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Nat'l Negro Health Week

The first postwar National Negro Health Week observance finds a nation eager for what President Truman terms "health security for all, regardless of residence, station, or race—everywhere in the United States."

National Negro Health Week stresses the great need and opportunity for the average Negro family to improve their home and share health benefits in the community.

The late Booker T. Washington, eminent Negro leader, founded National Negro Health Week in 1915. Following the death of Dr. Washington, the observance was sponsored by Tuskegee Institute and by Howard University. The U. S. Public Health service has carried on National Negro Health Week since 1932 as a phase of the year-round health program.

Although Negroes have shared generally in the Nation's health progress during the past 35 years, they have not shared in proportion to their needs. Negroes constitute 10 percent of our population, but they bear from three to six times their proportional burden of ill health and premature death.

In every thousand Negro births, one and three quarters' times as many babies die before they are a year old as in white births. Negro mothers die in childbirth at twice the rate among white women.

Many of the chronic diseases which disable and kill strike Negroes far more frequently than their white neighbors. These inequalities are unnecessary. Public health and medicine have found the knowledge and skills with which to make the Negro's load of sickness and death as light as the white man's today. More than that, the means are available now to reduce death and illness in all races to still lower levels than are experienced at present by the most favored groups.

It is significant that the theme for this year's observance of National Negro Health Week is "a healthy home in a healthy community." Plans for better homes and community improvement should highlight proper housing for the Negro families.

The constant need for the security and enjoyment of the home is health. The healthy breadwinner is a better provider. Health conserves the family earnings and sickness drains the family budget. And so it is also true of the community in which the healthy homes are located. Community health is economical as it protects and promotes the welfare of the people. Home and community are equal partners in the business of keeping the American people healthy.

The Surgeon General of the United States Public Health Service, Dr. Thomas Parran, has pointed out that among the major requirements throughout the country are better facilities and more trained personnel. This means, he said, in order to assure equal opportunity for health in all parts of the country, we shall have to: Construct more hospitals and health centers and equip them with modern medical tools; train more physicians, dentists, nurses, engineers health educators and other professional people; establish more public health departments and gear up all services to make use of the newer knowledge in prevention and cure.

In no part of the United States, the Surgeon General has pointed out, have health and medical services reached the point where all services meet all needs. It is safe to say, however, that in all parts of the country, services for the Negro fall farther short of the mark than do those for white people. State and community plans for the future must take account of this fact wherever Negroes form a significant proportion of the population.

Any movement to stimulate better health among Negroes not only helps the group itself but the entire Nation which is seeking an adequate health and medical care program for all people. High disease rates among Negroes are needless drains upon the Nation's resources and upon individual health and progress. Thus, as President Truman so aptly stated, "Our new economic bill of rights should mean health security for all, regardless of residence, station or race—everywhere in the United States."

Plain Talk...

(BY DAN GARDNER)

POLITICS, RELIGION AND INTERRACIAL PERSONNEL

Most whites we find in interracial movements are there because of religious or political motives. It is very rare that we find them in the swim out of a purely natural and sincere desire to right a wrong or to help their fellow man. That is the abolitionist spirit—to right wrongs, to follow the Christ-pattern and do unto others as you would have them do unto you.

For example, the Catholics are in the midst of a wide campaign to do something concrete in improving racial relations and the other day, a young lady, previously without contact or experience in interracial matters, approached me to discuss the program upon which she was working. Her thesis was that her religion had decreed that we are "all brothers in Christ" and that she was now out to prove it. She set her own conditions upon which she would engage in the working out of the statement. "I hope," she said, "that I never meet any bad Negroes. I hope they all are well-mannered, clean-cut people. If I meet the bad ones, I am sure I'll be disappointed and disillusioned."

Another young white woman came to my office with

Editorial: "The Jeopardy of the U. N. O.!"



Your RED CROSS must carry on



some publicity material regarding an interracial affair involving the Japanese-American Citizens League of New York and wanted me to appear on a program that would include the celebrated Japanese-American war hero, Ben Kuroki; the Chinese-American movie star, Keye Luke, and the Broadway columnist, Ed Sullivan of the Daily News. Her leanings were to the left, as organizations and letterheads carrying her name among the sponsors, indicated. Right here she was interested in presenting to New York City a picture of Negro, Japanese-American, Irish-American and Chinese-American engaged in an affair that would prove they all could get along together without fussing and fighting.

Somewhere, somehow, I sensed that she was motivated in to her course of action because of a political reason and not because of an innate, sincere desire in the first place to bring about a better race setup. I might be presumptuous but somewhere, I believe she was told to do this or that; better yet, taught to do this or that through a prescribed course of political action and thinking. I got the idea that if she had been instructed to take a counter course, she perhaps, might have done that without a qualm.

A prominent young Negro woman in Harlem is engaged in publicity and promotional activities for various national organizations. Her ability is unquestioned. She gets results and is very much in demand. However, she enlists her services in organizations which approve of her political and social convictions. Thus, she is far removed from the great masses of our people since her work brings her in contact mainly with interracial groups and organizations. Were she told, however, that her assignment next would be door-to-door work in the tenement district, I am positive she would go about such duties with all the intense enthusiasm she has and is still exhibiting in her present position.

Above and beyond the "I was told this was the thing to do motive", is the school of thought that occasionally produces a Wendell Phillips, an Elijah Lovejoy or a John Brown. The hundreds, yes, thousands of whites who join interracial movements mainly because religious instruction is the main influence, or those who take part in such activity because the political complexion has today a black hue instead of yesterday's lily-white, do by their very weight of numbers contribute something tangible to interracial relationships, and sometimes, to interracial harmony. But many times they confuse issues and kill the very thing that should be nurtured into full bloom. They continue their own petty hates and politics in the midst of a bigger issue; they seek to use the new forces with whom they are thrown into contact as reinforcements to win their own particular points.

As an example: under Earl Browder, the Communist Party almost forgot there was a Negro problem where before Browder assumed leadership of the party, the Negro was Number 1 on the agenda. That is what got Angelo Herndon off the Georgia chain gang; what shocked the nation into forcing by public opinion, the freeing by the State of Alabama most of the Scottsboro Boys; what brought Richard Wright and his "Native Son" to the front. Under Browder, however, the emphasis turned to Roosevelt and to the Russian cause in the war.

The Catholics today are engaged in a relentless war with national and international communism. To rally support, they are taking any and all who will subscribe to the faith, including the Negro in larger numbers than ever before.

The Communists are now debating a return to their former active stand in championing the cause of the Negro through the ranks of organized labor. Yet, in each instance quoted here, the political or religious motive is paramount. The human is secondary.

The subtlety of the situation is shown in what happens to Negroes when the power of persuasion of a political belief is allowed to range unhindered. The way out of the dilemma is for those of us in positions to do so to demand with increasing vigor and directness, more complete devotion to the cause of interracial amity and relationships than to political and religious ideologies as a price of our trust and confidence. Sooner or later, we must face the issue.

An Appeal to Nebraska Motorists

Captain C. J. Sanders, Nebraska Safety Patrol, is making an appeal to Nebraska Motorists to help cut down accidents and fatalities by safe driving, as the largest percent of ac-

cidents are caused by traffic violations.

This, Captain Sanders reported, is evidenced by the fact that the Patrol made 21 percent more arrests during February than in January.

Excessive speed was the greatest single offender with 148 arrests. Careless or reckless driving accounted for 59 arrests and stop sign violations 62. Drunken driving brot about 49 arrests which was an increase over January's 38 arrests.

401 Motorists received written warnings for careless driving practices, while 1687 other motorists received violation or "must repair" cards for equipment violations. "One headlight" and "no tail light" headed the equipment violations.

In the line of helpful service the Patrol assisted 801 stranded motorists and removed 392 dangerous obstructions from the highways.

To complete the Patrol's February activity report, 108 accidents were investigated and reported, 47 safety programs were given, and 8 stolen cars were recovered.

On Unemployment



by RUTH TAYLOR

Unemployment is the big problem of today. But this great problem is not an issue in which we have ONLY a selfish interest. Unemployment in America will affect the whole world. As Walter Lippman said, "We are now such a preponderant part of the economy of the world that unless here at home we attain the stability of full employment we shall be a force for disorder, rather than for order everywhere."

We have learned the bitter lesson that no democracy is secure anywhere in the world when tyranny reigns anywhere in the world. We have learned the bitter lesson that not only can no nation remain half slave and half free—but that no world can remain half slave and half free.

Do we need another bitter lesson to learn that there can be no enduring prosperity for one country and not for all? Freedom of body is small solace to a hungry man. Patriotism does not thrive on hunger. Unless we establish in all countries a system removing the shadow of hunger from anyone that is willing to work, there will be no freedom anywhere.

I am not advocating any system of world philanthropy. But I am saying that full employment here in America is not just a question of earning a living for us alone. We must prove here in America that in democracy lies the solution of the peace problems, that we cannot only maintain our freedom of thought but with our American system of free enterprise we can continue our high standards of living and wipe out the dread spectre of unemployment, of post-war depression. We must prove the worth of our faith in our way of life, if we want to make a permanent peace.

If we will all work together, we can lick this spectre and win a permanent peace of prosperity. We must prove that 130,000,000 people stemming from all the four corners of the earth CAN live together and together create a real Democracy where a worker, whether of brain or hand, is an American worker, not an Italian worker, not a Jewish, a Catholic, a Protestant worker, but just an American.

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Released by Calvin's News Service

About the same time that the uniformed and un-uniformed hoodlums of Columbia, Tennessee, celebrated the end of "Brotherhood Week" by terrorizing the town's Negro inhabitants, mounted policemen rode down and clubbed pickets at the General Electric plant in Philadelphia.

The two events are not unrelated. Philadelphia police were enforcing an order banning effective picketing. The order was issued by a capitalist court in the interest of a powerful capitalist corporation. The police enforced it via the familiar method of terroristic violence which is calculated to cow the workers.

True, there was no strike at Columbia. But Columbia's 3,000 Negro citizens constitute the town's reservoir of cheap labor. And the fear exists in Columbia, as it does throughout the South, that the Negroes' wartime experience in war plants, shipyards and the armed services, has made them "uppity"—that is, less docile.

It is a fact, amply attested to by history, that ruling classes have but one method of dealing with workers who slough off docility—terrorism. It is the method of imperialism in dealing with colonial slaves. It is the capitalists' ultimate method of breaking strikes. From the so-called Reconstruction Era to the present it has been the method of the Southern plunder-bund, when all others seemed to fail, of keeping the Negro in a submissive pattern of behavior.

Terrorism—the policy of overwhelming subjugated people with violence, is a calculated policy. Inspired by fear that resides in the back of the minds of oppressors even in the most "peaceful" of times, its purpose is to crush the rebellious spirit by demonstrating the "futility" of challenging the oppressor's power.

I have said that the events at Philadelphia and Columbia are related. They are. But it is easy to draw many distinctions between them. The Philadelphia police acted under the law—a fact of dubious solace to the workers who had their heads cracked, but a fact nevertheless. The police, highway patrolmen, militiamen and plain hoodlums who unleashed terror on Columbia's Negro community scorned legal sanction. Indocinated by a "white supremacy" culture which implicitly denies the Negro equality under the law, they forced their way violently into dwellings and searched them without warrants, clubbed and arrested the occupants who attempted to assert their lawful rights, and otherwise deported themselves in the lynch spirit which has always been the ultimate expression of their "culture."

Obviously, the whole pattern of racist thought in the South is calculated to encourage violent and overt acts against the Negro, to deny him his elementary and constitutional rights, and to "keep him in his place." But what is "his place?" The apologist for "white supremacy" says the phrase has a social application only. But the facts of the economy in the South give him the lie. The facts show that the Negro's "place" is almost any job that is menial, dirty, repulsive or back-breaking, and for which the wages are so low that it is often more economical for the exploiters to hire a hundred Negroes than buy one machine.

The brutal assault on Columbia's Negro inhabitants was an act of racial terrorism. But lurking behind the vicious racist spirit, and secreting it as a rattlesnake secretes venom, is the same hatred that erupted in the savage attack on pickets in Philadelphia—hatred of labor!

Industrial Labor Relations

(by George DeMar for CNS)

When nearly 1800 people crowded their way into Madison Square Garden for the rally sponsored by the National Council on Fair Employment, many Americans of all creeds, races and colors took a renewed hope and faith in the integrity of America. Rankins may rant, a handful of senators may temporarily slow the wheel of progress and necessary employment legislation, but the will of the majority of the American people cannot be killed. Fair employment legislation is not dead. It was downed, but has not stayed down. Once again, rallying strength for a March on Washington, A. Philip Randolph again let it be known that the war for human rights is not lost through the loss of a skirmish or battle.

Throughout the United States where men have a sense of values, where fair play is not just a phrase, where economic opportunity is recognized as the basis for all living, there must have been a pounding of hearts when Mrs. Franklin D. Roosevelt said, "If we are to assume a position of leadership, then here at home we must see that all of us as citizens of this greatest democracy have equality of opportunity."

The National Urban League is this month entering its fourteenth Vocational Opportunity Campaign. This Campaign is designed to help Negro youth to prepare today for tomorrow's opportunities. It has a new ring as placards ask "Jobs for all to protect America's future, Protestants, Catholics, Jews." The Negro is part and parcel of America. He, like other Americans, must have training in all the fields of industrial and cultural endeavor. The time is NOW for the youth of America, Negroes in particular, to take a renewed determination based upon sound counseling and advice, to train for work in fields hitherto untried by them.

Be ready! Fair Employment Practices Legislation is coming! It is coming as sure as this is America. It is a job for hard-hitting politicians and does not belong to any party. So with renewed fight let's tell each district leader, each county chairman, each state leader, each national chairman that: no Fair Employment Legislation, then your candidate is out!

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