

# The Voice

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"Dedicated to the promotion of the cultural, social and spiritual life of a great people."

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**EDITORIALS**

The views expressed in these columns are those of the writer and not necessarily a reflection of the policy of The Voice.—Pub.

## BETWEEN THE LINES

By Dean Gordon B. Hancock,  
 Virginia Union University,  
 for ANP

### The Robeson Riots

Regardless of our sharp disagreement with Paul Robeson and his ideological departures, we must not forget nor renounce our democratic traditions. It is quite easy to pass from protest to persecution. The violence attending the appearance of Robeson at Peekskill was a disgrace to our vaunted democratic traditions. No serious student of national and international affairs can view the current scenes without evincing deep concern over matters that are transpiring before our eyes. The pattern of a Nazi state are emerging in ways too definite to be disputed.

Klanism whether masked or unmasked is a symptom of Nazism. The difference between the Klanism of Peekskill and that of Atlanta is merely one of location and in both instances the spirit behind these demonstrations is the important thing. The refusal to accomplish matters within the framework of the law is a dangerous symptom regardless of where found.

There was a lynching in Peekskill just as surely as there are lynchings here and there about the South. That no life was lost was only an incident or a miscarriage of circumstances and goes down to the credit of nobody in particular and of everybody in general. The right of protest is a sacred one in the American tradition but the right of persecution has never been established in any land, say nothing of America. The most troubled angle of the Robeson riots lies in the fact that the protect partakes of the nature of a persecution. From press accounts it would appear that there is only one Communist in this country and that is Paul Robeson.

It seems to have been forgotten that the Communist party in New York is a well-defined political organization with one of its members elected to one of the high offices of state and nation. One begins therefore to wonder why the nation's vial of wrath against Communism has been preserved in order to be poured out on luckless Robeson. Why is being a Communist so much more damnable in Negroes than in others? Why a white Communist can sit in the halls of Congress and a Negro Communist cannot sing to an American audience? Are the Robeson riots being used methodically and with malice aforethought to frighten the Negroes into remaining loyal to democracy? Race enters many situations in the Twentieth Century world; but it is difficult to understand why race must enter into fight against Communism.

It is safe to say that the extent to which the Communist fight is centered on race, is the extent to which the fight against Communism will be lost. The undesirable thing about Communism is its basic concepts and major premises and not the fact that Negroes upon provocation may embrace it. The Robeson riots have dangerous implications in that they are the racial manifestation of the justifiable Russophobia that is sweeping the country. The energy being expended to make an example of Robeson for the benefit of his race could more wisely be expended in promoting a way of life that is inimical to Communism. Democracy in practice will kill Communism root and branch; but rioting based upon race will stimulate the growth of Communism or something else just as bad.

The mobs staging the Robeson riots should see the dangers that inhere in over-killing their man. Already a wave of sympathy is being generated in behalf of Robeson. It is not good policy to so vilify a man that friends will spring up to his defense. The same tactics are being used to defeat Truman in the coming presidential election even as they were used in vain to destroy him practically in the last campaign.

Had the traducers and hecklers known when to stop, Truman, would as of now, be domiciled in Independence, Mo. But the unholy alliance of Democrats and Republicans and their over-killing tactics boomeranged and turned the scales of the election, whereby Truman won, and made himself the political wonder of the Twentieth Century world. The hecklers and rioters are bent on making an example of Robeson which might spread fear among Negroes, should take care lest they overkill their man and popularize his position. Communism must be stopped but Robeson riots will not do it. Such displays of un-Americanism defeat their purpose. They kick back!



by JAMES C. OLSON, Superintendent STATE HISTORICAL SOCIETY

Settlers along the Platte and Elkhorn were greatly disturbed by a Pawnee uprising in the summer of 1859—the "Pawnee War" it is sometimes called.

Gen. J. W. Denver, sent out from Washington, had negotiated a treaty with the Pawnees just north of Nebraska City in 1857—a highway marker on U. S. 75 indicates the spot—whereby the Indians had ceded all claims to their lands in eastern Nebraska. Despite this, the tribesmen continued to be troublesome to settlers on the frontier, stealing livestock and plundering cabins.

Matters came to a head on July 2, 1859, when the Pawnees destroyed two post offices on the Elkhorn and drove off more than 100 cattle belonging to the settlers. In fear of their lives the settlers sent their families to the older towns for protection, and petitioned the territorial government for aid.

In response to this petition, the territorial militia under Gen. John M. Thayer (later U. S. senator and governor) was ordered into the field. When Thayer arrived in Fontenelle he found most of the settlers from the Elkhorn valley, and from among them raised a force of 194 men, including those whom he had brought from Omaha, the territorial capital.

Armed with rifles, provisions and the one piece of artillery owned by the territory, this force set out in hot pursuit of the red-skinned marauders. The fourth day out they were joined by a company of dragoons sent out from Nebraska City, and accompanied by Gen. Samuel W. Black, who had been down there to deliver a Fourth of July oration.

When the expedition finally came upon its prey, it found the Indians unwilling to fight. As one of the men described it, the Pawnees "run and threw away everything they had, some took to the river and others up the same, the women to howling... and they were willing to do or say anything."

Indeed, the only casualty was a horse belonging to one of the Indians, accidentally shot.

The chiefs signed a treaty of peace, agreeing to pay for all damages and giving up six prisoners. On the return to Omaha these tried to escape and were shot.

Shortly after this difficulty the Pawnees were put on a reservation in Nance county and reportedly committed no further depredations.



By Kathrynne Favors.

"The migration of large numbers of Negroes was soon checked, but a few gradually found their way into the West, the Southwest and into the industrial centers of the Appalachian Mountains to work in the factories and mines. The large majority of the Negroes in the South were not sufficiently pioneering to follow those adventurers who were first induced to migrate. A few Negroes of talent and wealth, however, moved to the East and North, believing that they would not encounter conditions worse than those in the South. In so doing they carried the so-called "race problem" to those sections. There they had to face the discrimination of trade unions and consequently found themselves restricted chiefly to menial pursuits. Such migrants, then, gained one thing while losing another.

"The ordeal of half-starvation, through which the Negroes in the rural districts passed during these years, did not show any prospects of ending until about the time when the resumption of specie payments in 1879 brightened, somewhat, the apparently dark age through which the South at that time was passing. And even then, the most fortunate Negro tenants did well to come to the end of the year with more than what was necessary to maintain them while producing their crops during the next year. For his toil from sunrise to sunset the rural wage earner received forty cents a day, including rations of half a gallon of cornmeal and half a pound of salt-pork. Mechanics thought they were prosperous when they could earn from seventy-five cents to a dollar and a half a day and boarded themselves."(1)

(1) Carter G. Woodson.

Archibald Carey, Jr., Shifted to Quinn Chapel CHICAGO. (ANP). The Rev. Archibald J. Carey, jr., son of the late Bishop Archibald J. Carey, has been shifted from the pastorate at Woodlawn AME church to that of Quinn chapel, it was announced here last week by Bishop George W. Baber. The late Bishop

Carey once held the pastorate at Quinn chapel.

Rev. Carey, who is also an attorney and city alderman, had just completed 19 years of ministry at Woodlawn. During his assignment here, he modernized the church building and purchased a community house and three lots for future expansion.

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