

THE MONITOR

A Weekly Newspaper devoted to the civic, social and religious interests of the Colored People of Nebraska and the West, with the desire to contribute something to the general good and upbuilding of the community and of the race.

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COMBATING RACE HATRED

A notable conference was held last month at Blue Ridge, N. C., which should convince even the most skeptical that there is a growing desire upon the part of the American people to set their own house in order that they may fulfill the God-appointed task of helping to promote genuine democracy throughout the world. The conviction is being forced upon the choice minds of this nation that we are justly chargeable with hypocrisy if, while contending for the establishment of democracy in autocratic Europe, we blind our eyes to our own faults and maintain only a sham democracy here. Democracy in America will be only a sham democracy, a delusion and a snare, so long as the civil, political and industrial rights of a large group of its citizens are ruthlessly disregarded. That this has been done and is still being done is a notorious fact. The shameful admission must be made that this discrimination against the equal privileges and rights of American citizens receives governmental sanction, in practice certainly, even if not by legislative enactment.

The growing conviction that we have a tremendously important work to be done at home is responsible for such gatherings as the unique conference held at Blue Ridge, which brought together leading educators, clergy, jurists and prominent professional and business men of the South to consider the problem of combating race prejudice which is responsible for the recent outbreaks throughout the country. The conclusions of the conference as expressed in the resolutions are noteworthy and enheartening as showing an intelligent grasp of the situation and an earnest desire and determination to remedy the resulting evils.

It is stated that this conference on law and order is "the culmination of the efforts and the study of that growing body of citizens of the South who have long realized the perils of the situation and who are moved by the compulsion of Christian conscience and the call of an obligation that is founded on justice and brotherhood." Undoubtedly this is the right spirit in which to approach the whole problem.

The conference puts itself on record as recognizing "with profound gratitude the remarkable progress made by the Negro race in material prosperity, in education and in moral integrity, and the spirit of helpfulness North and South that has encouraged and accelerated these gains." It notes that Negroes of the South own property valued at \$900,000,000; that their young people fill thousands of public schools and that their own higher educational institutions, industrial schools and colleges are doing a work and rendering a service that cannot be valued too highly, and that "a full recognition of this is essential to the complete understanding and co-operation of all forces, North and South, white and black, that are in the last analysis necessary to the right solution of a nation-wide problem, with its nation-wide responsibility."

The solution of this problem, it is justly maintained, "is essential to the task of making democracy safe in America, that America may help make the world safe for democracy."

The so-called Negro problem is a detail of the age-long problem of peaceable relationship between different peoples, a fundamental element of which is economic.

The conference advocates speedy and fair trials by due process of law for any and all crimes; advocates commendation and support of officers who resist mobs and the cultivation of a public sentiment which will remove from office any officer who does not enforce the law he is sworn to uphold. It recommends home ownership on the part of the race as making for stability and good citizenship; the establishment of law and order leagues; the formation of a Southern speakers' bureau of law and order; the placing of literature on race problems in libraries; "the editing of textbooks on elemental morality, on the lives and works of noted Negroes and on the problem and progress of the Negro race, to be placed in the regular curriculum of all Negro public schools."

Among its most suggestive recommendations is the following, which we quote in full:

"Since the chief remedial force for the prevention of mob violence is the development of a right public sentiment, and since women have a large

share in the creation of public sentiment, we believe there should be concerted action by women for the education of white women on the evil of mob violence, through the agencies of the home, the women's clubs, the church organizations, the schools and colleges. We believe that the women need to impress upon the men of the country that mob violence is not an effective protection of womanhood. We believe, further, that no race is stronger than its womankind, and, therefore, we exalt the integrity of the home as the largest asset of any race, white or colored. We believe that true chivalry on the part of men demands respect for womanhood, either white or colored."

The statement of principles and suggestions closes with this far-reaching pledge:

"We pledge to each other and to the people of both white and black races in the South our utmost endeavors to ally hurtful race prejudice, to promote mutual understanding, sympathy and goodwill; to procure economic justice and in particular to condemn and oppose all forms of mob violence."

This notable conference, convened by some of the most influential white citizens of the South, for the avowed purpose of combating race prejudice by the triumph of justice, is like the morning that gives promise of a glorious day. It will give inspiration to the race, remove a growing spirit of bitterness and have a far-reaching influence in improving conditions throughout the nation.

CARRYING FUN TOO FAR

It has been reported that some thoughtless fellows who should know better were giving advice to a rather ignorant newcomer in a barber shop the other day, which if followed would not only get him into trouble, but might get many more into trouble. It was to the effect that he was in the North now and could do practically what he pleased. We do not here go into particulars. Suffice it to say that what these fellows consider mere fun is playing with dynamite.

Good behavior and politeness are demanded in the North as well as elsewhere. Courteous treatment on the part of the white race towards our people in business places is not an invitation for offensive familiarity or social amenities. This should be made very plain. Let the advice we give be of the very best in order that the privileges we now enjoy be not curtailed.

ENGLAND AND BLACK TROOPS

In a pamphlet, *The Gathering of the Clans*, by J. Saxon Mills, the author has the following to say as to England's black colonial troops. "England could have raised an additional force of perhaps a quarter of a million men from the African Protectorates. But it must be remembered that it is contrary to the English tradition to employ black aboriginal troops against a white European enemy. There is no reason, at any rate, why the British Colored troops should not have been used against the Turks, and some scores of thousands of best African troops would have been very useful at Gallipoli, Salonica, and on the Tigris."

We wonder if this is to be the attitude of the United States towards the Colored troops?

BLACK SLAVES AND WHITE

Inspired no doubt by the recent outrages in East St. Louis and elsewhere, William Allen White, in the *Emporia Gazette* gives us a picture of the present predicament of the American Negro that is a classic of its kind. Not only does he portray the Negro under capitalism with an almost Russian realism, but he shows a familiarity with the psychology of religion which is in itself worthy of some attention. We quote in part:

If the black man loafs in the south, he starves. If he works in the south, he is poorly paid, more or less in kind—chips and whetstones—and his wife becomes a "pan toter." If he leaves his low estate in the south and goes to work in northern industry, he is mobbed and killed.

He was brought to these shores from Africa a captive. He is held by his captors in economic bondage today— forbidden to rise above the lowest serving class. He is herded by himself in a ghetto, and if, while he is there, he reverts to the jungle type, he is burned alive. If he tries to break

out of his ghetto, and, by assimilating the white man's civilization, rise, he is driven out by his white brothers.

If he goes to school he becomes disaffected, and is unhappy and dissatisfied with his social status. If he does not go to school, and remains ignorant, he is then only a "coon," whom everybody exploits, and who has to cheat and swindle in return, or go down in poverty to begging and shame. There aren't ships enough in the world to take him back to the land of his freedom; there isn't room enough for him here except on the crowded bottom round of the ladder and there always the grinding heel of those climbing over him toward is mauling his black hands.

Race riots, lynchings, political ostracism; social boycott; economic serfdom. No wonder he sings: "I'm gwine for to live with the Lord."

No wonder as he looks dismally back at the forest whence he came and dismally forward to the hopeless sea into which he is slowly being pushed, he lifts his plaintive voice in its heart-broken minor and wails:

"Swing low, sweet chariot, comin' for to carry me home."

"Home" is about the only place he can go, where they don't oppress him.—The Appeal to Reason.

"We have more friends than foes within the Anglo-Saxon race."

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Obvious Observations

The unions say they will ruin Omaha and Omaha says she is going to ruin the unions. We don't know how it will end, but here's to Omaha!

A press dispatch says that one-third of the bullets furnished our soldiers in France have failed to explode. Better test the other two-thirds before they start exchanging compliments with the kaiser.

That one Colored man at the cantonment with eats for 150 soldiers must sure be having a peach of a time.

Better buy a few cabbages while they are five cents a head. It will take a day's wages to buy one along in January.

Have you noticed the peculiar odor of moth balls in the municipal atmosphere, Genevieve?

We have been expecting the government to give whiskey a gentle tap, but we never did expect that it would use a pile driver.

About ten thousand Omaha citizens claim that the next promoter who whispers "wrestling match" will be found dangling from the post office flag staff the morning after.

Have you interviewed the coal man yet? Omaha was quite surprised to learn that a Colored man could write a French poem off-hand and didn't mind saying so. There are lots of other things Colored men and women can do if given the chance.

No, sir, you can't have it. I dare you to touch a jar of those peaches until next December!

Thanking you for your careless attention, we will now dig some potatoes.

SKITS OF SOLOMON

His Imperial Highness.

It has been said with much wisdom that one should never slight anything at any time, because there may come a time when the thing slighted reaches the top of the heap. We have a first class example today in the hog. A few thousand years ago a hog had as much chance to win respectability as an Esquimoux had of raising water-melons on an iceberg. He was pre-eminently the outcast. He was called a swine. He and anyone associating with him was given the whirling goby without a passing look. An Egyptian, a Hebrew or a Turk would sooner eat caterpillars for breakfast than to gnaw a pork chop. The great Indian rebellion started because the British gave the Hindus bullets with hog fat trimmings. If a Persian happened to rub up against a porker, he usually committed suicide at sunrise. But it is different now. Mr. Hog has landed in nobility snout foremost. A farmer who deals in hog heraldies makes the estates of European lords look like suburban lots in a town whose boom has busted. It takes a week's wages to eat pork chops, a month's wages to nibble bacon, and a railroad magnate's income to tackle a piece of fried ham. A pickled pig foot runs a close second to a bottle of champagne. Nothing less than a king's ransom can buy a pot of navy beans with a hunk of salt pork boiled therein. Head cheese is kept in manganese safes and chitterlings have guards with Winchester. The cost of a nice pork roast would wreck the bank of England. Pigtales have jumped into the social class of peacocks' tongues. Why? Nobody knows. We only know the facts and know that half of the Colored race is as blue as the third tub of water on wash day.

Our Women and Children

Conducted by
Lucille Skaggs Edwards

A FEW QUESTIONS

To be sure, no one ever asserted that the English language was logical, but readers may enjoy the amusing enumeration of some of the inconsistencies that Life gives these verses:

If a female duke is a duchess,
Would a female spook be a spoochess?
And if a male goose is a gander,
Then would a male moose be a mander?

If the plural of child is children,
Would the plural of wild be wildren?
If a number of cows are cattle,
Would a number of bows be battle?

If a man who makes plays is a playwright,
Would a man who makes hay be a haywright?
If a person who fails is a failure,
Would a person who mails be a mail-ure?

If the apple you bite is bitten,
Would the battle you fight be fitten?
And if a young cat is a kitten,
Then would a young rat be a ritten?

If a person who spends is a spend-thrift,
Would a person who lends be a lend-thrift?
If drinking too much makes a drunkard,
Would thinking too much make a thunkard?

But why pile on the confusion?
Still I'd like to ask in conclusion:
If a chap from New York's a New Yorker,
Would a fellow from Cork be a Corker?

—Ex.

CHINESE PROVERBS

Great wealth comes from fortune, small wealth comes from diligence.

The money-maker is never weary; the weary man never makes money.

Hold your temper for a moment and avoid one hundred days of sorrow.

If you know how, a thing is not hard; if it is hard, then you do not know how.

KEEPING AND COOKING FOOD

Every woman who buys, supplies or cooks the food in her family is called upon by her country to do her "bit" by helping to save. She must buy sufficiently and buy wisely. Cooking plays a very important part, that the greatest food value may be obtained. The following facts may prove helpful to some.)

"Keep food clean in the home by screening from flies and dirt; covering and keeping milk cold, washing the hands before eating, and allowing no sick person to handle food.

Cooking is important for it affects the food value, digestion and appetite.

To roast or bake, use hot oven at first to sear the outside and keep in the juices. Then salt, pepper and flour all over. Have fat in the pan, not water, with which to baste constantly.

Pan broiling may be done the same way as the above, only in a pan, using no fat, but heating the pan until it smokes.

For stewing, brown the meat in a frying pan first to add flavor. Boil five minutes, then simmer.

When making soup, soak small pieces of meat in cold water half an hour, then gently for five or ten minutes. Cook slowly till within half an hour of serving, when add vegetables and boil gently.

Avoid frying which makes food hard to digest.

Cook vegetables in boiling, salted water; those with a pleasant flavor cook in a small quantity of water with the lid on; those with a strong flavor cook in a large quantity of water with the lid off.

The water in which the vegetables were cooked is good for soups and gravies.

Long soaking of dried vegetables and cereals in cold water will save fuel.

A few suggestions as to what to combine at a meal:

Crisp salt pork, milk gravy, potatoes, beets, custard.

Salmon, potatoes, cabbage, friel cold cereal, brown sugar.

Baked beans, spinach, apples and raisins cooked together.

Rice, bacon and tomatoes cooked together, bread, peanut butter, or cottage cheese.

Plan closely. Thrift in food means providing enough food—neither too little nor too much.

Try to make enough for a meal so

that there will be no waste.

Cultivate good food habits in children by having a suitable amount of suitable foods served to them, and then expecting them to eat what is set before them.—Ex.


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