

## Events and Persons

The Crescent Whist Club met Tuesday with Mrs. Jackson, who presented each member with a bunch of violets. The first prize was won by Mrs. White, the booby by Mrs. Odessa Jackson.

Pleasant Green Baptist Church ended a revival Sunday night with an addition of forty-four members. Twenty-six were baptized at St. John's A. M. E. Church Sunday afternoon at 3 o'clock.

To reach our rapidly growing outside circulation it is necessary to go to press Thursday, instead of Friday. To insure insertion in current week's issue items must be in our office by Wednesday afternoon.

Rev. J. K. Parker left for St. Louis Monday evening.

\$50.00 cash and \$18.00 monthly buys a five-room cottage. Tel. Webster 5519 or Douglas 2842.

Mrs. H. Viddix of 2218 North 27th avenue, laid covers for twenty little ones Monday in honor of her little daughter, Claretta's eighth birthday anniversary. The evening was spent in games and music. Many useful presents were received.

Hair growing and hair preservation, scalp treatment, manicuring and massage. Smith, Chiles & Wheeler, 2414 North 24th. Webster 3024.—Adv.

The infant son of Mr. and Mrs. Lonnie Wilkes, who died suddenly Sunday, January 13, at the family residence, 938 North 23rd street, was buried January 14 at Mount Hope cemetery, the Rev. G. G. Logan officiating.

Mrs. Maud Bell, of 111 South 28th street, who died Sunday, January 20, was buried Wednesday at Forest Lawn. The Rev. J. Costello officiated. Banks and Wilks had charge of the funeral.

There will be a meeting of the Douglass Republican League Tuesday evening, January 29, at 8 o'clock, at the office of Dr. J. H. Hutten, over the People's Drug Store, to make arrangements for the coming campaign. M. F. Singleton, president; Dr. C. Morris, secretary.

Smoke John Ruskin 5c Cigar. Biggest and Best.—Adv.

Members of the N. W. C. A. are requested to bear in mind the election of officers will be held at the annual meeting, February 6.

Be sure to patronize Monitor advertisers and tell them why.—Mention the Monitor.

Mrs. W. A. Davis, of 3222 Charles street, who has been confined to her home by illness for the past three weeks, is improving.

Mr. and Mrs. C. W. Wigington, who were called to Omaha by the death of Mr. Wigington's mother, left Tuesday night for St. Paul, Minn.

Ladies tailoring and dressmaking. Mrs. E. M. January, 2310 N. 25th St. Webster 1483.—Adv.

Joseph Robinson left Monday for his home in Cleveland, Ohio. He was called to Omaha by the death of his father.

For dressmaking, call Miss Alexander. 2413 N. 29th st. Web. 3927.

The Woman's Auxiliary of St. Philip's Church met Thursday with Mrs. S. B. Carty, 2409 Blondo street. The meeting next Thursday will be with the president, Mrs. H. J. Crawford, at the Cortland Apartments.

Smoke John Ruskin 5c Cigar. Biggest and Best.—Adv.

Josiah Brown has returned from Topeka where he was called by the illness of his mother. His mother returned with him and will make her home in Omaha.

\$50.00 cash and \$18.00 monthly buys a five-room cottage. Tel. Webster 5519 or Douglas 2842.

### OFFICERS' TRAINING CAMP TO BE OPENED IN PORTO RICO

Washington, D. C.—Secretary of War Baker January 9 announced the establishment of an officers' training camp in Porto Rico for 400 selected Porto Ricans, to be opened February 1 and to be run for three months.

### LODGE DIRECTORY

Omaha Lodge No. 146, A. F. and A. M., Omaha, Neb. Meetings first and third Fridays of every month. Lodge room 24th and Charles. P. H. Jenkins, W. M.; W. H. Robinson, Secretary.

Keystone Lodge No. 4, K. of P., Omaha, Neb. Meetings first and third Thursdays of each month. H. A. Hazzard, C. C.; J. H. Glover, K. of R. and S.

Weeping Willow Lodge No. 9596, G. U. O. of O. F., meets second and fourth Thursdays of each month at U. B. F. Hall, 24th and Charles. R. S. Gaskins, N. G.; T. H. Gaskins, P. S. International Order No. 631 Colored Engineers and Portable Hoisting Enginemen meets at 2225 1/2 Lake street first and third Wednesday in each month. W. H. T. Ransom, president; J. H. Heady, Cor. Sec.; J. H. Moss, Rec. Sec.; S. L. Bush, Treas.

### FATHER OF MRS. S. H. DORSEY ANSWERS SUMMONS

William Henry Robinson died at the residence of his daughter, Mrs. S. H. Dorsey, 3643 Parker street, early Saturday morning, from hardening of the arteries. Mr. Robinson, who was born in Burford county, Ontario, Canada, January 29, 1843, was a highly respected citizen of Woodstock, where he resided until a few months ago when because of his illness he and his wife came to make their home with Mr. and Mrs. S. H. Dorsey. He was known throughout his section of Canada for his skill as a blacksmith and wheelwright. The funeral was held from the family residence Sunday afternoon at four o'clock with interment in Forest Lawn cemetery. The Rev. John Albert Williams officiated. Mr. Robinson is survived by his widow, one son, Joseph, of Cleveland, Ohio, two daughters, Mrs. S. H. Dorsey and Miss Jennie Robinson, of Omaha, and several grandchildren.

George Cooper, aged 50 years, a well-known resident of Omaha, died at St. Joseph's hospital, Friday, January 18. The funeral was held from Zion Baptist Church, Sunday afternoon under the auspices of the U. B. F. Lodge, of which he was a member. The Rev. W. F. Botts officiated. Interment was in Forest Lawn. Jones and Chiles had charge of the funeral.

### CELEBRATE GOLDEN WEDDING

Mr. Philip Walker and Mrs. Emmaline Walker, 1317 West Broadway, celebrated their fiftieth marriage anniversary. They were married in Fulton, Mo., December 31st, 1868. There were born to them nine children, five are dead and four are living. Mr. and Mrs. Walker are both members of the Tabernacle Baptist Church of this city. All of her children are Baptists. They had an informal reception from 4 p. m. to 10 p. m. They received a number of nice presents of gold coins to the amount of \$30.00 or more for which they feel thankful.

After the reception Mrs. Walker did as she did fifty years ago, went to the watch meeting and watched the old year out and the new year come in.

### GUEST AT ROBERT BURNS' CELEBRATION

Mrs. J. Alice Stewart left Thursday afternoon for Lincoln to attend the Robert Burns anniversary celebration held in the Masonic Temple, Havlock, Friday, January 25. Mrs. Stewart improvised a transcription of Annie Laurie, her own arrangement, and the president of the association Mr. Campbell, who is a Scotchman, upon hearing Mrs. Stewart play it was so well pleased with the composition that he arranged with her to be present at the anniversary celebration. While away Mrs. Stewart will be the guest of Mr. and Mrs. Campbell.

### WORK OF CRISPUS ATTUCKS CHAPTER RED CROSS

The Crispus Attucks Chapter of the Red Cross, which meets every Tuesday afternoon at the N. W. C. A. Home, has finished seven dozen and nine hot water bag covers for hospital use.

### SMITH RELIEF FUND

The Big Twelve Whist club submits the following report:

DONATIONS.	
Hall, by Mecca Amusement Co.	
J. H. Broomfield	\$10.00
Dan Desdunes	1.00
Mrs. Hall	1.00
Mr. Ross	.50
Mr. Jenkins	.25
A Friend	.50
Total	\$13.25

Receipts from sale of tickets and other sources 80.75

Total receipts \$94.00

EXPENSES.  
Printing and advertising \$ 8.00  
War tax 5.00

Total \$13.00  
Total receipts \$94.00  
Expenses 13.00

Balance of \$81.00 turned over to Rev. John Albert Williams, in charge of relief fund.

We are very grateful for the great interest shown by the entire community and those who contributed their services, time and money to help make this affair such a success.

AMOS P. SCRUGGS,  
JAMES G. JEWELL,  
HENRY W. BLACK,  
Committee.

### WANT COLORED POLICEMAN

Asbury Park, N. J.—Commissioner Leroy has received a petition from a number of citizens asking the appointment of Raymond Martin to the police force.

### RACIAL DISTRUST SERIOUS HANDICAP

Attorney Broyles of Houston, Texas, Frankly Expresses Opinion of Certain Racial Matters Demanding Thoughtful Consideration.

To the Editor of The Monitor:

I do not know you personally, nor do you know me personally; nor, perhaps, does either care particularly about these two facts. But there came into my office yesterday forenoon (and I am a lawyer by profession) a man who introduced himself, or was introduced or presented by a friend of mine and his, as Fred C. Williams. He took a seat and began to tell me about himself and about how he knew me when he was a boy. And I remembered him, but would never have known him again just from sight.

But Fred C. Williams presented his card and began to tell me about the virtues of The Monitor, about its purpose, about its circulation, about the intention to make it a national paper devoted to the interests of Colored people, about its editor—in a word, about everything he knew how to say good for the publication he represented. So he had not taken up much time from a very busy man until he had asked me to become a subscriber to The Monitor. I wondered why he wanted me to subscribe to The Monitor. I wondered what The Monitor expected to do in the field of publicity. I wondered many things. But by that time this same Fred C. Williams had gotten me to talking. I think he had this succeeded because he had learned the art of appearing to be a good listener. So I glanced down the columns of The Monitor and saw the name of "Kelly Miller." I glanced over the article to which his name was subscribed and saw many times the word "Negro." After I talked he asked me to contribute an article to The Monitor. I assured him that would be among the things most easy of accomplishment, but I wanted to know what good it would do either The Monitor or its readers. He insisted. So I am handing you this communication.

I have watched the religious cult and the educational development of the African-American for four times thirteen. I am now convinced that the one pronounced effect of his social institutions has been to array him against himself, against his family, against his kindred, against his neighbor of his own race, against his race. Unless the tide changes after the war, and unless the gods come from different suns, all his fight will have been in vain. Some say I ought not to talk that way. But why not? What virtue has come to him for these years? As I said above, I saw the name of "Kelly Miller." Kelly Miller is a "professor." He is a very intelligent man, but he is a pronounced victim of those social institutions alluded to. But that is no improper criticism of Kelly Miller, for we are all victims of the same institutions. It is only a question of "more or less." But I told you I saw in his article many times the word "Negro." I hate that word. It means nothing in itself but actuate my hatred or yours. But the corruption of the word, according to the American standard, is a most accursed thing. "Negro" means a male person of African descent, according to the American standard of the use of the word. It does not mean African-American; for African-American means a person of African origin, whether male or female, according to the general use of the expression or term. What is the co-respondent of "Negro"? It is "Negress," according to the same corruption of the American standard. But how is "Negress" defined, according to the American standard? One of the pronounced definitions of "Negress" is "wench." But the American author defines "wench" as a lewd woman. So that when Kelly Miller used the term "Negro" in his article he was not talking about the African-Americans, whether he was sufficiently informed in diction to know it or not. Whenever he calls himself "Negro" he calls his wife "wench." Whenever any man calls you "Negro" he calls your wife "wench." Wouldn't you hate that word, if you understood its meaning like the author of it? But if a man is "educated" he ought to know the meaning.

But when a man calls his wife a "wench" there is trouble in the family. When a man calls his neighbor's wife a "wench" there is trouble in the community. When a man calls his daughter a "wench" there is an uproar at home. When a man calls his neighbor's daughter a "wench" there is an uproar in the community. Now, don't misunderstand me, I have simply used these words to illustrate what the social institutions of the African-Americans have precipitated during the last fifty years. Of course I am leaving it to your readers to determine what is meant by the social institutions. They have made the African-American distrustful of himself, distrustful of his family, distrustful of his race. But at the same time they have created in him a spirit that will repose every trust in every other race. Have such institutions done good or have they done evil?

His social institutions have done more than that. They have created in the African-American a spirit which prompts him to do that which promotes the comfort and ease of other races—that which advances the material profits of other races, while delighting to promote the ill of his own race. All of this he does without really knowing that he is doing it. To illustrate:

A few days ago an African-American died in this community. He had accumulated some wealth. He made a last will before his death, naming as executors of same two other African-Americans, pointing out in the will that they were above the average of their race in intelligence. The death of the testator afforded an opportunity for those two other African-Americans, above the average of their race in intelligence, to throw a nice fee to some African-American lawyer, and that at a time when they had nothing at stake; when no one in whom they were particularly interested had anything at stake; when all parties could have been as well protected by any African-American lawyer as by a lawyer of any other race; when a nice example could have been set for members of the African-Americans less intelligent than these two executors. But they did not do that which would have promoted the comfort of members of their own race. What do you think they did? They forthwith proceeded to pass by every African-American lawyer in the community, and went direct to a lawyer of another race, arranged with him to probate the will and to pay him a nice fee out of the estate saved by the hard labor and frugality of the testator. That was only a few weeks ago. The estate is not yet closed. But only this afternoon those same two executors, being my friends (?) and associates, stopped me on the street to inquire whether I had received an invitation, which one of them had taken the pains to send to me and my wife, to be present at a "dance." When it came to doing that which was profitable to my profession they went out of the way to avoid me and cast the profit to a man of another race—a man of a race who would not dance with them, who would not break bread with them, who would not sing with them, who would not pray with them, who would not associate with them in any sort of capacity except that of master and servant. These same intelligent African-Americans gave to that man a princely fee, with which he could buy both himself and his wife full dress suits for the "ball," when they could have given it to me without embarrassment or loss to any party in interest. But what did they do for me and my family? They gave us an INVITATION to the "ball."

But these men are above the average in intelligence, just as stated by the testator. But this only illustrates that they are the more pronounced victims of our social institutions. Those institutions have simply impressed us with the idea that the profits shall go to other races, but that debauchery shall be kept within our own circle. Have they done good or have they done evil?

If The Monitor is projected for the purpose of driving home the rights of the race at court, and desires to become national in extent along these lines, its mission is most commendable. But if its object is to seek popularity only at the "ball" it had been far better that it had never been "born."

Now, Mr. Editor, I have written this communication at the special instance and request of Fred C. Williams, and if it be acceptable at all, let every word appear. Otherwise cast it in the waste basket.

Yours very truly,  
M. H. BROYLES,  
Houston, Tex., Jan. 18, 1918.

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