

EDITORIALS

The Omaha Guide

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Race prejudice must go. The Fatherhood of God and the Brotherhood of Man must prevail. These are the only principles which will stand the acid test of good citizenship in time of peace, war and death.

OMAHA NEBRASKA DECEMBER 23, 1934

CHRISTMAS

The best Christmas editorial ever written is in the Bible. It tells, in beautiful simplicity, a changeless story. There is the star moving across the heavens and fixing itself finally as a diadem above a Bethlehem stable. There are the wise men of the East, first of hundreds of millions to bend before the power and beauty of the Christian ideal. There are the shepherds in the fields, for whom the veil of eternity lifts so that the mortal sees the immortal choirs pouring "good tidings" upon him. There is, in fact, for the Christian, the most beautiful, the most significant and the most necessary story of all history.

In its crowning moment the narrative pronounces this superb, matchless benediction. "Glory to God in the highest, and on earth peace..."

The sentence epitomizes the Christian faith and sums up Christ-like living. Glow to God is exemplified in an upright life, peace on earth is the expression of a sublime and sensitive humanity. The world struggles bravely toward the goal, and each passing age sees the spreading consciousness of generous conduct. "Man's inhumanity to man" yields to the mellowing grace of civilized society.

Civilized society is most intense in the family group, focused today around a common remembrance, however far scattered its members may be. It is of the genius of the Christmas season that men far away from the hearthstone can sniff the odors of the past, and watch from the vanished years a wisp of experience, a flavor of recollection, that holds the heart steady and the mind clear to those affections which irrevocably bind us together.

The home at Christmas is the symbol of that peace and open-hearted living for which the world so wistfully seeks. The gifts, the gay cries of happiness, the sweet union of kindness together from the cradle of mankind's better destiny.

It is a wonderful story, whose words sing down the corridors of time reclaiming and inspiring countless generations. No other narrative has unlocked so swiftly the door to the human heart; none other is able to lift our imaginations so tenderly into universal communion.

ETERNAL SANTA CLAUS
 They are going to debunk Santa Claus again this Christmas—those childless professional improver of the race who know better than parents what is best for their children. Yes sir—it is curtains for old Saint Nick.

Halucinations, Deceptions of grandeur
 Here is one idol the iconoclasts can not smash, one myth they cannot explode. One cannot create disbelief in the mind that wants to believe, and where is there a child that does not want to believe in Santa Claus until arrival at the skeptical age?

The debunkers do not know the hopelessness of what they propose. They, poor adults, for whom the rosy mist of childish faith no longer obscures the harshness of reality, have grown so far away from Santa Claus. Who keeps the Santa Claus myth alive? Not little children. It isn't an instinctive belief nor a product of young imaginations. Parents teach it out of story books and by the observance of Christmas to bring happiness to themselves as well as to their children. So the debunking of Santa Claus involves the conversation of all parenthood to the academic theory that fairy tales and myths are not good for little minds.

And after all is there so much harm in the great, bright dreams of childhood, or in the joy the imaginary coming of old Kris Kringle brings to millions of little hearts? Is Santa Claus a public enemy or a "red menace," or a "yellow peril," that his power must be overthrown?

CHRISTMAS ENTERTAINMENTS
 Christmas entertainments—how the children enjoy them! What is it that makes their little entertainments so splendid? Their stage fright helps a little. The sea of heads in the audience confuses them and gives them stage fright, but whether they make perfect orations, or fail in the attempt, their baby faces creep into the hearts of the people and makes them glad.

So if they distinguish themselves in their recitations we love them, if they break down, we love them in their discomfiture. This is how the matter stands and no mother need be ashamed of her boy because he fails in his "piece."

Depression, what ornery ideas get in thy name. If he decides not to quit smoking, after all, his gripe is getting better.
 To find the best craftsman, select the one who isn't afraid to praise the others.
 The remarkable thing about family pride is that people can be proud of so little.
 Note to ussia: If American girls aren't class conscious at least they are conscious of class.

We remember getting along in the senate munitions investigation to the sissboom stage. What became of the ah?
 Some notoriety seeker with a car has

the chance of a lifetime. No one has been struck yet by a bullet train.

A VENIREMAN SPEAKS
 John P. Ridgeway, a prospective juror in a criminal case being tried in District Court gave the County Attorney's office a piece of his mind and was immediately excused from jury service.

The occasion for Mr. Ridgeway's outburst was furnished by the County Attorney, Henry Beal, who the previous evening had given a statement to the press, berating juries as spineless and responsible for failure of the State to get convictions. Mr. Ridgeway in his statement to the press says Mr. Beal is passing the buck. Amongst other things the irate venireman said that the jurors are of the same opinion as he, that veniremen the least fit are retained as jurors, while the more intelligent are challenged, that there is too much wool pulling right before the eyes of the jurors, that there needs to be house cleaning, that judges and prosecutors should be removed from politics.

We believe that Mr. Ridgeway is entirely right about removing the Judiciary from politics and reprint herewith our editorial of July 14, 1934.

REMOVE THE JUDICIARY FROM POLITICS

(Omaha Guide, July 14, 1934)
 The trend of the times nationally and locally is an utter and complete removal of the Judiciary from possible or remote control of unscrupulous politicians.

It is an undeniable fact that judges, knowing their terms shortly expire, and that they must run for reelection, naturally must be somewhat of politicians, keeping their ear forever to the ground, ever tempted to show favor to politicians. Younger judges experience political man handling much more than the older judges. Judges with years of service, establish names and in time become independent of politics. Our main hope, wish and prayer is for a judiciary, free and unhampered, able to mete out even handed justice, regardless of the importance or lack of importance of the persons involved.

This end may be accomplished by entrenching judges in their offices and giving them the security necessary to enable them to fulfill the office without any feeling of necessity of currying favor of any person or group of persons. Fulfillment to this end, we feel can be accomplished by the necessary legislation giving the governor power to appoint Supreme Court, Municipal Court and district Court Judges for a period of life or until retired or with removal from office by impeachment proceedings only.

It may be argued that the governor would have no control over these men after they were confirmed, and too, his term of office is short in comparison to the term of the judges. Party worries are a trivial objection. The one paramount consideration is that we would get much higher caliber men for the judicial office than sometimes is the case under the elective system, and could have an unshackled judiciary.

We submit this to the candidates to the legislature, and ask that the "Removal of the Judiciary from Politics," be incorporated as a plank in their platform, and that they will submit such legislation as is necessary to bring about this end.

The moment more John P. Ridgeways assert themselves, we the people of Nebraska, shall have courts of justice of which we may all be rightfully proud.

WHEN THE FIRE ENGINES GO BY

Most of us have never outgrown a thrill of excitement at seeing the fire engines roar by. The hurtling red apparatus, the scream of the siren, and the sight of the gleaming equipment, is the stuff that makes for vivid drama.

We might enjoy the spectacles less, however, if we stopped to realize that we are paying the bill for that engine and for the fire it is going to. The cost of maintaining and operating fire departments is an essential and major item in every municipal budget—and the more prevalent fires are, the more the department costs.

And here's a fact that may come as a surprise to the bulk of citizens—we all must chip in to pay for the property which is destroyed or damaged when fire sweeps through it. We pay our share in a number of ways. One of the ways is through higher insurance costs—the rate in any community, over a period of time, is based upon the amount of fire loss.

NO ROOM BY R. A. ADAMS (For the Literary Service Bureau)

A weary traveler, he makes his way,
 From door to door, and now, 'tis close of day
 And shelter he must find, for very near
 Her time approaches, and consuming fear
 Besets his soul, because—because, alas
 So swiftly do the precious moments pass

Now, sorrowing he shakes his weary head.
 Returning whence his wanderings have led,
 And unconcealed the height of his distress
 Acquaints her with the failure of his quest.
 Saying, "Alas, wherever I have been,
 'Tis just the same—there's no room in the inn."
 Two thousand years have passed away, since then,
 And yet 'tis true, among the sons of men,
 There is no room for Christ. The story's told
 Just as it was in Bethlehem, of old.
 Then 'twould be well to offer fervent prayer
 That room be made for Jesus, everywhere.

Christmas and Benevolence BY R. A. ADAMS (For the Literary Service Bureau)

The term benevolence has been greatly misunderstood. It has been confused with generosity and more largely with donations and contributions. It involves them, but, in fact, it is the spirit which incites or inspires them. The term is from "bene" well, or good, and "volens," to will, or to wish; therefore, benevolence is "wish one well;" "will him good."
 This was so understood by the angels who sang the Savior's natal song over the heads of astonished shepherds on the plains near Bethlehem on the first day of the "annunciation" of the good will of God toward man who had broken His law and thus became subject to the penalty therefore. It is the announcement of God's disposition to show mercy rather than to mete out justice.

During the Christmas season there are many who feel that they would be benevolent toward others if they had the means by which to purchase presents for them; to make donations and contributions to them. But the very wish or desire to do such is benevolence. So, all can be benevolent no matter what may be the financial circumstances. Of course, the real spirit of benevolence will be translated into actions, wherever and whenever possible; but, even where there is lack of ability to make material contributions the spirit may be there and manifested in various ways. Now, since real benevolence is a disposition of mind and heart, without regard to contributions all can be benevolent, at Christmas time—and at all other times, as far as that is concerned.

CHRISTMAS SERMON The Faith of Isaiah BY Dr. A. G. Bearer (For the Literary Service Bureau)

Text: Unto us a child is born; unto us a son is given.—Isaiah 9:6.
 Wonderfully lucid were the visions of the Messiah granted to all the prophets but the clearest and most vivid was that granted to Isaiah, as this text evinces. Three things feature this vision.
 1. He Saw It By Faith. The vision was not explained. Did he see what transpired in Bethlehem two thousand years ago. Did he view the manger. Did he hear the angels sing. Did he witness the trek of the shepherds. We do not know just how it was revealed but he saw it—and his heart was filled it joy.
 2. He believed it. This prince of prophets, this dean of the prophetic school, believed what he saw. In his mind there were no doubts. He saw it as already accomplished. This is evident from his use of the present tense, "a child is born; a son is given."
 3. He Proclaimed It. Because there were no doubts he was certain the Lord Almighty could and would fulfill His promises, the prophet proclaimed it—and pro-

claimed it as already done.
 In this age productive of scepticism of rank atheism and blatant modernism, it would be well at this Christmas time to consider the faith of Isaiah and to pray, "Lord, give us such a faith as this."

MAXIE MILLER WRITES: A Christmas Message to Her Children (For the Literary Service Bureau)

(For advice, write to Maxie Miller, care of Literary Service Bureau, 516 Minnesota Ave., Kansas City Kans. For personal reply send self-addressed, stamped envelope.)
 Again, dear children, we come to Christmas time. Rather Christmas time has come to us. I wonder how you are. I wonder what you are doing. I wonder what Christmas will mean to you. I wish I could send each one of you a tangible, material present. Unable to do that, I send you my very best wishes for happiness and prosperity and some Christmas advice.
 This is the season for good will. Let it be so with all of us. Let wives and husbands who have been estranged seek reconciliation. Let all who are at variance make new efforts to clear up all misunderstandings and make peace. Let them "iron out" their differences and make a new start. During this love season let us encourage love manifestations. Let forgiveness of injuries and the conquering of the disposition toward revenge be dominant features of our Christmas sentiments.
 In the line of benevolence, let us comfort the distressed, relieve the poor and needy, and show good will toward all. Let the real benevolent, altruistic, broad gauged Christmas spirit prevail among us; and in this I assure you what the blessing will also be blessed. Yours for a profitable Christmas, Maxie Miller.

PROVERBS AND PARABLES (Better to Bend Than to Break) BY A. B. Mann (For the Literary Service Bureau)

This comes from the old fable of the giant oak and the sappling. There came a storm. The oak being inflexible, it could not bend; the wind snapped it off; and when the storm was over the oak was prone on the ground. The sappling bent low as the wind blew against it. After the storm it as it was standing and soon nature lifted it up and it was as straight as before.
 Into human life come storms of misfortune, of persecution, of adversity in various forms. The individual who can make readjustments, submit temporarily to unpleasant circumstances, suffer humiliation, and can face these and not despair, will be able to lift up his head after the storms have passed. Those who cannot do these things will break and crash, like the giant oak.

LOOKING BACK (Christmas Retrospectives) by Videtta Ish For the Literary Service Bureau

At this Christmas season, I am looking back from the elevation of years, to the past, and to its Christmas celebrations. And I am saddened by the retrospect and the prospect, as well. In those days we had Christmas devotion. There was appreciation of the Great Father's Gift of Jesus, His Son. There as of the real spirit of Christmas than we have today. There were feasts and the neighbors were there. The poor and needy were remembered, also. But, today.
 Two things which greatly mar Christmas celebrations of this period are commercialism and bacchanalianism. This most sacred season has been commercialized. We have Christmas sales; Christmas cards and other forms of greeting are emphasized; transportation companies advertise special Christmas rates and urge use of them to visit homes and friends, but all this is for commercial purposes.
 Bacchanalianism is rampant at Christmas time. We have the flow of rum and consequent excessive intoxication. At our feasts gluttony and inebriation prevail; and there are the ethical improprieties which follow bacchanalianism.

Yes, the old-time Christmas sentiments and expressions seem a-bout dead and these newer, destructive things have taken their places. Spiritual devotion has been sacrificed on the altar of carnal pleasure. But this substitution imperils all of the best and most vital interests of mankind. Those of us who look back regret and deplore this departure from the safe and sane; and we tremble for the future.

1,000,000 UNEMPLOYED TO FEEL FERA'S COMFORTS

Jacob Baker, assistant administrator and director of the FERA Work-Relief Program, reported to Administrator Harry L. Hopkins this week that one million unemployed and needy families through out the United States would receive a t t r e s s e s, comforters, shoes, pillow cases and towels for winter.
 Many people in the rural South and other areas of the country will enjoy their first sleep on a cotton mattress with clean sheets and pillow cases. The story is told of an elderly colored woman who, having been taught to sew on one of these work projects in Mississippi, and after making several dozen pillow cases, remarked: "Auntie won't ever lay her head on one of these nice white pillows until she sees the peary gates."
 In that little Mississippi town today, 20 Negro families on relief are the proud possessors of not only pillow slips, but sheets and mattresses, too.
 The nearly 1,000,000 colored persons on relief in Mississippi have felt the beneficence of the Federal Surplus Relief Corporation which during the month of October shipped in 48,002 yards of ticking; 52,200 yards of toweling; 167,087 yard of sheeting; and 445,600 yards of printed cotton material. Mr. Baker says: "We who are in a position to replace our household equipment from time to time have scarcely an idea of what five years of destitution can do to household goods. A broken glass in such a household in an irreparable loss. Any number of people in the country are sleeping on bare slats or bed springs. To fill this almost bottomless need, household goods are being turned out by the unemployed on a limited scale for distribution among the unemployed.
 "Thus far, many of the goods and wares have been hand made. Hand-woven rugs, furniture worked by hand, hand-modeled pottery—these are some of the products which are turned out in relief work-shops. The workers seem, certainly, to get more creative enjoyment out of this sort of production than from operating machines. Since our object is not to save labor, but to create it, their preferences can easily be indulged.
 "There is really no ground for the concern expressed in some quarters that we are going in for wholesale manufacturing. A relatively small percentage of the 1,500,000 individuals on relief work are actually engaged in production and distribution. Most of them are still employed either in construction or in cultural education and service fields. Moreover, we have no equipment in our workrooms for high speed mass production. In order to create jobs the work is done as far as possible by hand with very simple machines."

WASHINGTON, D. C. Four hundred colored women on work relief in the nation's Capital, in the last two months have been real Santa Clauses to about ten thousand little boys and girls of Washington. These unemployed mothers have made shirts and dresses for their own needy neighbors' children in FE RA sewing centers. No one can ever identify these garments as those made at any of the six District of Columbia work shops. Under the wise supervision of Mrs. Gertrude Van Hoesen and her colored forewomen, the patterns are all different and the color of the goods equally assorted. The spontaneity of interest and pride reflected in the faces of these women of middle-age as they beam over products of their machines observed our inspection trip to anek'r Sewin' cent'r bore out the oft repeated statement of Administrator Hopkins, that unemployed women, like the men

seen working assiduously about the premises on a grading project, prefer to the dole every time.

Mrs. B. E. Powell, the colored forewoman whispered to Margaret Wadsworth, the district supervisor: "All these this morning." She pointed to two ten foot stacks of little girls' dresses. There was no question either that the work of the sixty-odd women was being done not only cheerfully, but with genuine application and inspiring earnestness.
 Miss Wadsworth explained the philosophy back of the whole program. The relief organization, with its trained case workers, guides the needy in making the adjustments to the problems created by lack of employment along normal lines and to do it with courage and confidence.
 The mutual respect and harmonious working together of clerks, caseworkers and aides of both races gives evidence of the new spirit back of the rehabilitation program.
 Sixty-seven mothers on the FERA rolls were in attendance at the weekly instruction class. A chart in "ABC" language headed, "Nutrition" and listing cod-liver oil, milk, green vegetables and how to prepare foods hangs in front of them. They are given an oral and visual demonstration of how to make the grocery order within the budgetary allowance do the job.
 Lantern slides are shown and the cooking technique of a gas stove demonstrated. Mimeographed sheets of each lecture are given to the clients for home use.
 The relief service includes first, an understanding of the needs of these unemployed families; then, the lesson is taught of how they an best help themselves.

PA. SUPERIOR COURT VINDICTIOUS MAN ACCUSED OF RAPE

New York, Dec. 14—Samuel Smith, reputable Lewistown, Pa. man, tried and convicted in November 1933, for alleged attempted assault with intent to rape on a white woman, has been granted a new trial by the Superior court of Pennsylvania. The court held evidence as insufficient to show criminal intent and that the highest offense that could possibly arise out of the evidence was that of assault and battery. The high court stated that the trial court had erred in not directing the jury to find the defendant not guilty of assault with intent to rape. The trial court had refused a new trial on July 4, 1934.
 According to the National Association for the Advancement of Colored People which contributed \$100 to Smith's defense, his case will be tried as one assault and battery this coming January term which begins January 7. The attorney in this case is Paul S. Lehman of Lewistown.
 Smith, owner of a rooming house at which the white woman Ada Wise, as staying, was accused by her of attempting assault after he had asked her to vacate the premises because of her conduct and had called a constable.

OKLAHOMA COURT DOOMS JESS HOLLINS TO DIE JAN. 4

New York, Dec. 14—Jess Hollins must die. So decreed the Oklahoma Criminal Court of Appeals this week. Hollins has been under death sentence for allegedly raping a white girl since 1932. The National Association for the Advancement of Colored People entered the case on August 15, 1932, three days before Hollins was to be executed, following his conviction in December, 1931.
 The N. A. A. C. P. won a stay of execution and won a new trial at which a quest'n of Negro jury exclusion was raised by Judge E. P. Hill, the counsel retained by Oklahoma branches. Hollins was again sentenced to death by an all-white jury and now that the appeal in his behalf has failed he is sentenced to die January 4, 1935.
 The Oklahoma Branches have now done all that is possible in Jess Hollins' behalf, but the national office has turned the case over to its legal committee for appeal to the supreme court of the United States on the all-white jury issue. Application for the appeal will automatically stay execution.

RAILROAD CZAR DENIES COLOR BAR

New York, Dec. 14—In reply to the query of the National Association for the Advancement of Colored People last week concerning the shelving of five Negro statistical workers in keeping with the alleged color bar policy of the Interstate Commerce Commission's Washington office to which they should have been transferred from New York John L. Rogers, assistant to Joseph B. Eastman, Federal Coordinator of Transportation, denies any color discrimination.

MUTT AND JEFF — You Might Fool A Lie Detector But You Can't Fool A Brain Detector



By BUD FISHER