

WAR AND PEACE

Once more the dogs of war are loosed in the world, led now by the German Nazis Military Caste. The war of today differs from other wars in modern times in that non-combatants are its victims equally with the soldiers and sailors and airmen who do the fighting. It has been called total war which spares neither men, women nor children.

The leadership of the German Military Caste seeks destruction of the English civilization and culture of which America forms a part. And we must decide here in America whether or not we shall abandon our ideals of civilization, denies as they are in practice on our very hearthstones, or submit to the slavery which the military caste mentioned will impose if crowned with victory. On these terms we can have peace in the world; or war until this philosophy is broken in the battles of the sea and air and land and all men of all races everywhere are made free in fact and given every opportunity to develop as human beings should in the ways of culture and civilization and brotherhood and service.

We would ride the world of war and usher in the reign of peace for a thousand years. But that peace must be the peace of justice and liberty and equality and fraternity for all the children of men everywhere.

If to attain these ends, it be necessary that the lives of many shall be placed upon the altar, so be it.

War is a monstrous thing, but peace may be even worse, unless freedom and opportunity and the larger and finer life are its ends.

NEGRO LEADERSHIP

The lines appearing most frequently in various publications about Negroes mention "A Negro leader" did this or that; "Negro Leaders" propose this or that, "Negro Leaders" met this or that government body. Usually, the daily papers print such terms in their stories in every community. And the general public may get the impression that the persons mentioned are leaders, and the persons mentioned may believe they are leaders. They may be quite in earnest about it, trying sincerely to serve, but lacking any sound plan for action and even knowledge and experience respecting the things desired. Often, this lack could be remedied by conference and the acquisition of exact information and the aid of well informed assistants.

And this leads to the query: Who is a Negro Leader?

Is it he who is "out in front" or the one who quietly and unknown serves his fellowmen in little ways, who, like the general in an army far behind the front lines, leads through his plans and directing minds.

And in the midst of life's struggle are not the real leaders the humble mothers and fathers of the race who manage their homes, rear their children, educate them as best they can and send down life's pathway to lead useful lives of work and services.

In a larger way, according to one's attainments and opportunities, leadership among Negroes has been developed in every community in the country. Many of them won national renown; a few have achieved international fame.

They are serving in nearly every field of human endeavor. And under their leadership, the Negro has made his unequalled progress.

They know what sacrifice really

means. All of them have read the story of "THE CRUCIFIXION" many times each one has suffered it over and over again at the hands of them he has tried to serve and save.

Do not despair. Nothing a human being can do in this world of ours is so valuable as service to mankind which stands in such great need of it. And if you experience the stings and arrows of ingratitude, from the persons for whom you have rendered a service, hold your course and serve them still, for they, in very truth, stand in direst need of service.

All men and women who have known the burden of their people will understand what is written here. Remember you are destined to play a decisive part in solving the problems which will confront mankind in the coming post-war years.

"THE MASTER RACE"

Once again we are hearing the claim that a new, strong, "Master Race" has appeared in the world. It is a very old claim. The Negroids of Ethiopia and Egypt made it long before the little Greek sheep herders landed in their penninsular, and, of course, centuries before Remus and Romulus were nurtured by the fabled wolf, to found Rome.

Even in those long days, the Negroids mothered and developed the world's first civilization, and they bore her torch for thousands of years. Perhaps, they grew weary of "CIVILIZATION" and returned to the forest for peace and rest, finding at last that there is no "Master Race". The Greeks the pupils and heirs of Egypt, bore the torch of light and learning for many centuries and advanced civilization to heights never before attained. And Rome, guided by the Greek intellect, gave to the world her twelve Dictator Caesars, who ruled for many centuries. They, too, called themselves a "Master Race". The present day claimants to this title are the German Nazis. They differ from all past claimants in two important respects; they worship no god but force, and deny to all conquered peoples the right freely to serve the God in whom they believe.

The claim is without merit in our day as it was in the long ago.

The English People have also asserted a similar claim. They have become the world's greatest colonial power, the exploiters of more millions of men and greater resources than any other people in any age. They profess a love of liberty for all men, but deny it to hundreds of millions under their flag. There is, however, one supreme virtue which is theirs; they are the only People of history who have given to mankind the principle of individual liberty. This, at least, is their IDEAL, and the effort to attain it has given a large measure of liberty to races and peoples who would not otherwise have known it.

In the Southern states of the United States, the two-thirds white population asserts its racial superiority over the one-third colored population through various forms of legal, economic, political and social proscription. And the handicaps and cruelties they impose upon people of color are quite as painful as the more harsh and more direct restrictions imposed by the so-called "MASTER RACE" of German Nazis, on the peoples they have subjugated.

There is no "Master Race"; there never was and there can never be. Human beings have a human destiny and

every possibility of such beings, and when all the factors for their development are the same, they will rise to the splendid heights in every field of worth while aspiration and endeavor.

Sometimes in the course of history it is necessary for men and women to die for such an opportunity and such a destiny. And all men and women of all races ought to be willing to make every sacrifice for these ends, and once and for all strike down the monstrous claim that there is a "Master Race" in any land anywhere beneath the shining sun.

WORK—

If you were permitted to choose a single social weapon with which to chart and hold a course for the development of human society, what would it be? Would you choose wealth, or politics, or one of the forty or more professions, or a military career, business or one of the numerous callings common in the world of men? And if you were to choose them, how would you prepare for them?

Were it left to me, I would choose work, without which nothing else can be and endure. It is the most valuable thing in the world of men and nature. All about us we see its results, the chemical action and reaction throughout the physical order. Everything we see about us for the use and comfort of mankind is the result of work by nature or the brain and hand of men.

Without it, there would be no homes, no villages, towns and cities with their modern conveniences, no industries, vehicles of transportation; no schools and churches; nothing worthwhile in the life that is or is to be.

If you will show us a being who despises work of hand or brain, we will show you an enemy of the human race.

But work should result in the development of those things for the good of mankind and not its destruction.

Let us, therefore, encourage the worker in every field and glorify himself.

OUR WAY OF LIFE

(by Atty. John Adams, Sr.)

Insistence is the art of pushing one's viewpoint to personal advantage. This regardless of those whom it may unfairly hurt. Seeking to have its way it moves with utter disregard of such foundational principles as justice, equality, freedom and fraternity. Our statesmen and political strategists in their criticism of the ways of other people speak loudly about any trespass or interference against, and with, what they call, "Our Way of Life." The sounding of this slogan may not, for the present, be so comforting to the minority groups of America. This new American expression, like a dangerous weapon in the hands of a mad man may become a serious threat to the ambitions, and rights of certain small, but loyal groups of our cosmopolitan land, groups striving against odds to live happily as well as helpfully in a government of their choice;—a government in respect to which they challenge any person or group whatsoever to show a greater spirit, devotion, and down-right loyalty. The expression, "Our Way of Life," to some, does not carry with it, so much of the ideals of democracy as it does to, because of power, push our prejudices to the great hurt, the suppressed. It could be charges that the expression carries with it a governmental intention to continued to overlook unfair practices and customs carried on against certain classes

of our citizens repugnant to the law of the land. A way of life is best respected when that way is fair to all associated in its compact.

The expression, and legislative outrage, "Our Way of Life" carries with it a very definite program of governmental intention. This being so, to that part of our national family, barricaded behind a customary mountain of prejudice,—a prejudice, which defies obedience to the law of the land, exist nothing less than THE VERY BLACKNESS OF DARKNESS. This editorial talks about governmental program. Now, it is quite reasonable, for those interested to inquire, "What is that program?" Programs are not always placed where "those who run may read". They are hid. Not always in some dark corner, but more often behind a national tolerance, smoke screened by the glaring brightness of such loveable soundings as "OUR CONSTITUTION",—"OUR LAWS", a part of which is the peoples bill of rights. WHO ARE THE PEOPLE? Whoever OUR GOVERNMENTAL PROGRAM INTENDS. If the people are benefited, programs must be announced. This is always done, in one way or another. Often the master of ceremony cries out, "the next number on the program, is thus and so" and then again those who are made to bleed and suffer and die, call out through their awful predicament, here is where a "Way of Life" placed us,—AND FOR HOW LONG?

"Our Way of Life," then, seems to proceed by an intended program. These are best understood by carefully observing social results which accrue from their operation. This becomes all the more alarming, when it is suspected that the doings of today by a state or nation, constitute types and shadows of possible governmental intentions for to-morrow.

Instances of "Our Way of Life" are revealed by many of our bureaus acting in relation to the citizen and vice versa the citizens conduct towards these boards, set in operation for the benefit of each member of the entire national block. The individual citizen under "Our Way of Life" seems to possess 3 habitations,—his home,—his state,—and his nation. He occupies each of these under a definite authority. He is preeminent in the family home. Here he has a perfect right to determine its program, conduct and pleasures. He admits whom he pleases, and prohibits whom he pleases. There can be no opposition here to his way of home life so long as he conducts it in pursuance of law. The head of a home is master, but when the inmates of a home move into the life of the state they can bring forth no such authority, nor can the citizenry of a state moving into the home life of the nation bring such authority. Here fights are suppressed and privileges accepted on a basis of exchange. Here the individual may properly do that which is lawful, and be prohibited from doing that which is unlawful. The rights of others in relation to the individual become the paramount objective. If therefore "Our Way of Life" is to adjust ourselves to our governmental ideals of fraternity and justice, and equality, to this there can be no objection. If this is what we understand by "Our Way of Life", all is well,—If not, GOD FORBID ITS CONTINUANCE.

CUT OUT THE ALIBIS

It's easy enough to prove an "alibi" when the job should have been done but alibis never get you anywhere they're generally framed up to prove that you "weren't there." When the roll is called, they won't ask you where you Didn't go and what you DIDN'T do but WHAT did you "get across."

One and one don't make two—when you try to add things that aren't equal. The belief that it does is responsible for much of the trouble in the world today. No one man ever exactly equals any other man—we're all different in ability and character—but some people want to put us all in the same mold and treat us all alike and make us all live and work in the same way. They don't allow for individuality.

Perhaps you are doing this to yourself. Maybe you are using an "alibi" because you are failing to make good on a job which isn't your kind of a job. And this goes for all men—regardless of their race, creed or color. You can't expect to make good, if you haven't got what it takes. Find out what you can do best—and then go to it.

It's usually in the little things that most men fall down—in the day by day tests of character. Whether you can get on with others, and give credit to whom it belongs, and speak in an even tone when there's provocation to shout in anger, and whether you are giving to others what you expect of them—an absolutely square deal—these are some of the things that show what kind of a man you are. And when you do this, you can look every man in the face without apology, and without using an alibi in an attempt to get by.

"WHICH SHALL IT BE?"

Omaha:—Last year we all hoped that the United States would not be drawn into the second world war. Millions of Americans still hope we shall escape. It seems to me this hope is vain.

We must choose one side or the other in the world struggle. Which shall it be?

The axis powers are committed to a philosophy of statism, under which all liberty, or person, rights religion, speech and press is banned. Men and women live not for themselves, but for the state alone.

On the other hand, the allies have as the cornerstone of their civilization human freedom, but tressed by the sacredness of family life and religious guidance. They believe that every human being shall have the right to work and the chance to rise and make whatever contribution he may to that society of which he forms a part. Even the disadvantaged elements of such a civilization have the probability of some day becoming a free, active part of such a society.

As an American of color, therefore I take my place alongside the champions of the English speaking race, and I stand ready to do in 1941 what I did in 1917. I am convinced that our hour has come for action, even if that means American participation in the present war.

W. B. BRYANT.

BOOK STUDIES NEGRO YOUTH IN THREE LIBERAL COMMUNITIES—

Washington, May 25 (ANP) — The fifth and last of the studies in Negro youth personality development made by the American Youth commission, "Thus Be Their Destiny" attempts to show how boys and girls grew up in three small cities, towns of liberal traditions in both the North and South.

Greensboro, N. C., Galesburg, Ill., and Milton, Pa., are the towns which though widely separated geographically and culturally have a tradition in common of liberality towards Negroes. The first studies of the commission made under the sponsorship of the American Council on Education were regional studies. This last publication compares conditions between regions, but within the limitations of communities of somewhat similar tradition and with similar-sized populations.

READ THE GUIDE