



# THE APPEAL

AN AMERICAN NEWSPAPER

ISSUED WEEKLY

J. Q. ADAMS, EDITOR AND PUBLISHER

ST. PAUL OFFICE  
No. 301-2 Court Block, 24 E. 4th st.

J. Q. ADAMS, Manager.

MINNEAPOLIS OFFICE

No. 2812 Tenth Avenue South  
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Selling agents wanted everywhere. Write for terms. Sample copies free.

In every letter that you write us never fail to give your full name and address, plainly written, post office, county and state. Business letters of all kinds must be written on separate sheets from letters containing news or matter for publication. Entered as second class matter June 4, 1895 at the postoffice at St. Paul, Minn., under act of Congress, March 3, 1879.

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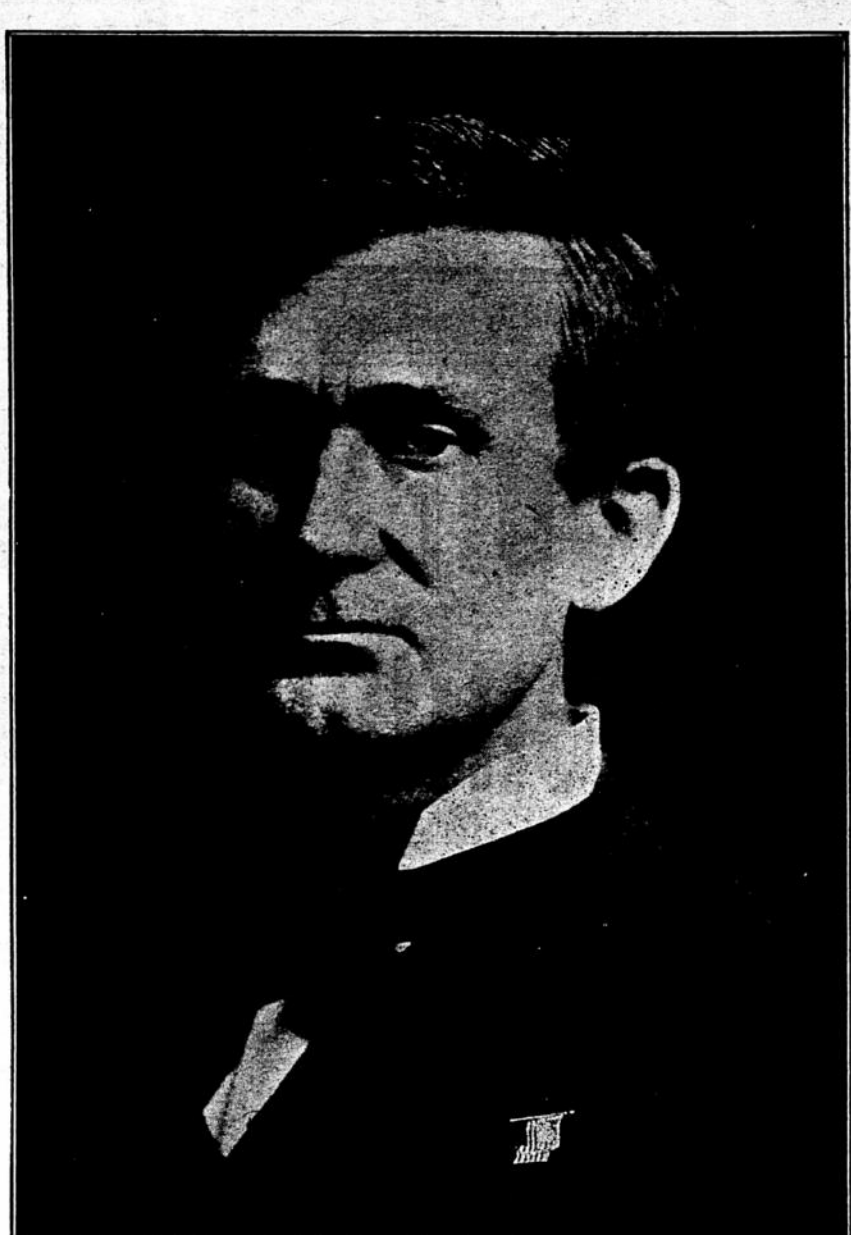
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HON. LAWRENCE Y. SHERMAN.  
Illinois' Favorite Son and Candidate for the Republican Nomination for President.

In agreeing to draw the color line on its colored membership the Methodist church is following the lead of other so-called Christian bodies in the United States. The alleged Christians are defying God, but He is not mocked.

The probable eventual solution of the color line in religion will be the introduction of Mohammedanism into the United States. Islam PRACTICES the doctrine of the "Fatherhood of God and the Brotherhood of Man" and welcomes all men to its folds. And of the Methodist bishops, Bishop Hartzell has declared that the Mohammedan negroes in Africa are superior in every way to those who have embraced Christianity and this in the face of the fact that he was laboring zealously to propagate Christianity.

## WOULD ABOLISH THE HYPHEN.

Universal service in military training camps as an aid toward Americanizing the immigrant has been suggested by G. Bernard Anderson, Swedish vice-consul at Chicago. Here is what Mr. Anderson says:

"I think immigrants will get more of the American spirit by serving for some weeks side by side with born Americans than by being lectured or instructed. It would bring men together in a common movement.

"I do not really favor the holding of meetings in which the difference between American born citizens and naturalized citizens is emphasized. In fact, I feel that we ought to get rid of the hyphen in America at once and for all time. Any meeting in which it is a part of the program calls attention to it. I do not really favor any reference to the term Swedish-American. I think every man who came from Sweden ought to forget the hyphen. It is true that those who come from Sweden have many tender recollections of the old country and also that they are among the quickest to adopt American ways fully and completely. For the latter reason I should like to see the Swedish part of the term dropped. I think it would be dropped quickly, too, were it not for some men who try to make political capital out of it by playing to the so-called 'hyphenated' vote.

"Foreigners in America should be quietly made Americans through educational method, by patriotic concerts in the parks and patriotic meetings on occasions of national moment. The group meetings should be discouraged."

Mr. Anderson is right. People who come here and become citizens ought to drop the hyphen and become Americans in fact. And if this is true how

much more important is it that people who are born in the United States should reject any proposals to set them apart in groups for any reason or purpose whatsoever.

The colored people are citizens fortified by ten generations of residence and they should shun any schemes which segregate them in any way. Such plans, no matter how alluring, they may seem are un-American, dangerous and damnable.

The \$600,000 raised in Chicago for the relief of the Jewish sufferers in the European war was contributed by the Jews themselves. The Christians did not give one per cent of the money. The Christian bankers who signed the appeal did not give any money. William Randolph Hearst, whose newspapers probably caused the lynching of Leo Frank in Georgia, gave \$1,000, but Bill will get that back in a single day from his Jewish advertisers.

Fifteen thousand Texans hugely enjoyed the spectacle of a human being being roasted at the stake because he was colored. Then one hundred and sixteen members of the state militia refused to present themselves for muster into the Federal service. Brave people these Texans!

It was Japan, a nation NOT WHITE, that has called the hand of the first president of the United States who has used his high office to discriminate against the colored part of this nation. BROWN Tokio dictates to WHITE Washington. SO mote it be.

The question of further reduction of southern representation in the Republican National Convention will be fought out at Chicago. A great wrong has already been done which the national committee should undo.

It is the duty of the Republican National Convention in its platform to speak out squarely on the great questions of human rights which were the foundation stones upon which the party was built.

Unquestionably where colored men have been prevented from participating in Republican conventions in the south, the lily white delegations should be barred from the Republican National convention.

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Chairman of the Chicago Committee of Arrangements for the Republican Convention.

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## MANHOOD OF RICHARD ALLEN.

By R. R. Wright,  
Editor of the Christian Recorder.

It is said that Richard Allen was born a slave. That is untrue. No man is born a slave, and certainly Allen was not. If we knew his ancestry it might be that his father and mother were African royalty; that through Allen's veins there coursed more royal blood than in the veins of those it is said owned him.

But Allen not only was not born a slave; he never became a slave. There is nothing to indicate that he had anything of a slave nature about him.

There are today men who are slaves; their wills belong to other men, and they dare not do anything but what others, their masters, tell them. There are today thousands of men whose minds, if they have any, belong to other men, and they dare not think anything but what their masters think for them.

Furthermore, not all the slaves are owned by men. Whiskey holds thousands in slavery, passion holds its thousands and prejudice its thousands. Abraham Lincoln did not set all the slaves free. He could not. Only God can do so.

Richard Allen, we say, was not a slave. No man owned his body; no man owned his soul; no man owned his thoughts.

Richard Allen was not a slave. No man could enslave his soul, though one might have title to his body. No man could hold down his mind; no man could subjugate his thought. Richard Allen was one of God's princes, noble in thought and great in action. This is illustrated by the fact that while still a slave in name, his word was everywhere taken at the very highest value. His word was indeed his bond.

On one occasion a preacher wanted permission to preach in his master's house. Richard Allen was sent to convey the message that permission had been given. The preacher asked of Richard Allen if he had a note stating the fact, and he promptly replied that he needed no note. Such was the standing of Richard Allen that notes were not needed.

Again, when Richard Whatcoat was preaching in the south, he wanted Richard Allen to accompany him, to accept accommodations which were not in keeping with a minister of the gospel. Richard Allen promptly refused, stating that he would not accompany him on such terms.

Practically all the references which we have to Richard Allen reflect not only upon his good judgment, but upon his courage. We will never know the full history of the first few days of the African Methodist Episcopal Church, but the facts which we have point to the fact that the strong character of Richard Allen, his undaunted courage and strong manhood qualities were those which saved the day for African Methodism in the early days of its existence.

When Richard Allen came to Philadelphia the colored people had been segregated for some little time in St. George's Church, and had, so far as we know, offered but little objection. It was his great spirit, which in less than two years of his residence in this city, put him at the head of the colored population, which which repudiated the idea of being a brother in Christ, and yet being separate from his fellow-Christians, and for this cause he led forth the group which formed the African Methodist Episcopal Church.

It was Richard Allen's keen sense of justice which scented the injustice of the Colonization Movement started by so-called friends of the Negro, who wanted to show their friendship by deporting the free Negroes to Africa. Richard Allen fought this action with a great many others who were less outspoken. We might well, at this time, emulate the many qualities of our great leader.

R. R. W.

A. M. E. BISHOPS ELECTED.

Two bishops were elected at the fifteenth day session of the twenty-fifth quadrennial conference of the A. M. E. church at Philadelphia. Ballotting began in the morning and consumed the entire day. Thirty aspirants for Episcopal honors entered the race, which was exciting throughout. The bishops-elect are Rev. W. W. Beckett, of Charleston, S. C., and Rev. I. N. Ross, of Baltimore, Md.

Three ballots were necessary to elect the bishops. Rev. William A. Fountain, of Atlanta, Ga., was leading at the end of the first ballot, with 169 votes, closely followed by Dr. Ross, with 164; necessary for choice, 306. At the end of the second ballot the results showed that Dr. Fountain had backed to slide and that Dr. Ross, together with Dr. Beckett, had begun to gain strength. Dr. William D. Johnson, an undorsed candidate, cut in on Fountain on the third ballot and beat the indorsed candidate in a grand free-for-all, but was not able to pull sufficient votes to win. The final count was: Beckett, 377; Ross, 312; Fountain, 173; Johnson, 260.

Bishop Ross was born in Hawkins county, East Tennessee, January 22, 1856. Secured his training in his home town, and joined the Ohio conference in 1880. Spent 25 years as pastor of some of the largest churches in the connection, and is at the present time pastor of Ebenezer A. M. E. church, Baltimore, Md.

Bishop Beckett was born a slave, worked his way through school and finally graduated from Allen university, of which he is now president. Born in South Carolina, he has lived there practically all his life, and has devoted his efforts to the uplift of his people in the state, all but four years when he served as missionary secretary.

Ballotting for Bishop.

The result of the first ballot was as follows: A. J. Carey, 98; W. A. Fountain, 164; R. B. Brooks, 35; W. Sampson Brooks, 44; I. N. Ross, 159; G. B. West, 159; A. H. Hill, 59; W. W. Beckett, 118; H. T. Kealing, 17; W. T. Vernon, 23; M. W. Thornton, 25; Wm. D. Johnson, 96; G. W. Porter, 22; W. C. Alexander, 5; Sandy Simmons, 13; J. R. Ransom, 33; T. J. Askew, 7; S. P. Felder, 70; F. Jesse Peck, 3; W. H. H. Butler, 4; A. L. Gaines, 29; C. R. Tucker, 24; D. P. Roberts, 10; R. S. Jenkins, 6; H. M. Steady, 11; T. H. Jackson, 5; W. D. Miller, 3; C. C. Dunlap, 5; P. C. Hunt, 2; Chas. Bundy, 4; D. J. Brown, 10; H. E. Stewart, 2; K. C. Holt, 2; R. H. Singleton, 2; and the following 1 each: J. J. Moore, R. W. Nance, J. A. Jones (Texas), F. M. Johnson, R. V. Branch, R. L. Heard, P. A. Scott, S. D. Roseborough, J. A.

Gregg, A. J. Wilson, A. R. Cooper, J. I. Lowe, L. R. Nichols and C. W. Abington. Total vote cast, 610; necessary to choice, 306. No election.

The second ballot resulted as follows: 572 votes cast, 287 necessary to choice; Ross, 236; Beckett, 209; Fountain, 162; Johnson, 140; Carey, 93; Hill, 54; West, 53; Felder, 47; Tucker, 22; W. S. Brooks, 21; R. B. Brooks, 12; G. W. Porter, 9; Gaines, 9; Thornton, 7; Vernon, 6; Simmons, 5; Steady, 5; Roberts, 4; Askew, 3; Dunlap, 3; Kealing, 3; Sutton, 3; W. H. Butler, 2; L. H. Smith, Sr., 2; Bundy, 2; Jenkins, 2; and the following 1 vote each: A. C. Smith, Singleton, Hunt, Wingfield, Warren, Morton, Lee, Gibbons, Capeheart, Griffin, Syes, Scott, Chavis, Channel and Allen. No choice.

After this vote Revs. A. J. Carey, W. T. Vernon, A. H. Hill, A. L. Gaines, R. B. Brooks, G. W. Porter, M. W. Thornton, Sandy Simmons, S. P. Felder, G. B. West, J. R. Ransom, and H. T. Kealing withdrew.

The third ballot resulted as follows: Total vote 570; necessary to choice, 289; W. W. Beckett, 377; I. N. Ross, 312; W. A. Fountain, 173; W. D. Johnson, 260; A. L. Gaines, 2; C. R. Tucker, 10; Porter, 1; H. A. Cory, 1; Brooks, 5; R. S. Jenkins, 1; Cowan, 1; Roberts, 2; Dunlap, 1; Simmons, 2; Steady, 1; West, 2; Kealing, 2; Singleton, 3; and 1 each for Smith, Hill, Williams, Sherman, Travers and Butler.

BISHOPS FOR AFRICA.

The general conference of the Methodist Episcopal church in session at Saratoga Springs, N. Y. elected Alexander Priestly Camphor of Birmingham, Ala., and Elsen S. Johnson of Sioux City, Iowa, as missionary bishops for Africa.

Dr. Camphor, who is colored, received 706 out of 736 votes and will be stationed at Liberia, the place of his former vice consul generalship to the United States. Since 1908, he has been president of the Central Alabama college at Birmingham.

Bishop Johnson is an Oxford graduate. Since 1909 he has held a pastorate in Sioux City. During the Spanish war he was chaplain of the Fifty-second regiment. For twelve years he has been assistant secretary of the general conference. He received 732 out of 790 votes.

Waco and Americanism.

(From the Chicago Evening Post.)  
If Americanism is more than a mere shibboleth of patriotism; if, as we believe, it has a real meaning that gives the word worth, then Americanism must be shocked and humiliated by the horrible story of the Negro lynching at Waco, Texas.

It is no defense to say that the victim in this instance had confessed to a heinous crime and been convicted by a court of justice. Rather is it an aggravation, for here there was no risk that justice would not claim the full penalty. The burning of the man for the delectation of a mob of Waco citizens under such circumstances is a bloodthirsty, brutal horror too black for words to estimate. It was the gratifying of a lust for vengeance, as guilty as the lust that provoked it.

The thing is more cruel in its wrong to Americanism at this time because the people of Texas have been crying aloud for the repression of mob rule on their own border. They demand intervention to compel order in Mexico, yet give themselves to lawless violence in their own state.

In the forefront of the Villa chase the colored soldiers of the Tenth Cavalry and Twenty-fourth Infantry have held conspicuous place; they have done excellent service. How greatly the ideal of Americanism must be exalted in their minds by the knowledge that American law cannot protect from the mob a member of their own race.

As perilous to Americanism as the "moral treason of the politico-racial hyphen" is the treason of those who deny the humanity and brand their country with the mark of barbarism in the eyes of the world. If the guilty cowards in Waco cannot be apprehended, every citizen in the town should be disfranchised. It would be small injustice to those who were not participants, for in a matter of this kind, where the community tolerates such outrages and protects the perpetrators, they should bear a measure of the responsibility. The votes of men who practice anarchy are not desirable votes. Disfranchisement is the least that may be done to protect Americanism.

PULLMAN CO. GIVES MEN STOCK RIGHTS.

Offers Employees 5,000 Shares at \$155; Subscriptions Pro-rated on Salary Basis.

The Pullman company has offered to employees and officers who have been in its service for one year or more, the right to subscribe to 5,000 shares of its stock at \$155. The stock is quoted on the New York stock exchange at more than \$160 per share.

Subscription rights, according to the formal announcement of the plan, are pro-rated on a salary basis. Employees earning an annual salary of \$500 or less have the right to subscribe to one share, while those earning from \$501 to \$1,000 per year may subscribe to as many as two shares. The largest number of shares to which any employee may subscribe is twenty-five shares, this right being extended to those receiving a salary in excess of \$12,000 annually.

Payments for subscriptions are to be made monthly at the rate of \$4 per share and are to be deducted from the earnings of subscribers at the rate of \$4 monthly per share. All dividends will be credited to subscribers' accounts. Interest at the rate of not to exceed 4 per cent annually will be charged on deferred payments. Stock will be delivered when fully paid.

Subscriptions may be cancelled at the request of the subscriber, for discontinuing payments, or for voluntarily or involuntarily leaving the services of the company. Retired employees may not make original subscriptions.

Subscriptions will be received until July 15, and allotments made as of July 21. The first payments will be deducted from the July, 1916, earnings of subscribers.



APPEAL'S EDITORIALS HAVE "POISE, LOGIC AND COURAGE."  
Hon. Richard T. Greener, Late U. S. Consul at Vladivostok, Eminent Scholar, Literateur, Writer and Diplomat and Personal Friend of the Great Charles Sumner, Lauds THE APPEAL.

As one who knew Sumner and tried to practice his theories I wish to express my hearty approval of your utterances in THE APPEAL and I can urge them as competent opinions. I congratulate you on the poise, logic and courage of your editorials.

(Signed) Richard T. Greener.

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 potential 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 Do Bols 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 the following reasons: 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 has 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 sweetheart. 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, "Nigro" and "Nigger." g. As stated by an eminent Japanese diplomat it has an unquestioned influence in cutting us off from the thought, sympathy and co-operation of the millions of colored Africans, Asiatics and Islanders of the Yonder world.

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

Hates the Term "Negro."

"I hate the term Negro because it is being used in terms of hatred. It is the cause of the segregation of the Negro; it is being used in contempt in public places; it is an excuse for disfranchising him; and it is an excuse for lynching him. Only one-tenth of one per cent of the colored people in America can trace their descent to Africa, and there is no more right to call all white people Negroes than to call all white people Turks or Armenians."—Ex-Assistant United States Attorney General Wm. H. Lewis, Boston, Mass.

Must Judge A Group