

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, SATURDAY, DECEMBER 7, 1935

SPOTS BEFORE HIS EYES

Senator Borah added to his reputation for courage, but not for sense or liberalism, by his letter to the National Association for the Advancement of Colored People. He says he will again oppose an anti-lynching bill and that he thinks Federal legislation against lynching unconstitutional.

The opinion does no credit to a man who has often talked of putting human rights above property rights. For the Fourteenth Amendment, which is now the bulwark of corporate privilege, was originally passed to protect the rights of the freed slaves and is ample base for anti-lynching legislation.

In the debate on the Wagner-Costigan bill in the Senate last May Senator Borah opposed anti-lynching legislation, as he opposed NRA and AAA, a san interference with the rights of the States and as a dangerous trend toward centralized government.

But Senator Borah seemed to ignore the fact that the Fourteenth Amendment, by giving the Federal Government power to veto acts of States in violation of fundamental rights, had fundamentally changed the relations between Federal and State governments.

Congress, under the Fourteenth Amendment, is given "power to enforce by appropriate legislation" the guarantee: "nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws."

If this means anything at all, it means that Congress can punish—as in the Wagner-Costigan bill—any State officer who fails to prevent a lynching. It also means that Congress need not wait until a man's hanging from a tree. Federal Marshals can be empowered to protect against a lynch mob where State officers fail to do so.

Federal officials might also, if they wanted to, use the civil rights act of 1870 to punish lynchers. It is true that the same courts which found it easy to enlarge due process on behalf of property have virtually emasculated due process in regard to the rights of persons.

But it becomes such a liberalism as Senator Borah to concur in that procedure.—New York Post, November 26.

MAKE THE STREETS SAFE

The drive to make Omaha streets safe for the public is an effort worthy of consideration. The carelessness with which some motorists drive through streets makes it dangerous for other motorists as well as pedestrians. Each person who drives a car should make the pledge to refrain from carelessness. Omaha ranks with the leaders when it comes to traffic deaths.

Along with the recommendation that each person check on his or her driving, we believe that strict enforcement of the traffic laws will do a lot to rid the streets of the Oldfields and other careless drivers. A little thinking will also go a long way toward solving the problem.

FUNDS FOR MISSISSIPPI CASE

The sensational Mississippi torture case, in which three sharecroppers, Ed. Brown, Yank Ellington and Henry Shields, are appealing from their death sentence to the United States supreme court, is in desperate need of funds, according to an appeal broadcast today by the NAACP.

The three sharecroppers, of Kemper County, Miss., were convicted last year after being brutally tortured in order to force "confessions" from them. All three were beaten with heavy straps containing studs and buckles, and Ellington, in addition, was strung up by the neck and permanently injured. The Mississippi supreme court affirmed the conviction, but one of the justices, in a dissenting opinion, called the torture "unbelievable" and characterized the case as "worse than the Scottsboro cases."

The NAACP, assisted by southern organizations and individual white and colored people in Mississippi who were outraged by the torture, raised most of the money needed to carry the case to the United States supreme court. The supreme court has agreed to hear the argument soon, but there remains still a balance to be raised if various incidental expenses are paid and the case is presented effectively in Washington.

"It would be a pity for these friendless sharecroppers, who have an excellent chance for their lives," said the NAACP statement, "if we failed at this crucial time to provide the funds to carry the case forward." Contributions should be sent to the NAACP, 69 Fifth Avenue, New York, N. Y.

THE WAY OUT

(By Loren Miller)

OUR SNOOTY NAVY

The NAACP has just been told by the navy department that the fleet has no place for Negroes except as messmen and personal servants. In a certain sense this ruling is a blessing to Negroes. The next war will probably be a naval one and the navy's stand will prevent Negroes from getting killed to make Alabama safe for democracy and Texas safe for lynchings.

Anyhow, the navy has been snooty for years. There hasn't been a cadet at Annapolis since the 1870's and few full pledged seamen since the Civil war.

In fact, about the only opportunity for a Negro to bleed for disfranchisement and suffer for segregation lies in enlistment in the infantry.

I can't verify this but I have been told that the air department is seriously considering making it a felony for a Negro to look at an airplane; the known fact is that the air corps is lily white. The same thing goes for all the mechanized branches of the service.

NOT MUCH GOOD

Modern warfare has more or less relegated infantry to a minor place. The strength of any nation lies in its navy, its air corps and in the mechanized GAL. FIVE

branches of its military service—the very branches from which Negroes are excluded. About all infantrymen are good for is to get shot, wounded, gassed and burned to a nice crisp by a liquid flame.

It seems to me that there are two reasons for the exclusion of Negroes from the first line of defence. The first is the theory that Negroes are inferior to white and our West Point trained generals hold fast to the lessons taught in their sociology and history books. The other reason is that America's warmakers don't trust Negro soldiers at all. They fear to arm them with weapons that might prove too dangerous.

HEROES

I can already hear a roar of protest; Negro super-patriots will descend on me en masse to shout that the Negro has always proven loyal in time war. This easy generalization overlooks the fact that Negro troops revolted in Houston, Texas, at the beginning of the world war and that at least fifty of them were condemned to death for what amounted to military treason.

As far as I can see the men were not traitors; they were heroes and ought to be honored by us much more than they are. The Houston revolt occurred because the soldiers got tired of browbeating and bullying by the city's police officers. They did what any other group of brave men would have done; they took guns and shot it out with their tormentors.

OBJECT LESSON

That lesson has not been wasted on America's brass hats and war makers. They know as well as the next man that America is just one great big Houston where Negroes are constantly being brow beaten and bullied. I'm no prophet but Negroes are going to get tired of it some day just as they did at Houston. And when they do they are going to fight back.

Our generals, who are so fond of dying in bed, know it

too, and that's the reason they're careful to see that Negroes don't learn too much about military science.

I'm pretty much opposed to war but I think that the NAACP is right in protesting discrimination in America's armed forces. So long as any disability is attached to color we can never be free. Negroes ought to have the right to serve in the navy, or the air service or the tank corps. But before any Negro enlists he ought to go hear Major General Smedley Butler speak, or at least read some of his articles.

After 30 years of service, Gen. Butler says that war is a racket and that the armed forces are used by big business collecting agencies for bad debts. After a Negro enlists and learns how to use a gun he can decide for himself whether he wants to use his skill to be a racketeer or whether he prefers to help abolish the racket.

Americanization

Project Underway

Miss Martha Fulton, vocational office worker, under the WPA, is conducting classes in vocational training at the Central High school on Tuesday and Thursday evenings at 7:30. Persons who are interested in improving his reading, English etc., are welcome to attend.

Ten or more persons interested in forming groups in different sections of the city, notify Miss Fulton, and arrangements for the hours and place of meeting will be made.

BRAIN TEASERS

"DO YOU KNOW YOUR RACE HISTORY?"

QUESTIONS

1. Where is Sierra Leone?
2. What is the location of Ethiopia?
3. What is the definition of a Colored person?
4. Who is said to have the largest life insurance policy on record?
5. Where was the first Negro bank organized? When?
6. What Negro inventor perfected Therapeutic electric lamps for the aid of medical science?
7. Who was Joe Gans?
8. Who was the first Negro student to be awarded Magna Gum Laude from New York university?
9. What Negro woman was the first to receive the appointment as assistant principal in the public schools of New York City?
10. Where was the first normal school for Negroes established? When?

ANSWERS

1. A British colony in West Africa.
2. Northeast Africa. From about 10 to 24 degrees latitude. Described as modern Abyssinia.
3. In Michigan, Nebraska, and Oregon. One is not legally a person of color who has less than one-fourth Negro blood.
4. Watt Terry, real estate broker of New York City. Amount, \$545,000.00.
5. The Capital Savings Bank of Washington, D. C. Began business October 17, 1888. After running for 16 years it failed.
6. Paul E. Johnson of Chicago who operates his own factory, has been quite successful with his inventions.
7. Lightweight champion of the ring from 1902 to 1908.
8. Asa T. Spaulding in 1930.
9. Mrs. Elsie McDougal-Ayer at public school No. 89 in 1928.
10. New York City in 1853. John Peterson was the first principal.—NNF

KELLY MILLER SAYS

HITLER GOES AMERICA ONE BETTER

The instances of the Jew in Germany and of the Negro in America furnish the most interesting laboratory on race relations to be found in the world today. In America the two races are separable by distinction of high visibility; in Germany the racial discriminant is below visibility. There is no color line to justify German race antipathy. The Jew and the German have been in contact for a thousand years with every semblance of amical adjustment. But, presto! all of a sudden, as if in a moment, in the twinkling of an eye, the Teuton's racial intolerance breaks out in uncontrollable fury. Hitler's keen dictatorial acumen instinctively sensed the need of a rallying cry around which he could arouse the whole nation. Appeal to racial sensibility is a most powerful social dynamic. The Hymn of Hate is easily sung by the Germans who look upon themselves as God's chosen people. Looking around for an object on which to vent his Teutonic spleen, he saw the Jewish race as Abraham saw a ram caught in the thicket by his horns, which he offered up as a sacrifice to appease the demon of race hatred.

The world was amazed at the spontaneity and suddenness with which Hitler was able to inject the virus of race hatred into the veins of the whole German people. Although Germany is perhaps the most orthodox Protestant nation in Europe, yet amidst all of this breathing out of hatred and slaughter against a defenseless race no single voice of carrying power and Christian conviction has been raised against this un-Christian barbarity.

What Germany has done to the Jew might be easily duplicated by any Nordic nation in Europe should the occasion arise for arousing the people by appeal to their racial sensibilities. The Ku Klux Klan in America made such an abortive attempt, which failed for a leader of Hitler's daredevil recklessness.

The forms in which race prejudice express itself against the Jew in Germany run on all fours with that against the Negro in America, from which students of the world-wide race problem may learn lessons of deep significance and far reaching consequences.

In America race prejudice takes several legalized forms. (1) the marriage bar, (2) separate schools, (3) separate cars, (4) limitation of political rights and civic privileges.

Hitler has forbidden intermarriage between Jew and Aryan, set up separate schools for the Jewish race and made the Jew a subject rather than a citizen of the Reich. He holds himself in readiness to decree whatever further forms of distinction and discrimination his imperious will might suggest. He has not yet set up traveling facilities, or jim crow cars as we call them in America, for the specific reason that the Jewish contingent, constituting barely one per cent of the population, is not sufficiently numerous to justify such distinction in public conveyances.

There are sundry other modes of distinction and discrimination to which the Negro

in America is subjected which have not been legalized. America contends that race prejudice against the Negro is due to his inferior education, culture and concrete achievements. On the other hand, Hitler frankly simplifies the matter by having the distinction bluntly on racial grounds, although the Jew occupies a level of attainment and distinction above the average German.

There is this vital distinction Hitler has decreed that proscription against the Jew is a Government function and its execution must not be assumed by the individual but by the Government. In America, especially in the South, every white man arrogates to himself the monitorship over the behavior of the Negro and assumes the right to chastise any member of the race who transgresses the border line of race distinction set up and sanctioned by the community. It is this racial arrogance and assumption which lies at the basis of lynching where an individual, or group of individuals, take the law in their own hands in wreaking vengeance upon the Negro who commits offense against the person and dignity of any member of the white race.

In Germany no Jew is allowed to hire an Aryan female under thirty-five years of age as a household domestic. The plain object is to prevent the Hebrew male from exerting authority and persuasive influence over Aryan womanhood. The same disposition manifests itself in America. A Jewish proprietor has been jailed for kissing an Aryan girl in his employ although she acknowledged her willingness to receive his advances. All such intimacy across the race line is considered a racial rather than individual insult, of which the Government itself takes cognizance.

Hitler's avowed purpose is to preserve the purity of the Aryan race, free from further intermixture of Jewish blood. The Nordic method in this respect differs fundamentally from that of the Latin or Southern European races. With the Nordic, wherever he is found, offspring between the white man and the non-white woman is relegated to the lower class of the mother status. Whereas with the Latin or Southern Europeans such offspring is given the father's status. The result of the first method is to mix the inferior race while keeping the superior race pure; whereas the effect of the latter is to mix the superior race while keeping the inferior race pure. Which of these methods will best solve the race problem in the long run is a matter of dispute and speculation.

In America the white male is disposed to take advantage of the colored female with impunity, free from legal or social responsibility. This procedure give the white male and the colored female a free range in their lascivious indulgence. But condone and drastic punishment is imposed upon the white female and the black male whose sexual inclination crosses the color line.

According to Hitler's decree an Aryan male and a Jewish female have both been imprisoned for one year for illicit relationship, on the ground that they had both offered an insult to the Aryan race. No Southern state in America has allowed its racial antipathy to go to this extent.

America is prone to condemn Germany for outbreaks of racial ruthlessness against the Jew, but the American pot cannot call the German kettle black without expecting a disconcerting retort.

OUT WHERE THE WEST BEGINS

By R. A. Adams

(For the Literary Service Bureau)

Years ago the Mississippi River was the boundary line between what was termed "the civilized East," and the "barbarous West." It was the point "Where the west begins." But, by conquest of difficulties, advancement in means of locomotion, and in courage and persistence of heroic souls, the line of demarcation was pushed back and then eliminated. So we have today a common country and no longer is applicable the saying, "But East is East, and West is West,

And ne'er the twain shall meet." As in the realm of geography, so it has been and is in the field of ethics or moral philosophy. For years there have been sharp lines of distinction between the admissible and the inadmissible, the conservative and the radical, in human behavior. This was the line where the east of conservatism and the west of radicalism or moral laxness met. And experience teaches that this line is indispensable to the moral well-being of the people.

But the trade of the times indicates that the methods and the results are about to be reversed. It seems now that the radical will push the conservative into the ocean and there will come, finally, the domination of moral laxity and moral radicalism. And this will take us back beyond "the horse and buggy days," to the time when every man was a law unto himself. And it will mean the wreck of our civilization.

BE NOT AFRAID

By R. A. Adams

(For the Literary Service Bureau)

If you are right, be not afraid; With confidence lift up your head; Though calumny her venomous dart Send piercing to your inmost heart, And things as false as hell be said, Be not afraid; be not afraid.

If you have faith, be not afraid; Be brave, and confident, instead; When dire misfortunes shall befall, Let nought your valiant soul appal, To friends and helpers all have fled;— Be not afraid; be not afraid!

If you would win, be not afraid, Though rugged be the path you tread; All who have been approved of God, The way of suffering have trod; Remembering "God is not dead," Be not afraid; be not afraid!

SERMONETTE

By Arthur B. Rhinow

(For the Literary Service Bureau)

Love and Hate

You cannot love unless you hate. You cannot love the right unless you hate wrong. Love is a fighter, not a mere gush of affection. If you love yourself you will fight everything that hinders you in being and becoming your best self. If any one is dear to us we despise the bad habits that drag him down. Love of country implies an earnest effort to eliminate the evils in the nation. The brotherhood of man is just a sweet phrase unless we are willing to fight the selfishness that keeps it from becoming a blessed reality. War cannot be ended without war; not with the crude weapons of explosives and steel, but with the weapons of loving, fighting minds and hearts.

Wilberforce hated slavery because he loved the slaves. He did not merely indulge in a sentiment of aversion, or speak of the "horrible thing" in drawing rooms over a social cup of tea; he fought the iniquitous trade with all his might for 46 years to the day of his death. That was love. Jesus hated sin because he loved the sinner. How He loved, and how He hated! And when we meet in pleasant surroundings to talk about the evils of the day, do we not hear His words of scorn against hypocrisy and the swish of the scourge upon greed; words and scourge that ought to rouse us out of our comfortable but stagnant apathy? Hatred without love is devilish, but love without hatred is weak.