

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.

All News Copy of Churches and all Organizations must be in our office not later than 5:00 p. m. Monday for current issue. All Advertising Copy or Paid Articles not later than Wednesday noon, preceding date of issue, to insure publication.

PROS AND CONS OF THE SUPREME COURT CONTROVERSY

The question of changing the Supreme Court to conform to the wishes of President Roosevelt has assumed a sage, controversial bitterness unequalled in the record of our country.

Our own state senator Edward R. Burke, a member of the President's political family had this to say in regard to the President's recent speech: "It was loose, misleading, exaggerated and unfounded attacks against the Supreme Court." Another senator, also a member of the President's party, Royal S. Copeland of New York, joined with the senator from Nebraska in attacking the President's contention that the Supreme Court was responsible for some recent floods and for the Western dust storms.

On the other hand we find Attorney General Homer S. Cummings standing by the side of the President in his plan, giving as his reason the following statement: "Our governmental machinery has gotten out of balance. That balance must be restored. It can be restored only by the Supreme Court."

Congressman Arthur W. Mitchell, the only Negro member in Congress, rises to the defense of the President and charges that the Supreme Court "struck down every congressional effort to improve the lot of black America". Just where we are headed in this many sided controversy is yet to be seen.

Yet after all is said and done the destiny of all American people now hangs in a balance and the ultimate outcome must be determined by careful consideration of all the facts involved and out of a judgment void of political expediency. If the scale of good judgment leans toward the Reorganization Plan of President Roosevelt let us, as Negroes, stand with him, while on the other hand, if the scale of good judgment leans against such a plan, then take a stand.

THE HIGH COST OF LIVING

It has been a long time since we have heard much about old man High Cost of Living. He has been listed among the missing (and well lost) for so these many years. But if you have good ears and apply them to some intent listening, you'll hear him knocking faintly at your door today. This old man would like very much to come in and make himself at home. He would like to sit down at your table, and eat a big part of your every meal, to borrow your clothes and wear them out, to take a chunk of your rent money, and pocket it for his incidental pleasures. In his knock at the door there are some definite warnings. What can be done to prevent inflated credits and prices from precipitating another crash must be done. Economies of mass production as in the modern auto building and of mass distribution such as the direct-to-consumer technique of large retailers, must not be sabotaged by legislative fiat, because these methods tend to keep prices low.

And here is a tip for the consumer. Now is the time to buy. Now is the time to stock up on clothes and household goods. For experts agree that general price levels which now are up some 23 percent since 1933, are certain to go higher.

How much higher, we don't know. Perhaps old man High Cost of Living himself won't gain entrance, but merely one of his small children. Maybe the economists can bar the door. All that the rest of us can do, is hope.

CHILD LABOR

Nationwide polls have indicated that almost eighty percent of the populace favors the Child Labor Amendment. It was passed by two-thirds of both houses of Congress. It has been ratified by twenty-eight states.

Surely the out-of-tune states can no longer turn deaf ears to the popular will. Surely the eight needed will hear it soon.

There is no sound argument against the simple truth that children who should be in school are working long hours in mills and factories and getting not more than a mere pittance for it. And there can be little objection to the method of this constitutional change, proposed and proceeding in the way.

Anxiously, hopefully, we wait for eight states to not prescribed by the founding fathers.

VIEWS ON RACIAL UNDERSTANDING

(From Cobler's Digest)
 Address delivered by Mrs. W. F. Mahaffey on the occasion of the closing of the study of the book, "Preface to Racial Understanding." This study was made by the missionary society of the Methodist Church at Mendenhall, Mississippi.

The subject this fall is perhaps the most important home mission study we have had for a number of years. Frequently we enlarge our vision through our study book and are inspired to larger giving, but usually there is not much we can do personally.

This is our fiftieth year of home mission work, our "Home Mission Jubilee Year," is the opportune time to study "The American Negro." The need today is to know our American Negroes better. The two races in the South are so linked together that what is good for one is good for the other. Then too, he is our neighbor; our responsibility; our obligation to be not only just but generous in our treatment of him.

In God's sight every human being is sacred—one of His children. Christianity admits no other basis of human relations. Bishop Dobbs said recently at a conference, "There can be no brotherhood of man without the fatherhood of God." This relationship was beautifully exemplified in the life of Jesus Christ. He taught, and lived it.

It would be like Him we must be willing to accept all races (including the American Negro) as our brothers.

If we love one another, as Christ has commanded us to do, we want peace and justice for all people everywhere. To love others we must know and understand others better.

Realizing we knew very little about our neighbor we have been studying about him; not the lowest, unambitious type, but the Christian, educated Negro. "The American Negro" is the topic for our fall mission study in our council, in our Mississippi Conference, and in our local missionary society.

We have used many books, periodicals and other material in connection with our text books. "The Preface to Racial Relations" by Dr. Charles S. Johnson, himself a Negro. We have studied:

1. The history of the Negro in Africa.
2. Slavery and its effect on whites and Negroes.
3. Race relations and prejudices.
4. Social factors.
5. Labor, industry and economic status.
6. Contributions.
7. The basis of a new or Christian relationship and what we can do about it.

Social equality was not an issue in this study. We now understand better that the Negro wants—

1. Race integrity.
2. The right to be a respected citizen.
3. The right to be educated.
4. The right to economic freedom.

Up until this time we have made the color line a horizontal one, with the white man above and the Negro below. Now we have tilted the color line in a vertical position, with equal rights and opportunities extended to those on either side of it. You can play a tune of sorts on the white keys on a piano, you can play a tune of sorts on the black keys, but for harmony you must use both the black and white. As with the piano, so with people.

The interest of the women of our missionary society in the study has been very vital and I believe the serious study of the topic will help to bring about

better race relationship and to advance Christian brotherhood in our Southland. Hearts have been cleared of prejudices and minds of misunderstanding regarding our brothers of other races. We now look upon them as brothers and love them as Christians.

It is our desire to lift up all who need our help and to strive to have them such opportunities for growth and development as will enable them to become intelligent, constructive, Christian citizens of our community, state and world.

We of this missionary group now see in our homes, in our work, in our schools, in our church and in our community, opportunities for service to our fellowman. We now realize that we cannot have close fellowship with Christ and live apart from our fellowmen. There is an obligation on our part to have something within our lives that will help to meet the needs of other people.

For us generally, the result of this study has been a more frank and less embarrassed acceptance of the fact of race and our differences, but with a growing conviction that the differences have no vital and inherent meaning.

With this study has come a willingness to seek out the hidden beauties of Negro life, there is less apology for race and the true social implications of race status; there is more confident self-expression and a deep sharing of the whole culture of America; there is a changed attitude of the mind concerning our neighbor—which means a greater respect for personality, especially Negro personality; there is an attitude of sympathy and good will; there is a desire for peace and justice.

As a result of these things, surveys are being made in—

1. Social conditions affecting the Negro.
2. Poor educational facilities.
3. Psychological reaction to discrimination and enforced inhibitions. We are now willing to cooperate with all understanding.

We are welcoming the courses offered on race relations in our leading colleges and universities.

We have already started a local betterment program, a part of which was as follows:

1. We sent a delegate to the Negro Leadership Training School and since her return we have cooperated with her in organizing a community club.
2. We helped her organize a Friday night Bible Class, taught by some of our women, in which to teach the teachers the Sunday School lesson for the following Sunday. These women say it is the most satisfying work they have ever attempted.

We have contributed on the cost of paint for the local Negro church.

We have plans to light street corners in the Negro section of our town.

To help beautify the school grounds.

To furnish recreation for the children.

To see fair wages and hours for the workers.

There are many things that we would like to do and hope to help them do. One thing we can do is to be friendly with all people, especially our Negro workers. Friendships broaden our horizons, widen the reach of our lives and makes them richer, fuller and more holy.

Booker T. Washington is noted for saying, "Cast down your buckets where you are." So we are trying to cast it down, making friends in every manly way of the people of all races by whom we are surrounded.

KELLY MILLER SAYS

SEVENTY YEARS OF HOWARD

On March 2nd Howard University celebrated the seventieth year of its existence. I was three years old when this institution was organized. I participated as a student in my seventeenth year. As man and boy, student and teacher, 55 years of my life are interwoven in the warp and woof of this Negro institution of higher learning. During this time I have derived much and contributed little. All of my five children earned their Bachelor's degree in the Alma Mater of their father. I have two grand children, who are now matriculated in the School of Music.

I was born six months after the Emancipation Proclamation was issued and was redeemed from the stigma of a slave's birth by the beneficence of that great humane document. I take my life, therefore, as a yardstick to measure the progress of the colored race from the date of its freedom to the present time. In a more special sense, my span of life measures the scholastic advancement of the race from the zero point of illiteracy to the degree of intelligence it has attained. My auto-biography, now under preparation, will trace in parallel columns these three lines of development.

But I must limit the few words of this release to the origin, growth, present position and future prospects of Howard University, the premier institution of higher learning for the Negro race. When I entered the university in 1880, the crest of the missionary wave had reached flood tide, and perhaps had begun to ebb. During and immediately after the Civil War this nation, in a spasm of virtue, was carried to the top of the Mt. of Transfiguration, but it could remain there for only a moment. Thence, it must descend to the foot of the mountain and mix with the grosser affairs of life. In that spasm of virtue, Fisk, Howard, Atlanta, Lincoln, Shaw and a host of Negro schools and colleges were approved standard of European

The Negro is not a menace to America. He has proven himself worthy of confidence. He has been and may continue to be a blessing. In the years that are to come he needs the help of those who have voices of influence. He needs also that we remove unnecessary barriers to his way and give him a chance to demonstrate that, under God he is a man and can play a man's part.

Some of the verses from the Bible which have come to have a new meaning to us as a result of this study of the American as these: "Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?—Malachi 2:10. "God had made of one blood all nations of men for to dwell on all the face of the earth."—Acts 17:24 and 26.

I want to conclude this talk with a poem which echoes all of our feelings:

IF SOME DAY

If some day I should meet my Lord
 Upon the street, or at some peasant's board
 And should see with great surprise
 That his skin were yellow and slanting his eyes,
 Would there any great difference be
 To find that my Lord were thus unlike me?

Or, if, upon a quiet country road
 I should meet him where the trees are bowed.
 If his skin were brown and his eyes a darker shade,
 Would I falter? Would I be afraid
 To own him my Lord and closer draw
 To him whom my heart adores?

Oh, I like eyes of blue, and hair of chestnut brown,
 I like to think his skin was white,
 That thus he came down
 To win this wicked world from sin,
 To cure my soul, to let me his Kingdom in.
 But if of visage brown or darker skin,
 Is he not my Lord? Is he less of kin?

—By F. Y. Jagers,
 In the N. Y. Christian Advocate

born. Faith and audacity gave them birth. The missionaries from the north out of the abundance of their faith in God and belief in the possibilities of man, founded these institutions, based upon the latest knowledge and culture for a generation of slaves whose forebears had waded through the Stygian darkness of ignorance since creations dawn. Such sublime audacity the world has never seen.

How far has their faith been justified is the chief query which this generation of the benefitted race must answer. The work of the founders is finished. They have passed from labor to reward. Reynolds of Lincoln, Ware of Atlanta, Patton of Biddle, Cravath of Fisk, Tupper of Shaw, Armstrong of Hampton and Howard of Howard look down from above upon the works which they planted in faith and watered with their tears and allowed with the yearnings of their soul. Shall we let them live and die in vain? They were succeeded by a generation of less faith who have greater belief in money than in men. The spiritual degeneration of the age reflected in the work which they left behind them. Institutions which they founded have been greatly magnified in bricks, mortar and stone. On passing through these magnificent campuses one is constrained to exclaim "Master, what stones and buildings are these?" But, alas, the voice of caution whispers in our ears "Unless these structures shall be consecrated to the purpose of the founders, there shall not be left one stone upon another, which shall not be thrown down."

Statistically, the higher education of the Negro has more than justified itself. In grounds, and buildings, libraries, laboratories, student body and technically equipped faculties the progress has far out-swept the fondest dream of the founders, but has the spirit kept pace with the material expansion?

The purpose of the founders of Howard University and these other institutions was to develop and lead them to the promised land which they visioned lay before them. Have they kept the faith? Are they inspired by the fore-glimpse of triumph, vouchsafed to the founders? Negro graduates of Howard, Fisk, Atlanta and Lincoln hear ye these words.

Last June there stood upon the commencement platforms two thousand Negro graduates with college diplomas in their hands. Of these Howard University turned out over three hundred. Have these graduates the requisite moral and spiritual energy and intellectual resourcefulness to command the spiritual, moral, political, industrial economic and social estate wrapped up in the needs and necessities of twelve million Negroes who look to them for guidance?

And to you of the present generation of teachers and leaders into whose hands the tutelage of these youths is committed: are you equipping them with the faith, with intellectual and moral energy and inspiring them with audacity and courage requisite to the great task? I am unable to say yes, but unwilling to say no. I would give the advice which Hamlet gave to his mother: "Assume virtue, if you have it not."

Whereas with us it has been a matter of hope and prayer. Left alone, we probably would exterminate ourselves either through inter-race slaughter or by starvation due to inability to utilize the bounties of nature. Other races have mapped out the course of self respect and eventual independence.

We decry our own establishments; we discount the efforts of our own men who are fighting for an economic foothold. In Omaha we spend annually over \$10,000,000, ninety-five cents out of every dollar is spent with the other race and five cents with our own. At this rate it will take thousands of years for the Negro of Omaha to reach the economic status that rightful should be theirs. I know that there are many things which under our present financial status cannot be produced, but why can't we support those things which we can produce? After all the salvation of our race will come from within and not from without.

WPA TENANCY REPORT

By Floyd J. Calvin

A report on "Landlord and Tenant" just released by WPA Administrator Harry L. Hopkins, "based on visits to 646 typical plantations, interviews with more than 5,000 tenant farmers, and the examination of relief and AAA records, reveals that the problems of the Negro cotton grower are unquestionably more vexing than those of his white neighbor. Reasons given for the existence of this situation are: (1) that Negroes are restricted in their opportunity to purchase land in desirable sections, (2) that they have been able to build up only a few proprietorships to plantation size, (3) that they have less frequent opportunities to leave one farm for another than do white

An Echo From My Den

By S. E. Gilbert

As I sit here in my den with pen in hand, meditating, as it were, there comes to mind the lamentable fact that there is need in Omaha of more race respect. "SELF RESPECT COMES FROM SELF SUPPORT." The plight of our people even in times of prosperity suggests a strange yet very sad story. A story which if told in proper tempo will leave no doubt in the mind our best friends of those who are truly solicitous of our welfare, that there must be functional defect or perhaps an irredeemable weakness somewhere in the organization of our being.

We are persecuted socially and economically as well as prostituted politically, yet most of us, 16,000 strong, think of it, stand by uncoordinated, helpless like a herd of dumb animals. I can hear some saying, well, what can we do? We are not able to sustain ourselves economically and we are not sufficiently strong numerically to batter down the doors of prejudice which shut of many opportunities to us. We lack this, we lack that and thousands of other things. So convinced are we of our inaptitude that many are waiting for someone to come forth with a magic formula that will solve all our problems. I admit that we lack a great many things and paramount among them I should include solidarity, courage, self respect and common sense. These are facts, and facts are not always pleasant. But by what mysterious force are we kept asunder? Why is it that the same mysterious force is ineffective with Jews in that it fails to keep them apart?

Quoting Rabbi Stephen A. Wise of New York while addressing the graduating class of Howard University in 1928: "Your race and my race are the two down trodden races of the universe. The difference being that my race learned the value of cooperation and your race has not. If the Jews have been successful in fighting racial obstacles, it is because they had the foresight to band themselves into a homogeneous whole out of which emerge an exclusive concentrated economic policy which makes them independent and self sustaining. They have not begged for mercy at another. No instead they support one another: they patronize their own stores their own restaurants, their own tabernacles and if you please their own schools and newspapers.

After years of personal sacrifice and privations they are today an economic force that cannot be discounted without endangering the basic structure of our national economic life. Of course all of this did not take place in a day. It could not. It required some years of consistent mobilization of interests with an unbending will and indefatigable courage to sustain the toilers against the onslaught of local, national, and international intrigue and discrimination.

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