

THE MONITOR

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

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KEEP TRYING AND GET TOGETHER.

Some earnest women of the city have undertaken the establishment of an old folks' home. To accomplish this they formed themselves into an association a few years ago and have been regularly incorporated. Some small payments have been made upon a property which should be the nucleus of a large and useful institution, and the home has been conducted with the usual vicissitudes of all such laudable undertakings. The association has competent officers and a wise and thoroughly reliable advisory board.

A call has been issued, to which attention is called elsewhere in this issue, for a meeting on Sunday afternoon for the purpose of letting the public know just what this association is trying to accomplish and why it should have the hearty co-operation of our race in this city.

We sincerely hope that our public-spirited men and women will attend this meeting and take an active, sympathetic and substantial interest in this institution which has been undertaken with the best of motives. We believe that there ought to be some common charitable institution owned, controlled and supported by our people in this city, which will demonstrate race capability and race unity. We spend immense sums in amusement and in having "a good time." Why not give a portion of what we spend on our own selfish needs to the purchase, maintenance and upbuilding of some creditable charitable institution?

If it is urged, as it may be, that at present there are very few among us who are in need of, or would accept the care of, such a home, it can be said that even if there be two or three who instinctively shrink—because we are a proud people in many praiseworthy respects, and we thank God for it—from going to the county hospital to end their days, who would be happier in a home of this kind, then it is worth while to maintain it. Moreover, it will demonstrate a willingness upon our part to support our own, which will have a good influence upon our own lives and will have a most salutary effect upon the community in which we live.

Then, too, if the present need for such an institution, or institutions, for we believe that there are others that, after awhile if not now, will be needed and should be begun, what of the future? Ought we not make a beginning with an eye to the future, when the need will be greater?

Others may urge the objection that we are taxpayers and as such support county and city institutions, where our own sick and indigent are equally entitled with all other citizens to receive the benefits thereof. Granted. So are other classes of citizens taxpayers and yet they contribute to

their private charitable and eleemosynary institutions, as well, and are spiritually enriched by so doing.

Why should we be excepted?

SHOW PHENOMENAL GROWTH.

Commenting on the almost astounding figures showing the property holdings of Negroes in the United States, as compiled and presented at the recent National Negro Business League's convention in Boston, Mass., which figures were also published in The Monitor a few weeks ago, the New York Churchman says:

"These figures show a truly phenomenal growth in prosperity and in useful activity, and perhaps it is safe to say that on the whole there has been an equal advancement in the average of educational attainments. More Negroes than ever are now fitting themselves to take the best possible advantage of their opportunities, and the achievements of some of them in the arts and in the professions have adequately proved the potential racial capacity for the assimilation and exposition of lofty ideals."

An intelligent and sympathetic study of social, religious, educational and economic activities among colored Americans will be a revelation to those who have been inclined to consider this social group as non-productive, non-progressive and shiftless.

The police department of our city is to be congratulated upon the admirable manner in which they handled the immense throngs which crowded our streets during the Ak-Sar-Ben festivities. Omaha crowds are good-natured, of course, but it takes tact and skill and patience and level-headedness to handle even an Omaha, or rather Nebraska, crowd running up into tens of thousands without a serious accident. Here's congratulations, then, gentlemen, to the police department of our city.

The Bee calls attention to the fact that there were more trail hitters during the evangelistic stunt pulled off in Paterson, N. J., than in Omaha. Fie on thee, Brother Victor, dost thou not know that Paterson had many more in need of hitting the trail than are to be found in this proud city of thy nativity?

Were we in it? Of course we were. We were there as torch-bearers, a prophetic omen; we were there as musicians; we were there as spectators, and some day, mark this prophecy, we'll be there among the Knights on horseback.

When the conductor shouts, quite blunt,
"Here there, please move up front!"
Don't be grouchy, don't be gruff,
But, smiling sweetly, simply MUF.

Letters From Our Readers

THE WIFE OF MOSES.

Oct. 1st, 1915.

Editor of The Monitor:

Do not history and the Scriptures tell us that Jethro was the father-in-law of Moses?

And did not Moses marry Zipporah, one of Jethro's seven daughters?

They lived in Midian, a territory on the eastern arm of the Red sea. The Midianites were descended from Midian, the fourth son of Abraham, by his second wife, Keturah. We find them acting in alliance with the Moabites; east and southeast of them lived the Moabites. The whole tribes were destroyed except the young women (Num. xxxi.).

And another tribe of Midianites was established about the head of the eastern arm (Elanitic Gulf) of the Red sea, among whom Moses found refuge when he fled from Egypt. The name Cushites was sometimes given to them.

They occupied a territory usually considered as belonging to Cush, or Ethiopia, which indicated a descent from Midian, the son of Cush. God rebuked the sedition of Miriam and Aaron, and Miriam was stricken with leprosy, because they spoke against Moses, their brother, for having married an Ethiopian woman. Zipporah, the same daughter of Jethro, was the Ethiopian woman.

Moses took leave of Jethro after 40 years' service, and his wife, Zipporah, and her two sons, and returned to Egypt. After many afflictions and plagues, imposed upon the people because of Pharaoh's refusal to Moses to consent to the Hebrews' departure, Moses finally was permitted to take the Hebrews out of Egypt. Moses was also followed by a large "mixed multitude." Doubtless there were many Ethiopians among them.

Rameses II. carried his conquering arms far into Africa long before Moses. Annual slave-hunting expeditions were made into Ethiopia. He is called the Pharaoh of Israelitish oppression, and carried the Egyptian arms in triumph to the depths of Asia. After the twentieth dynasty Egypt began to decline, and the country was subdued in turn by the Ethiopians and Assyrians, until nearly a century before Egyptian independence was restored. The Ethiopians were the black peoples, known today as Africans, and "Negro" is a modern name given to the Africans.

MRS. LEMUEL H. ADAMS,
2504 Taylor St., Omaha.

Ambassador Walter H. Page was piloting some friends from America through the museum at Hastings when he observed an unhappy attendant wearing a military uniform, with a helmet adorned with a chin strap, at whom an inquisitive tourist was firing all manner of silly questions.

Finally, as the tourist turned and was about to quit the building, he asked: "Say, what is that chin strap under your chin for?"

The attendant sighed. "The strap is to rest my jaw when I get tired answering questions," he replied.

A Negro mammy had a family of boys so well behaved that one day her mistress said:

"Sally, how did you raise your boys so well?"

"Ah'll tell yo, missus," answered Sally. "Ah raise' dem boys with a barrel stave, an' Ah raise' 'em frequent."

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