

# THE MONITOR

A National Weekly Newspaper Devoted to the Interests of the Colored Americans of Nebraska and the Northwest

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## General Convention Ends Its Sessions

**Pastoral Letter Lays Stress Upon National Righteousness and Inveighs Against All Racial Prejudice.**

### LIBERIAN EPISCOPATE VACANT

**Commission Appointed to Visit Liberia. Election of Ferguson's Successor Awaits Report. Canon on Suffragans Passes.**

(Special to The Monitor)

St. Louis, Mo., Oct. 28.—With the reading of the bishop's pastoral letter, which will be subsequently read in all Episcopal churches of the country, at St. Peter's Church, before a large congregation and a chancel full of vested bishops the General Convention of the Episcopal Church ended here today. The pastoral letter recognizes America's place as a world power and frankly states that the country can only fulfill its duty by manifesting true righteousness which transcends all the divisions of nationality or race. "As a nation 'no self-isolation on our part is possible. The fortunes of the nations of the world are interwoven as the threads of a tapestry. To ignore this fact is folly; to reckon with it frankly is to give due recognition to the fundamental unity of the human race and to hasten the dawn of that day in which the armaments of war shall be beaten into the implements of peace." It warns against a "nationalism" which too often assumes the ugly role of group selfishness or false patriotism. "Present day social evils and injustices are noted and Churchmen are urged to ameliorate these by the application of the ideals and principles of the Christian religion.

### Prayer Book Revision.

The convention spent much time on Prayer Book revision and enrichment which must go over for completion to the next general convention which meets in Detroit in 1919.

### No Election for Liberia.

A successor to Bishop Ferguson was not chosen at this convention. Political conditions in Liberia and other exigencies arising out of the war necessitated the appointing of a commission to investigate and report on the situation, not only as touching Liberia, but adjacent territory which has petitioned for missionary work. When this commission makes its report a special meeting of the house of bishops will be called to elect a bishop for Liberia.

### The Racial Episcopate.

The convention adopted the minority report on the racial episcopate, which provides for the election of suffragan bishops for work among the Colored people wherever it may be deemed advisable. Suffragans so chosen will have the same status as other suffragan of which there are already eight in the American Episcopal Church. The majority report recommended a separate missionary district. It was urged that this would

lead to separation instead of unification of the work of the Church and for that reason it was rejected.

The vestrymen of All Saints' Church of this city circulated a memorial protesting against any provision for a racial episcopate, fearing that it would widen the ecclesiastic breach between the races.

### PROHIBITION SHOWS ITS HAND

Prohibition has shown its hand with unmistakable emphasis relative to its attitude toward our people. We thought its promoters would be adept enough to hide their prejudices while trying to flim flam some of our unthinking men to their standard, but they had to crop out.

One of the stock arguments of prohibitionists has always been that "dry statistics would show up better, except for the Negro." It is a base lie and no one knows it better than the prohibitionists themselves. This argument is only used when considering prohibition in the South. Conditions are just as bad in Maine, Iowa, and the far western states, but the Colored population is so small in those places that the failure of prohibition cannot be laid upon the Negro.

This is one of the arguments being put up to "white men only" by Nebraska prohibitionists. It is a slur that is not to be forgiven. What has our Colored Dry Committee to say to it? Speak up! We Colored citizens want to know why you are espousing a cause that reflects discredit upon our race? Are you sincere, or are you trying to sell us for a price? We have a right to know.

### NEW WORK FOR COLORED GIRLS

Last week the Tremont Silk Mills, of New York, opened a branch factory at 51 West 140th street, and employed forty Colored girls. It is a new departure and is hailed by The New York Age as a most promising opening. The present work consists of labeling rolls of ribbon and repacking for the trade. As soon as new machinery is installed the girls will be taught to roll ribbon on spools. The minimum wage is \$4.50 per week. The company promises that if the girls make good they will open new branches and give employment to a large number, and will pay them good wages as they become efficient.

### "GEE WHIZZ, LOOK AT THE ADS!"

Yes, that's what they are for. What does that show? Live merchants don't advertise in dead newspapers. The Monitor is a "live wire" in getting results.

When you go to the polls next Tuesday, watch your step. There will be workers there who will talk you deaf, dumb and blind, and who will give you enough paper to start a paper mill. Study our pages and vote for the men we mention. These men and The Monitor are on the square and won't hand you the double-cross.

Women can vote for the school board. Get out and vote.

## A Barrier to Pan-Americanism

Roland G. Usher in The Independent Author of "Pan-Germanism," "Pan-Americanism."

The European War has made clear as crystal the vital importance of race and blood in all of the closer administrative and political relations between large bodies of men. It has shown that there are inherited unconscious stimuli to action, unexpressed impulses toward union or antagonism into which men are born and which do govern their concerted action and which, in a large measure, geographical barriers and time are not capable of erasing. Whatever "race" may be, whatever part the physical and chemical constituents in the blood play in it, by it the British Empire has been held together and by it the Germans have been united through the world in one common bond of sympathy. Without this tie or something closely resembling it, an entire harmony between large bodies of men has ordinarily not resulted. Constitutions and courts, the pressure of armies, common economic interests have in such cases as Ireland, Poland, Finland and Lorraine proved entirely inadequate to supply its lack. Whatever it is, race is unquestionably one of the most potent impulses governing the affiliations of large bodies of men.

One of the most persistent nations championed in the United States today by a considerable body of idealists, sanctioned by the President, favored by commercial interests, is Pan-Americanism. No two men seem to agree in their use of the word and the type and closeness of the end it denotes vary from an increase of diplomatic friendship to a definite Federal Government of all the American republics. Nevertheless, it must always include a greater sympathy and comity between citizens of the twenty-one republics in the western hemisphere (Canada always excluded). It tends to an implication at least of the exclusion of Europe and its affairs from this hemisphere and of a desirability and possibility of greater sympathy between inhabitants of the western hemisphere than they have with Europeans. This is the least which the idea can predicate. It must rest upon the definite possibility of an increase in friendly feelings between individuals in the various republics or it will have no democratic basis.

Yet the difference in race between the Latin-Americans and ourselves is an issue of which its advocates are unconscious or which they choose to neglect. Compared to the difference between the Latin-Americans and the great majority of people of the United States, there are no racial differences in many states illegal; throughout the Irishman, the Pole, the German, and the Russian, the Bavarian, and the Alsatian are in comparison identical in race. The vast majority of citizens in the United States are white,

and they look upon the Negro and Indian strains as undesirable constituents to be segregated and minimized. The slightest trace of Negro or Indian blood is sufficient to create a social stigma in most parts of the country and makes impossible social life on an equality with white people. In Latin-America these very strains which we thus stigmatize are present in nearly all of the population. Pure white blood is rare. Many full-blooded Indians have attained prominent political offices; a good many full-blooded Negroes have in some republics done significant work; while the great majority of the population who are neither Negro nor Indian are a mixt race in which the white blood is the least prominent element. In such countries the question of blood does not arise; a man's education and ability are of greater consequence than his parentage; they live in accordance with those precepts which we proclaim. Of this ancestry of theirs and its difference from ours, advocates of Pan-Americanism seem scarcely conscious. Of the treatment which we have advisedly accorded the Negro and Indian in this country they are discreetly silent.

Here is the true obstacle in the way of Pan-Americanism. Brotherhood, social equality, a friendly intercourse between the countries is impossible at present on account of the race feeling in the United States between the white and Colored races.

The Indian, as such, has never been accorded legal status or privilege in the United States. A ward of the nation, he can neither own property, sue in the courts, nor become a citizen. This stigma on Indian blood must be washed off by naturalization precisely as if he were an alien, as if he had been born in Europe. As some of the better Indians have bitterly said, the scum of Europe are received with open arms, while the lords of the New World are thrust from their own firesides.

While the Negro has technically had legal and civil equality for more than one-half century, a strenuous and successful fight has been waged in all those parts of the country where the Negro is a significant section of the population to deny him all the outward appearance of social equality. He must ride in a separate street-car, sleep in different hotels, sit in different parts of the theatre; intermarriage with the whites is in Europe; the Irishman and the Englishman in the Southern states the Negro has been practically disfranchised; and when he commits a violent crime he is only too likely to be dealt with by a mob instead of by the courts. A sharp, definite line has been drawn between him and the white man.

The difficulty would be less acute so far as Pan-Americanism is concerned if only we could discern some tendencies to soften this line, some probability that the determination of the white race to shove the Negro to one side was becoming less outspoken. Unfortunately the trend of events is to deepen the line between

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