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Editorial: "First, is YOUR House in Order Uncle?"



DO'S AND DONT'S:



Don't continue to drink catnip, fill your glass with the Milk of human kindness.

On Taxes



by RUTH TAYLOR

There is one sentence that has stuck in my memory ever since I first heard it. "The fellow to be pitied in the tax game is the one who has no tax to pay."

Think of that when you try to figure out what you still owe! Taxes are but a cheap price for what we enjoy. What are they but the cost of our liberty?

No where else in the world are men as free as they are here. No where else are the demands upon the people so light. And—those demands WE SET OURSELVES.

Each one thinks his problems are the greatest. Each one thinks that the current in which he lives is the whole ocean. It is well that we pause and remember the sufferings of our brothers overseas before we complain of the demands laid upon us. Men who have lost everything have nothing left with which to pity taxes. They are the ones to be pitied.

Surely we don't any of us LIKE taxes. But this is OUR country. Slaves do not pay taxes. They work at the behest and for the benefit of others. The conquered do not pay taxes—they give tributes. Only free men are taxed. Only free men can support the government that is their own.

"Never king dropped out of the clouds." No tyranny starts without someone paving the way. Taxes are our insurance against tyranny. Taxes are what we the people pay for safety, for the rights of all men. A government of the people, by the people—a government of freedom—needs the support of ALL the people. There are no privileged few when it comes to taxes. The right to pay for his own government is the right of every free born man.

Freedom claims an active effort from each citizen—we have no individual rights that are not in some sense modified by the demand for collective security and collective prosperity. The success of our efforts will be dependent more upon our willingness to make sacrifices to back them up than upon the perfection of any machinery. Taxes, freely and cheerfully paid—are proof of our sincerity of purpose.

Plain Talk...

(BY DAN GARDNER)

LET'S STOP BEGGING THE WHITE MAN TO MAKE US HIS EQUAL; LET'S MAKE OURSELVES EQUAL.

OUR BIGGEST FIGHT since pre-Civil War Days has been for equality. We have asked for and campaigned for all kinds of equality such as social equality, economic equality, political equality, equality of opportunity, etc. In some places we have made a dent in the solid wall of opposition; in others, we have been merely butting our heads against stone. Meanwhile, the act of fighting for an obtaining equality has developed into a well-paying business career for many people, both white and colored and lately, schools have been giving courses in race relations so as to prepare more and more personnel for this flourishing profession erected on the inability of people to forget racial, religious and color differences and concentrate on bringing into being the brotherhood of man.

To date, no one has come forward with a suggestion that perhaps we have been hitting the opposition from the wrong angle; that our technique may have glaring flaws in our all out battle to better our condition. Our fight for equality is based on the assumption that the white man make us his equal. From this standpoint, we have been praying to him exhorting him over the decades to elevate us from the status of second class citizens—in those places where we are rated as citizens—to the same plane or level with him. We approach the problem on our knees, with the attitude that we have done something wrong somewhere and that we are now and have been begging forgiveness and requesting that we be restored to a former level in rank akin to that of the "Great White Father." On our contention, we act as though we had committed some great crime and had fallen from the good graces of the world.

This column doesn't agree that we should beg the white man to make us his equal in anything. In the first place,

Your RED CROSS must carry on

1946 FUND CAMPAIGN

he isn't likely to do so, and in the second place, it's bad politics and equally bad thinking. Let us make ourselves as self-sufficient as possible, in spite of the obstacles that have been placed in our path. We know full well the foul vicious slavery and exploitation to which the white man subjected us to in this country for over 300 years. We know full well the billions of dollars worth of free labor the white man has stolen from us over that period at the point of gun and sword. We know full well that as a minority group here in the U. S., we are overwhelmingly outnumbered by the white men and would lose everything in any so-called show-down or test of physical or economic strength. But we do know that we have a God-given right to assert the equality we were born with and which cannot be taken from us in what we say and think.

Results are to be seen on every hand. The white man, walking and talking among us carries an air of condescension about him that he is superior and that we concede him that point. Collectively we have learned to cringe in the presence of the white man. The average white man expects it, especially if he has been trained thoroughly in "Americanism" and that type of "Democracy" practiced in the South. Even the whites who labor without pay in the racial vineyard approach their tasks with vestiges of racial superiority based on the knowledge that we are begging for them to accept us as equals. And by the way, it actually amounts to that: begging for the white man to accept us as his equals.

Damn the white man. Let's make ourselves equal. We actually are his equal if we assert our claim. We are physically his equal and in many instances, actually his superior. We have the same ability to think, to invent, to create and to write as he does. Why should we ask him to lift us up? Our philosophy should be one of pride of race as the source of knowledge of our ability to compete equally with any and all. We must close ranks to achieve the unity of solidarity that will show to the world that we are equal. Loose ends must be lopped off, even if they hurt, maim or injure in the process. The single purpose must emerge from the many which involve us and split us into warring factional groups. We must learn as a race that no man or race is our superior; that equality is a God-given something in which we all share, white and black.

We must early take pains to rid ourselves of those of our leadership who are actually on the payroll of the white man to keep us confused as to our real status or who sell us out daily through the old dodge of finding out what we want to do and slipping around to tell the white man—at a price, the same as a sinking Judas selling out Christ for 30 pieces of silver.

I wonder how many Negroes appreciate the tremendous impact of Negro literature on the minds of tens of thousands of white Americans. By Negro literature, I mean literature about Negroes, not necessarily by Negro writers, studies like Myrdal's "American Dilemma", and Drake and Cayton's "Black Metropolis", and novels like "Black Boy", "Strange Fruit", and Miss Petry's "The Street". These books are widely read. They are teaching a growing number of white workers something of what it means to be a Negro in America.

I would not say that any book could teach the white worker to 'know the Negro'. "Know the Negro is, in my opinion a stupid phrase, as are many generalities. It assumes that there is not the same complex variation among Negroes as among any other group in our population. Moreover, it has been my own experience that most of the people who 'know the Negro' are as stupid as the phrase. Frequently, their contact with Negroes is limited to that of an employer-employee relationship to a Negro cleaning woman. Down South the phrase has a double meaning, and, while few white Southerners know what Negroes are really thinking, they do know the Negro in the sense that they know what to do to keep Negroes in submissive patterns of behavior.

But, if recent books about Negroes have not succeeded in

teaching whites to 'know the Negro' they have taught a great deal about the kind of lives capitalist America compels Negroes to live. They have taught the meanings and consequences of segregation. They have exposed the bruises Jim Crow inflicts on the human personality. In not a few whites resentment is growing, not only because of the ignominy and discrimination endured by Negroes, but because they themselves have been discriminated and victimized in an dhamboozled, and they are just waking up to the involves counterfeit ideas and unfounded prejudices and one is convinced that they are counterfeit and unfounded, indignation is bound to follow.

Speaking for myself, I think Drake and Cayton's book "Black Metropolis" does the best job of getting into the white worker's mind and of cleaning out the cobwebs of prejudice that have accumulated there. The authors of this th effects of Negro life among their reading audience. This other is its amazing objectivity and the simple convincing streets and littered lanes of a Northern Negro community. So thorough is the job that, although it was written mainly to enlighten white readers to whom Negro ghettos are for hidden areas, dangerous to walk in at night, few Negroes ca read it without improving their knowledge of themselves.

Throughout "Black Metropolis" the economic question is kept in sharp focus. Poverty, the job ceiling, economic dependence, the struggle of Negro workers for industrial status, the callous viciousness of property, etc.—these form the Gordian knot that must be cut. If it is not cut, as Richard Wright points out in his introduction, if the unrest continues to accumulate, the passionate longing for human status will cease to be pent up and social explosions of incalculable force may follow. He reminds us that Hitler exploited the miseries of the slums that capitalism created, and that it is not beyond the realm of possibility that out of the dry rot of American capitalist decay there may crawl forth a gangster spirit to manipulate these miseries.

Drake and Cayton are not Socialists. They offer no Socialist solutions. Yet the logic of the facts they have gathered with such industry and present with such force, is that the emancipation of Negroes from color-caste is bound up with the emancipation of society from capitalist exploitation. "The logic of things will speak," Marx wrote, and if they do not speak through the mouths of men, they speak through events and experience. Today, as Negroes and whites share the rigors of a thousand picket lines, they share also reflections and thoughts. And these tend more to the conclusion that the present social system offers nothing to the toiling mass of mankind but continued insecurity and incessant conflict and that it is the common interest of all workers to bring about social conditions wherein they can enjoy "the deep, organic satisfactions necessary for civilized, peaceful living."

The Common Defense

(by Rev. William C. Kernan)

TRUE CHRISTIANITY

Everyone who is familiar with the subversive movement in this country knows how some unscrupulous persons have tried to throw the cloak of Christianity over their anti-Semitic propaganda. Genuine Christians, clerical and lay, have always condemned this blighting deception.

Most recently Mr. Jack Wyrzten, President of the YOUTH FOR CHRIST movement, made the following statement, on the radio, "On several occasions of late, it has been brought to my attention that the YOUTH FOR CHRIST movement has been accused of being anti-Semitic and I felt led tonight to make a statement that might settle this issue once and for all in the minds of the general public."

"Frankly, we believe that one of the greatest evils we of YOUTH FOR CHRIST must keep from gaining ground in America is the vicious and depraved doctrine of anti-Semitism which has brought so much misery to the world. This godless and un-Christian hate movement was exploited by the Nazis to divide the people of Europe and to finally enslave them. War, devastation and moral bankruptcy was the result. We in America must be on guard against the peddlers of this poison if we want to keep America not only free and safe but also Christian. With all the vigor at my command I say that anti-Semitism is a menace to our country and our religion."

Will You Stand By?

Abraham Lincoln admonished the people at the end of the Civil War. In the words of the Great Emancipator:

"Let us strive to finish the work we are in: to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and for his orphan to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Lincoln could see, as we do now, the stirrings of other interests. Money and jobs and the newest inventions demand attention, once the fighting has stopped.

But war doesn't leave an area we can build a fence around and forget. This war left us with the atomic bomb. It left us, too with the soldier who must spend year's months learning to get along with a paralyzed back... the veteran who must catch up somehow with the years he lost while patrolling the Pacific... the MP who must walk the streets of Berlin carrying a sub-machine gun.

We, as individuals, cannot stop the business of life to help all these men; but their happiness, and ultimately ours—depends on making them available.

During March, the American Red Cross will appeal for support of its annual Fund Campaign. It appeals on the basis of continuing need for services to the armed forces, and the veterans, with added emphasis on the need of advancing its health, safety and disaster preparedness program. Your contributions will be your way of standing by when the need is great.

STAND BY!—WON'T YOU?

State's Youths Offered Awards

NATIONAL JUNIOR VEGETABLE GROWERS OPEN SIXTH CONTEST WITH \$6,000 IN SCHOLARSHIPS

Nebraska town and country boys and girls are entering competition for college scholarships in a nationwide contest of the National Junior Vegetable Growers Association, Paul R. Tuttle of Vermillion, vocational agriculture instructor and junior growers' central states chairman, announces. Outlining the sixth annual vegetable production and marketing project in which awards of \$6,000 have been made available by A & P Food Stores, Tuttle said:

"Working with the soil is an education in itself, and the contest is designed to give awards as an incentive to efficient gardening and marketing. Size of project is not a factor, since contestants are scored on efficiency, improvements in methods, leadership in community and school activities, and scores attained in a study course."

Scholarships to be awarded in 1946 include \$500 to the national champion, a \$200 scholarship for each of the four regional winners, \$100 checks to 33 sectional winners and the remainder of the award money in lesser awards within each state. The contest is open to all boys and girls between 12 and 21 years of age.

Complete details and entry blanks can be obtained from county agricultural agents, F. F. A. leaders, 4-H Club agents, vocational agriculture instructors, or by writing to Paul R. Tuttle, Vermillion, Ohio.

18 MONTHS WITHOUT AN ACCIDENT

The Omaha Branch of the Fruehauf Trailer Company has set an enviable record in the Annual Safety Contest held by the company as announced by R. H. Montgomery, Branch Manager. Records for a period of 18 months show 107,142 man-hours worked, with no time lost for accidents. This is a perfect record and congratulations are in order.

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