

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

SAVE THE LIVES OF SCOTTSBORO BOYS

An unspeakable crime—one that outrages all decent people—has been committed!

Ozie Powell, one of the nine Scottsboro boys has just been foully shot by one of the police guards as he was being transported from the Patterson trial to the Birmingham jail.

This monstrous lynch assault was the result of three days of savage terror deliberately worked up against the Scottsboro boys, their attorneys and witnesses at the Patterson trial.

When the police lynch agent of the Alabama officials shot Ozie Powell he was carrying out the bidding of Judge Callahan, whose every attitude in the Patterson trial screamed: "Waste no time. Lynch 'em!"

The 75-year lynch death sentence against Patterson—as brutal as it was—did not appease the lynch desire whipped up by the prosecution all over Deatur, Alabama. The Alabama lynch class must have blood! Blood to symbolize the oppression of the Negro people; blood to terrorize the hundreds of thousands of Negro and white who have shoulder to shoulder repeatedly stayed the lynchers' hand.

The lives of all the boys are in the gravest danger!

The Southern lynch class clearly intends to use rope and faggot instead of the cumbersome process of legal lynching.

The pretext for the shooting of Powell is being used today by Hitler fascists in Germany, Mussolini in Italy and in hellish capitalist dungeons all over the world: "Shot while trying to escape."

When Powell arrived in Birmingham after the shooting too weak to arise from the wound, Sheriff Sandlin yelled, "Get up!" The wounded boy, with blood gushing from his face, cried, "I can't." Such bestial cruelty could hardly be found anywhere else in the civilized world!

The meaning of this hideous lynch attempt is as clear as daylight.

The fascist forces in America—represented by Hearst, the Liberty Leaguers and all their Ku Klux hordes are aiming to Hitlerize the country. They mean to cast into an abyss the fundamental rights of liberty, justice, fair play and freedom, on which this country was founded.

Today they struck through the lynch class of the South. Seeking to make the Negro people the scape-goat of their loathsome barbarism, they struck through the wounded body of innocent Ozie Powell.

But tomorrow like poisonous vipers they will strike at every decent human being who dares to speak against the merciless rule of savage fascism.

This monstrous act is a warning of what will happen to all liberty-loving, fair-minded people—unless they rise in one united mass to save the Scottsboro boys and set them free.

The danger to these boys, threatened with brutal lynching by the Alabama officials who have them captive, presents the American people with one of the most critical attacks on civil rights—a threat which must not go unanswered by all who cherish those democratic rights and who seek to resist fascist assaults.

Let your voice be heard!

Demand the release of all the Scottsboro boys and their safety from lynching by their jailers!

Demand that the boys be immediately turned over to the custody of the Federal court, as the courts and officials of Alabama, unable to prove them guilty, are plotting their death by open murder!

Demand that President Roosevelt act in the face of this great lynch threat to nine innocent Negro boys, symbolic of the oppression of the 14,000,000 Negroes in the United States.

Save the Scottsboro boys!

Their lives are in great peril.

One has already been murderously struck down!

INVESTIGATE BEFORE YOU KNOCK

For one reason or another it seems that every Negro who takes an active part in Negro welfare work in Omaha is subjected to various and numerous verbal attacks that for the most part are wholly unwarranted.

During the past few weeks Mr. Squires of the Urban League has been the victim of a tongue lashing from friends or foes. They charge that he is directing a project under the NYA that would have paid an individual not employed around \$100 a month. To make these accusations without investigating the facts has a serious effect. A little thought would save the embarrassment that goes with these attacks and too it pays to be sure rather than sorry.

The whispering campaigns that are constantly being launched against those who hold prominent positions lessons the influence of the group and it keeps the group from getting many of the benefits that are rightfully due. No United Front can be presented by the colored population of Omaha and this is for the advantage of the other groups. Our people are worn out fighting each other and wasted their resources before the main problem is reached. When it is reached there is no strength or



Do not look at the Negro

His earthly problems are ended.

Instead look at the seven WHITE children who gaze at this gruesome spectacle.

Is it horror or gloating on the face of the neatly dressed seven-year-old girl on the right?

Is the tiny four-year-old on the left old enough, one wonders, to comprehend the barbarism her elders have perpetrated?

Rubin Stacy, the Negro, who was lynched at Fort Lauderdale, Florida, on July 19, 1935, for "threatening and frightening a white woman," suffered PHYSICAL torture for a few short hours. But what psychological havoc is being wrought in the minds of the white children? Into what kinds of citizens will they grow up? What kind of America will they help to make after being familiarized with such an inhuman, law-destroying practice as lynching?

The manacles, too, tell their own story. The Negro was powerless in the hands of the law, but the law was just as powerless to protect him from being lynched. Since 1922 over one-half the lynched victims have been taken from legal custody. Less than one percent of the lynchers have been punished, and they very lightly. More than 5,000 such instances of lynching have occurred without any punishment whatever, establishing beyond doubt that federal legislation is necessary, as in the case of kidnapping, to supplement state action.

What, you may ask, can YOU do?

In May 1935, a filibuster in the United States Senate, led by a small group of senators, most of them from the states with the worst lynching record, succeeded in side-tracking the Costigan-Wagner Anti-Lynching Bill. This bill will be brought up again in the 1936 session of Congress.

1. Write to your Congressman and to the two United States Senators from your state urging them to work assiduously and vote for passage of the bill.

2. Get the church, lodge or other fraternal organization, social club, and whatever other groups you belong to to pass resolutions urging Congressmen and Senators from your state to vote for the bill.

3. Write letters to your newspapers and magazines urging their help.

4. Make as generous a contribution as you can to the organization which for twenty-five years has fought this evil and which is acting as a coordinating agent of church, labor, fraternal and other groups, with a total membership of 42,000,000, which are working for passage of the Costigan-Wagner Bill.

THE NATIONAL ASSOCIATION FOR THE
ADVANCEMENT OF COLORED PEOPLE.
69 Fifth Avenue, New York.

courage to attack the main foe.

It is not the aim or purpose of this article to condemn or exonerate any individual of any wrong doing unless we have specific proof that such is the case. Now there is a way for those who would continue this policy to satisfy themselves as to the fairness of such a method. Locate those in proper authority and if you have the proper credentials, information will be given on anything you believe on other people and it will stop a lot of these attacks that grow in time from a mere mention to direct accusations, by the time it reaches the third party.

Mr. Squires has done a great deal of good work for the community in the short time that he has been here and he deserves credit for the courageous stand that he has taken for the group. Let's not discourage the efforts of this man by petty heresy information. The community will be the loser in the end.

Seed pods of the rubber tree contain a gas that causes the pods to explode and shoot the ripened seeds 70 to 100 feet.

More American passenger automobiles and motor truck chassis are used in Turkey than the products of any other country.

A California woman has invented a stand to hold a telephone to leave a user's hands free for taking notes or type-writing.

The world's largest dry dock, capable of handling ships more than 1200 feet long, has been placed in service in Liverpool.

ALTA VESTA

A GIRL'S PROBLEMS
(By Videtta Ish)

ALTA VESTA TO HER
FATHER—NO. 28

(For the Literary Service Bureau)

Dear Daddy: You did give me a wonderful surprise. I never dreamed you would come to see me. Though I have said it a thousand times I say again, you are the best and sweetest daddy any girl ever had. Though I am a little little sad as I am always when you leave me I am still happy. It seems you are still here and will come in just any minute. Well, I know you are gone, now.

Daddy dear, I am so glad you saw the girls and I am glad you were kind to them. One of them said she'd be happy to have a father like you if she didn't have anything else in the world, and I almost told her that I'd ask you to adopt her. Then it seemed funny to think of as she is a colored girl. But then again, it's funny that she isn't colored except that she belongs to a race where most of the people are colored. I just can't understand this color business, Daddy. Can you?

Well, I am sleepy now. Good-night, Daddy Dear.

Alta Vesta.

MAXIE MILLER WRITES

(For the Literary Service Bureau)

Conservative Boy in Love with Girl Who Drinks and Smokes—Won't Agree to Quit After Marriage—Challenges the Lover's Right to Interfere—Better Pass Her Up, Sad Boy—To Marry this Girl Would be Taking A Long Chance with Happiness.

(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.)

Maxie Miller—Here is where I need your help. I am madly in love with a fine young fellow. I am 24 and he is 26. We are about even in education and he has a good trade. But he will drink whiskey. He drinks a little all the time and gets drunk about once a month. He says if I will marry him he will quit drinking. I am afraid he won't and that my children will be drunkards and I don't know what to do. What is your opinion?

Mollie Turner.

Mollie Turner—This man may be sincere, but there are many things to be considered. If he's had this habit long it will be difficult to overcome. You are right about your children. Heredity is a fact. With this very man the drink habit may be such. Better make an investigation: find out if his father drank and to what extent his brothers and sisters had or have the drink habit. Talk to him frankly and ask him to tell you the truth about these things. Get these facts and send them to me and I'll give you personal advice. But remember Mollie, to marry a habitual drunkard is a dangerous experiment.

Maxie Miller

Birmingham "Slum Clearance" Causes Racial Dispute

Birmingham, Ala., Feb. 1, (A. N. P.) Declaring that there were more whites unemployed who could not be taken care of by the relief commission, a petition was filed by a committee of white citizens with the city commission Tuesday urging the same appropriation for a slum clearance project for the whites as that approved for Negroes.

The project in the Negro section of the city is under way and several hundred workers are being employed. According to the petitioners, whites are in dire need of better housing facilities, in fact much more than Negroes who are more accustomed to living in the slum districts. They further averred that in all fairness to the white citizenry a similar project, or one on one on a much larger scale, should be launched immediately to remedy this condition among whites.

A copy of the petition will be sent to President Roosevelt, urging his approval of the project commission.

KELLY MILLER SAYS

RUDYARD KIPLING AND HIS
NEGRO REAERS

(For the Literary Service Bureau)

Rudyard Kipling, the unlaureled Poet Laureate of England, is dead. Before these lines see the light of print his ashes will have found sepulture in Westminster Abbey. Kipling gave literary emphasis and start to the quickening of racial arrogance which has culminated today in Hitler's attitude toward the Jews. He was the literary forerunner and counterpart of Lothrop Stoddard and Madison Grant who gave pseudo scientific and sociological sanction to the Nordic Myth. Kipling's "Take Up the White Man's Burden" and Stoddard's "Rising Tide of Color" are companion pieces of mischief in stirring up strife among the and nations of mankind.

I first became acquainted with Rudyard Kipling through an interview given out by him in San Francisco in the early nineties. It seemed as if he had one misunderstanding with a colored waiter. In describing the affair he stated, as I now recall his words, "Let me stop here and curse the whole Negro race." Since then the poet of the barracks and barroom has risen to be a star of the first magnitude in the literary firmament. I have read his writings which I have greatly admired and frequently quoted, but always with his racial bias as a reserve in the back part of my mind.

Kipling possessed a local, national patriotic and racial; but not a world mind. He was the poet of circumstances, surroundings and conditions, but not of the universal strivings of the human spirit. He could hardly separate the circumstantial from the essential, the temporal from the eternal. He was the poet of the concrete and not of the abstract; he dealt with man as a biological being but not with mankind as a spiritual entity. If perchance he reached imperial heights, where race and color disappeared, the flight was incidental to the emphasis of his narrow national or racial purpose. Such flights were never sustained; but he suddenly sank into himself on the lower plane of flesh and blood.

Robert Burns, on the other hand was much more narrowly limited and circumscribed in his environment than Kipling. The genius of the poet of Scotland, however, rose swiftly above his limited environment and swept the whole horizon around him and the skies above him. With him, Scotia was but a local setting of universal truth which emerged, from the background of provincial environment. You might search the entire of Kipling's writings in vain for a line that is comparable in universality of thought and ideal to Burns:

"For a' that and a' that; it's coming yet, for a' that,

That man to man the world o'er shall brothers be for a' that."

With Kipling, mortality and ethics are limited by latitude and race. He does not appreciate the existence of "A law of God or man north of 53" nor the validity of the Ten Commandments "East of the Suez."

His horizon was not only limited by the latitude of race but by sex as well. Of all the great poets, he stands practically alone in ignoring sex appeal as a source of poetic inspiration. His highest conception of woman is: "A rag and a bone and a hank of hair." Falling back on the bald, biological analogy he assures us that "The female of the species is more deadly than the male." The nearest he comes to recognizing the universal claim of womanhood is when he tells us that "Judith O'Grady and the colonel's lady are sisters under the skin."

Kipling never appreciated spiritual values. He never so much as lifted his eyes to heaven. He recognized neither the fatherhood of God nor the brotherhood of man. In his "Recessional" bombastic appeal is made to the "Lord, God of Nations" but only in the sense that Cicero was in the habit of rhetorically invoking "The Immortal Gods" to complete his rounded periods. But even at that, Kipling's appeal to deity was only to protect his own nation in its far flung battle line and its ill-gotten "dominion over palm and pine."

He had contempt for all other nationalities except his own. His reference to the German as a "vandal and a Hun" and to the Russian as a "bear that looks like a man" aptly illustrates the narrowness and intensity of his patriotic spirit.

Kipling looked upon the non-

PROVERBS AND PARABLES

by A. B. MANN

for The Literary Service Bureau

This is a wise precaution and failing to heed it many have suffered serious loss. Literally one should look, because he might leap into a puddle of water, leap into a deep pit, leap and alight on some sharp thing which would cause physical injury and great pain. But the adage has a deeper significance.

This warning has to do with making investments, forming friendships and alliance, selecting companions, undertaking any enterprise, launching any movement and is against precipitancy in any effort. It is of the same tenor as the Bible caution about counting the cost which means consider the exigencies and the possibilities of success.

Perhaps in no other connection does this apply more aptly than in that marital ventures. The shameful divorce record is due largely to this haste. There is the greatest need that people look before they leap into matrimony.

SERMONETTE

By Arthur B. Rhinow

for the Literary Service Bureau

A man, well known in the realm of sport, fell in love with a young lady of another religion. During the courtship, religious differences seemed to have been forgotten in the all-absorbing revel of emotions. But when the day was set, the bride insisted upon being married according to her "faith." And the ardor of affection suffered a chill, temporarily, at least.

"I didn't know she took her religion seriously," the prospective bridegroom complained.

She didn't. Had she done so, he would have noticed it long before the difficulty of choosing the officiating clergyman arose. In all probability, she occasionally would have mentioned the church services she had attended, and spoken of her religious convictions to him who was or should have been worthy of the confidences of her heart, and he would have noticed the fine restraint that true religion exercises when the intoxication of affection threatens to run wild.

People who take their religion seriously carry with them a religious atmosphere, not affected tation, but genuine as gold and subtle as rare perfume.

By crossing native with foreign species United States government experimenters have produced red, yellow and purple potatoes.

Electric cables to be mounted around windows have been invented in Germany to warm incoming air and prevent drafts in winter.

white varieties of the human race as the "lesser broods without the law," "half devil, half child, whose chief mission in life seems to be to aggravate the white man's burden." Whatever credit he accorded the "lesser breeds" was secondary and subordinate to the glory of the white lord and master. "The things that you learn from the yellow and the brown will help you a heap with the white."

Kipling genuinely believed that "East is East and West is West and never the twain will met." If, however, he was willing, generously or grudgingly, to concede virtue and valor to the non-white contestant, it was only to glorify the greater virtue and valor of the white. He was willing to make only an individual exception in favor of the non-white and concede the distinction between East and West might for the moment, vanish when "Two strong men stand face to face though they come from the ends of the earth."

To the Negro student of literature, Kipling presents a temptation and a warning. His apt, pointed, pictorial power of expression must be admired even by the "lesser breeds" against whom he directs his shafts, though they smart while they smile.

The Negro student, in perusing Kipling's works, must be ever on his guard to appreciate and praise that which is universally good and separate it from that which is racially bad.

Kelly Miller