leicester have appealed to the governor to furnish guns and cartridges to the natives.

TWO COLORED POLICEWOMEN

Washington, D. C., March 17.—Dance halls and other places of amusement are kept under supervision by Washington's twenty police-women, two of whom are colored.

A. F. Scruggs, Lawyer, 230 S. 18th St. Douglas 7812, Colfax 8881.—Adv.

FOURTEEN YEAR OLD AFRICAN BOY SHOWS UNUSUAL ABILITY

Matumba, Belonging to the Alunda Tribe, Inhabiting Isolated Section of the Dark Continent, Considered Prodigy.

SPEAKS SEVEN LANGUAGES

Missionary to the Congo Recites Most Interesting Story of the Youth's Helpfulness and Willingness Among Native People

New York, March 17.—Negro intellectual possibilities have no other example to add to their long list in the person of Mutumbu, a fourteen year old Negro boy of the Alunda tribe in Darkest Africa, according to Miss Marie Jensen, missionary to the Congo under the Board of Foreign Missions of the Methodist Episcopal Church, just returned to this country. This boy is a native of one of the most isolated parts of the Dark Continent. His home is at Musumba-wa-Mwata Yamvo (City of The Prince of Death) capital town of the Alunda tribe of the Congo Belge. It is situated more than three hundred miles northwest of the northernmost end of the Cape-to-Cairo railroad at Bukama on the Upper Congo River. And there is no way of traveling thru this territory save by foot or bicycle thru the jungle paths. It requires a month's steady trekking by caravan of native carriers who march with packs of baggage upon their backs, to reach Musumba. At the age of five years, Mutumbu was taken in by Dr. Arthur L. Piper, the new medical missionary at Musumba. Being an orphan, Mutumbu has since resided in the Piper household and the daily contact with the missionaries at the Methodist station—which has since been founded there and is in operation—has developed the mind of Mutumbu far beyond the average child of his years. The little Negro boy did his best to be of service about the new mission station where everyone worked at all kinds of manual labor to establish some form of civilization in that wild land. He aided in the kitchen and garden, ran errands for the workmen building the houses and school building of sundried brick. When the mission station began active work for the good of the people about, Mutumbu had made himself a part of the institution. He attended school and studied assiduously, and worked to learn to aid Nurse Jensen in the dispensary where his people came to have their wounds dressed and their ills healed.

SPEAKS SEVEN LANGUAGES

Mutumbu has picked up a variety of learning beside what he gleaned from the white folk. He speaks five other native languages—Mbumbu, Chituba, Swahili, Bichokwe and Kan-yok) in addition to his own Alunda) and English. He writes in both the latter languages well. Whenever strange chiefs come to the mission from the far depths of the jungle speaking in a strange tongue which confuses the regular interpreters of the missionaries, someone always says: "Call Mutumbu. He knows." And Mutumbu generally does. He comes and acts as "pinch" interpreter. So well has Mutumbu learned the lore of the gospel as it is taught in the mission station that he is often called upon to lead the services at the little mission church, and he does so with a simple dignity that is quite impressive. When Bishop Johnson, of Africa, visited Musumba, he made Mutumbu his protegee and has done much for him in the gifts of books and other means of self-improvement. Mutumbu

is anxious to get a real education, believing that he can the better aid his people in this way.

Working with Miss Jensen supervising, Mutumbu translated fifty Bible stories and more than a hundred hymns into the native language. He was of material aid to the Reverend Mr. T. K. Brinton, who translated the first three books of the New Testament, and alone he has successfully translated the entire life of Christ. He learned to use a typewriter. When he was given a Bible of his very own, brought to him by Miss Jensen from Bukama, Mutumbu was overjoyed. He often reads it to groups of his people of his own age and adults, for he is honored and listened to by all.

WANTS A PAIR OF SHOES

Since arriving in this country Miss Jensen has received a letter from Mutumbu. He wants her to bring him just one thing from civilization, since she can't bring him a modern education in a box. He wants a pair of shoes so that he can walk through the jungle to other villages and teach his people. He tells her that his people have been sick in large numbers, and Dr. Piper treats more than thirteen hundred cases a month.

Miss Jensen is trying to take back some other things to Africa. She is studying simple methods of spinning and weaving cotton into cloth. The situation at Nusumba is pitiable in the extreme. There is very little money and few things for barter in that wild country. The Negro people only earn about a franc a day, or about 20 cents in normal times, and seven cents at (Continued on Page 2)

WOMAN IS PLACED AS STENOGRAPHER IN MAYOR'S OFFICE

Colored Candidate in Competitive Examination Wins Position in Office of Pittsburgh Executive.

EMPLOYED BY WASHINGTON

(Associated Negro Press.)

Pittsburgh, Pa., March 17.—In a competitive examination with five of the best stenographers of Pittsburgh, Mrs. Beatrice H. Bayless made the highest grade and was appointed stenographer to the Mayor of Pittsburgh. It is said that Mayor William A. Magee is the first mayor of the country to honor women of the race by appointing them to clerical positions.

Mrs. Bayless is a graduate of the commercial department of the famous Fifth Avenue high school of Pittsburgh and also of Carnegie Institute of Technology. She was stenographer to the late Dr. Booker T. Washington for two years and was stenographer to Attorney Robt. L. Vann, editor of the Pittsburgh Courier, for four years.

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NAMED CANDIDATE FOR UNITED STATES NAVAL ACADEMY

Emile Treville Holly, Student in New York City College, Principal Nominee for Entrance to Annapolis Academy.

FOUR CANDIDATES NAMED

Congressman Anson's Position Is That Colored Constituents Are Entitled to Recognition in Making Appointments

New York, March 17.—Congressman Martin A. Anson has appointed Emile T. Holly, a colored boy, of 102 West 138th street, to the United States Naval Academy at Annapolis. Holly is named as the principal candidate. No colored boy has ever graduated from Annapolis nor so far as it is known has any been named in the past forty years.

Congressman Anson announced that of the four appointees to Annapolis which he is privileged to make for the 21st Congressional District, it was a matter of simple justice and fair dealing that one should be a colored boy. The other named are Thos. H. Reed, Arthur J. O'Reilly and Vincent Henry.

Congressman Anson said that his colored appointee was highly recommended to him by prominent people of both races, and he felt sure that he would be a credit to him and the colored race.

Emile T. Holly is seventeen years of age, and was born in Aiken, S. C. May 23, 1904. When he was two years old his parents moved to New York. Several years later he entered public school 89, at 134th street and Lenox Ave., from which he graduated with honors. While at school he was solo violinist of the orchestra, a member of the track and baseball teams, and prize speaker at the school. Freshman at City College

During the latter years of the war he was among the few chosen from his school to assist in the work of the Draft Board located in his district. He is now a freshman at the College of the City of New York. While attending Townsend Harris High School he was on the varsity track and baseball squads and was an officer of his class. He is superintendent of the St. James Presbyterian Sunday School of 67 West 137th street and a member of the Boys' Executive Council of the Y. M. C. A.

In speaking of the nomination, Congressman Anson said: "I have tried to live up to the principle of the 'square deal' to all my constituents and on that basis I feel that of the four appointments to Annapolis at my disposal, my colored constituents are entitled to one as a matter of simple justice. The colored boys enlisted or were drafted in the World War, irrespective of race, and if they are good enough to fight for Uncle Sam they are good enough for appointment to Uncle Sam's academies. Three colored boys have already graduated from West Point. Why has there never been a graduate from Annapolis?"

DELICATESSEN STORE PROVED REAL SALOON

"Tomatoes" Was Pass Word for Gin, While "Beans" Brought Real Rye Whiskey.

New York City, March 17.—White federal prohibition directors, with blackened faces and hands, bought liquor in the delicatessen store of Lewis Immerman, white, 456 Lenox Avenue, and then raided the place carrying off several truck loads of liquor. Four hundred bottles of gin alone were found, one hundred bottles concealed in a barrel, of dill pickles.

The store caters especially to colored trade. The agents found that in order to obtain gin the pass word was "tomatoes," while "beans" brought rye whiskey. When a customer asked for a small can of tomatoes he would receive a small can of tomatoes, together with a half pint of gin for which he was charged two dollars.

BETHEL BAPTIST CHURCH

29th and T Streets. Thomas A. Taggart, Pastor. The services Sunday will be as follows: Sunday school, 9:30 a. m.; morning service, 11; Starlight Mission Band, 3 p. m.; B. Y. P. U. service, 5:30; evening services, 7. Last Sunday the pulpit was filled by Rev. Prince Condelee, a native African, who preached a remarkable sermon. There were two additions to the church Sunday morning. The Pastor's Aid and Literary Society will meet Monday night in the T. D. C. hall. The usual prayer meeting Wednesday night, Mission Circle Thursday and choir rehearsal Friday night.

VITALLY IMPORTANT THAT SUBSCRIBERS PAY

Good Friends, we took you into our confidence two weeks ago and told you that we had to raise a substantial sum of money by MARCH 10, to pay a long over-due obligation to our printer. We urged Delinquent Subscribers to pay up or, if unable to pay in full to send us something on account. Some subscribers responded, but only a few. We thank all who paid for their prompt response. We did not begin to receive enough to pay this pressing obligation. We, therefore, make another appeal, and hope all who owe us will realize how impossible it will be for us to continue publication unless we are able to pay our bills and we cannot pay our bills unless YOU PAY US. If you can't find the bill we sent you, look at the key number on the pink label on your paper. That tells the date to which you are paid. If the key is, for example "7-1-21", it means that your subscription expired July 1, 1921, and you owe The Monitor \$2.00 in good money. Please Pay.

JOHN ALBERT WILLIAMS, Editor.