

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.

THE LAVAL PLAN FAILED

Outstanding news effecting all nations comes from the office in the Quai d'Orsay, Paris, where Premier Laval of France and Foreign Secretary Sir Samuel Hoare of Great Britain authorized a proposal that has set the world by its ears.

Great Britain and France has led the League of Nations in seeking a solution to the Italian-Ethiopian embroilment. In the past, these two nations have taken the praiseworthy position of great powers seeking to protect little ones. They have talked much about high principles, about fair-dealing, about justice. They have done a great deal to enlist world sympathy in favor of Ethiopia, and to cement it against Italy. It has been the common belief that they would go to any ends to protect Ethiopian sovereignty.

It is for that reason that the "deal" announced by Laval and Hoare caused so great a reverberation. Briefly and non-technically described, it would give Italy either outright or virtual control of two-thirds of Selassie's rich empire. Ethiopia would be given certain things in exchange, notably a new seaport, but most commentators say they would really amount to little inasmuch as Italy would be in a position to dominate Ethiopian affairs 100 per cent. So far as Ethiopian independence is concerned, the deal would seem to eliminate it entirely.

Response to the announcement must have caused both Premier Laval and Foreign Secretary Hoare to suffer a severe attack of nerves. The proposal had hardly gone out on the wires before protest began to pour in. In the French Chamber of Deputies and the English House of Commons, members virulently denounced it. Newspapers followed suit, saying the deal violated every dictate of justice. Public feeling ran high in both countries.

More important still is the attitude of the "little powers" toward the arrangement, making the League membership. They have most at stake in making the League a success, it being obvious, for instance, that England is far better able to defend itself from aggression than are Finland, Sweden, etc. As one newspaper writer said, "To all practical purposes, the peace plan rewarded fascist Italy for its aggression against Ethiopia." Small nations realize that on some not-far-distant day they may be in the position Ethiopia is in now, with a big neighbor seeking to take over their territory. So, to these small nations, the Laval-Hoare proposal is as unsavory as anything could be.

Result is likely to be trouble inside the League, with small nations trying to wrest League leadership from England and France, vest it in other, less important nations. It is obvious that an internal battle of that sort would weaken the power of the League.

Interesting sidelight on Mussolini's attitude is that he finds the Laval-Hoare proposal unsatisfactory because, even though it give Italy so much, it still falls below his "minimum demands". The only inference to be made is that he plans to go ahead, in the face of world opinion and actions, will fight any or all nations before giving in.

Thus, new complications arise in Europe—and every one of these complications, producing as they do hatred, misunderstandings and anger, augment the possibility of a major war. It is for this reason that the Italian-Ethiopian trouble is of great interest to America, which would be critically affected by any major war. The American State Department still carries on its careful, neutral policy—officials have little to say, but cables are humming between Washington and our embassies and counsels Business Work recently said that "Roosevelt has decided to ask (the next Congress) for full discretion, not only as to commodities to be barred from export in war, but as to nations to which embargo should apply when the bigger war comes along and threatens to suck us in."

EDUCATION FASCIST AND NON-FASCIST

Enrollment in German universities before the Nazi regime was 103,000 in 1931 as compared to 82,000 in 1934 and 77,000 in 1935. Of all the applicants for German university education in 1934, only 49 per cent of the men and 17 per cent of the women were admitted. Also the school term has been reduced from 40 to 33 weeks per year. When the Academy for Training of Teachers was opened in Bavaria this year, the Nazi press wrote, "The central point to the training of the German elementary school teacher will be devotion to the leader."

In Fascist Italy, the number of university students decreased from 82,000 in 1927 to 31,500 in 1932.

In contrast to these figures, university rolls in the U. S. S. R. have increased from 143,000 in 1927 to 501,000 in 1933. In the U. S., in spite of the depression, the number grew from 821,000 in 1925 to 990,000 in 1932.

THE WAY OUT

(By Loren Miller)

The Devil Quotes Scripture
 Herbert Hoover, who is variously remembered as an ex-president, a one-time great engineer, or the man who thought up a little game called property-around-the-corner, is on record as wanting to "keep America American."

Mr. Hoover is the man who promised us a chicken in every pot and a car in every garage so it goes without saying that his pronouncements are to be taken with a grain of salt. I am sorry that he did not specify which of our traditions he proposes to retain in his latest crusade for Americanism.

There are some American traditions that I am quite willing to dispense with and some in which I do not want to keep America as American as it has always been. For example, lynching is a very American habit that could die without disturbing me. There are others; I have never been an enthusiast for the American practice of permitting a minority to amass the wealth while the masses live in poverty nor have I ever lent support to discrimination, segregation and Jim Crow.

Indifferent Champion.

On the other hand, there are some American traditions that ought to be strengthened as well as retained: The right of freedom of speech and assemblage, religious and political freedom, the right to speedy and public trial and equality of opportunity for everybody—all of them, alas, more honored in the breach than the observance. I suppose that Mr. Hoover would be quite willing to be quoted as favoring the retention of these guarantees too.

But even the devil, it is said, can quote scripture to suit his own purposes and Mr. Hoover's record shows that he has always been an indifferent champion of human rights. He has lent tacit, if not open support to the imprisonment of Tom Mooney, the Scottsboro Boys went to prison during his regime without provoking a White House rebuke to the Alabama lynchings. Jim Crow laws never disturbed him. When the veterans gathered to petition him for a bonus, he turned his generals and guns loose on them and he opposes every relief measure as robbery of the treasury.

Soft Hearted.

During his presidential term, Mr. Hoover did show he had a soft spot in his heart for the Barons of Big Business. His R. F. C. shoveled out \$90,000,000 to his old friend, Charles G. Dawes; he engineered some pretty stiff tariffs to help out the profit makers. Long before he ever got into American politics he used American relief funds to defeat

political movements in Central Europe that were frowned on by our Wall Street Bankers. As an engineer in China and Africa he cracked down on coolie employees in a manner that shocked an English court.

I suspect that Mr. Hoover's newly found desire to keep America American is all tied up with his yearning to protect these same business men. The average American has been convinced that his civil and political rights are in danger unless Big Business is curbed. It is plain that Big Business has got hold of America and is using legal and constitutional forms to feather its own nest.

Workingmen are beginning to say that something drastic will have to be done. That alarms Mr. Hoover.

There's nothing un-American about this desire of the people to put a crimp in Big Business. The Declaration of Independence says that "whenever a government becomes destructive of (the right to) life, liberty and the pursuit of happiness) it is the right of the people to alter or abolish it."

Abraham Lincoln, who has some claim to being a great American, observed that "this government with its institutions belongs to the people; whenever they grow weary—they can exercise their constitutional right of amending it or their revolutionary right to dismember or overthrow it."

That's plain enough and it seems to be good Americanism. But every time a change is even suggested Mr. Hoover and his friends tear their hair and shout that foreign Reds are undermining our institutions. They seem to think that exploitation and Americanism are synonymous. When they talk about keeping America American they mean they want to keep it safe for their own plundering. I won't join Mr. Hoover's crusade but I will lend my support to a movement to keep Mr. Hoover in Palo Alto.

Automatic electric control has been invented to keep the water pan in a warm air furnace filled to maintain an even degree of humidity in a house.

An Austrian aviator recently navigated a gliding plane from the Croydon airport near London to Paris, a distance of 210 miles, in less than five hours.

Although it weighs less than two pounds a new electric grinding tool has a speed of 50,000 revolutions a minute.

New blades to replace old ones that become dull are supplied with a new knife intended for office or home use.

Egypt exported 2,434,000 50-kilogram sacks of onions this year.

PROVERBS AND PARABLES

By A. B. Mann
A Miss and a Mile

A Little Learning

There is much of philosophy and of common sense in the axiom that runs "A little learning is a dangerous thing." As usual thing, a little learning tends to make one proud, vain and arrogant, a spirit that hinders success.

Pantry makes one obnoxious, an object of disgust and ridicule and stamps him as an individual of little learning, for invariably people of great knowledge are humble and approachable. The spirit of vanity and pride will alienate sympathy and friendship, too. So, it is better as admonished in this poem, to "drink deep of the Pierian Spring."

Compressed air apparatus has been developed in South Africa to blow diamonds out of crevices in surrounding earth.

MAXIE MILLER WRITES

(For the Literary Service Bureau)

(For the Literary Service Bureau)

Man 24 and Ignorant—Girl 18 wants to Give Up Education and Marry Him—Better not, Girlie, You'll Rue the Day If You Do—Let the Girl Go on to School—She Would Get Tired of Such an Ignorant Husband—Let Her Go to School, Jack, and You Try to Improve Your Own Mind.

(For advice, write to Maxie Miller, care of Literary Service Bureau, 516 Minn. Ave., Kansas City, Kans. For personal reply, send self-addressed, stamped envelope.)

Maxie Miller: I am 24 and love a girl 18. This girl loves me and wants to marry me, but her parents won't agree. I am a good boy, have no bad habits and a good job. These folks don't think I'm educated enough for this girl but she thinks so. They say they want the girl to go off to school but I think that just a sham to keep me from marrying her. She is willing to run off and marry me. Would that be too very much bad? Please give me your best advice.—Jack.

Jack: From your letter I see you have very little education, so my advice is that you try to improve your own mind. This girl is just a foolish young thing or she would not think of giving up her education to marry, especially to one with no more education than you have. If you marry the girl it is almost certain that she'd get tired of you and leave you. Let her go to school, Jack, and try to learn something yourself.—Maxie Miller.

KELLY MILLER SAYS

A BLACK GOD

Father Divine has been called "Harlem's God." He came to Harlem from Alabama and bodily proclaimed himself as God incarnate in the flesh. There he soon gathered around him a group of adherents and disciples who accepted him at his own self-appraisal and who lived by every word which proceeded from his mouth. There have been many prophets in the history of religion who claimed inspiration from on "High." The founders of new religious cults abound among all peoples in all lands and at all times. They are most apt to appear at the break down of existing regime and among people who are downcast and heavy laden. Where they find little hope in low grounds of sorrow in the world which is here and now, they gladly seek escape in the promised land beyond the skies. They are easily persuaded to follow any leader, genuine or gulf, who claims to have heard the heavenly voice and caught the heavenly vision.

Among the Negro people the appearance of such spiritual reformers as the late prophet Crowdy, Father Divine, and Elder Michaux show plainly a religious restlessness and dissatisfaction with the regular orthodox churches which are sadly failing to meet the spiritual needs of the masses. The holiness meetings and storefront churches are both a challenge and a warning to our religious leaders that their mission is to reach and to save, even unto the utmost. Failing to do this, they need not be surprised that these new spiritual movements are springing up all over the country.

The Dec. 11th issue of the Christian Century contains an interesting analysis of Father Divine and his method by an understanding and sympathetic student of religious phenomena who, like the curious visitor to the church of the Village Parson, came to see but remained to pray. Father Divine and the ardent disciples which he has gathered about him, represent a culture lag in the history of religion and take us back to the childhood stage when the human race was nearer the level of primitivity. It is true that Father Divine and his flock seem picturesquely and bizarre and strike many onlookers as merely a burlesque of religion, but this grows out of the fact that the setting is entirely out of harmony with the time, place and circumstances. This anachronous movement would seem to be more fitting in the heart of Africa than in the heart of Harlem. Instincts, among which religious feeling takes first rank, are imbedded in the substratum of human nature. The lower down we go, the easier it is stirred. For this reason, religion is always more ardently manifested among the meek and lowly than among the high and mighty. Father Divine and his flock represent an interesting laboratory for the observation of religion in the making. They operate on the psychological level not far above that of primitive man. Father Divine himself may be self-deluded in his divine presumption; but this does not necessarily vitiate his genuineness and sincerity. For prophets and spiritual leaders of all times have been considered "God-mad." It was said of the Savior himself that "The zeal of thy house has eaten thee up."

Only those of shallow understanding and littleness of soul will look upon Father Divine and his movements with derision and scorn. He merely gives us a picture of a stage in the history of religious evolution.

A new religious dispensation always appeals to those who are weary and heavy laden, who look for a leader who will give them rest. It is precisely at this level of culture and among this type of people, that religious manifestations are most apt to originate. This is not a question of race but of evolution. Father Divine has white as well as Negro adherents and disciples, all of whom are near to the same culture level.

Jesus, who is the superlative representative of God embodied in the flesh, demanded of his sophisticated disciples that they "Suffer little children to come unto Me; for of such is the Kingdom of Heaven." And again, "Unless ye become as a little child, ye can in no wise enter the Kingdom of Heaven." The proud and haughty individuals, nations and

SERMONETTE

By Arthur B. Rhinow
(For the Literary Service Bureau)

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Some Time We'll Understand

(For the Literary Service Bureau)
 For years he worked during the day and spent his evenings in the class rooms of Cooper Union Institute until he was awarded the degree of bachelor of science in chemistry. The double duty, no doubt, required strict application with no waste of time on frivolous amusements; but the diploma opened the door to promotion, with brighter prospects to come.

So he worked on, faithfully and hopefully, until a persistent cough sent him to the doctor who diagnosed tuberculosis. Then followed years of fighting the disease, brave fighting in which he was supported by the love of his family, but finally we bowed our heads over his earthly remains.

We wondered! Could this be the end? Did years of study and work just come to this? How often have not the bereaved in similar situations asked these questions, asked them with anguish in their souls. Indeed, can death be the end of all of man's striving and suffering? Ever he strains and reaches out for something better, only to discover at last that he did not get what he wanted, only to realize at the end of his life that he has not lived enough. But still he reaches out, and finds in the very desire a warrant for the life eternal.

"More life" is the soul's wistful response to the dirge of death. And some day we shall understand the meaning of our disappointments here.

To increase the production of wheat starch in Germany the government has reduced the import duty on that grain.

Motor vehicles in use throughout the world at the beginning of this year, it has been estimated, numbered 35,355,810, an increase of 1,793,251 in a year.

racers who boast of their culture and civilization must needs divest themselves of much of their boasted culture and fall back upon an earlier and more primitive level of the child soul before they can experience the function and zest of spiritual exhilaration. Herein lies the Negro's superlative advantage for the spiritual leadership of this day and generation. It may not be deemed blasphemy to exhort the proud and mighty of our day and generation: "Verily, Verily, I say unto you, unless ye become as the Negro in soul disposition ye cannot enter the Kingdom of Heaven."

But what of the disciples of Father Divine when they become disillusioned as to his Messiahship? Alas, this is the tragic contemplation which all religious movements must sooner or later confront. When research and curiosity of science found no place for the gods on Mt. Olympus, they were banished to the sky and given names among the stars. When the modern telescope found no place for them in the solar system, Saturn, Jupiter and Juno, divine personages who once lived among, and mingled with mortals were reduced to an abstraction of mythology and speculation. The unsophisticated child-like mind can only grasp things divine and spiritual when they assume embodiment in fleshy form. Disillusionment awaits them all. When the third and fourth generation of Father Divine's disciples have been exposed to the educational opportunities of New York City and to the sophisticated life of that environment, will they hold to the simple faith and credulity of their more untutored and child-like forebears? Probably not. Such is the story of all religion.

As the generations grow wiser they become less credulous, reverent and devout. But in the meantime, Father Divine is bringing the true function of religion to submerged Harlem, a folk without employment or income. A group without outlook can only look upwards. Father Divine in his simple, unsophisticated way, is bringing succor to the suffering, solace to the sorrowing, and is preaching glad tidings to the poor. The common people hear him gladly. If the gospel which he brings to them soothes and satisfies their unsophisticated souls for the day and hour, let that suffice. The genuine student of religious life and evolution, as he observes Father Divine in operation, will stop, listen and learn, but never laugh.

Kelly Miller

GEORGIA JUSTICE 'AWAKENS!'

