

ONLY COLORED POLICE CAPTAIN WEST OF CHICAGO RESIGNS FROM POST

Voluntarily Retires After Twenty-three Years of Service—Receives Half Pay for Life

Los Angeles, Cal.—The West, and Los Angeles in particular, has lost its only colored police captain. Captain of Detectives William W. Glenn has handed in his resignation that took effect the night of December 31, 1926, ending twenty-three years of faithful service.

At the time of his retirement, Captain Glenn commanded the detective division of Newton Station, and white, as well as colored detectives of the Newton division, were assigned to their duties by the very capable officer.

Captain Glenn worked his way up from a beat walking patrolman and was the oldest Negro officer in point of service on the Los Angeles police force.

The Captain was eligible for retirement at the end of twenty years, but stayed with his duties three more years, this past year reaching the rank of captain, and he will receive half of a captain's salary for the balance of his life.

As a token of appreciation the retiring officer was presented with a diamond studded badge by his many friends, Los Angeles citizens and members of the Los Angeles police department.

Race Officer Will Not Succeed Him

Although Los Angeles has several lieutenant detectives of the Race it will probably be some time before any of them will have enough time to take the examination for captain. In Los Angeles the position is gained through a certain period of actual experience and a civil service examination. Lieutenant McDuff, exalted ruler of the local Elks, is next in line for captaincy.

WHITE MOOSE SUE BLACK MOOSE

New Orleans, La.—A suit for injunction to prevent members of the Paramount Progressive Order of Moose from wearing the emblem or using the word Moose has been filed in the civil district court by Nat W. Bond, dictator of the white organi-

KNOCKITIS

We met a gentleman the other day who has recently come to our city and occupies a prominent and influential position. In the course of our very pleasant conversation he said, "I believe in being a booster and not a knocker."

This gentleman has the right philosophy of life, the right viewpoint. What almost every community is suffering from today, and this is especially true of our own community and of our group of people, is **knockitis**, if we may coin an expressive term, the **knocking fever**. Like most fevers it is infectious.

This is a malady which afflicts many newcomers from Pookville and Squash Center. Those from the more metropolitan centers are not quite so easily affected by it, because as a rule they are broader-minded, perhaps more politic than those from the rural and smaller centers. And yet some of them have this disease. As soon as they strike the town, they begin to knock and find fault with everything and everybody. Without knowing what difficulties have been overcome, what problems have been solved or their solution honestly attempted or what progress has been made they begin to knock. They have no constructive program to offer but plenty of fault to find.

Nor is this malady confined to newcomers. Many of us older folk seem to take delight in knocking the young, their visions, their aspirations and undertakings. Nor do we stop at knocking the young, for **knockitis** robs us of fair-mindedness and impartiality, we become crabbed and cranky fault-finders with every undertaking and constantly impute sinister and selfish motives to others. Victims of **knockitis** have a grudge against the city in which they live and earn their daily bread, against its various organization, against lodges, churches and like organizations. Knock, knock, knock! never at quiet. **Knockitis** is a disease to be dreaded.

There is a difference between honest-to-goodness, well-intended, constructive criticism, which is intended to help and should be cordially welcomed by all sensible people and simon-poor cussedness which takes delight in knocking simply for the pleasure of knocking and fault-finding.

Too many of our people are afflicted with **knockitis** with reference to racial matters and racial welfare and that is why we suffer many handicaps of our own making. There is a powerful antidote for this socially dangerous disease, which palsies worth-while efforts and causes much heart aches and that is **BOOST-ITIS**, the fever for boosting.

Boostitis is contagious, too. But unlike **knockitis**, it is stimulating, inspiring and health-giving, not weakening, dejecting and sickening. Let us become inoculated with this germ. Let us begin boosting our neighbor, our city, our school, our lodge, our church, our newspaper, our leaders, our business ventures. Boost, boost, boost, and see if this will not make for your happiness and the prosperity of the community in which you live and every institution that looks towards social betterment.

"I believe in being a booster and not a knocker" is a good creed to which all of us should most heartily subscribe and not only profess it with our lips but manifest it in our lives.



Negro insurance companies are rapidly pushing to the fore in the ranks of racial business enterprises. The National Insurance Association, comprising twenty-three of the leading companies, reports the largest growth and the most successful year in the insurance field yet experienced.

NEGRO INSURANCE COMPANIES BIG FACTOR IN RACE BUSINESS

Washington, D. C.—That Negro insurance companies are growing apace even though they carry but a small fraction of the insurance in force upon Negro lives is shown by the recent report issued by the National Negro Insurance association. Some startling and encouraging figures are present by the association in its statistics compiled upon twenty-one Negro insurance companies, most of which are members of the organization. White companies are carrying many times more insurance on colored people's lives than are the colored companies, but the report relates that "of the total of \$73,581,675,814 of life insurance in force in the United States on December 31, 1925, the twenty-three Negro companies carried one hundred and sixty-five million, two hundred and forty-six thousand and five hundred dollars, (\$164,246,500) a mere drop in the bucket when compared to the total in force, but an enormous amount when all factors and handicaps are taken into consideration. The Metropolitan Life Insurance company with \$960,000,000 on Negro risks carries five times as much life insurance on Negroes as all the Negro companies combined. We have just scratched the surface. The field and opportunities offered by life insurance companies for Negroes are too great to be measured; they are almost unlimited."

Some idea of where the more than a billion and a quarter dollars worth of Negro insurance is placed may be gained from the table which follows:

Total Insurance Carried by Negroes in the United States	
Metropolitan Life Ins. Co.	\$ 900,000,000
Colored companies in National Negro Insurance Ass'n.	164,000,000
Other colored companies	25,000,000
All other companies insuring Negro risks	250,000,000
Total Insurance carried	\$1,339,000,000

A conception of the tremendous financial power which Negroes might control is revealed by these figures. It is estimated that colored companies place only about one-eighth of the protection in force upon their

own group. The fact is that only a negligible portion of the Negro population in America has awakened to the value of insurance in any sort of company. This is the task which the combined efforts of the companies who compose the National Negro Insurance association is concentrated on—not getting the Negroes to transfer their risks to colored concerns, but rather to appreciate in larger measure the value of building up insurance estates, thereby adding to the total racial wealth and giving protection to the families of the insured. "The security of homesteads," the association points out, "the holding intact of families, the education of families, and the satisfaction of life profitably spent are frequently dependent upon an adequate conception of the value of insurance." Despite the small portion of business which our organizations control, the steady growth of Negro companies, avers the National Negro Insurance association, is a definite and hopeful barometer of racial business and progress.

SERVICES AT ST. PHILIP'S Sunday, January 9

The services at St. Philip's Sunday will be as follows: Holy Communion at 7:30 a. m.; matins, 8:30; Church School, 10; sung eucharist with sermon, 11. No evening service. Congregation invited to attend Bishops' Crusade service at Trinity Cathedral at 8:00 p. m. Speakers are Bishop White and the Rev. Dr. Christian.

You ought to subscribe for your local race newspaper. The Monitor is the only race newspaper published in Nebraska. \$2.00 a year in advance. Send in your subscription.

Mrs. E. A. Lee returned Monday from Kansas City, Mo., where she was called by the illness of her sister, Mrs. Margaret Williams, whom she left much improved.

FOR RENT—Three rooms furnished or unfurnished. Light and water. Web. 5188. It-1-7-27.

PROMINENT PEOPLE SELECT CHRISTMAS SEASON FOR WEDDING

Margaret L. Spaulding, Daughter of President of North Carolina Mutual, Becomes Bride of Shearin

Durham, N. C.—Miss Margaret Louise Spaulding, daughter of Charles Clinton Spaulding, president of the North Carolina Mutual Life Insurance company and officer and promoter of many of the most successful and serviceable institutions and organizations of his state and the country, was wed to Alexander Moore Shearin, son of one of the oldest families of Durham and North Carolina, Sunday evening, December 26, at six o'clock, in the picturesque setting of the home, 1006 Fayetteville street, and with the attendance of members of the families and intimate friends of the betrothed to witness the ceremony and extend their benediction for happy wedlock.

Miss Spaulding, amiable and cultured, is one of the "favorite daughters" of her community and state, and a graduate of Scotia Seminary of North Carolina. She has the distinction of being one of the most successful teachers of music who have been trained by Fisk university, the center of music study and appreciation, and the source of folk music dissemination. Among the achievements of Miss Spaulding in her chosen art the direction of music at the North Carolina College for Negroes, many community musical activities, and the establishment of the Chamberlain studio.

Alexander Moore Shearin, son of William Henry Shearin, one of Durham's most respected citizens, who has held many positions of trust, is a graduate of Wilberforce university and has made most commendable progress in the field of business and finance. He is now general manager of the Southern Fidelity and Surety company of Durham, of which W. G. Fearson, chief executive of the Royal Knights of King David, the largest legal reserve fraternal organization in the country, is president. This company has a national program, and through the energy and business acumen of Mr. Shearin has already been promoted in several of the leading cities in many states.

LIBERIA PLANS BANK

New York, N. Y.—The Liberian government is sponsoring a national bank capitalized at \$1,000,000, according to Oscar Hudson, San Francisco lawyer, who is Liberian consul. Mr. Hudson has just returned from Liberia. The bank is expected to play an important part in the disposal of government land. Twenty per cent of the capital will be subscribed by the government and forty per cent will be offered to American Negroes, it is explained.

GREAT AMERICAN GAME OF LYNCHING GROWS IN POPULAR FAVOR

Thirty-Three Human Beings Victims of Mobs Last Year Include Two Women, Three Whites and One Indian

FLORIDA TAKES FRONT RANK

Texas and Mississippi Close Seconds. Advancement Association Says Increase Due to Senate's Failure to Act.

New York, N. Y.—The National Association for the Advancement of Colored People reports 33 recorded lynchings in the United States for the year as against 18 last year. Florida leads the lynching states with eight, Texas is second with five, and Mississippi third with four. The other states having recorded lynchings are as follows: Arkansas, South Carolina and Georgia, three each; Louisiana and Tennessee, two each; and Kentucky, New Mexico and Virginia, one each.

Of the victims of lynching mobs three were white, one was a Navajo Indian and among the victims were two colored women, one of them lynched at Aiken, South Carolina, and one near Houston, Texas.

One of the mob victims had been ordered acquitted by the presiding judge at his trial, one in Texas was shot by white officers while manacled, one was accused of house-breaking, and among the alleged offenses of the victims were—entering the room of a white woman; murder; and three Negroes were killed in Texas in revenge for a crime with which they had no direct connection.

A statement issued by James Weldon Johnson, secretary of the National Association for the Advancement of Colored People, lays the increase in lynchings to the failure of the United States Senate to take action on a federal anti-lynching bill. Mr. Johnson's statement says:

"There is one excellent and reasonable explanation of the increase from 18 lynchings in 1925 to 33 in 1926. While there was threat of a federal law, with consequent jurisdiction of federal courts over this crime, the lynchers hesitated. When the United States Senate refused to even discuss the Dyer anti-lynching bill, that was equivalent to serving notice on the lynchers that they could pursue their pastime virtually unmolested.

"So far only one lynching, and that one in Georgia, has been visited by punishment at the hands of the law. The United States Senate refuses to discuss the Dyer anti-lynching bill, because of the obstructionist tactics of a small group of Senators from the lynching states."

Mrs. Lulu Rountree and Miss Aurora Rountree are visiting in Chicago where they went to spend the Christmas holidays.

THE BISHOPS' CRUSADE

The Episcopal Church, noted for its sanity and conservatism, is embarking upon a great religious campaign, which, we do not doubt, will have far-reaching influence upon the religious life of America. Little as it may seem every thoughtful student of religious phenomena admits that this conservative communion has more deeply influenced religious life in America than is appreciated save in retrospect. Occupying a via media between Romanism on one hand and Protestantism on the other, claiming to hold to primitive faith and Apostolic order while sympathetic with modern progress, emphasizing corporate life while not ignoring individual freedom, the Episcopal Church has made a large contribution to American Christianity. This is silently attested by liturgic and ritualistic services in many of the Christian communions which once looked askance upon these things. This new venture or campaign is called "The Bishops' Crusade", because the bishops are rightfully assuming the leadership, albeit the inspiration for this movement came from a layman, Mr. James H. Pershing, of Denver, Colorado, a cousin of General John J. Pershing. The "Crusaders" are to be bishops, priests and laymen. Its purpose is conversion and rededication of all members of the Church, to loyal devotion and service to Jesus Christ and the winning of other souls to allegiance to Him. It is a nationwide venture in evangelism, a word which has been much abused and much misunderstood. Its adaptation and use by the Episcopal Church in this Crusade which is to be carried on over a period of years will do much to rescue it from the bad odor of sensational and commercialized evangelistic efforts. It is a new preaching of the Cross for the sincere conversion of those who now acknowledge at least nominal allegiance to Christ. A truly converted America will do much to win the world for Christ, and as a contribution towards this the influence of the Bishops' Crusade will extend far beyond the boundaries of that special communion. It will be observed with sympathetic and prayerful interest by all who sincerely believe that the only panacea for the sins and sorrows, the selfishness and greed, the hatred and ill-will, the strife and discord which mar the world and make countless millions mourn is the practice of the Christian religion.



ALEXANDER MOORE SHEARIN MISS MARGARET LOUISE SPAULDING