

BISHOP MCGUIRE ADVANCES NOVEL THEORY

Organizer of African Orthodox Church Startles New York Newspapers With Peculiar Views

RETIRED PRIEST ANSWERS SUMMONS IN NINETIETH YEAR

The Rev. John Williams, Former Rector of St. Barnabas Church, Passes Away at an Advanced Age

AN OUTSTANDING FIGURE HERE

In The Early Days of Omaha He Did Faithful and Appreciated Pastoral Work Among Colored People

Rev. John Williams, for thirty-seven years rector of St. Barnabas' church, this city, and who for a number of years prior to the ordination of the Rev. John Albert Williams, also served as priest-in-charge at St. Philip's Mission, passed peacefully away at his home, 4804 Dodge street, at 7:30 last Friday night, in the ninetyeth year of his age.

Father Williams was born in Ireland, but came as a lad to the United States, and was reared in Lynn, Mass., where the family settled. He learned the machinist's trade, at which he was employed for a number of years. Obeying the call to the priesthood, he entered the Seabury Divinity School at Fairbault, Minn., where he supported himself during his studentship by working at his trade during vacation. In due course of time he was graduated and ordained to the diaconate and priesthood by Bishop Whipple of Minnesota in 1868. The same year he became rector of St. Luke's, Hastings, Minn., coming thence in June, 1877, to St. Barnabas', Omaha, which then numbered thirty communicants. These were the only two parishes he held, St. Luke's, Hastings, for eleven years, and St. Barnabas' for thirty-seven years, resigning the latter in 1914 at the age of 80 years and being worthily succeeded by the Rev. Lloyd B. Holsapple, the present rector. While rector of St. Barnabas', Father Williams, for seven years, took the spiritual oversight of St. Philip's Mission, where he showed himself a true pastor to this little flock; but he warmly welcomed all classes to St. Barnabas'. He was known as a "High Churchman", or Catholic, and as such he believed that his priesthood called him to the service of all men, and he would not tolerate foolish distinctions in the Church of God.

The following incident illustrates how he really believed in the catholicity of the Church: A young colored woman, who was a communicant of the Episcopal church came to Omaha from the South as maid in a prominent family. Her first Sunday here she attended an early celebration of the Holy Communion in St. Barnabas' church. After everybody else had received the Holy Communion Miss came forward and received alone, although there was plenty of room prior to this at the chancel rail.

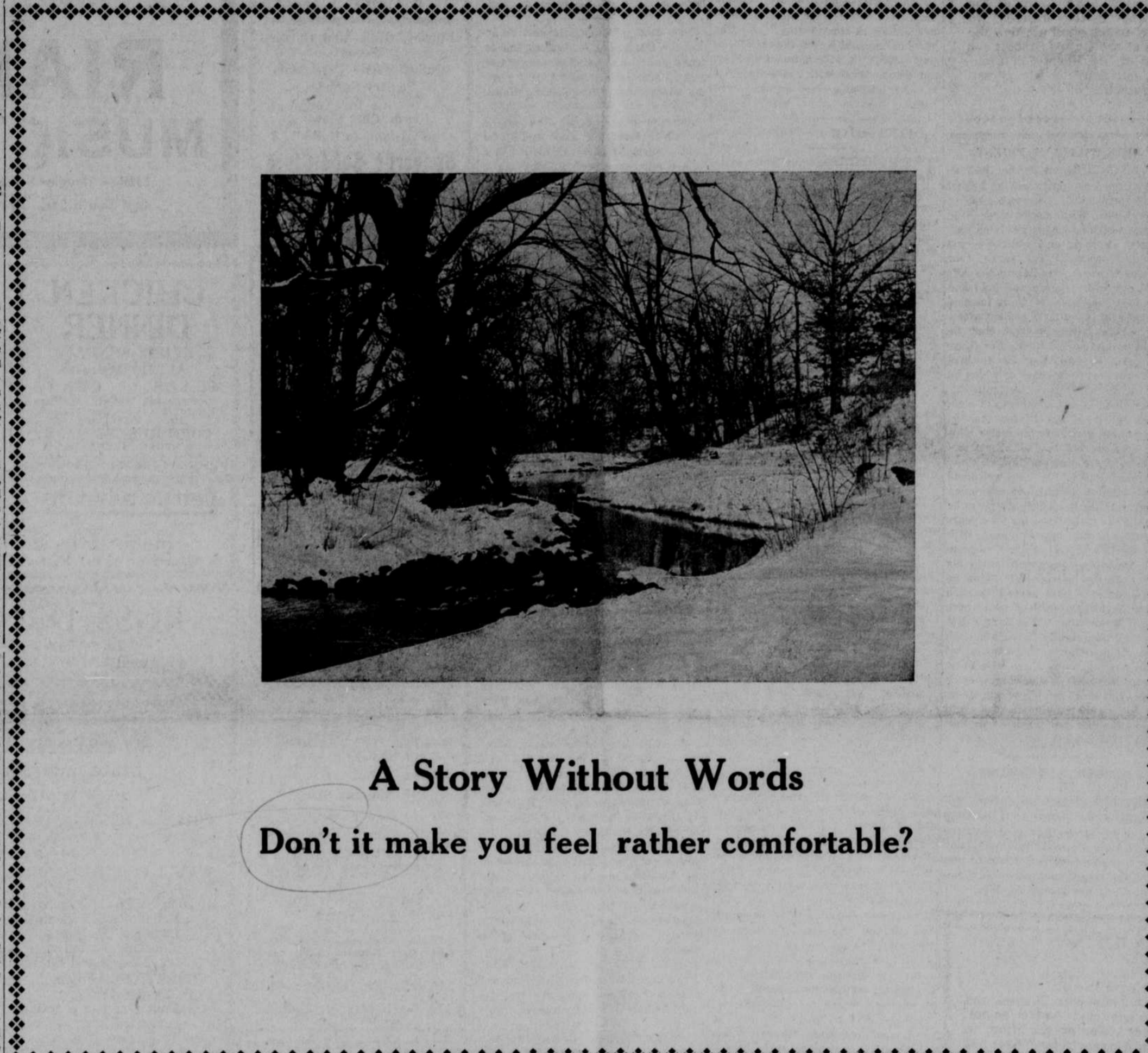
Father Williams, as was his custom, greeted her as she was leaving the church, and asked her why she had waited to come up last and alone when there was plenty of room for her to kneel at the chancel rail before this. Her reply was: "Where I come from the colored people always have to wait for the second table and receive the communion last, and that is why I waited."

Father Williams replied, "My dear Miss —, we have no such custom here. In God's House there is no 'second table'. All His children are equal at His Altar. Whenever you come to the services at St. Barnabas', and I hope you will come as regularly as you can while you remain in Omaha, and desire to receive the Holy Communion come forward in your regular turn with the rest of the communicants and receive the Bread of Life. Remember that at St. Barnabas you, as God's child and a communicant of the Church, are always welcome. We have no second table but the one Table and Altar of our Lord for all children of the Church."

This incident is typical of the man and speaks volumes, and illustrates why Father Williams won and held such a warm place in the hearts of all sorts and conditions of men and became easily the first citizen of Omaha.

He was a man of ripe scholarship and recognized as one of the outstanding priests of the American Episcopal Church. As a delegate to the General Convention he commanded a wide influence.

His funeral was held from St. Barnabas' Church, Monday morning at 9 o'clock, Father Holsapple officiating, Bishop Shaylor being present in the chancel and giving the blessing, the



A Story Without Words
Don't it make you feel rather comfortable?

bishop having celebrated a requiem at 8 o'clock; the Rev. John Albert Williams at 7:30 and the Rev. James Noble at 7. The funeral service was the regular burial office from the Prayer Book with Requiem Eucharist. There was no eulogy and no flowers, but such a simple, sweet, comforting service as befitted the life of this Godly and modest priest. Interment was at Prospect Hill. The following clergy acted as pallbearers, Rev. S. Mills Hayes of Lincoln; Rev. William A. Mulligan of Beatrice; Rev. James Noble of Neligh; Rev. John L. Freeborn of Albion; Rev. Wilbur S. Leete of Plattsmouth; Rev. Bernard Shulte, retired, former chaplain of St. Luke's, New York; Rev. D. J. Gallagher and Rev. John Albert Williams of Omaha.

Father Williams is survived by his widow and four sons, William and Edward D., of New York; and Lyman and Leslie of Omaha.

AGREE TO RUN NEGRO FOR CONGRESS

(By The Associated Negro Press)

New York City, Aug. 22.—The movement to nominate a Negro for Congress in the 21st congressional district which comprises Harlem and has a majority of colored voters, received a big impetus when the republican county committee met recently and agreed to name a colored candidate. Various elements in the district have been trying to further such an effort for some time. Committees representing several local political and civic organizations waited recently upon Wm. Pickens of the N. A. A. C. P., urging him to permit his hat to be thrown in the ring declaring him an ideal candidate not only because of his past record but because of his ability as a writer, thinker and platform orator. It was rumored that the LaFollette group had held out an offer to back him if he ran independently. Some effort was also made in behalf

of Mr. Rumble, a manufacturer. Recently a delegation presented the following names for the committee to consider: James Weldon Johnson, William Pickens, Dr. Charles H. Roberts, John B. Nail, George W. Harris and Fred R. Moore.

Dr. Roberts has been nominated and will make a vigorous campaign.

LA FOLLETTE'S STATE CHAIRMAN TO NAME A NEGRO ELECTOR

Chicago, Ill., Aug. 18.—Following a conference between Charles J. McGowan, state chairman of the LaFollette organization, and G. Victor Cools, national manager of the Negro division, at their headquarters, 67 West Madison street, Chicago, it was announced that a Negro elector will be named for the state of Illinois. This is the first time, since the reconstruction period, that a Negro will be so honored. The La Follette organization believes, and puts into practice its belief, that the Negro is an American citizen and must share equally with other groups in the distribution of the social income. The colored people will be represented in all branches of the organization by members of their race. Accordingly, they will have representation on both the state and Cook county executive committees.

Mrs. Alice Dunbar-Nelson, the most prominent and fearless woman of the race, has been appointed eastern organizer of colored women as well as a member of the national council. In an interview between Mrs. Nelson and Congressman John M. Nelson, national manager, the congressman expressed his absolute confidence in Mrs. Nelson's ability to handle the situation in the east. Mack C. Spears, an energetic young Negro, has been appointed an organizer of La Follette-for-President Club. He will operate in Illinois, Missouri, Colorado, Utah and California.

MILLIONS HIDDEN BY TIMID NEGROES IN SOCKS AND HOLES

President Moton in Excellent Address Calls Attention to Business Possibilities Within Race

Chicago, Ill., Aug. 22.—(By the Associated Negro Press.)—In one of the most remarkable opening addresses ever delivered at a convention of the National Negro Business league, Dr. Robert R. Moton, president, brought his thousands of hearers, assembled in the spacious auditorium of Wendell Phillips high school to an inspired appreciation of the newer opportunities and responsibilities of the Negro in business.

He declared that the times had changed, that twenty-five years ago the problem was to get the Negro into business, to help him overcome his "timidity", but that no such issue confronts him today, there being a necessity now to "stress the need for honest, capable, expert management as a basis for credit and a warrant of confidence on the part of the business world in the ability and competency of the American Negro."

Dr. Moton was frequently interrupted by applause as his wholesome remarks struck a responsive chord in the men and women assembled who had sensed in their own business relations the spirit of the points he drove home.

He pleaded for preparedness, for a race comparable to the five wise virgins who were ready. He referred to possibilities for the race by holding that "it is conservatively estimated that there are twenty million dollars of Negro money hid under mattresses, behind bricks in the arch, buried in earthen jars and in other ways secreted around the home."

"I know of one home," he asserted,

"where the wife and children knew that the father had at least six thousand dollars. He was taken ill and went out one night, telling his wife he was going to hide it. They had good reasons to believe he had a good deal more hidden away elsewhere. He died the next day, and though they scoured the place inside and out, they were never able to locate the money."

Dr. Moton recounted in some detail both the growth of the league and the growth of Negro business from what they both were twenty-five years ago, Negro business now, he emphasized, may be measured in figures of millions, and does not begin to approximate what it may attain in the next few years. In connection with the future growth of Negro business reference was made to the new million dollar Negro Finance Corporation, and the hope was expressed that the present meeting of the league would result in the first complete list of permanent officers and committees.

The stand of the Negro press in regard to the corporation was praised as was the unanimity with which Negro newspapers fought for fair play for the Negroes, despite private differences.

At the beginning of his speech Dr. Moton paid high tribute to Chicago as a "city in which the progress of the race does not suffer by comparison with any other city in the country, with its multifarious business enterprises, with two great banking institutions—the Binga State and the Douglass National bank owned and operated by our people; the Liberty Life and other successful insurance companies, with taxicab companies, not to mention the great printing establishment of R. S. Abbott and the Chicago Defender, the headquarters of the Associated Negro Press, with scores of successful professional men and women, and the unnumbered beautiful Christian homes."

DISCRIMINATION ON STREET BUSES MEANS LEGAL FIGHT

Test Case Brought Against Baltimore Street Railway Company for Refusing Colored Passengers.

Baltimore, Aug. 22.—Whether the United Railways company, operating buses on the public streets can exclude passengers because they are colored will be fought out in the civil courts of Baltimore.

Action with this in view was taken last week when G. S. Seabrook, 304 N. Gilmor street, instituted a damage suit against the United Railways company for refusal of one of its conductors to allow him to enter one of the buses operated by this corporation on Charles street.

Barred by Driver.

According to the petition of Seabrook, filed in the City court he was not allowed to enter the bus when he presented his fare at the corner of Baltimore and Charles street at 12:20 p. m., July 12. This action, according to Davis and Evans, who represent Seabrook, is a specific violation of the terms of the franchise granted the company and against the ruling of the Public Service company.

Various civic organizations have long sought someone to make a fight against the Jim Crow bus line in the city operated by the United Railways. Hundreds of persons, men, women and children, have been embarrassed by the United's employees who have refused to take fares from Negroes and ordered them off the buses. Strangers have been shocked at the roughness of the treatment. Protest made to the Public Service commission elicited the reply that the United has no authority under the rulings to refuse to haul or to segregate Negro passengers.

Among lawyers downtown, it is understood that the United has not a legal leg to stand on and that the only salvation lies in preventing Negroes who sue from carrying the cases through to the end.

CHRISTIAN CHURCH FOUNDER AND HEAD "BLACK"—BISHOP

Former Episcopalian Rector, Now Prelate of African Orthodox Church Startles Reporters

GENEALOGY SUPPORTS CLAIM

Hamitic Blood Traceable In the Ancestry of The Savior, Who Would Be Jim Crowed In Dixie.

New York, Aug. 22.—If Christ ever went below the Mason and Dixon line, he'd be jim crowed," declared Bishop George McGuire, of the African Orthodox church, who startled newspaper men in an interview here recently.

Twenty years ago Bishop McGuire was a priest of the Episcopal church, a colleague of the late Bishop Greer of New York and one-time rector of St. Thomas' church in Philadelphia, the oldest Negro Protestant Episcopal church in America. He had preached in Trinity church, New York, when Bishop Manning was its rector, and in St. George's church when John Pierpont Morgan, Jr., sat in the congregation.

When he went to Arkansas in 1903 as an archdeacon he ran into Jim Crowism and it left scars on his spirit. In 1919, when the white Bishop Overs was consecrated as successor to the black Bishop Ferguson in Liberia, a Negroes' country, it opened the old wounds.

The bishop is a large man, with a rumbling bass voice, finely shaped hands capable of a magnificent gesture, and a mobile face that is transformed with every memory of the indignities he has suffered and the hopes he has conceived.

In cerise-colored biretta and lavender soutane, with a heavy pectoral cross at his bosom and an amethyst episcopal ring on his finger, he makes a striking picture.

"God Not Really Black"

"Of course," said Bishop McGuire, "God is not a Negro. A spirit is nothing physical. But in one's prayers one must vision some one to listen, and we can think only of some one in human form."

"There is no doubt, however, according to the genealogies of Jesus given in the New Testament, that He had black blood in His veins. In addition to the blood of Shem, He had also the blood of Ham. The Scriptures bear record that Tamar, the mother of Pharez, and Rahab, mother of Boaz, were Canaanites, Canaan being the fourth son of Ham. From Pharez and Rahab runs the pedigree of Christ.

"And since by the standards set up by white men one drop of Negro blood makes a man a Negro, if Christ with this known pedigree were living today in Dixie the color line would be drawn against Him."

Apostolic Succession

When Bishop McGuire founded his new church the older churches smiled. "Where can he get the apostolic succession as bishop?" they asked. In time he got it. He was consecrated in 1921 by Archbishop Vilatte, of the old Catholic church, and so traces his apostolic succession through Ignatius III, 126th successor of St. Peter as bishop and patriarch of Antioch.

The African Orthodox church now has two bishops, nine priests, eight deacons, two deaconesses and other workers and 21 congregations with 2,500 communicants in Canada, Trinidad, Cuba and the United States. A third bishop is soon to be consecrated.

BOARD MEETING OF OLD FOLKS HOME

The regular monthly meeting of the Board of the Old Folks' Home will be held on the first Thursday in September. A public reception will be held for the friends of the home September 13, to which the public is cordially invited. Ministers are requested to announce this reception to their congregations. Persons needing some one to cut their lawn can be furnished a man for this work by phoning the Old Folks Home.

The services at the Episcopal Church of St. Philip the Deacon Sunday will be holy communion at 7:30 a. m., church school at 10, morning prayer and sermon at 11. No evening service during August. Morning prayer is said daily at 9 o'clock.