



# 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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## OUR ANSWER



From Audrey Bowser's Poem, "The Brown and The Blue"

Old Glory's stripes are shining red  
With our good soldiers' gore,  
Since Attacks fell and Salem bled,  
Black fighters' 'neath its folds have  
led  
The fight in every war.  
At Pillow and Wagner's hellish fray  
On San Juan's blazing hill;  
And the blood that flowed at El Caney  
Has drenched it deeper still.

What though an envious hate and  
pride  
Upon us fix their bans?  
What though our birthright be de-  
nied?  
One glory they can never hide—  
We are Americans!  
And when the dangers darkly reach  
Across the nation's sky,  
We hurl our lives into the breach  
To suffer, bleed and die.

### ARREST SOMEBODY ELSE.

The Monitor respectfully suggests to the authorities that if they will arrest the man who is reported as being very friendly with the daughter of the aged Mrs. Anderson, who was murdered on Saturday night, August 25, 1917, the night preceding the murder of Mr. Nethaway, it is very probable that they will be able to unravel those two atrocious murder mysteries.

For some reason the Anderson murder case has been dropped or lost sight of while there seems to have been an effort to fix the Nethaway crime on Smith. Every clue should be followed to bring those guilty of these two crimes to justice.

The Monitor believes that these two crimes are related and that if due diligence is exercised the motive for them may be discovered and the perpetrators and accessories brought to justice.

It is a rather striking coincidence that the wounds and marks of violence on those two unfortunate victims of a brutal assassin or assassins were almost identical.

The Monitor suggest that someone else besides Smith be arrested and investigated.

Arrest somebody else. The sheriff's office and the county attorney's office have other clues that ought to be followed up.

### THE SMITH DEFENSE FUND.

Charles Smith has been remanded for a new trial, although as The Monitor pointed out at the beginning, the state has not one scintilla of evidence against the accused. The lack of evidence upon which the prosecution has based its case is almost farcical. At the same time The Monitor is glad the case was brought to trial because it has helped to clarify the public mind. Because of the failure of the jury to agree, nine voting for acquittal on the first ballot, and three for conviction, and this deadlock continuing for forty-five hours, Smith has been remanded for a new trial. The trial showed the necessity of taking steps to safeguard the rights of the accused. His attorneys put up a good defense.

The new trial will call for additional funds and The Monitor calls upon its readers to subscribe for The Smith Defense Fund. About \$200 was the sum raised and paid the attorneys for Smith's defense in the first trial. We hold the receipts of the attorneys for the money raised and paid for the first trial and have a list of subscribers. The only authorized lists circulated for subscriptions for this fund bear the signature of the Editor of The Monitor.

### SMILE FOR AMERICAN SOLDIERS

A short time ago it was announced that presents had been sent to the American army in France marked "For White Soldiers." Gen. Pershing promptly said that such limitations would be disregarded and stated that packages and parcels sent for general distribution should be marked "Smile For American Soldiers."

This attitude is most commendable and manifests the right spirit. It also emphasizes a matter to which we draw our attention. It is often many of our women are naturally interested in seeing that our Overseas boys at Camp Funston are remembered by their friends. But many of our women are careless for these whom

## Our Women and Children

Conducted by Lucille Skaggs Edwards

### THE GENTLEWOMAN.

Looking through some old magazines, we found an article—"The True Gentlewoman," written by Maude Warren. We wish we had space to quote it in full and we wish we had power to force every woman and girl to read it. She begins by speaking of unselfishness as a requisite of the gentlewoman. She says:

"The complement of unselfishness and consideration for others is tolerance. When other people are grasping or unfair, the gentlewoman tries to excuse them, on the grounds that they are doubtless doing the best they can. She is not smug about it, does not thank God that she is not as other people; she simply believes that people probably think they are justified in whatever line of conduct they take. This breadth of view, this generosity, is a grace quite as admirable as unselfishness; in its way it is a kind of unselfishness."

Many of our women and girls are unselfish, tolerant, and sweet, but conspicuous clothes, loud voices, lack of poise and quiet in manners and casual slangy word often sets them down as noisy, cheap, and even vulgar. 'Tis true, a charming manner will not atone for utter selfishness, nor will an abrupt manner conceal a beautiful spirit; yet ideally, these should be a correspondence between inner and outer qualities.

Now we must admit that we, as a race, to gentleness, refinement of manners, and dress, are not of a "manor born." The few years of our advantages of training and culture as a people makes us imitators. We often mistake a class, who are only imitators themselves for the really refined and smart people. Let us compare the real gentlewoman with the imitation, to quote the writer:

"Look first in the imitations and then on the street." "You can tell the well-bred girls, because they look without seeming to see. However pretty they are, however aware of the men who stare at them, they never meet the eyes of a man, never seem to realize that they themselves are there. In other words, they are utterly unselfconscious. A lack of self-consciousness is the hall-mark of the thoroughly well-bred girl. The girl who has not been so carefully bred shows that she knows she is attracting attention. The trouble with these girls is that their thoughts are centered on themselves. They cannot help thinking of the people on the street in relation to themselves; they feel as if they were each the center. But the well-bred girl knows she is only a unit of the crowd. She thinks of herself in relation to the street. She has an objective point of view. She has been trained as far as possible to get away from what is personal, and this training is most strongly in evidence when she is in a crowd of strangers. She is going in a certain direction to a certain place; she is not interested in strangers, and she assumes that they are not interested in her. What she wishes is to pursue her affairs in the crowd as inconspicuously as possible.

"Note how beautifully the well-bred girl walks," the mentor goes on to say. "She does not swing her hips; her arms move only as much as is necessary for ease and balance. She does not turn her head abruptly, or make striking gestures, or stop too suddenly to look into a shop window. All her movements are quiet, designed to draw a little attention as possible to herself."

Now to the subject of dress, there are the "smart" and the "imitation smart." The imitation smart wear all their jewels, even if shopping, their hats are a little too gay, their blouses are a little too sheer and cut a little too low, underwaists rather too deep a pink and skirts too short, showing an exaggeration of the prevailing style. Of the smart ones, she says:

"The smart ones who wear tailor suits have them of perfect cut, but simple cut. The striking or freakish modes are only used by the 'imitation smart' women. The smart ones do not wear suits of bright colors. If you could see these best-dressed ones in their evening gowns, you would see bright colors enough, but not on the street. There the only chance for color, for fancy touches of any sort would be in the blouses which must, however, harmonize with the suits.

"Simplicity and harmony—these are, so to speak, the central themes in the dressing of the well-bred girl. Smartness in dress is not a matter of money for it may be achieved for the same cost of many clothes if one

only buys carefully and follows the rules of good taste.

Of gracious manners, she says:

"Come with me into the home of a fortunate girl who has had the advantages which have been denied you, who has had given her the things that you must earn, who, in childhood, has drawn in, as instinctively as she breathed, all the points of breeding which you, as an adult, must learn with difficulty, and for which, by-the-way, you will deserve far greater credit than she can ever win. This rich young girl is giving a party. Here there are gowns of vivid colors, but they are all made with simple lines. Here there is gaiety, but it never becomes uproarious. The laughter is subdued; the talk is never loud or shrill. There are young men and women here who have been friends from childhood, but they do not show free-and-easy manners, would not dream of any familiarities. When the fortunate girl wishes to make two of her friends know each other, she does not say, 'Miss Smith, meet Mr. Jones;' or 'Miss Smith, shake hands with Mr. Jones.' What she says is, 'Miss Smith, may I introduce Mr. Jones?' or, 'Miss Smith, let me present Mr. Jones.' If there is dancing, a man does not dance very often with the same girl unless he is engaged to her, for fear of making her too conspicuous. Everywhere you see a careful observance of the rules of good form—and everywhere you see young people having exactly as good a time as if they were chewing gum, or making personal jokes at one another's expense. Some of these rich girls are not sweet, or good, or unselfish, like you, but they have all the social graces which almost seem like qualities of character."

Now, we may have clothes in perfect taste, we may possess all the points of good breeding, we may modulate our voices, and enunciate more clearly than if we persisted we shall become true-gentlewomen.

L. S. E.

### DONATION DAY FOR THE OLD FOLKS HOME

Burels will be placed in all of our churches Sunday, November 25, to receive donations of fruit, vegetables, canned goods or provisions of any kind, for the benefit of the N. W. C. A. Home. This is an annual event and in view of the high cost of foodstuffs it is hoped that every one will donate something to this worthy cause. Sometime ago the housewives were asked to save a jar of fruit or vegetables for this day; if those so giving will paste their names upon their jars they will be returned when emptied.

The following persons will have charge of donations at the various churches:

St. John's A. M. E. Church—Mrs. H. Moore, Mrs. J. S. Turner, Mrs. M. F. Singleton.  
Zion Baptist Church—Mrs. James G. Jewell, Mrs. H. R. Roberts, Mrs. R. K. Lawrie.

Mount Moriah Baptist Church—Mrs. M. H. Wilkinson, Mrs. J. H. Smith, Mrs. C. H. Hicks.  
Grove M. E. Church—Mrs. A. L. Bowler, Mrs. E. Benson, Mrs. Nate Hunter.  
Bethel Baptist Church, South Omaha—Mrs. John McCorkle.  
South Omaha A. M. E. Church—Mrs. John Perry, Mrs. B. Thomas.  
Persons having small banks belonging to the association are requested to make liberal donations are made in them on Thanksgiving Day.

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Established 1886

## Grand Charity Ball!

FOR BENEFIT OF

### The Old Folks' Home

AT

### Beautiful New Dreamland Hall

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## Monday Evening, Nov. 26th

Desdunes' Jazz Orchestra.

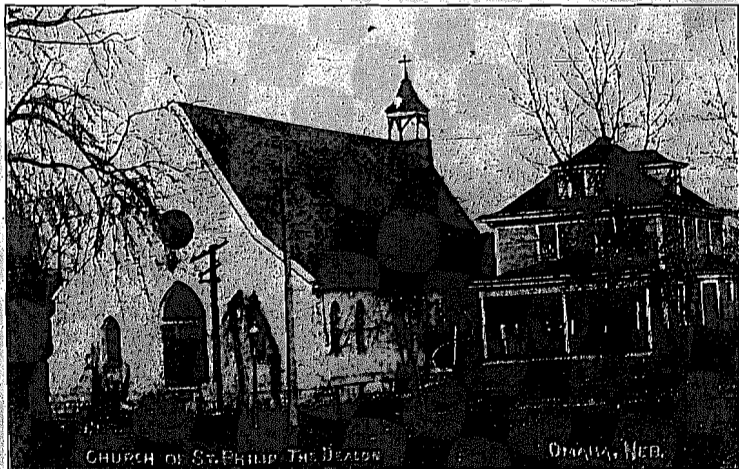
Admission 50c



### A Church Where All Are Welcome

Services  
Sunday School, 10 a. m.  
Prayering, 11 a. m., 8 p. m.  
Lecture, 6:30 p. m.  
Florence P. Leavitt Club, Monday afternoon.  
Prayer Meeting, Wednesday Evening.  
W. H. M. S. Thursday Afternoon Ladies' Aid, Friday Afternoon.  
GRIFFIN G. LOGAN,  
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GROVE METHODIST CHURCH  
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If You Are a Member of the Episcopal Church this Will Let You Know Where It Is.

If You Are Not a Member of the Church, You Ought to Be.  
Come to the Services Anyway and Get Acquainted.

### SUNDAY SERVICES

Holy Communion, 7:30 a. m.  
Church School (Sunday School) 10 a. m.  
Holy Communion and Sermon, 11 a. m.  
Evening Prayer and Sermon, 8 p. m.

Please accept this as a personal invitation to attend services. All seats are free. Everybody is welcome. It's your Heavenly Father's House—Come.

JNO. ALBERT WILLIAMS, Pastor.

### PURCHASE HOME

Mr. and Mrs. Charles B. Saffold have purchased a very attractive home through the Western Real Estate company, of which Mr. Eugene Thomas is manager.

Get ready for the Turkey Ball—Adv.



