

The Voice

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



by **JAMES C. OLSON**, Superintendent
STATE HISTORICAL SOCIETY
Thursday, March 1st, is Nebraska's 84th birthday. It might be a good time to think about how the state got its name.

The word "Nebraska" is an approximation of the Oto "Nibrathka," meaning flat water. The Omaha "Ni bthaska ke" means the same, although I believe it is sounder to accept the Oto derivation inasmuch as the Otos were living along the Platte when whites first came into the region early in the 18th century.

So far as is known, the earliest written use of the term appears in a description of the Missouri river rendered by a gay young French adventurer named Etienne Veniard de Bourgmond who came up the river in 1714. As translated, his comment reads: "Higher up the river, one finds the Large river (Platte), called Nibraskier (Nebraska) by the French and Indians."

The name "Nebraska," along with "Platte" was applied to the river and adjacent territory by fur traders, explorers and travelers for many years. The earliest official suggestion that the name "Nebraska" be given the territory adjacent to the river appears in the report of William Wilkins, Secretary of War, for 1844. In urging that a territory be organized, he stated: "The Platte or Nebraska, being the central stream leading into and from the Great South Pass would very properly furnish a name for the territory."

Wilkins probably got the idea from Lt. John C. Fremont who in 1842 led an expedition through the Platte Valley to South to South Pass. In his report, Fremont wrote: "The names given by the Indians are always remarkably appropriate; and certainly none was ever more so than that which they have given to this stream—"the Nebraska, or Shallow river."

On December 17, 1844, Representative Stephen A. Douglas of Illinois followed up Secretary Wilkins' suggestion by introducing

ing a bill calling for the organization of a territory to be named "Nebraska." Altogether, four bills looking to the same end were introduced in the stormy decade that followed. When finally organized in 1854, Nebraska was but one of two territories created out of the vast trans-Missouri region; the other, of course, being Kansas.

From 1854 on, though, Nebraska Territory was definitely on the map of the United States, and when a small portion of the original territory was admitted as a state on March 1, 1867, it, too, bore the name "Nebraska." As Lt. Fremont indicated, it is "remarkably appropriate."

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He Shall Be Remembered

It is true that we all are aware of the fact that death may strike anytime, but when it comes at a time when we least expect, it is somewhat surprising. So it was when I received the word of the untimely passing of my very good friend Clyde Malone. This was a shock that shall never forget. As I sat just a few hours after he had been laid to rest, I thought of the many times that I had occasions to work with him on various committees. Sometimes it took us to the Mayor's office, sometimes to an employer that had refused to hire our people, sometimes to the police courts to plead for some unfortunate person. But he was always there. I knew him as one who was not satisfied with nothing but the best and was with him many times when he would turn down less than that. He was slow to speak but quick to act when he thought that he had the answer. He met every man alike, would stop to hear anyone's trouble and try to offer a solution to the problem. He was jolly, always

carring a big smile for the world. He fought hard and long for what he thought would benefit someone else. He was a man of vision and often would speak to me about the time that he hoped that there would be no need for Urban Leagues and organizations to fight for equality of men. Because he had vision of that day he fought all the harder for it. I had occasions to be with him when he was assailed on every hand when our own people had misunderstood him and when he was disappointed, I was with him when men of the other race were rude and arrogant and would refuse to hear his plea. But all of this he took in his stride, never giving up, never becoming bitter, but always fighting on for an ideal, the brotherhood of man.

Here in the city in which he was born, reared and educated. He labored for the perpetuation of a cause. I shall miss him. This community will miss him, and the name of Clyde W. Malone will ever linger with me.

The Training of Official Boards

By Clayton P. Lewis
Lincoln, Nebr.
Grand Master of Nebraska Masons

The official Board or Board of Stewards is the Board of Lay Activities for the local charge or church.

This is basic to the whole structure and program of Lay Activities. This should never be forgotten by those holding positions of responsible leadership in the Lay Organization. This board is an organization of fundamental importance, power, and prestige in the local church. If it does its work well, including the basic elements of the lay program, the broad foundations for success have been laid for the total work of the organization.

Of strategic importance is the training of the members of this board. Failure at this point is often a weakness of the program of the local church. In view of the tremendous responsibilities resting on this board, it should have a training program as a part of its regular schedule. Courses

should include: Christian Stewardship, Church Finance, Missions, Evangelism, Church History, Social Problems. This can be accomplished by:

1. Study courses. These can be undertaken from time to time by devoting four or five consecutive nights to study under leadership of the pastor or some able layman.

2. Well planned programs of the Board. Some boards prefer weekend programs. Ample time should be given for more or less informal discussion of the work of the board and the church.

The Charge Lay Leader of courage and vision will tackle this problem—it is a problem of the average board. His patience and labors, however, will result in great dividends for the Church and the Kingdom.

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