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Keystone Lodge, No. 4, K. of P., Omaha,
Neb. Meetings first and third Thursdays
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H. Glover, K. of R. and S.

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WATERS BARNHART PRINTING CO.



The HAVASUPAI INDIANS



Hut of Havasupai Chief.

THE recent discovery by scientists of a lost tribe of American Indians—the Havasupai—walled up in obscurity in a deep canyon of western Arizona reveals a situation so astonishing that it would seem incredible if the story came from a source less reliable than the American Museum of Natural History, writes J. A. Brashears in the New York Sun.

Cloistered in a fertile valley, where sheer walls cut the great plateau to a depth of 3,000 feet, Leslie Spier, a member of the museum's staff, has found a tribe of wild primitive Indians still living the lives of their ancestors and in almost total ignorance of the forward march of civilization. Here on the banks of Cataract creek, which flows northward to cascade into the torrents of the Grand Canyon, these aborigines and their forebears have lived for ten centuries with seldom a glimpse of the territory lying beyond the canyon top. The chief of the tribe counts the visits of the white man on the fingers of one hand.

Anthropologists have poked into the utmost corners of the earth, from pole to pole; have studied and classified the various tribes of Indians for years, while in some remarkable manner the Havasupai, living within our very borders, have escaped notice.

These Indians—there now are only 175 in the tribe—constitute the only purely aboriginal and primitive community in the United States today. They have lived like hermits. The customs and machines, the social advances of the outside world have failed to penetrate the fastness of their realm.

Not Easy to Visit Them.

To reach their home, a 50-mile ride over a waterless tract is necessary. When the brink of the chasm is reached the drop of 3,000 feet has to be made mostly on foot along a hardly perceptible trail. Only a small part of the hazardous twelve-mile descent can be made mounted. One must literally cling to the walls of the canyon. In no place is the trail wider than three feet and the animals rub their sides raw through scraping along the side of the canyon.

In one place the two walls come together and form a corner. Here it is necessary to make a 500-foot drop by zigzagging from wall to wall. This is the most perilous section of the journey for the trail is nothing more than a series of steps. The animals must jump from one to the other. As the men on foot must walk in front their lives are constantly endangered. Should a pack animal miss its footing the man in front would be knocked to oblivion.

Today the Havasupai subsist on a marvelously cultivated tract two and one-quarter miles long and about one-quarter of a mile wide. They depend chiefly on agriculture for their support, but in former days they descended far south down their valley in quest of deer, antelope and bear. The camps are situated along the east side of the creek, which irrigates the land so well that enough food is harvested off this small section of one and one-half square miles to supply them from season to season.

Some of Their Customs.

Mr. Spier classifies the tribe as "intermediary," since their culture embraces traits peculiar to the four adjacent tribes of the southwest area. "In general characteristics," he said, "they lean more toward the Pueblos of northern Mexico. The custom that prevails among the Pueblos—that of the men and women working together in the field—also exists among the Supai. "The men also make clothing out of buckskin, a domestic trait characteristic of the Pueblos. The influence of the other adjacent tribes, while slight, may be seen in the construction of various types of huts and tepees. The Havasupai build four different types. There is a log and mud hut common among the Navajos; the conical thatched tepee built to a great extent among the Mohaves and the square thatched hut of the Plateau Indians. "Among the American Indians," he continued, "the nomadic and warlike

traits predominate, but the Havasupai are unique in this respect. They are peaceably inclined and happy in the contemplation of their own works.

Expert Corn Growers.

The Havasupai live in camps during the summer months along the creek in the midst of their farms. They are expert in raising corn crops.

The deep canyon bed, irrigated by the cataract, is an oasis in the arid desert which surrounds the canyon. Corn, beans, squash and fruit are raised in abundance and the peaches are especially delicious, according to Mr. Spier. The nearby mountains abound in sheep, deer, antelope and wild turkeys, so there is no lack of fresh meat.

In winter the tribe takes to the ledges and caves on the mountain side high above the danger levels. Cataract creek always overflows during the rainy season and inundates the land. "Here," said Mr. Spier, "I found some most interesting caves, unquestionably carved out of the walls by a prehistoric race. I found some fragmentary pottery in various places which supported my theory.

"These caves," he continued, "serve as excellent shelters, and here each family builds its storehouse for preserving its grain and meat. These are constructed out of mud, baked hard and then sealed."

Native Turkish Bath.

The chief diversion among the males is to foregather about the various sweat lodges to gossip and discuss affairs of the tribe. The sweat lodge is their Turkish bath. A bed of straw is laid down and a covering placed over it. It is made just large enough for one man to crawl inside. Baskets containing red-hot rocks are placed inside and water is then poured over them, producing a cloud of steam. The covering holds the steam inside and as soon as the sweating process is deemed to have progressed sufficiently the bather jumps out for a "shock" in the icy waters of the cataract. As each man finishes his bath he joins the circle, all in breechcloths, for the discussion of tribal affairs.

The women do not devote all of their afternoons to domestic pursuits. They have a passion for gambling. Mr. Spier says, and for several hours after the day's toil in the fields they congregate and play at dice. The game is somewhat like the American game of craps, although four dice are used, fashioned out of goat's horn.

Today one never finds American Indians using anything but matches to light their fires. The Havasupai still use primitive fire drills. Up to 1910 the stone knife was used exclusively. Lately some modern implements have filtered in through the government agent. They have some horses and a small number of cattle with which they are having splendid success.

No Marriage Ceremony.

Marriage in the canyon is without ceremony. The bride's consent having been won in the orthodox fashion the couple merely live together without further ado. The brave must make payment, however, to the bride's parents, and the customary form is to give his service in the fields of his "in-laws" until the first child has been born. This method of payment is strictly enforced. There is no divorce recognized among the Havasupai.

Of the two chiefs Mr. Spier said: "They have absolutely no prerogatives in the matter of power over the tribe. The tribe as a whole works well together and the members feel a certain definite social consciousness. It is the business of the chiefs to act as mediators when matters need adjustment, but whatever laws exist are enforced through public opinion. The chiefs are charged with advising the young women and instructing the youths growing into manhood. There is no capital punishment, and instead of the death penalty for murder the offending party must make a payment in land or goods. Illegitimacy does not exist among them. Every child that is born has a recognized father and no odium attaches to offspring, as happens so frequently among people of higher social development."

The Little Button

How dear to the heart of each gray-bearded soldier
Are the thoughts of the days when he once wore the Blue.
When memory recalls each trial and danger,
And scenes of the past are brought back to his view.
Though long since discarding his arms and equipment,
There's one thing a veteran most surely will note,
The first thing he sees on the form of a comrade
Is the little Bronze Button he wears on his coat.

CHORUS

The Little Brown Button,
The Sacred Bronze Button,
The Grand Army Button,
He wears on his coat.

"How much did it cost?" said a man to a soldier.
"That little flat button you wear on your coat?"
"Ten cents in good money," he answered the stranger.
"And four years of hard marching, and fighting to boot."
"The wealth of the world cannot purchase this emblem,
"Except that the buver had once worn the Blue."
"And it proves to mankind the full worth of a hero—
"A man to his home and his country was true."

Then let us be proud of the Little Bronze Button,
And wear it with spirit, both loyal and bold;
Fraternally welcome each one who displays it,
With love in our hearts for the comrades of old,
Each day musters out whole battalions of wearers,
And soon will be missed the small token so dear;
Yet millions will learn what this emblem betokens,
The Little Bronze Button that tells of "no fear."

One Country Now.

This is undeniably a reunited country. Northern and southern interests are today identical and in an infinite variety of ways the two sections have been knit together so firmly that never again can they be sundered by any conceivable political difference. The Civil war settled definitely the principle of Union and the South has accepted the verdict in a manner to leave no question as to its sincerity and its determination to remain permanently true to the flag that now waves from coast to coast and boundary to boundary.—Exchange.

Most Union Soldiers Under Age.

The United States commissioner of pensions furnished these figures, although he did not vouch for them: "Of 5,175,484 men enlisted for our civil war 4,494,276 were under 21 years of age at the time of enlistment. More than 1,100,000 were under 17, and over 100,000 were under 15. More than 600 were under 13 and 25 under 10."

SUMMER BRINGS LARGER HATS

Brighter Sunshine Causes Demand for Broader Brims to Protect Face and Eyes.

With the approach of late spring and early summer weather, the big hat is coming actively into its own. The first spring days demand that the headgear selected shall be small and rather close reeved to withstand wind and weather, and a hat of this type is very smart with narrow straight line tailored suit or frock. But big hats are almost uniformly becoming, and when late spring and summer suns begin to shine, a spreading hat brim is a great protection to the eyes and complexion.

When trimming is used on the spring or summer chapeau, flowers usually are first choice. All kinds of garden flowers are lined up in the millinery field this season. Hollyhocks, poppies, bleeding hearts, violets, and roses, of course, and lilies, including those of the pond and calla family, are approved. Ribbon flowers are fashionable, also, some of the smartest hats showing clusters of very real looking asters, sunflowers, etc., made of narrow ribbon in carefully selected colors.

SMART SUGGESTIONS

Sailor collars are smart.
Suits have very narrow belts.
Coats are very ample in the back.
Afternoon dresses are not very long.
The tablier blouse is being made in wash materials.
The frilled lingerie blouse is gaining in popularity.
Skirts for afternoon wear promise to be more full.
A revival of the real lace collar is strongly suggested.

RACE BOOKS AND PERIODICALS

Our Boys and Girls

A weekly newspaper for our youth, \$1.00 per year; 50c for 6 months. 54 West 140th St., New York City.

The Negro in American History

By Prof. John W. Cromwell, \$1.40 and worth more. 1439 Swann St., N. W., Washington, D. C.

The Negro Soldier

By John E. Bruce "Grit". The glorious record of America's black heroes, 25 cents (no stamps.) 2709 Madison Ave., New York City.

The Crusader Magazine

The Greatest Negro Magazine of America. \$1.00 per year and cheap at that. 2299 Seventh Ave., New York City.
A monthly Review of Africa and the Orient, \$1.50 per year. Monitor office or 158 Fleet street, London, E. C. 4, England.

JUST OFF THE PRESS

"Brown Boys in Khaki Brown," a snappy, stirring, catchy race song. Suitable for stage, church or school. Sung about our own boys in our own songs. Words and music by Eva A. Jessie.

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Res. Colfax 3831. Douglas 7150

AMOS P. SCRUGGS

Attorney-at-Law
13th and Farnam

NOTICE BY PUBLICATION ON PETITION FOR SETTLEMENT OF FINAL ADMINISTRATION ACCOUNT.

In the matter of the estate of Abraham W. Parker, deceased:
All persons interested in said matter are hereby notified that on the 26th day of June, 1919, Leona A. Johnson filed a petition in said County Court, praying that her final administration account filed herein be settled and allowed, and that she be discharged from her trust as administratrix and that a hearing will be had on said petition before said Court on the 16th day of July, 1919, and that if you fail to appear before said Court on the said 16th day of July, 1919, at 9 o'clock a. m., and contest said petition, the Court may grant the prayer of said petition and make such other and further orders, allowances and decrees, as to this Court may seem proper, to the end that all matters pertaining to said estate may be finally settled and determined.
BRYCE CRAWFORD,
County Judge.

PROBATE NOTICE

In the Matter of the Estate of Clara D. Jones, Deceased.
Notice is hereby given: That the creditors of said deceased will meet the executor of said estate, before me, County Judge of Douglas County, Nebraska, at the County Court Room, in said County, on the 29th day of August, 1919, and on the 29th day of October, 1919, at 9 o'clock a. m., each day for the purpose of presenting their claims for examination, adjustment and allowance. Three months are allowed for the creditors to present their claims, from the 24th day of July, 1919.
BRYCE CRAWFORD,
County Judge.

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