

COLORED VOTERS UNITE TO DEFEAT TWO CONGRESSMEN

Republican Representatives from Delaware and New Jersey Who Opposed Dyer Bill Are Defeated.

SENATOR DUPONT IS RETIRED

National Advancement Association Wages Vigorous Campaign Against Opponents of Anti-Lynching Measure.

New York, Nov. 17.—Two Congressmen who voted against the Dyer Anti-Lynching Bill in the House of Representatives have been retired by colored votes and defeated in their candidacy for reelection, according to an announcement made by the National Association for the Advancement of Colored People. The two Congressmen are: Dr. Caleb R. Layton, Republican Representative at large from the State of Delaware, and R. Wayne Parker, Republican Representative from the 9th New Jersey District.

Delaware colored voters were roused by the untiring and courageous work of Mrs. Alice Dunbar Nelson who put the facts before them, organized meetings, conferred with newspaper editors and was instrumental in bringing the N. A. A. C. P. speakers into the campaign against Dr. Layton.

Against both Dr. Layton and Mr. Parker, the National Association for the Advancement of Colored People conducted a persistent and insistent campaign. The Secretary of the Association, James Weldon Johnson, and the Assistant Secretary, Walter F. White, both went to Wilmington where they spoke before mass meetings organized by the local N. A. A. C. P., in conjunction with the Anti-Lynching Crusaders and the Independent Citizens' League.

N. A. A. C. P. press releases were sent to white and colored newspapers throughout New Jersey, informing their readers that Representative Parker had voted against the Dyer Anti-Lynching Bill in the House of Representatives and urging that he be re-elected in the election. N. A. A. C. P. branches in Parker's district were also urged to do all in their power to defeat him.

The entire Republican ticket was elected in Delaware with the exception of Representative Layton, who voted against the Dyer Bill, and Senator DuPont, whose defeat is partly due to his having persisted, despite warnings from colored voters, in trying to force Layton upon voters who would not have him. According to figures from the official 1922 registration, the Republicans had a margin of 7000. There were, however, 12,000 registered colored voters in Delaware and these proved decisive.

James Weldon Johnson, Secretary of the N. A. A. C. P., issued the following brief statement in comment upon these results:

"Colored voters had an issue in this election and they made the most of it. That issue was the Dyer Anti-Lynching Bill and on the strength of it they retired two men who voted against it and who might, but for colored votes, have been returned to Congress. That is a convincing demonstration of power. This should be borne in mind in watching the Senate's action in reference to the Dyer Bill. The Republican margin has been reduced. But the Republicans can still enact the Dyer Bill if they want to. They and they alone are to be held strictly responsible for the fate of the Dyer Bill by colored voters."

CONSTANTINOPLE IS SIEZED BY TURKS; ALLIES ORDERED OUT

Nationalists Liberate Turkish Capital by Sudden Coup and Demand that European Imperialists Get Out of Country.

Constantinople, Nov. 17.—(Crusader Service.) The National government has seized control of Constantinople, Queen City of the world. Rafet Pasha is the new Governor, and Hamid Bey, the representative of the Ankara government, has ordered the Allied troops out. In a note to the entente he demands evacuation of the allied forces. The Nationalists have announced the infamous capitulations, whereby Turkish courts were prevented from trying European criminals who had to be turned over to the various consular officers for trial, abolished. The Nationalists are also insisting on the abolition of interlarded control of the police customs, railroads and the censorship over Turkish newspapers in Constantinople.

The Turks have called to the colors their invasion of Mosul, in Mesopotamia, from which the British are now retiring as fast as they can before the victorious Turk advance.

Meanwhile the military situation of the Allies is said to be very weak.

Their troops are few and scattered, while the Turkish Nationalists have large forces in the area of well-equipped and highly enthusiastic forces. Moreover, Constantinople is now Kemalist through and through. The police are Kemalist, the people are Kemalist, and the only government functioning is Kemalist.

ST. PAUL'S PRESBYTERIAN CHURCH

Twenty-sixth and Seward Streets
Russell Taylor, Pastor

Though Sunday was a dreary, disagreeable day, our services were quite inspiring. The Sunday School is still increasing in interest, and much zeal is being put into the work of the classes by the deeper study of the lessons by the teaching force.

Until further notice the Christian Endeavor Society will convene at 7:30 instead of 7:15, and will be held in conjunction with the regular evening services. The topic will be duly discussed, and in addition there will be specially prepared papers and addresses by members of the society and others.

Accordingly, on Sunday evening, the topic being, "How We Can Help Home Mission Work," Mrs. Grace Hutton, who became very conversant with the work of our Board of Home Missions in Porto Rico during her stay there, will tell us some of her observations. Mrs. L. McCullough will also read a paper. The meeting will be led by Miss Jamie Chandler.

The pastor will have for his Sunday morning discussion, "A Dissertation on the Ninety-third Psalm."

WAR SAVINGS STAMPS PAYABLE JANUARY 1st

May Be Re-Invested in Safe Government Securities in Form of Treasury Certificates

Washington, Nov. 17.—War Savings Stamps of the series of 1918 become due and payable on January 1, 1923. The people who bought these stamps will receive their full face value upon redemption and will find that the money they saved five years ago has earned every year about four per cent compounded interest. In order to afford holders of War Savings Stamps an opportunity to continue their investment in a safe government security the Treasury Department is offering an exchange of War Savings Stamps for Treasury Savings Certificates. The certificates are issued in denominations of \$25, \$100 and \$1,000 maturity value, and sold for \$20.50, \$82 and \$820, respectively. Holders of War Savings Stamps can get them at these prices upon application thru their own banks or their post offices. Exchanges will be made as of Jan. 1, 1923, upon applications presented between Nov. 15, 1922, and Jan. 15, 1923. Immediate payment will be made in cash of any difference due the holder of War Savings Stamps if he takes the largest possible amount of Treasury Savings Certificates on the exchange.

The growing inclination of the people to save and their desire to find a safe re-investment for their money leads Treasury officials to believe that a large part of the six hundred million dollars in War Savings Stamps soon to become due will be exchanged for Treasury Savings Certificates.

EPISCOPAL CHURCH OF ST. PHILIP THE DEACON

The congregation is getting ready for the Every Member Canvass which is to be made Sunday afternoon, Nov. 26. All the Episcopal churches of the country make their canvass on that day. The purpose is to enlist every member of the Church in some active Christian work and to secure a definite weekly pledge from every member for the support of the local and general missionary work of the Church. All organizations of St. Philip's are actively at work. These include the Woman's Auxiliary which meets every Thursday afternoon; the Altar Guild, which meets each Tuesday night; the Girls' Friendly Society, which meets Monday afternoon; and the Men's Club which meets the second Monday night in each month. The services on Sunday are at 7:30, 10, and 11 a. m., and 8 p. m.

FIGHT SEGREGATION AT TRAINING SCHOOL

Washington, D. C., Nov. 17.—Disputing the injection of race prejudice at the citizens' military training camp at Plattsburg, N. Y., the Charles E. Young Post of the American Legion entered a protest to the War Department here last week.

Appealing for "equal rights for the race" the letter says in part: "As American citizens whose history in the land antedates the Mayflower, and people whose blood stains every battlefield in the nation's history, and above all, as warriors whose records stand unchallengeable, we feel justified in protesting."

NEGRO EDUCATION MAKES PROGRESS IN NO. CAROLINA

The General Assembly and Officials Support a State-Wide Program For Developing Better Citizenship.

MANY IMPROVEMENTS MADE

Speakers Include Dr. Wallace Buttrick, E. C. Brooks, N. C. Newbold, Trevor Arnett, State and Visiting Educators.

(By Wm. Anthony Aery)

Hampton, Va., Nov. 17.—That North Carolina citizens, both white and colored, have succeeded in finding a way to keep together by working together for a common, worthy cause—the care and nurture of God-given children—was the opinion expressed by Dr. Wallace Buttrick of New York, president of the General Education Board, at the recent two-day conference on North Carolina's Program of Negro Education, which was held in Raleigh, N. C., under the auspices of the Division of Negro Education in the State Department of Public Instruction.

Progress Through Confidence Dr. Brooks outlined the progress which North Carolina has made in Negro education during four years. Early in his administration, at an educational conference representative Negroes issued their "Declaration of Principles." In this document they

made a vigorous appeal for co-operation, mutual confidence and racial integrity. They spoke against the appeal to force which encourages mob law. This declaration restored mutual confidence and made it possible for white and colored citizens to go forward in education.

"This declaration," said Dr. Brooks, "brought co-operation, peace and harmony. The repudiation of appeal to force captured the hearts and minds of the best people in North Carolina. Of course, there are still injustices and defects. To go forward, however, we must have standards by which we can measure our own progress. Today Negroes in North Carolina are confident men and women. It is the duty of the State to back up the confidence of these people. North Carolina has confidence in its colored people."

Signs of Educational Progress Director Newbold declared that North Carolina has kept faith with the colored people and "made good" in its State educational program, involving \$1,525,000, and in its Negro public-school teachers' salary program, involving \$1,500,000.

Need of Closer Co-Operation Director Newbold emphasized "two distinct facts: (1) that the program of North Carolina for Negro education as far as it is initiated by the State government and is carried forward by State authority is functioning in a fairly satisfactory manner; (2) that many local communities have not been aroused to do their duty in giving Negro children public-school facilities. Conscious of its shortcomings in the past, North Carolina now wants to do its duty."

WOULD SAVE GREAT FOLK-MUSIC OF RACE FROM DESECRATION

Eminent Negro Musician Assails Misuse of Soul-Stirring Spirituals in Dance Tunes—Harry T. Burleigh Urges Co-operation of Race in Preserving Musical Treasure.

New York, Nov. 17.—H. T. Burleigh, the eminent Negro musician and composer, has written a letter to the National Association for the Advancement of Colored People in which he urges the co-operation of colored and white people in preserving from desecration in jazz the musical treasure of the Negro Spirituals. Mr. Burleigh's letter, as made public by the Advancement Association, says in part:

"The growing tendency of some of our musicians to utilize the melodies of our Spirituals for fox-trots, dance numbers and semi-sentimental songs is, I feel, a serious menace to the artistic standing and development of the race.

"These melodies are our prized possession. They were created for a definite purpose and are designed to demonstrate and perpetuate the deepest aesthetic endowment of the race. They are the only legacy of slavery days that we can be proud of—our one, priceless contribution to the vast musical product of the United States.

"In them we have a mine of musical wealth that is everlasting. Into their making poured the aspiration of a race in bondage, whose religion—intensely felt—was their whole hope and comfort, and the only vehicle through which their inner spirits soared free. They rank with the great folk-music of the world and are among the loveliest of chanted prayers.

"Now, since this body of folk-song expresses the soul of a race, it is a holy thing. To use it and not to artisticize or cheapen it calls for reverence and true devotion to its spiritual significance. Yet these delinquent musicians contemptuously disregard these traditions for personal, commercial gain.

"Their use of the melodies debases the pure meaning of the tunes, converting and perverting them into tawdry dance measures or maudlin popular songs. Their work is meretricious, sacrilegious and wantonly destructive. It offends the aesthetic feelings of all true musicians—white and black—and because some of us have endeavored never to sink the high standard of our art nor commercialize the sacred heritage of our people's song, but rather to revere and exalt it as a vital proof of the Negro's spiritual ascendancy over oppression and humiliation, we feel, deeply, that the wilful, persistent, superficial distortion of our folk-songs is shockingly reprehensible.

"Skilled musicians can detect instantly the flagrant misappropriation, the amateurish perversion. There are others, the unskilled musicians and particularly our young people who cannot detect the misuse of these prayer-songs; who cannot distinguish the false from the true, the makeshift from the real, the spurious from the genuine, the theatrical from the spiritual and who are thus being fed with a wrong idea, a false valuation of all

our beautiful melodic inheritance—unless this pernicious musical trickery is stopped.

"How can it be stopped? These gentlemen seem not to realize that they offend the deepest sentiments of a race. They seem incapable of comprehending the enormity of the offense and the far-reaching effect upon future generations. True, these melodies are public property and there is no real means of protecting them except through race pride.

"Have these men sufficient race pride to forego the cheap success and the easy money? Have they sufficient racial pride to refuse to prostitute the inherent religious beauty of our Spirituals? Can we not convince them that it is all in bad taste; that it is like polluting a great, free fountain of pure melody?

"In the interests of millions of colored people who love and revere the Spirituals and who believe these old melodies can be an essential factor in the cultural evolution of the race as well as a powerful stimulus to its higher artistic development, and in the interest of millions of white people who love and revere the Spirituals and who believe that the 'Negro stands at the gates of human culture with hands laden full with musical gifts,' I earnestly solicit your help and cooperation in a determined effort to persuade our misguided friends to cease their desecrating work and to join with us in honoring, and protecting from any secular or degenerate use the Negro Spirituals—the only songs in America that conform to the scientific definition of folk-songs.

"I have the honor to remain, Very truly yours, (Signed) H. T. Burleigh."

WASHINGTON SEES RACE WAR IN NEAR EAST

Washington, Nov. 17.—(Crusader Service) As the reports from Constantinople reached Washington telling of the coup of Mustapha Kemal in seizing control of Constantinople, and of the new demands made by the Turkish Nationalists, the belief that the Near East was trembling on the verge of a mighty explosion that might line up the colored races of Asia and Africa against their white imperialistic oppressors and involve a number of European powers were freely expressed. The more conservative observers were inclined, however, to the belief that an open breach would be avoided although admitting that conditions were serious. They declare that Europe is in no condition to cross swords with Islam and that England and France would almost certainly do any political retreat necessary to save a break.

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BATTLING SIKI IS ROBBED OF TITLE; BARRED BY BRITAIN

French and British Governments Act to Save White Prestige Apparently Endangered in the Prize Ring.

SUSPENDED FOR 9 MONTHS

International Boxing Federation Asked to Deprive Senegalese of Title of Light Heavy Weight Championship of the World.

Paris, France, Nov. 10.—(Crusader Service) An attempt is to be made to save white prestige. European boxers are henceforth to be protected by law and the action of their governments from the mauling fists of the conqueror of Georges Carpentier, the best product that the European ring has turned out in half a century. A way has at last been found to prevent the Siki-Beckett bout and thus save the British Empire the embarrassment to its brutally built up prestige of having its foremost boxer knocked cold by a member of one of the "subject races."

The British Home Office last week drew the color line around the prize ring, and forbade the Joe Beckett-Battling Siki match in that country. The fight was scheduled for Dec. 7, and was the outcome of the recent Beckett-Moran bout whereat it was arranged that Siki should fight the winner. However, as Carpentier had often used Beckett for a doormat it was the general opinion that Beckett would not have the shadow of a chance with the conqueror of Carpentier. Meanwhile, white prestige had suffered a tremendous setback in Africa and Asia as a result of the Senegalese's victory over the French idol, and the British imperialists who do not want their rule challenged in Africa and Asia by "subject peoples," aroused to their importance and power was at its wits end to find a reason for preventing the bout. Then came a fine excuse in the fracas between Siki and the manager of one of two fighters in a bout in Paris Friday night. Siki, who acted as second for one of the men, resented certain remarks of the manager of the other fighter, and, losing his temper, assaulted the manager. But the London Home Office had already taken action against the Begett-Siki bout, and thus lost a fine opportunity to make one of the familiar British "moral issues" out of their action in drawing the color line. Furthermore, one Home Office official was indiscreet enough to make the following statement for publication:

"In contests between men of color and white men the temperaments of the contestants are not comparable. Moreover, all sorts of passions are aroused. Such contests, considering the very large number of men of color in the British Empire, are considered against the highest national interest and they tend to arouse passions which it is inadvisable to stimulate."

In other words, the victories of colored men over the pride and hope of the white imperialist peoples, tend to raise aspirations and hopes in the breasts of the oppressed colored peoples of the colonies.

So the French Boxing Commission, under pressure from both the imperialist governments of France and of England, have hastily grabbed up the attack made by Siki on a manager as an excuse for depriving the Senegalese battler of the title of light heavy-weight champion of the world and European heavy weight champion, which he won at the time he knocked out Carpentier.

HONORS IN MEDICINE

To a Negro girl, Miss Alice Ball, belongs the honor of contributing to one of the most important medical discoveries of recent years—the use of chaulmoogra oil in the treatment and cure of leprosy. When the laboratory experiments at the University of Hawaii, Hawaiian Islands, were carried on, Miss Ball was offered an appointment as chemist. She accepted the position, devoting herself to the work so earnestly that she later died as the result of a breakdown in health, without knowing that the work to which she had given herself had been successful.—The American Missionary.

DR. ABBOTT AND THE NEGRO

Dr. Abbott was also intensely interested in Negro education, but while a progressive in religion, he was a reactionary on the race problem. While a radical in theology, he was a conservative when handling the strivings of the black man. He believed in the industrial, but not the higher education of the Negro, and did not think that the time was ripe for

the Negro to press his claims to civic and political recognition.

We do not think that this was due so much to prejudice per se as to lack of information about the Negro. In a talk with him while he was college pastor at Harvard for a few weeks we found him frank, courteous and cordial but he had not known intimately Negro men of real scholarship like Dr. Alexander Crummell and Dr. Edward Wilmot Blyden, nor had he read of the distinguished foreign Negroes of the eighteenth century. He did not seem to know of the civilization that black men erected in Egypt, Ethiopia and Timbustoo. Possibly he had heard of these things, but had not taken them seriously or investigated them for himself, and that is why perhaps a semi-philosophical thinker in religion and theological thought, the great divine was only a surface thinker in ethnological thought.

But we must not criticize Dr. Abbot too severely. He came upon the scene of action and arrived at manhood's state long before the researches of Sergi, Ripley, Boaz, Finot, Chamberlain, Weiner and Major Felix Du Bois revealed the part played by black men in American, medieval and ancient civilization, in an age when Gregoire's Enquiry was not taken seriously in America and in an age when the American translation omitted the splendid tribute to the Negro in Volney's Ruins and the Meditation on the Fate of Ancient Empires.

We must judge men not from the light we have, but from the light that they had, remembering that they, too, were the product of their environment and were influenced by the Zeitgeist.—The Negro World.

PRESIDENT NAMES WALTER COHEN FOR NEW ORLEANS JOB

Prominent Louisiana Politician Is Stated for Comptrollership of Customs—A Coveted Federal Plum.

POSITION PAYS GOOD SALARY

Senate Must Confirm the Appointment—Name Presented When Congress Convenes—First Nominee in South Since Roosevelt

Washington, Nov. 17.—Announcement was made here Saturday, Nov. 4, that Walter L. Cohen, prominent Louisiana politician, would be named as Comptroller of Customs at New Orleans. President Harding is expected to send his name to the Senate for confirmation as soon as the Senate reconvenes. The position pays \$5,000 a year.

The appointment is the first presidential one given to a colored man for a post in the South since the Roosevelt administration. Taft, in his inaugural address, decreed that no colored man would be given a Federal job in those communities where objections might be raised, and this excluded all from Southern positions. President Harding announced the same policy. When the Cohen appointment was announced as probable a few months ago it was said that the democratic senators from Louisiana would raise no objection thereto and that he had the backing of prominent politicians and business men in New Orleans.

Coming on the eve of the election, many volunteered the opinion that the appointment was announced to ward off threatened lukewarmness among many colored voters in the North and West.

Mr. Cohen has been a conspicuous figure in Louisiana Republican politics for about thirty years. He was a delegate to national conventions in 1912, 1916, 1920, and was Register of the Land Office during the Roosevelt administration.

WILLS-DEMPSEY BOUT IN CANADA MAY BE BARRED

Windsor, Ont., Nov. 17.—Doubt that a championship bout between Jack Dempsey and Harry Wills would be permitted in Ontario was expressed here last week by officials of an athletic club mentioned in this connection recently.

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"EMPEROR JONES" GIVES VIEWS ON HIS RACE AND ART

Charles Gilpin, Famous Actor, Says He Is Proud of the Fact that He Is a Full Blooded Negro.

IS ON STAGE NOR BUSINESS

Negroes Demand No Special Favors But Only Equality of Opportunity—Social Equality Bugaboo Pure Bunk.

"The Emperor Jones" sat in his dressing room Thursday night and in words plain and earnest demonstrated that "emperors" black or white are crowned by their own efforts and what they believe.

Charles Gilpin, "The Emperor Jones" did not write "I am the master of my fate, I am the captain of my soul," but those are his sentiments nevertheless.

"I am a full blooded Negro, and I am proud of it," declared Gilpin. "There is no hyphen that can be affixed to my claim to being an American. People of my race, like me, might be called Afro-Americans, but to affix that hyphen you must go back 300 years. We Americans of the Negro race know nothing of Africa, we have no foreign affiliations, no ax to grind for any other country than the one in which we live and were born.

"I'm proud I am a black man because there is no drop of white blood in me, and this pride is occasioned because of the fact, that no one knowing this, can attribute to me, any grounds for desiring to be other than what I am—an American—a black American.

No Desire for Africa "The time is coming when there will be a sorting in this melting pot as they call it—and the things that won't melt into Americans for America will be separated, and those that are Americans, white and black, will know each other as such.

"If you put all the hyphenated Americans out of this country today, you would have more Negroes left than anything else. We didn't come here as immigrants with a desire to make a fortune and return to our own people. Our forefathers were brought to America against their will—and now we are as true Americans as the descendants of the Pilgrims. We have no desire to go to any other country or do anything for any other country than our own.

"Social equality? That talk is all rot. There is no social equality in the Negro race. The business or professional man of either race does not find his companions among the illiterate and ignorant of his color. It is my belief that the Negro should by reason of the fact that he is an American citizen and taxpayer, be given equal rights, as an individual.

A Business Proposition "If he's got the stuff in him to make a big man of himself—a credit to the country in which he lives, he shouldn't be hindered by race, color, or nationality. The Negro as I see him doesn't want favors, he doesn't want to be regarded as an object of charity—and he doesn't want social equality, if he has good sense, for that can never be, and should never be. Give him a chance to work out his destiny unhampered as an individual, and no man can ask for more.

"But I'm not a social uplifter, don't get that idea," laughed Gilpin. "I'm an actor who has taken bits in everything from a honky-tonk to a tent show. Neither am I in the show business for art's sake. It's a cold blooded business proposition with me. I'm here to make a living for myself and family. I'm going to put every ounce of the best that is in me into my work—for it pays me dividends. If I ran a bootblack shop in Omaha—I'd have the best one in town, you can bet on that. I intend to stick to the stage, I am studying all the time, and when I get through with it I'm going to buy a small business in Chicago. Not large enough to cause me worry, but big enough to keep me busy. If the theatre ceases to pay me what I think I'm worth as an actor, then I'll go to work at something else."

Gilpin will be fifty a week from Cont. on Page 3

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