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Mental Rebuilding



by RUTH TAYLOR

The greatest task we have now that peace has come is not the destruction of what is bad in the world, but the introduction of what is good, the constructive task of mental rebuilding. This is the most difficult of all tasks of reconstruction.

Fields can be cleared of the rubble of war. On the battle grounds the grass will grow again. Cities can be rebuilt, new buildings erected to take the place of storied landmarks. The material scars will be gradually erased or softened by the kind hand of time. But the greatest reconstruction work will have to be on the minds of men.

First, help must be given to those who have suffered under the brutal hand of the tyrant. Their lives will have to be built up, their spirit raised, so that once more they can walk alone, free men in a free world. This requires understanding, patience and sympathy—combined with an ability to inspire. We must make the once conquered realize that, while we are ready to help, we are not trying to sap their own courage and initiative by charity, that we believe in their own ability to make a place for themselves.

Second, and far more difficult, will be the reconstruction of the minds of those who serve and lived under the banner of the aggressor. We cannot say that we will have sympathy to give to those whose beliefs are diametrically opposed to our faith, who made a cult of cruelty and a fetish of false superiority. We cannot say that we can condone those who saved their own skins at the cost of their honor. We find it difficult to have patience with those whose only creed was that of might, and whose only faith was in brute force.

In order to make the world a safe place again, we will have to begin at the beginning. We have to teach morality, truth, kindness, tolerance, respect for human life and reverence for the religious creeds of all. These are concepts the enemies of our way of life have kept from the youth of their nation. These, we have to remember, have never been taught to their young. We have to teach them and it will draw upon our faith and our intelligence to the utmost.

It took centuries to evolve our standards of morality. What we have imperfectly learned slowly we know we have to teach rapidly—for the rebuilding of the international order will depend upon the acceptance of a common code of ethics, a free flow of truth to all the world and the re-establishment of confidence in the efficacy of our beliefs in democracy—in the brotherhood of man under the Fatherhood of God.

"GIVE TO A DESERVING CAUSE"—
—GIVE TO THE RED CROSS MARCH APPEAL!

Plain Talk...

(BY DAN GARDNER)

INTEGRATIONALISM VS. RACIAL NATIONALISM

Integrationalism vs. racial nationalism has divided the Negro since slavery. The question of whether we attain our goal more quickly and satisfactorily by absorption into the social, economic, political and religious life of America, or by raising aloft the banner of racial identity and developing purely racial cultures and backgrounds, here or in some place that might be opened to such an experiment, has engulfed us wherever we are found. Other races are similarly divided and similarly confused. The Jews are split on the question of Zionism with an international homeland in Palestine, or integration. Hitler started a world war by appealing directly to the nationalistic instincts of Germans, whether native or foreign-born. The Irish are afflicted with a division on integrationalism. So are the Scotch, the Poles and other hyphenated groups comprising the polyglot mixture in the American melting pot. Seeks Legislation of Rights

Integrationalism seeks to acquire its aims through the passage of laws ordering, commanding, and forcing the bad actors to drop their prejudices, hatreds and suspicions based on color, race and creed and to accept those they do not want as equals, whether in politics, business, general

Editorial: "Rightfully Bowing Her Head in Shame!"



Your RED CROSS must carry on



1946 FUND CAMPAIGN

society or religion.

Nationalism, in our case, would either seek an ultimate homeland somewhere in Africa, or in failing, develop an intense pride of race among us here in the United States that would create black belts throughout the land in which Negro businesses, Negro churches, Negro institutions, Negro schools, Negro this and Negro that, would be a goal, the fountainhead of the idea that there is no inferiority in color, but equality, if not superiority.

Pride of color, this school contends, and as was pointed out by Marcus Garvey and earlier prophets, is as important to the Negro in his development as pride of color is to the white man. To allow the propaganda to be spread that there is inferiority in being black or any of the various hues which identify us, is fatal to us as a racial unit. This school points out that intermarriage is as fatal to the longevity of the Negro as a racial stock in America, as well as in the world, as it is to the white man and would have us arm ourselves against it.

Goal of Integrationalist Mainly Political

The Integrationalists want no racial identity. Theirs is a goal which is largely if not wholly, political. They want to be identified as citizens. The color designation is to them, a vulgar manifestation of a knowledge of our racial history in slavery and to eliminate such a designation, they advocate intermarriage, and social equality. Essentially they labor in the vineyard, busily hacking away at the trees which block out the sky. In the South they chop the trees of ballot denial because of color and in Texas and Georgia have won important battles before the United States Supreme Court which outlawed the Texas White Primary law and forced Georgia into line in the admittance of Negroes to the polling booths.

They are busy hammering away at the poll tax which bars Negroes from voting in most of the southern states. They have pressed for anti-lynching legislation, and lately, the fight has been shifted to the enactment of a federal law outlawing discrimination in employment because of race, creed or color. The idea is to force those who by inclination or by training discriminate against Negroes to drop these practices and to accept us as equals in the matter of earning a livelihood upon penalty of fines or imprisonment. The Senate filibuster which successfully killed the FEPC is an instance of the state of mind that exists on the matter of legislation for racial equality.

White Man Legislates Against Himself

The proponents of the theory of integration seem not to have considered seriously that the white man is being asked to pass laws to force himself from doing the things he wants to do—the things he has trained himself to do to a minority group. Where a few, as in the Senate, were willing to go along "on this thing" for various reasons, some noble, some purely political, the Bilbo, Eastland, Connally and Ellender crowd provided the extra weight to control the status quo—which they obligingly did, thus preventing the unprecedented to come to pass.

Somewhere, a happy medium must be reached on the question of Integrationalism vs. Nationalism as the proper manner to solve our dilemma. There must be merit in each, because the majority of our school and college-trained persons are squarely in the integration camp, while the great masses of us cling consciously or unconsciously to nationalistic viewpoints. This is seen in the fact that the greatest fear of an integrationalist is that some mountebank Negro, or for that matter, a sincere prophet of the people, will get on a soap box and rally millions of neglected, yes, scorned "little Negroes" into an overwhelming movement as demonstrated by Garvey. Our approach should be flexible enough to absorb a tremendous defeat like that encountered in the FEPC fight and yet, tolerate the normal, natural aspirations of a people committing the common sin of not wanting to give up or lose their racial identity through absorption, assimilation, miscegenation or any of the channels through which some of their leaders would guide them.

Behind the Play

(by Don DeLeighbur)

1946 BANNER YEAR FOR NEGRO IN SPORTS

NEW ORK—The sports scene for 1946 looks as the most momentous as regards the Negro since 1916 when we first projected a world heavyweight champion on the horizon in the person of Jack Johnson. The eyes of the world

sports following or not, will be on the Negro this spring and summer mainly because Negro athletes will occupy the spotlight.

Already the wheels have started turning to wheel the first big Negro subject on the scene in the person of Jackie Robinson and Long John Wright, who by the time you read this, will be going through their first paces as full fledged aspirants for places on minor league teams in organized baseball down at Daytona Beach, Fla.

Then along will come June with its heavyweight championship fight here in New York involving a world idol—Joe Louis, and Billy Conn.

June 28 and 29 will focus the spotlight on San Antonio, Texas, where for the first time in history, Negroes will be given the permission to compete in a National AAU outdoor track and field championship on a basis of equality in a state in the Deepest part of the Deep South.

Yes, Negro Baseball Has Its Role

Meanwhile, Negro Baseball, which in spite of itself, has produced a Jackie Robinson and a John Wright, will be launching another season in its series of seasons, and the eyes of the baseball and other sports worlds will be on it as never before to see if there are other Robinsons and Wrights around who might be good candidates for minor and major league berths.

Perhaps, I am unkind in saying that Negro Baseball has produced Robinson and Wright in spite of itself and clarification is undoubtedly due on that point. What I am pointing at is the inability of organized Negro baseball to see the glorious possibilities it has in being the source of players who can be given the chance to get into the big show.

The bitter opposition over the years by some of the operators in Negro Baseball to the advancement of their players from the strictly racial moulds in which they are born, has played not a small part in the failure of other major league owners and officials to follow the example set by Branch Rickey of the Dodgers in signing up Robinson and Wright. Negro Baseball must open its eyes and be responsible for the transfer, sale or entry of future Negro players into the Big Leagues.

There is no doubt that Negro Baseball faces its most prosperous year in 1946. A glance at what is going on among the white major and minor league clubs will furnish a clue as to what can be expected at the box office for Negro baseball attractions. If the season's prospects will only stimulate Negro operators to take a different view of the situation and of their role in it, 1946 will be a milestone year in the history of the Negro in professional sports.

Louis vs. Conn—Drama of Big Boys

Louis vs. Conn marks the return of the Big Boys to the boxing scene. For the duration of the war, the sports world has been awaiting this one fight. It is the ultimate in ring entertainment and the character of Louis is a particular reason for pride on the part of the race with which he is identified.

Predictions are already being made on every side as to the outcome. Few doubt that Louis will deposit Conn in the Land of Nod as he has done most of his other foemen, especially in return encounters.

What is outstanding about this fight, however, is the spectacle of a 31 year old Louis engaging in what may be the swan song of his spectacular career. There are some who think that Louis may get enough money out of this fight, plus huge sums from investment programs and other deals being cooked up by Mike Jacobs to be in a position to quit the ring for good with the title or make a defense of his crown but once a year until he is ready to renounce it. Whatever turns out, the fact remains, however, that Louis and Conn, a Negro and a white fighter, will make history in 1946.

Background of the AAU Controversy

The AAU Championships in Texas are involved in a nationwide controversy over whether Negroes or northern cities should go South to compete in face of the record of segregation and discrimination Down There to which their people have been subjected ever since the Union was formed.

Those who favor participation point out that to close a door newly opened without entering it is bad politics and that to run away from a battle is cowardice.

Those for a boycott of the meet advance the excuse that it has already been proven that Negroes can run and jump and that no purpose will be served by our top runners and jumpers going South to show their talents to white southerners who have never seen Negro stars compete against

DO'S AND DONT'S:



Business before pleasure. Remember, Save that romancing 'til after office hours.

whites.

By June, the matter will be settled one way or the other. Meanwhile, the controversy which is paper words, is a healthy indication that what we all want is on the way and will get here sooner than many expect.



Sixty-three years ago March 14, when the news of Karl Marx's death went over the telegraph wires, ruling class statesmen in Europe and America breathed a sigh of relief. Death, they thought, would accomplish what deportation, abuse and slander had failed to do—silence the greatest and most potent voice of the oppressed and exploited masses ever had.

Subsequent history proves the statesmen to have been a trifle previous in their rejoicing. Marx died, but the principles that took his name lived and gathered strength as history confirmed their scientific merit. Today, more than ever before toilers throughout the world turn to them for guidance. Marxism has indisputably become the most dynamic and powerful political force of the twentieth century.

Surely a philosophy as puissant as Marxism has proved itself to be, is deserving of the special attention of Negroes—that that body of our citizens which has the least to lose and the most to gain from social changes that destroy economic despotism. I can think of at least five urgent reasons why Negroes, and Negro wage workers particularly, should study Marxism. Here they are:

1. It is said that we are headed for a "boom". My own view, is, that for the workers, this "boom" will turn out a "bust." Be that as it may, once pentup demand for goods is satisfied and capitalist production is again geared to current income, the twin specters of mass unemployment and overproduction are certain to reappear. Marxism, by showing what wages and profits are and where they come from, how commodities exchange for one another, etc., lays bare the cause of economic crisis. It proves beyond peradventure that crises are inherent in the wages system—the system in which the workers receive only a fraction of the wealth they create, and under which improved technology only speeds the displacement of men and the accumulation of unsold surpluses.

2. Whatever betides, Negro workers are certain to suffer disproportionately as unemployment rises. Anti-discrimination laws may tend to level off the suffering between Negro and white workers in some degree. But not even Mr. A. Philip Randolph, whom FEPC has no more ardent supporter, would contend that they strike at the root of the unemployment problem. Marxism demonstrates that the "industrial reserve army" of unemployed workers is created by capitalism, and that to strike effectively at the root of the problem requires that the capital-wage labor relationship be done away with.

3. Marxism has the same direct and destructive effect on race prejudice that DDT has on noxious insects. Whether a worker's skin is white, yellow, brown or black once he has acquired the class consciousness that Marxism teaches he has freed himself from the most degrading bondage of all, the enslavement of the human mind. Marxists are not only among the most militant foes of race prejudice. They are also the only ones who stubbornly and aggressively focus attention on its basic cause.

4. In such tumultuous periods in history as that which lies ahead cynicism will vie with despair to claim the impoverished masses. A knowledge of Marxism is protection against both, and a protection also against the blandishments of political adventurers and others who seek to exploit the tragedies of oppressed classes and groups.

5. There are a lot of phony movements that call themselves "Marxists" and "Socialist." There is only one way to detect these phonies. That is by subjecting each of them to the test: Does its program square with the principles enunciated by Marx? If it does not, no matter how loudly the group shouts its claim, it is a phony flying under false colors. Obviously, to exercise independent judgment and apply this test, one must study Marxism.

Nearly every Negro who has informed himself on the struggle against chattel slavery knows something of the part Marx played in enlisting the support of European, and particularly of British, workers. But too few grasp the role of Marxism in the struggle this generation is waging to bring to birth a decent world.