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SATURDAY, NOVEMBER 13, 1915.

ASSAULTS U. S. INDIAN POLICY.

Brigadier General R. H. Pratt, founder of the Carlisle Indian School, declares that the policy of the government in forcing the Indians to remain on reservations would deter their civilization for hundreds of years.

"If there had never been an Indian reservation," he said, "and if we had never had an Indian bureau, the Indians of the United States would today be a thousand times better off than they are, and this country would not now be called upon to appropriate \$10,000,000 yearly for the management or mismanagement of the bureau."

"I say without hesitation or reservation that the true policy of the government should be to permit the Indians to attend our schools and to eliminate the purely Indian schools altogether. I would have Indians enter government employ, and I would assist them as far as possible in entering business life. That will accomplish far more than reservations will."

What General Pratt says is good sound sense and applies to all other nationalities and classes. The plan of segregating any class of Americans is both morally and economically wrong. The white Americans who insist upon Jim Crow cars, Jim Crow schools, Jim Crow libraries, Jim Crow public

THE SIN OF SILENCE

To sin by silence when we should protest makes cowards out of men. The human race has climbed on protest. Had no voice been raised against injustice, ignorance and lust, the inquisition yet would serve the law, and guillotines decide our least disputes. The few who dare must speak and speak again to right the wrongs of many.—Ella Wheeler Wilcox.

parks, etc., etc., for colored Americans are traitors to true Americanism and the colored Americans who accept, without protest, the indignities and degradations forced upon them, have descended so low in the scale of humanity that there is no word in the English language to describe the depths to which they have gone.

TROUBLE FOR HYPHENISM.

From all parts of the country information is coming that true Americans intend to fight hyphenism.

A national organization of American citizens of foreign birth or parentage to discourage "hyphenated Americanism" has been formed in New York. Twenty-four persons, who responded to a circular distributed by a committee headed by William Lustgarten, formed themselves into a provisional committee to encourage the fight on dual citizenship.

A letter from Col. Roosevelt to Mr. Lustgarten was read at this meeting. It said in part:

"I welcome the work of your society in working against the most sinister and evil of all movements which would tend to destroy our national unity and to split us into a tangle of warring German-Americans, Irish-Americans, English-Americans, French-Americans and Scandinavian-Americans. You and I are fellow Americans—just plain, straight out, ordinary Americans."

The Christian Register has this to say on hyphenism:

"Why do we tolerate hyphens in the names we give to our several groups and classes? A hyphen is a dangerous signal in this country—sometimes it is even a peril. Why not settle it once for all in which to get the hyphen out of his system, then test him by the oath or a choice of flags, and then amputate the hyphen or else send the man back home? We have the means of transportation—see all those interned German ships? A hundred million dollars' worth of them! And the Thomas Cook agencies idle! The situation has suggestive points. Where is our Elijah who will say to these hyphenates, 'If the Lord be God, follow him; but if Baal, then follow him?'"

THE ONLY SOLUTION.

Recently at the Church of England Congress at Southampton, Sir Sidney Olivier, who was governor of Jamaica from 1907 to the end of 1912, put forward the claim that no solution of the American color question was possible except by a resolute disclaimer of the color line and the race differentiation theory.

Sir Sidney Olivier certainly knows what he is talking about. In the island of Jamaica, where he was governor for five years, there are about 800,000 colored people and only 20,000 whites and yet there is absolutely no friction between the races. Jamaica is a British colony and the government is just. Colored men enjoy every civil and political right which white men have and there is no color line.

Among other things Sir Sidney said: "My study and comparison of conditions in the United States and the West Indies," he said, "has brought me to the conclusion. American and colonial politicians and public men are not Exeter Hall abolitionists nor evangelical Christian missionaries. I do not expect them to adopt the methods of missionaries, nor do I sympathize with their programmes. But it cannot be ignored that it happened that the faith of the men who laid the foundations of the peaceful development of the mixed community in Jamaica were democratic and human-

itarian and, above all, uncompromisingly Christian.

"Were race differentiation held to be must increase civil discord. When the balance of numbers is as it is in the South in America it must tend to foster obscure preparations for civil war and rebellion. If statesmen and citizens face in the contrary direction I do not say that they will attain immediately civil peace, but I am confident that they will be traveling the only road toward it.

"I do not suggest that race does not greatly affect facilities for combination between humans in healthy national life, but race difference is only one of many schismatic agencies. The solution of the difficulty involves discipline for the white man as well as the black."

THE COLORED MAN'S STANDARDS.

The Christian Register, the leading Unitarian publication of the country, prints so excellent an article on colored man's own standards that we are constrained to print extracts from it.

"White men have set standards for the colored man for many years. During slavery days the standard was mainly one of health and strength, a 'good disposition' was also desirable; a 'bad nigger' was harder to sell than one who would make no trouble.

"Taken altogether the standard of antebellum days for colored men was much the same as that for horses, 'warranted sound and kind,' and all the rest. During the war, with the splendid record of black men as soldiers, the standard held up for them by the white man shifted, though only slightly. After the war, and after the Fifteenth Amendment began to operate, the white man gradually altered his expectation of what the black could be and ought to be. Whites differ greatly to-day, both North and South, upon this question; as a rule, the more civilized the white man, the reader here is, in judging the colored man, to see his great possibilities and his remarkable progress, as already shown.

The subtler problem, and more vital to the colored people, is regarding the race's standards for itself in the various arts of civilization. And his most serious obstacle is—not the injustice of his white neighbors, evident and regrettable as that is, but the danger he continuously incurs of holding up low standards of attainment for himself. If he is to compete with the white man in business, manufactures, arts, scholarship, and other pursuits, he must hold himself up to as high a standard of excellence as does the white man. As a rule, colored people do not quite come up to this; they have the faults of their qualities; they are too easily satisfied with attainment which is distinctly second-rate in the world's bazaar. The colored musician, or painter, or artisan, or writer is too apt to measure himself by the many people below him in skill instead of keeping his eye fixed on the few who surpass him.

For this reason it is good for a colored boy or girl to attend a school or college which white boys and girls attend. Well-meaning friends of the colored people have pried such pupils of mixed schools and academies because of the many slights put upon them by careless or unfeeling white schoolmates; but people who see more deeply into the real problems of the colored race believe that it is better for such affronted young people to undergo the affronts and to remain in the keen atmosphere of white standards of custom, costume, and scholarship than to live in a mild atmosphere of half-attainment, among brothers

and sisters of their own race, all alike half blindly groping their slow way out of the darkness. Better that a colored boy should bear whatever slights are put upon him by certain narrow, selfish, white boys at Yale or Harvard than to drift comfortably along in some Negro school which has not got itself as yet squared to the world standards, in a world where white men rule."

AMERICANS—THAT'S ALL.

For many years it has been the custom to treat colored people as aliens, although they are more than ninety-nine per cent of American birth; and there is a growing tendency among the colored people to regard themselves as aliens. This is being encouraged by a class of leaders who call themselves "Negroes" and yell about "Negro Kultur" although they have not more than half and often less than one-eighth of Negro blood. Such men ought to stop the "Negro" propaganda and be Americans and demand justice because they are Americans and not by the false assertion that they are "Negroes."

"They should not have any rights as 'Negroes' but every right of an American citizen should be and will be accorded them, if they fight for their rights as American citizens by right of birth."

AN EAST INDIAN'S IDEA.

Dr. Krishna of the dethroned dynasty of India, scholar, litterateur, and intimate friend of Pierre Loti, Anatole France and other European brilliant is in the United States, and his portrait of an American is nothing like the reflection of the delighted gentleman draws from his own mirror.

In a recent interview Dr. Krishna said:

"The American lacks spirituality. He is material. He gives his wife of 40 \$10,000. 'Now, you take a good look at what I care,' he tells her. 'I must have a little bird around that I can flatter and be flattered by.' And he gets his divorce."

To this cavalier treatment of the lady of 40, the American adds a fawning ingenuity in twisting scriptures to condone whatever he wants to do, said the distinguished East Indian.

Dr. Krishna, dark, polished, and of excellent diction, spoke with contempt of America's degeneration to a mere colony of England, gladly restoring the yoke of Washington and other heroes had cast off at great cost of blood.

"England says, 'I must control the seas,' and America says, 'yes, it is right that you should,' and America supports her. And yet, in 1812, your country fought England for just the reverse principle. There was a man, by name George Washington, and you call him the father of this country because he demanded and, somehow, won a free home for his people."

"Send us no more missionaries of Christ. I find that not a nation that proclaims Christ has not robbed another nation of his home. And you thank God and Christ for each conquest that brings the light to heathen peoples."

"Who has made this war? It is the Christian nations. Is that the light that you would have us brought by Christianity?"

"In India the English have brought a heel of iron. There are thousands of our people starving, and yet we must support English bishops with hand-some rings, carriages, automobiles, and some crosses of gold. If Christ was crucified on the cross these gold ones truly, then his followers are nothing at all in crucifying their weaker brethren on their little replicas."

Dr. Krishna is a graduate of the University of Bombay, the University of Japan, and of Oxford. He is president of the Franco-Indian society of Paris and Bombay, is literary critic and philosopher.

IT PAYS TO AGITATE.

The colored people of the Twin Cities deserve great credit for the magnificent fight they put up against the showing of the pictured lie, "The Birth of a Nation." They had an awful hard fight and only secured partial success, owing to the technicalities of the law, which worked to the benefit of the producers.

They, however, succeeded in having the licenses revoked in both St. Paul and Minneapolis, and last night saw the last of the production we most sincerely hope forever in the Twin Cities.

We should not be unmindful of the decision of that eminent jurist, District Judge John H. Steele of Minneapolis, who fearlessly determined the law upholding Mayor Wallace G. Nye in his revocation of the license of the Shubert theatre. Everyone does not know the pressure that was brought to bear upon Judge Steele to prevent him from rendering his decision as he did, and he is entitled to our gratitude for his sterling manhood. It is quite gratifying, too, to know that acting Mayor Henry McColl and the members of the St. Paul city council voted unanimously for the revocation of the license to show the pictures in the Auditorium, and for this are truly grateful.

Right You Are.

(From the Amsterdam News.)

Young man! Young woman! In whatever position, in whatever sphere of life, whatever your attainments, whatever your past accomplishments, whoever and whatever you are, if you are not DISCONTENTED you are lost!

MERCHANT RUED BY A QUADROON.

Manicure Assesses Ardent Wooer Jilted Her; Asks \$10,000.

SPECIAL TO THE APPEAL.

Chicago, November—A story of taxi rides, café parties, and swift, irresistible wooing is told by Mrs. Eloise Lewis, quadroon manicure, in explanation of a \$10,000 breach of promise suit which she filed this week against Charles H. Heller, president of the North American Supply company, general merchants at 6103 South Halsted street.

Mr. Heller denies it all; he simply did not wish to pay a bill for goods bought from his firm. Yes, he did take her out in a taxi—once. And he did visit her at her home, 20 East Forty-fourth street. But he never proposed marriage.

Says He Showed Her Gifts.

Mrs. Lewis, who is a widow, filed her suit in the Circuit court, through Attorney George W. Ellis. Accompanying the complaint was an affidavit setting forth that Mr. Heller had presented her with some household goods, had entertained her, and had proposed marriage.

Mrs. Lewis was busy yesterday at the Mecca barber shop with orange sticks and pumice stone. But she formed her customers into a waiting line and turned aside to explain everything.

"Mr. Heller came to the home of my sister, Mrs. Henry White, with whom I am living, early in September," she said.

"Well he talked to my sister and went away. But a few days later he returned. He said he had come to see me because—like me. He liked me better than any white girl he had ever met and he wouldn't have any one but me."

Thought He Was Sincere.

"Now, I thought he was sincere. I had been honorably married, you know, and my husband had been an honorable colored gentleman. He died about a year ago in Kansas City, where I had lived. So I had to become a manicure."

"The next week he visited me at the barber shop, and I attended him. Right there, in front of everybody, he called me 'Sweetheart,' and he told the future Mrs. Charles H. Heller."

"On Oct. 6 he took me out to dinner again. In the meantime he had given me a rug and some lace curtains. And this night—Oct. 6—he came home with me and told my sister and her husband that he was going to marry me. And he wanted me to marry him right away."

Mr. Heller lives at 5809 South Halsted street with some relatives. He is unmarried.

"I told him in a taxi only once," he said. "I never promised to marry her!"

Exhibit of Loose Reasoning.

(From the Indianapolis World.)

Segregation is good as well as bad. Segregation in business forces the colored people to support their own institutions, but segregation in the government is a violation of the Constitution of the United States.

We have more drug stores conducted by colored men; we have more men in the clothing and dye business; we have more ice cream parlors; we have a bank which we didn't have heretofore, and we have more sense and should have more co-operation in business.

A little segregation in the department stores and men's clothing stores will help the doing good. Photographers are doing good business. Colored people have decided to take their pictures taken by those of their own race.

The colored man in business is coming.—The Washington Bee.

The above, taken from our contemporary, the Washington Bee, gives an exhibition of the inconsistent loose reasoning. "Segregation is good as well as bad." This statement is certainly misleading as regards all principles involved. If segregation in business is good, then segregation in the government is good. If segregation in the government is good, then segregation in business is good. It would be very interesting indeed to have explained the phases or the degrees of segregation that our contemporary has in mind which operate satisfactorily when applied on one hand and at once become negative when applied on the other. This to us seems far fetched. Fundamentals form the base of all phases of men are willing to compromise their principles for a mere shadow, then fundamentals resolve themselves into racial or national development. When small shadows and not substances.

Have Learned to "Love, Honor and Obey."

(From the Afro-American Ledger.)

"If I can live happily among the colored people, if I can love them as I love the people of my own race, then I will know that our dream of brotherhood for all races may come true," says Miss Florence MacFarlane, delegate from London, England, to the New Thought Congress, which met in San Francisco recently. Miss MacFarlane announces her intent of going out to live among colored people. The experience of the Englishwoman may prove interesting but it offers little that is new. Thousands of her race and sex have not only learned to love their colored brothers, but "to love, honor and obey them."

He Is a Real Man.

(From the Pioneer-Press, Martinsburg, W. Va.)

Editor W. P. Dabney, of the Cincinnati Union, is busy day and night these days fighting segregation and all other forms of discrimination in the Queen City. This is noble in him, too, and especially so when it is known that Mr. Dabney is in an official position. Men of this sort are generally as mum as a clam, but this is not so in the case of Mr. Dabney. He is a man.

Tired of Hounding Enemy.

(From the Pioneer-Press, Martinsburg, W. Va.)

The Pioneer Press gets in sick and tired of Negroes going off in reluctant argument and praise of tardy judicial actions. For after the wicked grandfatherly crime of this sort is time plans and purposes and was by time getting thread-bare, this decision was made. Why should I go wild in praise of the denials of my rights? For many of the times I've been compelled to ride over the very territory I fought in the war of the rebellion, though I paid first class fare, as a Jimcrowed slave.

RACE PREJUDICE.

I am convinced myself that there is no more evil thing in this present world than race prejudice; none at all. I write deliberately—it is the worst single thing in life now. It justifies and holds together more baseness, cruelty and abomination than any other sort of error in the world. Through its body runs the blood of coarse lust, suspicion, jealousy and persecution and all the darkest poisons of the human soul.

—H. G. Wells in N. Y. Independent.

WALLER AGAINST "NEGRO"

Noted Brooklyn Doctor Says It Causes Mental and Physical Segregation.

(From Amsterdam News.)

Editor Amsterdam News:

Sir: I cannot too heartily congratulate you on a recent editorial discouraging the use of the word "Negro."

There is no greater delight enjoyed by the white people of the United States today than the spreading use of this unfortunate term. Why? They realize that it is the most potent factor at work at the present to bring about both a physical and mental segregation of the people of color. Its use is on the increase only because our speakers and writers, especially Dr. Bois and Washington feel that its repetition, ad nauseam, is necessary to retain the good will of the masses. The term "Negro" is not only absurdly inaccurate as applied to millions of colored people, but it is also alarmingly injurious, for it is also alarmingly a. It has never stood historically or in the present, anywhere in the world, for anything noble or uplifting. Most high-grade Africans repudiate it. b. In Africa and out of Africa it was never applied to the higher types, but to Guinea, Sudanese and Senegambians only. c. Its derivatives, "Negroism," "Negrofy," and its compounds, "Negro-head," "Negro-fly," "Negro-monkey," are all clearly, in their associations, degrading. d. Its feminine form, "Negress," is justly and correctly used to define your wife and daughter and sweet heart, if you favor the use of the masculine term.

e. It has been the word used by the Southern whites for two centuries. When formally speaking or writing about an unworthy or criminal man or woman of the race. For when he speaks of the worthy he invariably says "colored."

f. It is not differentiated in the mind and thought of the whites from their favorite and generally used (among themselves) terms, "Nigger" and "Nigger."

g. As it has an eminent Japanese influence in cutting down the generation of the millions of colored Africans, Asiatics and Islanders of the Yonder world.

Very truly yours,
OWEN M. WALLER, M. D.

OUR NEED OF JUXTAPOSITION

(From the Boston Guardian.)

That we much rather be, and associate among ourselves, is a saying by Colored Americans that has become almost trite. That is a mistake; it is a feeling of avowed cowardice and innate inferiority. It is an utter impossibility for the two races to subscribe to a common government, and at the same time, each race work out its own salvation. The "theory" has failed; instead of making for a happy and cordial good feeling between two races, it has increased race hatred and antagonism in leaps and bounds. We have reached too long the divide from false and treacherous leadership that resistance is wrong, that it only breeds race hatred and antagonism; that the thing for us to do is to get property and other rights to be truly followed. We have followed this "advice" faithfully and have been rewarded in terms of residence segregation, street segregation, confiscation and loss of property, anti-intermarriage—which is all of the blackest pieces of legislation, since that it leaves our women defenseless and at the mercy of white

brutes—separate schools, Jimcrow cars, and even legislating to exclude further Negro immigration. These are the evils resulting from "non-resistance" and "rather be by ourselves." That with the same degree of effort and terrible legislation with which our property is taken and confiscated, with this same effort and legislation will our political and manhood rights be taken from us. That is a fact. Every congress of fers legislation degrading and inimical to our well being. Race prejudice, therefore, can only be worn down by attrition. We must send our children, and go ourselves, to mixed institutions and other places where we can mix with the other races and consequently become accustomed to one another. ABOVE ALL THINGS WE MUST WELCOME AND PRACTICE JUXTAPOSITION.

Must Judge A Group by Its Best.

(From the Christian Register, Boston, Mass.)

No one can be said to know any class of people who has not been in intimate and sympathetic relation with the best as well as the worst of the class. We compare many persons who live in the South, and think they know the colored race, with others who have had no such contact, but who have come into intimate and sympathetic relations with large numbers of that race whom their Southern friends have never known; and of the two sets of people we should say that the second know the colored people better than the first. They know as a rule more of the things that the others do not know, or, knowing, do not enter into and appreciate; they know capabilities by direct contact with the best of the race which others are obliged to guess; they know the only respect and sympathy can bring out; they know possibilities to which others by their very acquaintance are blinded. If those who know the colored race through the mass and by observation merely could know what individual possibilities are demonstrated in growing numbers of the elect, and would be courageously candid with themselves, they would revise their judgments and possibly soften their prejudices. At any rate, they ought to credit to those on whom they charge ignorance of the colored race the values that come from knowing how many of that race are the equal of any members of the dominant race in the highest abilities and in the clearest aims. No estimate is worth much which does not take people at their best.

Stmore Southern "Social Equality."

(From the Cleveland Gazette.)

Florence S. C.—Capt Paul Whipple was the father of several Colored children. He died recently at Riverdale, S. C. leaving an estate of nearly \$100,000. His will provides that each of his Colored children, Sam and George Moses, in administration with a white man, shall administer his estate. The children will have no trouble in securing the inheritance.

Colored Lady Leads All.

(From Martinsburg Pioneer-Press.)

The world's record in stenography and typewriting is held by a colored lady, in spite of allegations that as a people we lack in grey of brain. Keep your eyes open, for we are a new race of coming sisters, for we are a new race of coming brothers, and through men of the world's best blood, and in bound to tell, because it is in giant bodies.



"Leads Them All"

You take away the Crown, but it still remains the Peer of Bottled Beers.

The guests in your home will be sure to remember that they had a royal good time at your house, if during their visit you regaled them with Hamm's preferred stock. It will make them remember you as a Prince of entertainers. For luncheon, for dinner, or with the "bite" before bedtime, drink Hamm's. It adds a zest to every meal.



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