

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

ABOUT ITALIAN WAR FUND

An inquiry to Secretary Cordell Hull of the Department of State as to whether or not the collection of funds in this country by Italian Americans is not a violation of the spirit of American neutrality was made this week by the National Association for the Advancement of Colored People.

The funds being collected by Italians in America are advertised as going to the Italian Red Cross, but in the publicity for a huge mass meeting in New York City last week, where a total of one-half million dollars was announced, the statement was made that the funds were for the Italian Red Cross "and for other purposes."

An Italian-American newspaper, which sponsored the mass meeting, is quoted in the letter as saying:

"To once more demonstrate that the hearts of the Italo-Americans beat with the heart of the faraway Motherland and that each and every compatriot who resides in this Motherland of adoption is ready to give all in his power to help Italy fight back the brutal international coalition led by England with the utmost resistance and give a chance to the Italian soldiers who are now in Africa to write another epic page of glory in the history of civilization . . . and also it must serve to show that the five millions of Italian-Americans who live in the United States are ready to imitate themselves on the altar of their great Motherland and will answer . . . an eye for an eye and a tooth for a tooth."

A similar letter of inquiry has been sent by the NAACP to Attorney General Homer S. Cummings. It is the contention of the Association that the warlike statement and the assertion that the money is to be used for "other purposes" is evidence that Italian Americans are violating the spirit of neutrality. It will be recalled that many white people and some colored people—among them Congressman Arthur W. Mitchell—advised American Negroes not to boycott Italian Americans. It will be remembered that in Birmingham, Ala., the police even endeavored to force colored people to trade at Italian grocery stores, saying that colored had "no right" to boycott Italians.

RESOLUTION URGES END LYNCHING

A resolution demanding "enforced legislation to put an end to lynching and mob violence for all time" in America was adopted at the recent national convention of Hadassah, the Women's Zionist Organization of America, held in Cleveland, and a copy has been forwarded to the National Association for the Advancement of Colored People by Mrs. Herman Shulman.

Hadassah, because of its rules, was not able to sponsor any particular legislation, but the delegates, in response to a telegram from the NAACP, went on record against lynching. The resolution follows:

"WHEREAS, no greater blot on American democracy remains from the unhappy days of slavery than lynching, and

"WHEREAS, this is an evil which not only defeats the ends of justice but can poison the soul of a people,

"BE IT RESOLVED THAT Hadassah, the Women's Zionist Organization of America in convention assembled express its abhorrence of the barbarous mob passion which interferes with the due process of law, and

"BE IT FURTHER RESOLVED THAT Hadassah join the ever increasing body of Americans who rightly demand enforced legislation to put an end to lynching and mob violence for all time in the American republic."

SCOTTSBORO FUNDS ASKED

Contributions toward the defense fund for the nine Scottsboro youths should be sent to the Scottsboro Defense Committee, 112 East 19th Street, New York, N. Y. Money orders and checks may be made payable to William J. Schieffelin, Treasurer, or to the Scottsboro Defense Committee. The defense organizations which have united to form the Scottsboro Defense Committee are the National Association for the Advancement of Colored People, the League for Industrial Democracy, the Methodist Federation for Social Service, the International Labor Defense, and the American Civil Liberties Union. Dr. Allan Knight Chalmers, pastor of Broadway Tabernacle, New York City, is chairman of the United Executive Committee, which will have complete direction of the case. The defendants are scheduled to go on trial January 13.

REPUBLICANS WARNED AGAINST BORAH

Warning that if Senator William E. Borah is nominated for President by the Republicans it would cause "a stampede of colored voters to the Democratic or independent ranks," Harry E. Davis, former Civil Service Commissioner here, issued a statement to Ohio Republicans advising them to avoid the Idaho Senator.

A split is looming in the ranks of the Cuyahoga County Republicans on the Borah question. Mr. Davis asserted that opposition to Borah is developing rapidly among colored voters in the northern states. He cited the blunt statement of Senator Borah that he would veto any anti-lynching legislation if he

were elected President. Mr. Davis said:

"The nomination of Senator Borah at the Cleveland convention would be the biggest blunder the Republican party could commit. His selection as the standard bearer would be hailed with delight by the Democrats. It would mean the certain loss of the pivotal northern states by the Republicans. Nominate Borah and watch the stampede of colored voters to the Democratic or independent ranks."

TWENTY HURRAHS FOR STATES' RIGHTS

We admire Senator Borah for much that he has done, and we hate to bring this up in view of the political situation among the Republicans, but we do hope he'll read the Tuskegee Institute's annual report on lynching.

The Senator, you will remember, objected vigorously to a Federal anti-lynching law on the ground it would violate State's rights.

Twenty persons, eighteen Negroes, two whites, were lynched in the United States during the year just ended. Eighty-four others were attacked by lynch mobs, unsuccessfully. The number murdered is an increase of five over last year's record. Senator Borah protests State's rights, but State's rights didn't protect the life of one man lynched for "slapping a woman" or the life of another murdered for "activity in organizing sharecroppers."

The Senator ought to clip the report to his copy of the Constitution and read both together.

CONDITIONS IN CANADA

During 1934, 1,182,123 people or 11 per cent of Canada's population were dependent on direct relief. In Vancouver alone, 50,000 out of a population of 300,000 are on relief. The constant lowering of the workers' standards of living has resulted in a great number of strikes and lockouts. From 88 labor disputes involving 16,738 workers in 1931, the number increased to 191 disputes involving 45,800 in 1934, and during the first seven months of 1935, a far greater number of strikes have occurred than in the whole of 1934. During the same four years, 20,157 men went to labor camps the control of the Department of National Defense, and were forced to work for 20 cents a day. The expenditures of the Royal Canadian Mounted Police, an important arm of national defense, rose from \$2,900,000 in 1930 to \$5,300,000 in 1934, while new armories and airports costing millions are built across the country.

ALTA VESTA A GIRL'S PROBLEMS (By Videtta Ish)

Dear Alta Vesta:

So my little girl was both sad and happy, was she? Well, dear, you had an experience common to all people. The way of life is very strange, but it is very much like what we call nature. In nature we have clouds and sunshine, night and day, winter and summer. The very earth is made up of mountains and valleys. And these represent the various experiences of life. We cannot understand the purpose or purposes in all of these experiences, but as we see the good in nature's differences, we are justified in believing that even the unpleasant things of life have their benefits.

Now, Alta Vesta, do not allow fear of anything to disturb you. Fear is a dangerous thing. It becomes the master of some people and ruins them. Do not allow the fear of what might happen dim your present pleasure, but tell yourself that you will not permit such things to obtain. Deal harshly with fear, it will banish. I am quite sure my little girl will not willingly displease me, and if she believe to be right and if in doubt that she meant well and shall not scold her. Always do what you believe to be right and if in doubt don't. I love you more as you grow older.

Your Father.

NO FREEDOM FROM FAULTS

There is a Latin maxim which reads, "Vitiis nemo sine nascitur," and the translation is, "No one is born free from faults." This is in harmony with the declaration of Alexander Pope.

"Who thinks a faultless piece to see,
Thinks what ne'er was nor ever shall be."

And universal human experience verifies this conclusion.

While it is difficult for one to recognize his own faults, or at least properly to gauge the magnitude of his own weaknesses, it is very doubtful if there may be found any one who is not conscious of his faults.

This knowledge of one's own faults, his own shortcomings, his own errandcies, ought to make any individual generous and tolerant in regard to the weaknesses of his fellows.

TRUST GOD AND FIGHT By R. A. ADAMS (For Literary Service Bureau)

Whatever may be the attitude Of others, or what course pursued, By them, to your integrity Relentless cling, and verily

If you are right, Trust God and fight.

No matter what may be the price Nor what required the sacrifice, Or suffering, to what extent, Striving for human betterment,

If you are right, Trust God and fight!

If you'd live, after you are dead, Unflinching then, you must tread The path which martyrs all have

trod, So, serving man, as serving God, If you are right,

TRUST GOD AND FIGHT!

"CAN YOU TAKE IT" By R. A. ADAMS (For the Literary Service Bureau)

This recent but familiar expression might be interpreted to read, "Can you endure it?" "Can you resist it?" "Can you stand it?" "Can you survive it?" Affirmative augurs success, while a negative connotes failure.

Can you take criticism, when you are conscientious in your course and confident that you are right? "Can you take it" when come disappointments in regard to your fondest dreams and most cherished plans? "Can you take it" when friendships are lost through misunderstandings and misrepresentations? "Can you take it" when you suffer crushing defeat

If you can take it and carry on in spite of conspiracies of the combined forces of stubborn "hellish host" of opposers, then success is assured. If you cannot; if you quail; if you become despondent; if you chafe, fret and dissipate your strength by efforts at resentment and retaliation, then failure, defeat, and disappointment are certain. In all we may undertake success depends on whether "we can take it" or not.

SERMONETTE By Arthur B. Rhinow

Representatives of two divisions of the same denomination came together to consider ways and means toward effecting a merger when one of the clergymen suggested that it might be desirable to open the meeting with prayer. Immediately there came a protest from the other side.

"No, no," they cried. "We are here to consider the feasibility of union, and praying together would mean that the union had already been consummated."

Some doctrinal subtlety, we believe, was at the bottom of this protest, some distinction that was perfectly justifiable in the opinion of those ministers. Whatever it was, and however we may agree or disagree, we cannot help recognizing in the attitude a tribute to the power of prayer.

When we pray, really pray, we are one. No union is so potent as when hearts unite in seeking God. Then petty differences fade, and we wrestle for the mighty things that make for harmony.

We know that fanaticism has often prayed ardently, even furiously, but it could not have been true prayer, for we know we are not ourselves when we are fanatic, and we must be ourselves when we pray, for only perfect sincerity can reach the heart of the Almighty. And God is love. When the soul communes with Him it enters into the atmosphere of His essence where evil and fanatics cannot live.

Beware of prayer! If you want to prolong hatred, feuds and wars, do not think, do not reason, and by all means do not pray. There's power in prayer.

Catholics To Meet In Washington On January 12

Washington, Jan. 11.—(ANP)—The Executive Committee of the Federated Colored Catholics will meet here Sunday, January 12, according to an announcement made by G. A. Henderson, Pittsburgh, Pennsylvania, president of the organization. One of the important features of the conclave will be the selection of the city in which the national convention will be held. Among the cities to be considered will be Atlantic City, Baltimore and New York, with the last named perhaps holding the best chance.

KELLY MILLER SAYS

O Jan 1st, 1863, Abraham Lincoln issued the Emancipation Proclamation which inaugurated the new life of the Negro race. On the 31st day of Dec. 1935, seven ty-three years, to a day, since the issuance of that life-giving document. The writer's span of life, now in the second half of his seventy-third year, is an exact yardstick by which to measure the progress of the race since freedom. The occasion, therefore, seems fitting for comprehensive reflection and suggestion.

The commendable and much boasted progress of the race during the past seventy-three years has now come to a standstill or a halt. The race as a whole, during the last five years of depression is marking time rather than making progress. Indeed, the whole world is upset; times are out of joint. The Negro is peeping about under the legs of the huge Colossus of civilization if haply he might find an assured place for himself. He is without ideology and does not know for a certainty where he is going or how to get there. At this critical juncture the race should come to itself as did the prodigal son in the parable. In the language of the game of marbles, the Negro should come to "law" at the beginning of the year of 1936.

1. Through the eyes of his trained young men in political and social science he should observe and carefully study what is taking place at the great capitals of the world—at Moscow, at Berlin, at Rome, at Washington and at Geneva—with a view of understanding its portent to the darkest of the dark races of men, by which their path may be wisely guided amidst this maize of present day civilization.

2. He should aim to understand the nature and operation of race prejudice which is stern, stubborn fact constituting the controlling factor in the equation of racial life. He should seek to determine, if possible, how far he may be able to overcome, modify or mollify it and to what extent he will be compelled to submit to its harsh and cruel exactions. He must develop a protective philosophy. Where he cannot overcome, he must undergo; for that which cannot be cured must be endured. It is as foolhardy to shake the impotent finger of defiance in the face of the inexorable without power to put that defiance into effect as it would be suicidal cowardly to yield to cruel and inhuman exactions without exhausting every possible recourse.

3. The race has but one weapon with which to combat race prejudice effectively, and that is to oppose hate with love. The Negro is endowed beyond other breeds of men with loving kindness of spirit and non-resistance of evil. The Nordic looks upon this endowment as an amazing grace but for the Negro it is assuredly a saving one. Although the Negro may not be able to overcome the evil of race prejudice, he should not be overcome by it; but should rather seek to overcome evil with good. Even the Nordic cannot have a race which loves him. The maxim of Edward Markham will ultimately conquer race prejudice if indeed it is conquerable:

"He drew a circle and shut me out Heretic rebel, a thing to flout,
But love and I had the wit to win: We drew a circle and took him in."

4. The men and women who stand in the high pines of spiritual, moral, intellectual and social leadership should be guided by the motive of service and not of profit. The money motive which has well nigh played havoc with the world is leading the Negro to destruction. The minister, physician, the lawyer, the school teacher or the business man who profiteers at the expense of the poor brings his profession into disrepute. The Negro pulpit in too many instances, is on the verge of intellectual dry rot and moral and spiritual bankruptcy because the ministers instead of being salvators of souls shove an itching palm into the pockets of God's poor. It were better for this type of minister that a millstone were tied about his neck and that he were cast into the depths of the sea. The doctor who is more concerned with his pay than with the health of his patient; the lawyer who is more interested in his fee than in justice; the school teacher who places the payroll above the impartation of knowledge are unworthily and are a stumbling

block in the upward path of the race.

5. There should be a lessening of the margin between the elite and the lowly. The cultivated, the upright and the noble should and will receive the just appreciation and esteem which is their due but they should not vaunt their superiority to the discomfiture of those less fortunate than themselves. Noblesse oblige is the motto of all true gentility. There should exist that bond of racial sympathy and complacency of understanding between the lofty and the lowly such as is evinced by the Catholic priesthood towards the humblest members within that household of faith. The man farthest down should be the chief concern for the one highest up; for less the Negro elite shall lift as they climb they will find themselves elevated upon impotent eminence without upper or nether support.

6. The resultant racial life is the joint product of interracial and intra-racial factors. The Negro, in his state of helplessness, is peculiarly dependent upon his white environment for political, economic and industrial life. His social life falls mainly within the sphere of his own race. Appreciation of this distinction will go far to simplify the problem of race co-operation and race self-development.

7. A second Negro Sanhedrin, or all-race conference, has been called to meet in Chicago on the 24th of Feb. 1936. This movement offers great opportunity for genuine race statesmanship. The original Negro Sanhedrin, called by the writer 15 years ago, failed in its objective because the Negro mind at that time was not ready for such a forthright race adventure. The Negro had not received enough earrings and fingerings from the Egyptians to set up housekeeping for himself. All such proposals looking towards race self-leadership have failed for the same reason. During the past fifteen years the Negro has learned many things he did not know then. He has suffered many things which he could not foresee; he knows more about the laws of race prejudice than he understood. He then relied upon religion, philanthropy, education and industry and economics to bring about a satisfactory solution. So far those have failed utterly. Philanthropy has shifted from a humanitarian basis to one of cold, calculated, impersonal charity. The Negro has been pushed further away from control over his own higher educational activities. In face of the present situation which confronts the Negro his chief reliance must be upon himself for guidance and direction in all the intimate relations of life within the circumscribed circle to which race prejudice have confined him. Philanthropy will still hand out crumbs, or it may be a crust, with the left hand across the color line. I pray and hope, I would like to say expect, that in this second Sanhedrin a statesman like leadership will emerge with requisite wisdom to formulate an effective race program and with the requisite power of persuasion to impress it upon the race as an agenda of action.

8. We are approaching a presidential election whose outcome means more than a mere shift of party control. It will in all probability determine the destiny of the nation and of the Negro for generations to come. The Negro is normally allied with the "forgotten man," the man furthest down. The "New Deal" engages to restore the neglected and overlooked element of society, without regard to race or color, to its rightful place in the economic order. Without committing itself to all the angles and tangles of the "New Deal" and its complicated technique, enlightened self interest of the Negro alligns him with its essential aims and purpose. Capital should control industry under government, but should not control the government. Abraham Lincoln's dictum of "A government of the people, for the people and by the people" finds new application in the present situation. An enlightened spirit of self-understanding will align the common man with the liberal rather than the reactionary tendency of our day and generation. Rugged individualism (bent on piling up swollen fortunes) as the controlling factor of the government, is being discredited not only in this country but in all of the forward looking nations of the earth. The old and the new order are now in death grips. The right decision between the two is the first step in the direction of wisdom for the Negro in the new year of 1936.

Kelly Miller.

Eight Hundred Virgin Islanders Put To Work

Washington, Jan. 11.—(ANP)—Eight hundred natives of the Virgin Islands are now working on WPA projects, designed to bring a measure of economic security, according to an announcement made by Harold L. Ickes, secretary of the United States Department of Interior, here this week.