

NEBRASKA HUMANITIES

2006

Volume X



Mrs. Nettie Hunt, sitting on the steps of the U.S. Supreme Court Building in Washington, D.C., explains the significance of the court's May 17, 1954, desegregation ruling to her three-year-old daughter, Nikie. Courtesy of the Library of Congress

featuring

**The 10th Annual Governor's Lecture in the Humanities
"Eyes on the Prize," by Juan Williams**

and including

The 2005 NHC Annual Report



When we ask who we are and what our lives ought to mean, we are using the humanities. The Nebraska Humanities Council enhances the quality of life in communities across our state through programs that study the human race, its achievements, its creations, its dreams and aspirations, its failures and triumphs. The NHC promotes a better understanding of Nebraska—who we are and where we have been—to build a better future.

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Contents

Volume X

2006

HUMANITIES BRING KNOWLEDGE AND PERSPECTIVE TO CHANGE by Peter J. Longo	2
EYES ON THE PRIZE by Juan Williams	3
HARVEY NEWBRANCH AND THE OMAHA COURTHOUSE RIOT by Francis L. Partsch	10
GOVERNOR'S LECTURE BENEFIT PHOTOGRAPHS by Daniel Flanigan	12
SOWER AWARD WINNER SHARES GREAT WORDS by Gary Moulton	14
NEBRASKA HUMANITIES COUNCIL 2005 ANNUAL REPORT by Jane Renner Hood	15
DONORS TO THE NEBRASKA HUMANITIES COUNCIL IN 2005	18



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The cover photo of Mrs. Nettie Hunt and her daughter, Nikie, is courtesy of the Library of Congress. It was featured in "With an Even Hand: Brown vs. Board at Fifty," an exhibit at Durham Western Heritage Museum in Omaha from November 5 to January 15. Educational programming for the exhibit was partially funded by a grant from the Nebraska Humanities Council. The photos of Juan Williams on pages 3, 6 and 9 are by Daniel Flanigan. The photo of Harvey Newbranch on page 10 is courtesy of the Omaha World Herald. The photos of the NHC benefit on pages 12-13 are by Daniel Flanigan. The photos of Sower Award winner Gary Moulton and Gov. Dave Heineman on page 14 are by Daniel Flanigan. The photo of Sarahi Avalos and Maricruz Mora on page 15 is courtesy of the Omaha World Herald. The photo of the family picnic on page 16 is courtesy of the Nebraska State Historical Society.

Humanities bring knowledge and perspective to change

By Peter J. Longo, Chair, Nebraska Humanities Council

Conventional wisdom suggests that change is part of the life course. In a poignant presentation by Juan Williams at the 10th Annual Governor's Lecture in the Humanities, the ramifications of change were punctuated.

Indeed, as stated by Mr. Williams, "to understand the magnitude of change as it continues to impact us today, I think it requires us to have a sense of where we are and who we are as Americans 40 years later. It's hard for people to have a sense today of how much change is taking place in American society. If you look back over the last 100 years or so you can see a change in our economic base in the society, for example. You can see that we have gone from being an agriculturally based nation, something you know well here in the state of Nebraska, to one that had an industrial base. Subsequently, we have gone through transitions to a service-based economy, an information-based economy, a high-tech economy, a biotech economy. And all of these changes have taken place in a shorter and shorter time span."

As new citizens come to Nebraska and rural citizens move to the cities and urban citizens move to the suburbs and our troops from war return home, change can be liberating and exhilarating. But, the change can be dehumanizing and bewildering. Never have the humanities been as important as they are now in this fast changing milieu.

While there are many unifying forces in the state, nation, and world, it is abundantly evi-

dent that the Nebraska Humanities Council serves as a unifying denominator for all Nebraskans, whether third generation or new immigrants. The denominator is comprised with a steadfast appreciation of all rather than a few. This is not to naively conclude that all citizens live in peace and harmony. Rather, it is to suggest that the Nebraska Humanities Council provides multiple avenues to gain perspective rather than thoughtless and hurtful conclusions.

Please embrace the many possibilities offered by the Nebraska Humanities Council. Let us avail ourselves of the many programs provided by the council. Let us avail ourselves of the humanities.

Through greater knowledge of the rich diversity of humanity, a better society will emerge. Appreciate the words of Juan Williams: "As we gather to celebrate the humanities, we have to have a sense of the purpose of the humanities. The purpose of the humanities is to allow us to truly understand the lives of others, to have a sense of the broader purpose of our own life, to reach inside our conscience as we look to what America is becoming and try to have a clear sense of what America can be. That America can be even a greater, more prosperous, more just society, if we have a clear understanding of who we are and the struggles that are necessary in order to achieve justice for the years to come."



Eyes on the Prize

Juan Williams delivered the 10th Annual Governor's Lecture in the Humanities November 9 at the Joslyn Art Museum in Omaha. His comments that follow, in an edited form, were received with a standing ovation.

By Juan Williams



Juan Williams

Tonight I wanted to focus on a time of change in our nation. I think all of us know about the tremendous change that's taking place in the demographics of our country. But I think it's harder for us, sometimes, to take a step back and have a sense of how grand, how momentous this era is, in terms of change. I speak here, in specific, of change in civil rights and our understanding of equal rights in America.

When I wrote "Eyes on the Prize: America's Civil Rights Years," I was focused on a period now 50 years old. I'm talking about the historic landmark Brown vs. Board of Education of 1954. I'm talking about struggles that took place subsequently; ranging from Little Rock, Arkansas, and the desegregation of Central High School there, with the Little Rock Nine; to the great march on Washington of 1963; moving forward then to the Civil Rights Act of 1964, and the act that we commemorate here today, the 1965 Voting Rights Act.

Those momentous occasions really engendered a wave of change in American society over subsequent years. If we're thinking of the passage of the Voting Rights Act, we're also thinking about President Lyndon Johnson, the president who signed that act. He said at the time that this was really the death knell for Democratic control of southern states, that Republicans would control the southern states for the rest of his life and beyond. Those words have been proven true.

You think, as well, of the growing political clout that came for African Americans, especially in our big cities. You think about the presence of big city mayors beginning during the 1970s in cities ranging from Gary, Indiana, to Chicago to Cleveland, New York, Los Angeles, Houston. You come to understand the power that came with that political punch, in discussions and debate over everything from affirmative action to busing to contract set-asides. Our whole concept of civil rights and equality has been impacted by the passage of the 1965 Voting Rights Act.

Continued next page

But to understand the magnitude of change as it continues to impact us today, I think it requires us to have a sense of where we are and who we are as Americans 40 years later. It's hard for people to have a sense today of how much change is taking place in American society. If you look back over the last 100 years or so you can see a change in our economic base in the society, for example. You can see that we have gone from being an agriculturally based nation, something you know well here in the state of Nebraska, to one that had an industrial base. Subsequently, we have gone through transitions to a service-based economy, an information-based economy, a high-tech economy, a biotech economy. And all of these changes have taken place in shorter and shorter time spans.

How a nation handles change is absolutely critical, and the leadership that is available at the time of change often gives definition not only to who we are as Americans but to generations-to-come in their struggle to continue the American experiment.

Think back to an era of change in the 1930s with President Roosevelt and his response to the Great Depression. Think about the establishment of Social Security, child labor acts, banking regulation. Think about his response to the idea of tyranny as it was faced and represented by the Nazis, the imperialists and the fascists, and how that American president vowed to put the American people back to work, to get us back on our feet.

Think about the era of change that surrounded the passage of the '65 Voting Rights Act and another president, who began the great War on Poverty and put in place Head Start, Medicare, Medicaid, Model Cities and grants for education. All of this was part of President Johnson's effort to deal with a time of tumult and change in American society.

Today we are in another era of change, and this time the change has so much to do with race and aging and immigration and the fact that we

have become part of a global economic structure. This is a time of terrific change. And in order to share the magnitude of that change with you, I thought what I would do is take you on a trip, a trip that I took just a few years ago for National Public Radio.

I was looking at the 2000 census reports and the changes that were occurring in America, and decided that I wanted to see these changes first hand. The first stop was a place just outside of Washington, D.C., called Prince George's County, Maryland.

In 1975, Prince George's County was 80 percent white. Today, Prince George's County is 60 percent black. Now if I were to say to you that any jurisdiction, any neighborhood in America had gone from being 80 percent white to 60 percent black, well the two of us might jump to a conclusion. We might assume that property values had decreased. We might assume that the level of educational attainment had gone down. We might assume that the level of average income in the community had also gone down. If we brought 1975 preconceptions into 2005 and made those assumptions about Prince George's County, we would be absolutely wrong. Prince George's County has seen that its property values have escalated. The level of educational attainment has gone through the roof, and the level of personal income has soared. What was previously a community based on horse farms and produce farms is now a suburban bedroom community for highly educated federal workers largely based in Washington, D.C.

And this community that in 1975 was known as a racially troubled community, one in which the blacks were typically farm hands and poorly educated and not participants in the political process, is now a community where you have a black school superintendent, a black chief of police, a black county executive. The arguments that take place in the county are less about bus-ing than they are about getting brand name restaurants and department stores to come into the community and defeat the stereotypes.

This is part of a tremendous change that is being replicated throughout America. You can go into the suburbs of New York, Houston, Atlanta, Los Angeles, Seattle, and you can see not just historically large groups of middle-class black Americans, but politically and economically powerful groups of Hispanic Americans, Asian Americans, immigrants from around the world that simply didn't exist as part of the American family 25 years ago. This is part, again, of a shifting demographic that has now more than 30 percent of the American people as people of color, people of color with power, as opposed to people of color who feel marginalized or set aside in the American family.

The second stop was Austin, Texas, because I was so fascinated with the idea that Austin is the home of Dell Computers. Dell Computers has brought new money into this small state capital. Austin is not only the state capital but also home to the University of Texas. It's known as a kind of funky music town, a place where the politicians go and party and the college students go and party. It was always a party town. I thought people there would be absolutely ecstatic at the infusion of new dollars, new economic security, new job opportunities.

So you can imagine my surprise when I discover that people have bitter feelings. Sometimes they refer to the people who work at Dell as the "dellionaires" because so many of them have become millionaires. Schoolteachers, nurses, and policemen say the newcomers in this high-tech economic sector often build their own mini mansions, have their own police forces. They don't really take part in the community's pools or schools. They are separate and elitist. As you go across the river to the east side of town, where the blacks and the Hispanics have lived for generations, they talk about having their children in schools that are not identified by the high-tech companies and the dot coms as a resource for developing future workers. They feel that those schools and those children are ignored.

People on the east side speak with some resentment about the presence of so many immigrants.

***H**ow a nation handles change is absolutely critical, and the leadership that is available at the time of change often gives definition not only to who we are as Americans but to generations to come in their struggle to continue the American experiment.*

You can see that Austin is being rapidly changed by an influx of dollars, and new faces, faces from Asia, from Latin America, from the newly independent republics of eastern Europe, brought here not under visa programs built to reunify families but visa programs purposely intended to bring the very brightest people in the high-tech sector to the United States to keep those high-tech firms humming at the cutting edge of innovation. So in Austin you get communities of Chinese, of Vietnamese, of Argentineans. You get communities from all over the world. To the people on the east side of the river, who have been here for generations, these people have no sense of our history as Americans and the struggle, the civil rights struggle, to attain equal rights.

If you went back to the start of the 20th century, you would see something comparable in percentages of immigrants coming to the United States. But we're a much bigger country now, so in absolute numbers, there's never been anything like the rush of immigrants to these shores as is taking place today. The immigrants who were coming to these shores 100 years ago came from Germany, Ireland, Italy, Great Britain. They came to the big cities up and down the east coast with the hope that their children would one day come out west, come to Nebraska, come for opportunity. Today, the immigrants are coming from Asia, Latin America, the Caribbean, Africa, those newly independent European republics. They speak a different language and hope to not only retain the language but maybe to go back home. They send money back

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home. They see America as simply part of a global structure of economic and educational opportunities. This has led them to be called “the hyphenated Americans.”



Part of this picture is also illegal immigration that has threatened so many in terms of low-income, service-sector jobs and employment. That adds to the numbers in terms of the immigrant picture in America in 2005, and makes it part, a necessary part, of our understanding of what civil rights means and what the civil rights struggle entails in 2005. It's truly a challenge.

Demographers have given up on the idea that America has been a melting pot. Demographers now speak about a salad bowl in which the lettuce and the tomatoes and the carrots all retain their separate identities but, nonetheless, work together to create a nutritious salad. But that picture would suggest that we are no longer about making everyone into an American. That assimilation that was key to the American experience for most of our history is now a controversial topic for so many who insist on their right to retain their sense of nationalism, their language, their prerogative to go back home instead of the promise that their children would become fully American. This is a challenge to our identity in this time.

The next stop was Minneapolis because the 2000 census indicated that a quarter of the American population is under the age of 18. I had no idea that America was such a young country. I wanted to talk to someone who was part of this generation, wanted to talk to people who are going through the experience of being young people in America today.

Well, off I go to Minneapolis, and I'm in this high school and I run into a woman who is a counselor. She had attended this high school, Washburn High School, in the 1960s. She sent her children there in the 1980s. Washburn High between the 1960s and 2005 is a radically different place. You have a large community of African Americans and Hispanics, but you also have Hmong, you have Somalis, you have people from all over the world in a school that in 1960 was almost totally homogeneous and white.

When I asked this woman, what's the big change in Washburn High, I expected that she was going to talk to me about race. Instead she said, "Juan, I noticed you've been talking to the students here. You've sought out the student leaders, the best students, the best athletes." She asked if I noticed anything and I was slow on the pickup. She said, "Well, if you'd sought out the best athletes and the best students and the student leaders in the 1960s you'd have been talking to young men." And then it hit me that the top student, the valedictorian, was a young woman. The student body president was a young woman. Most of the athletes being recruited for Division 1 schools, because of Title 9 and its impact, were young women. Young women had become the model of excellence at this high school.

She went on to point out to me that if I looked at America's colleges and graduate schools, I would see that in fact they are dominated now by young women. I think the only exception is graduate schools of engineering. Women at Washburn High are the ones who are invited back to act as role models for students. She said when they deal with issues of educational problems most often what they are talking about is reaching out to the young men. And here she stopped and made a specific point of talking about problems impacting young, minority men, especially the Hispanic population, but also young black men—high drop out rates, and a tremendous achievement gap in terms of scores and performance in the classroom. These are problems that continue to dog Washburn High,

I think they were really talking to themselves about being filled with regret at not having used their God-given power to make a difference at a time when they could have made such a critical difference in American life, when they could have put their hands into all of the clay, if you will, of American life and helped to shape what was to come.”

but when it comes to young women, without regard to the color of their skin, the young women are overachievers.

The last stop was Orlando, Florida, because Orlando, in fact the state of Florida, is one of the few places in America where more than 20 percent of the population is past the age of 65. I understand from some of my friends here in Nebraska that you have many senior citizens here as well. But in the case of Florida, the census speculates that pretty soon, probably about 2020, the state's population over the age of 65 will exceed 25 percent. It will be a moment, a barrier breaker in terms of that phenomenon in America life.

I went to Orlando to see what it means to be over the age of 65 today. Whenever a reporter shows up at your doorstep, he has preconceptions, an idea of what the story is, before you even open your mouth. What I thought was, “My goodness, these are folks that have gotten the gold watch, you know, they're a step from the grave. I hope I can make this an interesting story.” As I'm approaching a senior citizens center where I've set up some interviews, I hear the most raucous, loud rock and roll music playing, and I say to the people who are with me, “Gosh, I wonder if this is disrupting these old people from their naps.” Well, what a surprise when I get into the courtyard and the band is made up of elderly people.

One of the people who greeted me was the travel counselor, who told me that after 9/11, if it weren't for the senior citizens, the American travel industry would have absolutely gone in the tank. She said the seniors were the first people who got on the airplanes, got back on the cruise ships, wanted to get out, were willing to take a risk and intent on the idea of still exploring the world.

There were two or three universities that had satellite offices there because so many of these over-65 people were engaged in going back to school, interested in all manner of intellectual stimulation. It was an aged cohort that also had a lot of money, so you saw that these folks were joining together to create investment clubs. In some cases these people were entrepreneurs. In many cases these were people who were continuing to work as consultants for companies where they had been previously employed and now would go in only on special assignment.

This is a different kind of over 65. In terms of their political power, these were people who gave money to candidates, people who voted, people who were very aware. They read the daily paper. They watched the cable news discussions. They're active and their issues are on the front page everyday—social security, prescription drugs, high quality medical care and facilities.

I went out to talk to the mayor, to the county executive, to people who live in Orlando with this older generation. It was interesting to hear them say these older folks may be caring about and invested in Social Security and in lowering the cost of prescription drugs; but when it comes to our public schools, their children and their grandchildren aren't in those schools. And when it comes to economic development in our community their attitude tends to be, “Well, I wish they'd closed the door on Florida after I arrived.” They don't want anyone else coming. They don't want much more in the way of economic development. They wish Disney would shut its doors instead of always threatening to expand.

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If we have a graying of Florida there is also a concomitant browning of Florida, as you have an influx of people coming up from Latin America attracted by the economic opportunity presented by Disney and by serving that elderly population. That younger, browner population is intent on economic development, on the opportunities that come from a good school system, and they find themselves increasingly in conflict with the older folks.

For people in my business, it might be easy to look at that dynamic and identify it as a racial divide between an older white generation and a younger generation of people of color. I see it as a generational divide much more than a racial divide, but it requires people to have new eyes for old problems.

I mention all of these stops because it's important for you to have a sense of where you are in 2005 and the challenges that face us; and how we understand race, and how we understand class, and how we understand difference in American society today. Whether that difference be over immigration; over the aging process; or over the tremendous success of our young women in schools and the problems that are impacting our younger people, especially our young men, and problems that continue to impact younger people especially those in our big city public schools; it's absolutely critical that each and every one of us understand what is truly at stake as we try to keep up the tradition of an America where people are working as family to solve problems.

When I wrote "Eyes on the Prize" I had the opportunity to travel around the country on a book tour. As Governor Heineman mentioned, "Eyes on the Prize" was accompanied by a six-part TV series on public broadcasting and there was a great deal of attention paid to it. I would run into people all the time who would tell me that they were in high school or college in the '50s and '60s and then would say to me they had no idea that people would be writing books and creating documentaries about that period,

The purpose of the humanities is to allow us to truly understand the lives of others, to have a sense of the broader purpose of our own life, to reach inside our conscience as we look to what America is becoming and try to have a clear sense of what America can be.

calling it the greatest social movement in American history. Occasionally their mother or father would say, "Don't worry about those headlines in the paper about racial issues and changes going on in America. It's something happening in some distant big city or down the street, not in our neighborhood." And they say today when they look back on that they just can't believe what a tremendous change has taken place in America.

When I get back home I always think to myself, "I don't think those people were even talking to me. I think they were really talking to themselves about being filled with regret at not having used their God-given power to make a difference at a time when they could have made such a critical difference in American life, when they could have put their hands into all of the clay, if you will, of American life and helped to shape what was to come." Instead, they find themselves wistful about the fact that they let history pass right by them.

It's key that all of us have a keen understanding of where we are so that if you come to the 25th Governor's Lecture in the Humanities and someone standing here asks you if you understood the tremendous nature of change that was taking place in Nebraska and in the United States and around the globe at the start of the new century, you wouldn't be so cursed as to say, "Well, I was preoccupied. I didn't quite grasp the enormity of the rapid changes that were impacting my community, my state and my nation." Today we have a clear vision of these

tremendous forces at work on America, and the challenge is how we manage that change.

We can already see strains and tears in the American fabric over issues ranging from Social Security to immigration, and specifically to illegal immigration. We can already see tears and strains when it comes to how young people are handled and questions about our educational structure and education system, and whether or not the funding is equitable for education in this society. We can already see tremendous stress and strain when it comes to a hurricane like Katrina, and suddenly all the world sees who gets left behind, and see that there are so many poor people, specifically so many poor black people, not only without cars but without a hope in the midst of tremendous crisis.

Remember back in the 1960s when Michael Harrington wrote his book "The Other America" and talked about poverty and got the entire country stirred up about the issue of hidden poverty, whether it was in Appalachia or in the Deep South or hidden in our big cities. And this year we have seen that again, that moment arrived in terms of Katrina. But whether or not we truly respond and use it as a platform, a springboard, to achieve change and to address poverty, is yet to be determined. It again presents us with an opportunity—if we can see ourselves and our nation clearly—to manage change, to be an engineer of social change. That is what is required in this time of each and every one of us.

As we gather to celebrate the humanities, we have to have a sense of the purpose of the humanities. The purpose of the humanities is to allow us to truly understand the lives of others, to have a sense of the broader purpose of our own life, to reach inside our conscience as we look to what America is becoming and try to have a clear sense of what America can be. That America can be even a greater, more prosperous, more just society, if we have a clear understanding of who we are and the struggles that are necessary in order to achieve justice for the years to come.

When I finished writing "Eyes on the Prize" the most frequent question that I got was, "Juan, why would you call a book about the American civil rights movement 'Eyes on the Prize?'" And I would joke with them that they didn't go to many Baptist churches, before I told them that the title comes from an old gospel song. The song goes, "Keep your eyes on the prize, hold on, hold on, I know the one thing I did right was the day I started to fight, hold on."

As we come together to celebrate the humanities, as we come together to look back on the 1965 Voting Rights Act, as we look back on the '64 Civil Rights Act or on the Brown decision, or on Rosa Parks when she refused to give up her seat on the bus, we look back on those events and we look back on those events not just to say that we are informed, intellectual people but to say that we are inspired to act in our time to make a difference.

That's why I don't think it's an option for us to simply watch the cable news shows, and watch Brit Hume and me go at it. I don't think it's a comfort for us to turn on our favorite talk radio show in the morning, afternoon or at night and say, "Oh my gosh, I'm glad someone's finally telling them what I want them to hear." I think this is a moment when we have an opportunity to really take off the jackets, to kick off the high heels, and to stick our hands into the clay of modern American life and work to shape and mold that future. But we have to do so with a clear mind, a clear conscience, and with our eyes on the prize.



Juan Williams is a senior correspondent for National Public Radio, a political analyst for Fox Television and author of "Eyes on the Prize," the companion volume to the critically acclaimed television series on the civil rights movement. A former prize-winning columnist and editorial writer for The Washington Post, he has authored three books, including "My Soul Looks Back in Wonder."

Harvey Newbranch and the 1919 Omaha Courthouse Riot

By Francis L. Partsch

Harvey Newbranch.

Lord, could he write.

Imagine him at home in then-southwest Omaha, his house overlooking Center Street near Hanscom Park. It is Sept. 28, 1919. Newbranch puts out the light. He waits for sleep to dull the horror of bloody deeds.



Harvey Newbranch at his desk

It started with lynch talk among friends of Agnes Loebeck, a white woman who said she had been raped. She identified her attacker as William Brown, a black man. A crowd assembled in a schoolyard and marched to the Douglas County Courthouse, where Brown was being held.

Eventually its numbers swelled to 12,000 or more. The mob torched the courthouse, nearly lynched Mayor Ed Smith and seized Brown, beating and hanging him and then burning and dragging his remains.

Such an atrocity was not unique to Omaha. Black people were migrating northward in search of better jobs. Sometimes employed in the cities as strikebreakers, they were hotly resented by the white-dominated labor unions and returning veterans. The Ku Klux Klan found a ready audience for its racist views. In the 30 years before 1919, more than 3,400 blacks had been lynched across America—including, in 1891 in Omaha, a black prisoner accused of raping a white woman.

In Omaha in 1919, racial tension had an additional cause. Machine boss Tom Dennison nursed a grudge against Mayor Smith, a reformer. The Omaha Bee newspaper, a Dennison ally, had luridly reported assaults on white women by black men, raising the question of the Smith administration's competence. A turncoat from the machine said he had heard Boss Dennison boasting that some of the assailants were white Dennison operatives disguised in blackface. Indeed, one white attacker was still wearing the make-up when apprehended.

Harvey Newbranch had faced major editorial challenges before. At 44, he had been in charge of the World-Herald's editorial page for 14 years. Ten years earlier, when whites rioted against Greek immigrants in South Omaha, Newbranch wrote eloquently that the rule of law, thus outraged, must be vindicated by the capture and punishment of the rioters.

The theme would come back with more force and polish in what he was about to write about the Courthouse Riot.

First he sets the scene.

"Omaha Sunday was disgraced and humiliated by a monstrous object lesson of what jungle rule means. The lack of efficient government in Omaha, the lack of governmental foresight and sagacity and energy, made the exhibition possible. It was provided by a few hundred hoodlums, most of them mere boys, organized as the wolf pack is organized, inflamed by the spirit of anarchy and license, of plunder and destruction. Ten thousand or more good citizens, without leadership, without organization, without public authority that had made an effort to organize them for the anticipated emergency, were

obliged to stand as onlookers, shamed in their hearts, and witness the hideous orgy of lawlessness. Some of them, to their blighting shame be it said, respectable men with women and children in their homes, let themselves be swept away by the mob spirit. They encouraged if they did not aid the wolf pack that was conspiring to put down the rule of law in Omaha—that rule which is the sole protection for every man's home and family."

Newbranch then illustrates his superior skills as a writer. Following that magnificent paragraph, with its drama and expressions of abject humiliation on the community's behalf, he utters an anguished cry of relief, drawing its power from its stark simplicity:

"It is over now, thank God."

Thus does Newbranch lay the rhetorical foundations for "Law and the Jungle," the editorial that in 1920 brought him and the World-Herald the Pulitzer prize for editorial writing.

Proceeding methodically, paragraph by paragraph, he condemns the rioters, assigns blame to city's weakness in enforcing the law, demands that no "sentimentalizing" interfere with the imposition of long prison sentences.

He expresses sympathy and support for the black population of Omaha while urging that it reject any thought of going outside the law to seek revenge.

Then he turns back to the theme he introduced so eloquently after the Greek riot.

"For the first time in many years—and for the last time, let us hope, for many years to come—Omaha has had an experience with lawlessness. We have seen what it is. We have seen how it works. We have felt, however briefly, the fetid breath of anarchy on our cheeks. We have experienced the cold chill of fear which it arouses. We have seen, as in a nightmare, its awful possibilities. We have learned how frail is the barrier which divides civilization from the pri-

mal jungle—and we have been given to see clearly what that barrier is.

"It is the Law! It is the might of the Law, wisely and fearlessly administered! It is respect for the obedience to the Law on the part of the members of society!"

"When these fail us all things fail. When these are lost all will be lost. Should the day ever come when the rule that was in Omaha Sunday night became the dominant rule, the grasses of the jungle would overspread our civilization, its wild denizens, human and brute, would make their foul feast on the ruins, and the God who rules over us would turn His face in sorrow from a world given over to bestiality."

Rodney W. Howe (master's thesis, University of Nebraska-Lincoln, 1994) considered the foregoing passage, more than any other part of the editorial, the key to Newbranch's recognition by the Pulitzer judges.

Harvey Newbranch wrote more than 15,000 editorials during a World-Herald career that lasted into the 1950s. More than once, his editorials received national attention. He never sought the spotlight for himself—he held that an editorial writer should let his editorials speak for him.

Thus his name today is not nearly as widely known as that of his university friend and fellow Pulitzer-winner, Willa Cather. Rodney Howe, among others, contended that the memory of Newbranch ought to be more widely revered. Certainly he has earned a place among his state's distinguished writers and thinkers. The words he penned at a time of shame in 1919 are, by any measure, an inextricable part of our nation's journalistic heritage.

Francis L. Partsch stepped aside in 2005 after editing the World-Herald's editorial page a total of 21 years.



Governor's lecture contributors gather at pre-lecture benefit

Supporters of the 10th Governor's Lecture in the Humanities attended a benefit, co-chaired by Trish and Dick Davidson and Carol and Rick Russell, in honor of lecturer Juan Williams. Gathering November 9 at the Joslyn Art Museum in Omaha, they shared an appreciation for the humanities. *Photos by Daniel Flanigan.*



*First Lady Sally Ganem, Gov. Dave Heineman
and Helen Krause*



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Juan Williams, Carolyn Green and Girls Inc. guests

Sower Award winner shares great words of great Americans

Gary Moulton made the following remarks on receiving the 2005 Sower Award in the Humanities November 9, 2005, at the Joslyn Art Museum in Omaha.



Gary Moulton

I've been privileged to work with the great words of great Americans.

Chief John Ross of the Cherokees wrote poignantly from the depths of tragedy as he resisted the forced removal of his tribe in a heartbreaking event known to us as the Trail of Tears. His words called for the nation to fulfill its promises to native peoples, and by editing them I hoped to bring that compelling story to another generation of Americans.

Meriwether Lewis, William Clark, and journal writers of the Corps of Discovery penned their words in the midst of a mission of triumph. Returning with the loss of only one member of the party, establishing friendly relations with nearly half a hundred Indian tribes, cataloging and collecting an incredible array of scientific materials, and setting the flag of American ambitions in the Pacific Northwest, the expedition accomplished Jefferson's goals and left us a literary treasure. My great fortune was to be able to make the explorers' words available to a waiting public on the eve of the expedition's bicentennial.

Yet, triumph and tragedy have twists. The Cherokees have come back from those dark days on their trail to become one of the country's most successful tribes, while the promise of Jefferson's "empire of liberty" was lost to many of those along Lewis and Clark's trail in the wake of the expedition.

But words live on and sow seeds that spring forth at unexpected times. My hope is that



Governor Dave Heineman visits with Sower Award winner Gary Moulton at 2005 Governor's Lecture.

these words will continue to captivate us and will compel us to fulfill the possibilities of the great nation that these writers knew we could be.

Thank you for honoring me for my work. You honor these great Americans as well.

Gary E. Moulton is Thomas C. Sorenson professor emeritus of American history at the University of Nebraska-Lincoln and a leading Lewis and Clark scholar. Moulton received the J. Franklin Jameson Award of the American Historical Association for his editing of the Lewis and Clark journals, a project of 20 years' work. The journals were kept by Meriwether Lewis, William Clark and four enlisted men of the expedition as they crossed the continent from 1804 to 1806.



Council encourages Nebraskans to mold “clay” of American life

By Jane Renner Hood, Executive Director, Nebraska Humanities Council

In his 2005 Governor’s Lecture in the Humanities, Juan Williams urged his audience to use the humanities to put our “hands into the clay, if you will, of American life” and help shape what will come. The Nebraska Humanities Council offers our state an opportunity to do just that with its five-year program emphasis on the demographic changes that will most influence the future of Nebraska: the continued influx of new immigrants and refugees; the ongoing shift of population from rural to urban; and the aging of our population.

Working with humanities scholars and organizations serving new immigrants and refugees, the council issued a call for proposals that will continue through 2009—“The New Nebraskans.” A biennial appropriation of \$200,000 from the state of Nebraska will enable the council to continue “Prime Time Family Reading Time” in south Omaha, Lincoln, and Gering and expand the successful family reading program for Spanish-speaking families to libraries in South Sioux City, Grand Island, Lexington, Columbus, Gibbon, Crete, and Hastings.

The first of three sets of cultural encounter trunks exploring and comparing old and new immigrant cultures, a Germans-from-Russia trunk and a Mexican trunk, began circulating among schools and organizations serving students in grades four through six.

The NHC continued its commitment to preparing our youth for active citizenship with its “Capitol Forum” program on U.S. foreign policy, co-sponsored with the Nebraska Secretary of State’s office and including high school students



Sarahi Avalos, 11, helps 5-year-old Maricruz Mora read at a “Prime Time Family Reading Time” program at the South Omaha Library. Reprinted with permission from the Omaha World-Herald. Photo by Laura Inns/Omaha World-Herald

from Ashland-Greenwood, Bellevue West, Benson, Holdrege, Lincoln High, Millard West, Norris, North Platte, Omaha North, Papillion-LaVista, Plainview, Potter-Dix, Sterling, Sumner-Eddyville-Miller, Valentine, Wausa, and Wilcox-Hildreth.

Nearly 40 percent of the council’s Humanities Resource Center speakers and programs served K-12 audiences. Collaborations with schools was also part of the museum tour of the Smithsonian exhibit, “Key Ingredients: America by Food,” in Broken Bow, Kimball, Chadron, Atkinson, Madison and Omaha.

2005 was a very good year for book-lovers in Nebraska! The Willa Cather Foundation, the Nebraska Library Commission, the Nebraska Center for the Book, the Nebraska Press Associa-

Continued next page

tion, and the Nebraska Humanities Council worked with libraries, schools, bookstores, coffee houses, colleges and universities across the state on Nebraska's first "One Book One State." From January through April, Willa Cather's immortal "My Antonia" was read and discussed in nearly 200 programs across the state. In the fall, the council again collaborated with the Nebraska Center for the Book, the Nebraska Library Commission and Wesleyan University to offer 775 Nebraskans an opportunity to hear U.S. Poet Laureate Ted Kooser as part of the 2005 Nebraska Book Festival in Lincoln October 7-8.



A family picnic was organized by the USO for soldiers in Lincoln in the 1940s. The "Key Ingredients" tour of Nebraska covered all aspects of food in America.

Thanks to Andrew Carroll, whose Legacy Project has preserved wartime correspondence, the NHC, the Nebraska Library Commission and Major General Roger Lempke and the Nebraska National Guard collaborated on the largest-ever military reading group, using Carroll's latest book, "Behind the Lines," which contains letters from every war in which the United States has been involved. The author made copies of "Behind the Lines" available to every library in Nebraska and signed nearly 2,000 books for service men and women at both Offutt Air Force Base in Bellevue and the National Guard Armory in Lincoln on August 12. On September 18, he returned to Nebraska to talk about the book with veterans, service men and women and

their families at the Strategic Air and Space Museum in Ashland.

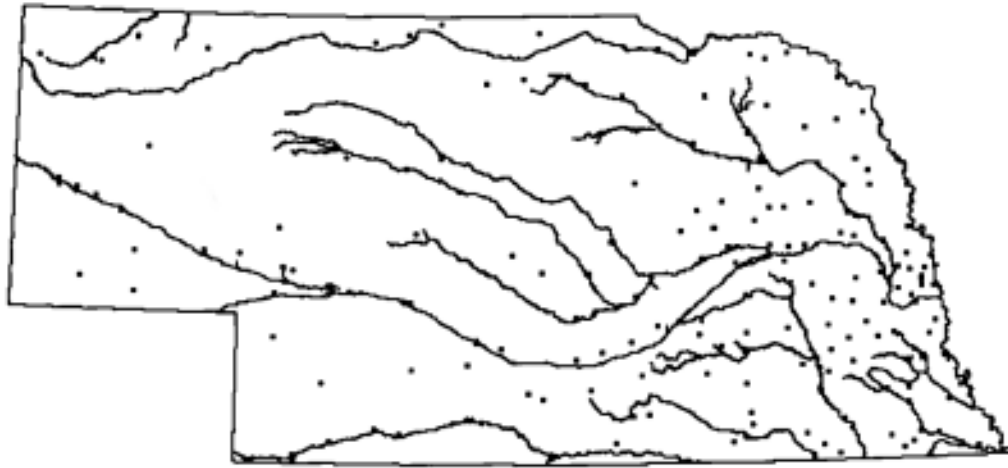
The council has used the 200th anniversary of the Lewis and Clark Expedition to encourage Nebraskans to examine the legacy of westward expansion. Audiences totaling more than 3,100 in Sidney and Lexington learned from scholars portraying William Clark, Sacagawea, York, Dolley Madison, Tecumseh, and John Jacob Astor in the Great Plains Chautauqua's "From Sea to Shining Sea." Audiences gathered in Genoa, Plattsmouth, Madison, Niobrara, Odell, Beatrice, Peru, Brownville, Neligh, Gresham, South Sioux City, Oakland, Pawnee City, and Bancroft for a series of lectures on the impact of the expedition as part of a four-state program offered by the humanities councils of Missouri, Kansas, Iowa, and Nebraska and funded by the National Endowment for the Humanities.

The council awarded \$209,339 in grants during 2005 for projects ranging from "Saving Faces: Art and Medicine," a lecture series on Israel and Palestine, and a conference on the new Sudanese in Nebraska; to a film telling the story of Depression-era swing bands in Nebraska and exhibit programs documenting the impact of Brown vs. the Board of Education as well as the legacy of the Mexican Revolution.

"Humanities Desk," featured during Saturday and Sunday "Morning Edition" programs on Nebraska public radio, brings the stories of these and other humanities programs to listeners, stories that in Juan Williams' words, "allow us to truly understand the lives of others, to have a sense of the broader purpose of our own life."

Go to the arts and humanities section on NET Radio's website at <http://netnebraska.org/radio/> or the Nebraska Humanities Council's website at www.nebraskahumanities.org to access the "Humanities Desk" archives for those that you may have missed or would like to listen to again.





In 2005, the Nebraska Humanities Council funded programs in the following 158 communities:

Ainsworth, Albion, Alda, Allen, Alliance, Amherst, Arnold, Ashland, Atkinson, Auburn, Aurora, Axtell, Bancroft, Battle Creek, Beatrice, Bellevue, Big Springs, Blair, Boys Town, Brainard, Bridgeport, Broken Bow, Brownville, Burwell, Cedar Bluffs, Cedar Rapids, Central City, Chadron, Chambers, Champion, Clarkson, Clay Center, Columbus, Cordova, Cozad, Crawford, Creighton, Crete, Crofton, Curtis, Dakota City, David City, Decatur, Denton, DeWitt, Diller, Dix, Doniphan, Eagle, Elba, Elgin, Elsie, Elsmere, Eustis, Falls City, Farnam, Firth, Fordyce, Franklin, Fremont, Fullerton, Genoa, Gering, Gibbon, Goehner, Gothenburg, Grand Island, Gresham, Gretna, Halsey, Harrisburg, Hartington, Hastings, Hayes Center, Hebron, Henderson, Hershey, Hildreth, Holbrook, Holdrege, Homer, Hubbell, Humphrey, Kearney, Kilgore, Kimball, Lewellen, Lewiston, Lexington, Lincoln, Lindsay, Louisville, Loup City, Madison, Marquette, Maxwell, McCook, Milford, Millard, Minden, Morrill, Nebraska City, Neligh, Nemaha, Niobrara, Norfolk, North Bend, North Platte, O'Neill, Oakland, Odell, Ogallala, Omaha, Ord, Papillion, Pawnee City, Paxton, Peru, Pilger, Plainview, Plattsmouth, Pleasant Dale, Potter, Red Cloud, Riverdale, Santee, Schuyler, Scottsbluff, Scribner, Seward, Sidney, South Sioux City, Spalding, Spencer, Springfield, St. Paul, Stella, Sterling, Stromsburg, Stuart, Sumner, Superior, Table Rock, Talmage, Tecumseh, Tekamah, Tilden, Valentine, Wausa, Waverly, Wayne, West Point, Whitney, Wilber, Wilcox, Wood River, Wynot, York.

2005 Financial Overview

Our Dollars Working in Communities Across Nebraska

Support

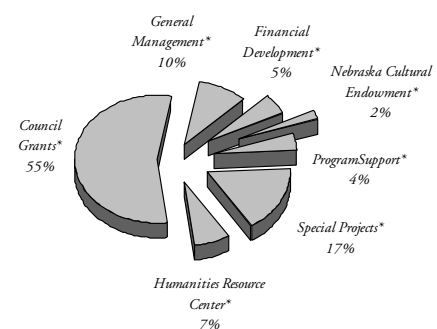
National Endowment for the Humanities Grant.....	\$485,200
Other Federal Grants.....	\$83,563
State Appropriations.....	\$86,247
Nebraska Cultural Endowment.....	\$167,814
Private Cash contributions.....	\$197,285
Earned Income.....	\$25,150
Miscellaneous Income.....	\$989
Interest Income.....	\$14,762
Cost Share, Cash and In-kind.....	\$714,027
Total revenue.....	\$1,775,037

Expenses

General Management.....	\$170,048
Financial Development.....	\$92,720
Nebraska Cultural Endowment.....	\$35,815
Program Support.....	\$72,928
Special Projects.....	\$295,131
Resource Center/Speaker Bureau Programs.....	\$122,678
Council Regrants.....	\$219,533
Cost Share by Grantees and Volunteers.....	\$714,027
Total expenses.....	\$1,722,880

Excess (deficit) of support and revenue over expenses....\$52,157

Summary of Expenses - 2005



**Includes cost share*

*Audited financial statements from Dana F. Cole and Co.
are available for inspection at the NHC office.*

Contributors January through December 2005

The Nebraska Humanities Council and the Nebraska Foundation for the Humanities thank the following donors for their contributions during the 2005 calendar year. We extend special thanks to those who are members of the Vision Circle (\$1,000 a year), the Gold Sower Club (\$500 a year), the Silver Sower Club (\$250 a year), and the Sower Club (\$100 a year). We also appreciate those who donated \$44 or less to support the NHC in 2005. If we have not reported your gift correctly, please let us know so that we can correct our mistake.

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We invite you to join the Vision Circle of donors to the Nebraska Humanities Council. Your contribution of \$1,000 or more will help nurture a vibrant civic and cultural life in Nebraska and ensure continued statewide access to the humanities now and for future generations.

We are grateful to the following individuals for generously supporting current humanities programs by joining the Vision Circle in 2005:

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