

THE MONITOR

A National Weekly Newspaper Devoted to the Interests of Colored Americans.

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THE REV. JOHN ALBERT WILLIAMS, Editor.
George H. W. Bullock, Circulation Manager and Associate Editor.
M. Wright, Advertising Manager.

TRAGO T. McWILLIAMS, Associate Editor, Lincoln, Neb.

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AMERICA AWAKENING

THE fact that during the past year fourteen mobs bent on lynching were stopped by armed forces and seven members of attacking mobs slain shows that America has awakened to the necessity of putting down mobocracy with a strong hand. She must do this in self defense. The menace of the mob, because its activities have been almost exclusively directed against hapless and apparently helpless black folk, has not been fully grasped by the American people. The tendency to condone mobs has been all too prevalent and has been a prolific propagator of this vicious species of lawlessness. America must destroy the mob or the mob will destroy America. America is awakening to this fact.

A SIGNIFICANT EVENT

LAST Wednesday W. G. Moore took his oath of office as a member of the Missouri legislature, the first of his race to be so honored in that state. When one recalls that Missouri was one of the slave states and was ranked with "the solid South," until she earned the cognomen of "mysterious stranger" by casting her vote for a republican president in the person of Roosevelt, the seating of Representative Moore becomes the more strikingly significant. That within a little more than half a century the descendant of an enslaved people should become a legislator in the very state in which his ancestors were slaves shows how rapidly we are making progress.

POOR ARGUMENT

REPRESENTATIVE Clark of Florida, instead of frothing at the mouth concerning the activities of the National Association for the Advancement of Colored People, would serve his constituents and his country much better by frankly acknowledging that large numbers of Negro voters were not permitted to vote in his state at the last election and by devoting his influence to prevent a want on recurrence of this violation of the constitution of the United States, the provisions of which he has taken solemn oath to uphold. Evasion and denial do not alter the facts. Denunciation of organizations or individuals who present evidence to substantiate their charges will not pass for argument with the public. Denunciation is poor argument.

CONSCIENCE CRIES

WITHIN the last few months The Monitor has carried several news items in which white women, smitten by an accusing conscience, have admitted that they had lied when they had raised the sensational and damning cry that they had been victims of rape or attempted rape by Negroes. Among the more recent of such cases will be readily recalled—that of Miss Fannie Brasher, night telephone operator at Middleboro, Ky., reported in our issue of December 23, who was forced to admit by the authorities, after they had made a fruitless effort to apprehend the "nigger" in the case and asked her to explain the presence of the red hair in her teeth, taken from the head of her assailant, that James Thompson, white, her fifted lover, had been her assailant. Conscience had little to do with this confession, but tell-tale evidence. Another case that will be recalled was that of the Washington woman who had the police scouring the suburbs of the capitol city for "two Negroes" who had attacked her as she "was leaving the carnival grounds." New Jersey gave us a similar case. Two or three southern and one western state have furnished like stories, which were subsequently repudiated. We carry in this issue two news items of a similar nature, one from Dallas, Tex., where the confession of Mrs. Gertrude Clark, that she had framed charges of attempted criminal assault against an innocent man, resulted in his being given his

freedom, and another from Pittsburgh, Pa.

It is horrible to contemplate how many innocent Negroes have been lynched and given to the flames by the accusation of some conscienceless woman who perhaps to protect some jilted lover, as in the case of the Kentucky girl, or to shield themselves when overtaken in sin, has wilfully and deliberately lied.

That so many cases have come to light recently where confessions of this character have been made should make the American public realize that there should not be too much alacrity in giving charges of this character credence. It should also serve as a warning to men of our race to maintain circumspection and to be most cautious of their actions toward women of the opposite race. They should be careful to avoid anything that seems to approach familiarity.

SNYCOPATED SPASMS

SOCIETY

IN every city and hamlet of these little old United States of America, we find a small crowd of cullud people calling themselves the "society folks." It is the same everywhere. Try it out in New York, Boston, Chi. K. C., Omyha, Denvuh, Los Angeles, or anywhere else and they are all the same. Usually they have accumulated a little dough, bought quite a bit of furniture on the installment plan and dressed up in a few duds from a credit house. They tilt their proboscuses at an angle of forty-five degrees and look upon the rest of their race as necessary evils. But ask them what they know and that moment they get scared and start making it for cover. Now real society is something worth while, but it takes something besides dough, nice furniture and a few glad rags to make real society folks. In fact, the qualities that go to make up society are real inside materials. The first necessity is a humane disposition that wants to see everybody up and nobody down. This doesn't mean that you must go along the highways and hug every hobo you see and invite him into your parlor. But it does mean that you must not pass everybody by as if you were the only puffy persimmon in the world. Secondly, society requires that you have something in your bean besides garbage. You should know something about life, literature and the finer arts. If you don't you have no more reason to claim yourself a society bug than a bedbug has to claim himself a butterfly. You're phony. What you need to do is to buy a thousand or so

books and sit down and give your brain some exercise. Another thing to go hefty on is the moral side. You can't bust up the decalogue and still expect to be called a social light. You've got to come clean. When you try to tell the public that you are better than most people, it is up to you to live better, do better and act better. If you are a man, you can't make love to every female you see, and if you are a woman, you can't make goo-goo eyes at every man you see. You have got to be decent, and if you are not, Good-bye!

DON'T KNOCK

By James H. Patrick
Don't criticize your neighbor's fault, no matter what they do.
Don't ridicule the masses, or malign the chosen few.
Don't think yourself a censor of the silly human flock,
And just remember, as you go, that any chump can knock.

Don't laugh at those who make mistakes, or stumble by the way,
For you are apt to follow them, and almost any day.

Don't think that others are shifting sand, and you a solid rock.
And don't forget, for heaven's sake, that any chump can knock.

Don't be a puller-down of fame on other men conferred.

Don't give a parting knock to one who fell because he erred.

Don't think you are perfect, and the only size in stock.

And now, once more, just bear in mind that any chump can knock.

OMAHA ASKED TO HELP IN FIGHT FOR JUSTICE

A Self-Explanatory Letter to Local Branch N. A. A. C. P.

New York, Jan. 6, 1921.

Dear Mr. Black: In June of last year, three colored men were lynched by a mob in Duluth, Minn., on the charge that they had criminally assaulted a young white girl of the community while other colored men held a pistol to the head of the white man who was the girl's escort.

Subsequent investigation by the National Association for the Advancement of Colored People cast very grave doubts on the truthfulness of the girl's statements. After being assaulted by six "burly" Negroes, as she claims, she walked a half mile to a street car, rode home and said nothing to her parents. Medical examination later showed that she had not been raped. Thirteen colored men were arrested charged with the crime. The Duluth branch, organized after the lynchings, and aided by the St. Paul and Minneapolis branches immediately started raising a fund with which they employed Attorneys F. L. Barnett of Chicago, R. C. McCullough of Duluth and Charles Scratchins of Bemidji. Up to the present time, these branches have raised \$1,200. As a result of their efforts, one of the defendants was freed by the verdict of the jury which thoroughly discredited the stories of the alleged rape; five were discharged by order of the court and on December 17 six men were dismissed at the request of the prosecuting attorney. The thirteenth man was convicted on the testimony of a physician that he was infected with venereal disease. Later, examination by a specialist, proved that he was not infected.

After his conviction, his case was appealed and comes up for trial on January 17, and with the final effort now being made will undoubtedly be acquitted, thus proving that the Duluth lynchings were not caused by the charge originally made.

To complete the case requires \$1,000. The cost of the transcript of the court record for the state supreme court will be \$400 and the other expenses, such as court costs, the furnishing of abstracts, briefs and arguments, should not exceed \$500. The national office has contributed \$100 to this defense fund. It would have given more had not heavy expenditures made that impossible. We are appealing to the Omaha branch, asking that you make an appeal through the branch and the local churches immediately for funds to complete so great a victory. I do not need to point out to you that the acquittals will not affect Duluth alone. They will mean that the colored people accused of crime will be defended in all northern states and that there will not be a substitution of Mississippi conditions in the north.

Contributions should be sent directly to H. R. Merry, president of the Duluth branch of the N. A. A. C. P., at 718 Eighth Avenue East, Duluth, Minn., at the same time advising this office of the amount sent.

Very truly yours,
WALTER F. WHITE,
Assistant Secretary.

PARADED IN WEDDING FINERY

Peculiar Custom of Eighteenth-Century New England Would Seem to Put Premium on Vanity.

An unusual custom in vogue in New England in the Eighteenth century which caused newly married couples to appear at church on the four Sundays following their union dressed in all the bridal finery they could get together, is recorded by Edward J. Morris in his book, "The Psychology of Dress."

"This, of course, stimulated a rivalry between families, not likely to further the Puritan aim of modesty in appearance. Those who could afford had four distinct sets of finery, one for each Sunday, that there might be no monotony for those who formed the audience. In many communities a pew was set apart in which the bridal pair was shown, so that the congregation knew just where to look for the objects of interest.

"These selected seats were often in the gallery, sometimes the front pews of the center aisle, and at times in other prominent places. The couple generally arrived a bit late, that the observers might all be seated before their arrival; then they walked slowly arm in arm to the assigned seats, while the entire congregation gave their hushed and respectful attention. At an appointed time, generally just before the sermon, the couple arose and turned slowly around two or three times, that every angle of their appearance might be viewed; they then sat down."

The Puzzling Twins.
The new baby twins looked as alike as two peas in a pod. Harold stood looking at them and, looking up at his father he asked, "and aren't there even eyes or rights to 'em?"

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