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THE DALLAS EXPRESS

has never hoisted the white feather, neither has it been disgraced by the yellow streak. It is not afflicted with the flannel mouth. It is a plain, every day, sensible, conservative newspaper, which trims no sail to catch the passing breeze; flies no doubtful flag: It professes a patriotism as broad as our country. Its love of even handed justice covers all the territory occupied by the human race. This is pretty high ground, but we live on it and are prospering. Boys of the press come up and stand with us. This ground is holy.

W. E. KING.

SATURDAY, NOVEMBER 6, 1920.

WOMEN, SOME OTHERS AND THE ELECTION.

Many of our women paid their poll tax and voted. They are happy to-day because of the fact that by their voting they have assumed their share of the civil responsibility delegated every American citizen.

Too few of them paid and voted despite the fact that they were urged in every conceivable way to do so. They did not fully realize its importance. They have missed the thrill attendant upon having become a full fledged citizen capable of efficiently expressing their choice of public servants.

Our women conducted themselves intelligently and circumspectly in their voting. They left no election judge ignorant of the fact they intended to vote the Black and Tan ticket. They were almost unanimous in their vote. They declared themselves as favoring their own interests and willing, in so far as they were able, to stand up for the principles of justice and equity.

They have shown their race pride. They must be happier by far than that foremost pastor among us who, by casting his vote for those whose avowed intention was our elimination, admitted his argument with their policy. He is a Negro. He is a leader. He encourages race pride and urges manly behavior upon his people from his pulpit constantly.

We agree that it was his right to choose those to whom he would give his support. He chose. He gave it to those who hated him most. Why we can't say. We regret it. We are surprised that it should have so happened. His people feel it. They express themselves as being ashamed of his stand. We sympathize with them, but we must admit that he has fallen in our estimation.

We state again that it was his right to vote as he pleased. We are highly surprised that he should have chosen such a course.

We are of the opinion that a man ought to be a real man. A leader should be a leader indeed. Our leaders especially, should strive to see to it that they are fit examples for the lowiest and most humble of their followers.

It is our opinion that, however sincere he may have been in his reasoning, he will find it hard to prove to his local public the propriety of his support of the Lily White Republicans.

We say again—we are proud of our women who took the time to pay their poll tax and vote. They voted right. They are happy and satisfied in knowing that they have done their full duty to themselves and their group. Comparisons are odious, but truths must be faced.

It is our opinion that those among us who didn't vote right ought to be careful about expressing themselves in public.

We may never elect a governor of Texas but we can at least get satisfaction out of voting our convictions.

The happiest women we've seen in a long time were those who voted last Tuesday.

THE INTER-RACIAL CONFERENCE.

The first inter-racial conference ever held in Texas met in Texarkana, last week. Leading educators and ministers of our group met with representatives of the governors of Texas and Arkansas, together with other leaders among our neighbors and discussed ways of promoting more harmonious relationships between the races in the states of Arkansas, Louisiana and Texas. They adopted resolutions which were aptly worded and indicative of a desire that mutual sympathy and a greater sense of human justice ought to be cultivated.

They are worthy of more than passing interest. Especially would we call attention to the following excerpts:

"When with the great world war came the call to the colors, Negro manhood, sustained and encouraged by Negro womanhood, answered ready and went across the sea, to make the world safe for democracy. On the battlefields of France his blood mingled with the blood of the white man in the supreme sacrifice. He was no slacker in war and his patriotism and courage in that great hour earned for him the title of 'American citizen.' and there has come to him a feeling and consciousness of race so essential to his progress. He is not ashamed or abashed by his black face, but is proud and conten that he is a member of the great Negro race."

It is true. We are proud that we are Negroes and we do realize that we have behind us a history of achievement and accomplishment which renders us unashamed of our race.

"Notwithstanding the widespread restlessness throughout the country much has been done towards promoting a better feeling between the races in this state. There have been a few deplorable incidents, but such occurrences have been sporadic and by no means concerted, and have met with immediate public condemnation and prompt action by the civil authorities. This lawless spirit is on the wane and will soon vanish forever. The distinctiveness of our two races are indissolutely linked. A Providence whose wisdom we cannot doubt has placed us together and bestowed upon us a rich and ample heritage in this land in which we live. And by patience, sympathy, justice, mutual forbearance and respect our people dwell together in peace and happiness."

We do not readily admit that the lawless occurences have been either few nor that they have met with instant public condemnation. Texas has a wonderful lynching record and the instances of its prompt punishment to members of mobs is farout of proportion to what a healthy public sentiment against would demand. Mutual forbearance and especially justice are to be more eargerly sought for by us all. Mob violence will wane only in so far as strict justice is made possible by a steadily changing public sentiment in its favor.

"We urge our Negro citizenry to practice and encourage industry, economy and thrift; promote education, live orderly lives and acquire property, self-respect, virtue, education and property are the surest protectors of their possessors, against lawlessness and violence. The Negro in all history has looked to the white race for example and counsel, for guidance and for protection. And so the white man must feel and know his responsibility to fulfill it. He must not tolerate wrong of oppression. He must do more than frown at it. He must resist it. And above all things he must cultivate and hold fast to that trust and confidence, which is the surest bond of friendship between the races."

We need more thrift, economy and education and they can be gained only by the steady teaching and constant example of the leaders among us.

"In the full spirit of the foregoing resolutions we pledge the white people of our state to continue to secure and protest our Negro population, in the enjoyment of their civil, personal and property rights. Their lives, their persons, their homes and their property must always be inviolate and to this end we invoke the favor and impartial enforcement by our officers, without fear or favor, of all the laws which guarantees such protection.

It would seem that we should pledge the white people of our state rather than increase the protection of our wives, homes, etc., and ourselves in the enjoyment of our civil personal and property rights. In our present state we enjoy them to a very limited degree only. We need more than mere continuance of the sort that has so far been guaranteed. Strict justice and real human sympathy demand more.

It can be secured only as they feel and follow the dictates of the Golden Rule. It will come only when real human sympathy displaces the hypocrisy which blinds men to their real duty.

We hope that this conference may prove mutually beneficial. We hope that Texas may tend more nearly to reach her maximum prosperity and civic harmony by reason of its having been held. But in this case, as in others we say, words mean nothing if not backed by deeds. A bargain obligates the two parties, making it. It can not be considered as productive of much good if its operation is one sided.

ETERNAL ALIENS.

One of the literary editors of the New York Herald in a review of a recent publication of serious fiction on the Negro has referred to us as "eternal aliens."

The words are an insult in that they attempt to give the lie to the history of three hundred years and imply a strange quality of soul foreign to Negro Americans.

Aliens are strangers whose bent by tradition renders them unwilling or unable to become harmoniously and easily innoculated with or reconciled to the principles and precepts of those among whom they may come.

We are not aliens. Our souls may have acquired a warping in certain directions due to bearing the full force of a racial hatred applied unceasingly upon us for many generations, but we are indeed and in truth Americans.

When we admit any peculiar characteristics of soul we refer only to that quality inherent in us which unables us under any and all circumstances, however hard they may be, to smile, remain cheerful, and maintain our determination finally to win our desired success in spite of hardship. Such a quality of soul is seldom found among the races of men. It characterizes us and its very existence in us is what renders us "mysterious of soul" to others who know and realize that under like conditions they could not have so maintained themselves.

We are so linked to America and its life that it seems almost impossible for one to thruthfully term us aliens.

We have loved and respected its flag. Our love has been proven by our valor in its defense in every American war. We have snatched it from the jaws of disgrace and defeat on occasions when others had given up in dispair.

We have aided substantially in the general growth and prosperity of America. We have felled its forests, tilled its fields, digged its ditches, furnished man power for its industries and increased its wealth by producing more than we have consumed.

We have done our share in developing its ages of growth in enlightenment. Our inventions are numerous and our contributions to the sum total of its scientific progress have been more than commensurate with the opportunity for keeping pace with this enlightenment granted us as a group.

We have revered and adhered to the fundamental American principle, the truth upon which its constitution is based and the spirit in which its laws should be administered. We believe absolutely that 'all men are created equal" and that to every man should be given the rights to life, liberty and the pursuit of happiness.

We have believed in this inalienable right and have hoped for its final acquisition by us. We have proven that we believe thus.

But unfortunately, it seems that our proof has failed of its positiveness because of the wish, father of the thought, as expressed in discrimination, exploitation, disfranchisement, segregation, lynch law and the thousand other "isms." that we are, and must ever be considered, "eternal aliens." Often we are aliens in that we are unacquainted with American justice and constitutional equity. We have never experienced the full, enjoyment of free rights which, by constitutional grant, are accorded every other American group whether native or only recently naturalized.

We do not intend even to be "eternal aliens" to justice and fairplay, for we realize that only to those whose vision is limited and whose judgment has been warped by the slave system which stultified sectional consciences, are we "aliens."

The sentiment which would create such an impression is un-American. It is based on prejudice and absolutely without truth.

We, with all other true Americans and much more than some who claim so to be, are striving to make America foremost. We realize that as America advances we advance.

We revere her principles, respect her traditions, obey her laws and fight for her flag-gladly for they are ours.

Such is not the behavior of aliens. And, to one, realizing that we do this in spite of the hindrances to undivided loyalty which a certain class of her citizens place in our path, we are more than citizens and are extraordinary in our largeness of soul more nearly supermen than aliens.

THE MIRROR OF PUBLIC OPINION

NEGRO WOMAN SUFFRAGE MEANS LITTLE IN THE SOUTH.

The news of registration in five Southern States—Georgia, Florida, North Carolina, South Carolina and Virginia—discloses the information that Negro women do not seem to be very anxious to exercise the new privilege. This conclusion is drawn from the comparatively few who presented themselves for registration.

The National Federation of Colored Clubs recently adjourned its annual conference at Tuskegee, during which great efforts were made to acquaint Colored women with their rights and privileges under the new enactment. Southern Colored women, however, it seems, were more influenced by the lifetime lessons more capably administered by their respective communities and responded to variously conveyed intimations that their personal interest would be best served by remaining away from the registration booths. Registration returns indicate that Southern methods of discouragment have prevailed with women as it has with men of dark complexion.

About 20,000,000 women are being registered in the United States so as to qualify for participation in election as provided for the passage of the Nineteenth Amendment. Some States have already established woman suffrage by local enactment and in these states no visible disturbance to political machinery is noticeable.

In the Northern and Western States not previously committed to woman suffrage the matter is being handled with philosophic calm, and whether local opinion was favorable or not there has been an acceptance of the new order without grumbling.

In the dozen or so States of the South a different atmosphere prevails. The granting of equal suffrage rights by Federal enactment has served to awaken much of the old antagonism of reconstruction days. The fear of Negro domination and the bugaboo of social equality have possessed the people. In the enfranchisement of women Southern people see the probability of total destruction to a tediously built system of politics based upon race lines. Southern political practices bear little relation to national issues, but are based upon what they term "white supremacy."

At the close of the civil war citizenship was bestowed upon the Negroes by the Fourteenth and Fifteenth amendments.. A sense of gratitude to Lincoln, the emancipator, and the influence of carpetbaggers made them almost all Republicans.

The resumption of citizenship by the whites at about the same time was effected, whereupon all native whites became Democrats, not always because of party platforms but to consolidate their force against Negro domination.

The advantages of education, wealth and political experiences soon enabled the whites to control the Legislatures of the different States, and laws intended to eliminate the Negro vote were passed. These laws were supplemented by some questionable practices wherever and whenever Negroes developed an ability to meet legal requirements. These practices have prevailed so long as to eliminate the male Negro voters.

The South has been serenely satisfied with a method that made the Democratic primary the real election day. The enfranchising of Negro women makes it necessary to again resort to the methods used to such effect upon Negro males.

Two years travel by the writer in the South, with a particular interest in the political status of the Negro, disclosed a few of the stunts that were effective. In Birmingham, Ala., a Negro physician, worth $100,000, graduated from a reputable medical school, and with an unblemished record of twenty years residence in he city, tried to register. He met every legal requirement except that of having two citizens vouch for his character. No Negro vouchers were acceptable, and no white man dared to sign for him under fear of social and business ostracism.

In Florence, Ala., a hairdresser was told that if Colored people attempted to go to the court house to register they would be arrested upon any charge that could be thought of at the time.

The president of a Negro insurance company in Atlanta was told to expect reprisals in the form of business inteference if members of his organization displayed any desire to participate in politics.

At Aiken, S. C., an old wealthy Negro told the writer that he owed his success to having refrained from political activities. His statement of how Negroes were disqualified was almost identical with the discription of the same process by a school principal in North Carolina and an old train porter in Louisiana and a Meridian (Miss.) citizen.

Southern Negroes are roughly divided as follows: 65 per cent. agriculturists, 20 per cent, laborers, 12 per cent. domestic servants, 3 per cent. professional and business people.

The crop sharing system is extremely followed. A plantation owner or neighborhood merchant makes advances against crop increase, securing himself by handling the disposal of the products. Thus a majority of Negroes are credit dependents.

Another element referred to as "good niggers" are those who teach school, practice medicine and operate small businesses, all easily susceptible to pressure by virture of license requirements, tenure of job and location of business. Those so situated must not only surrended political notions, but must do missionary work among those otherwise inclined.

A typical practice is to delay the issuance of tax receipts to Negroes or to question their regularity long enough to prevent registration. Another device is to separate white and Colored applicants for registration, and so long as whites continue to come no Colored are registered, and carefully manipulated closing time arrives just as the last white person has registered.

Ordinances preventing the assembly of white people and Negroes in the same public place are very effective.

In the rural communities methods of a more elemental character are used. Open threats of violence, such as a Ku-Klux visit, with its beatings and crop burnings, or naked banishments at midnight, have so often been made good the Colored brother is convinced of the certainty of such retribution and lets politics alone.

Disorderly conduct charges, particularly when common practice forbids a Negro disputing a white man's testimony in court, have a discouraging tendency on those who might want to vote.

Facing likelihood of discrimination, embarrassment, possibly loss of jobs, restriction of the much needed credit, the fear of evictions are not likely to encourage great numbers of Colored women to visit the polls.

—New York Herald.

VIA MEDIA.

It is indeed strange hom many, and some of the leading men are not concerned in the most vital things of life. They say they are in via media, on middle ground, that they are on neither ground, when in reality there is no middle ground. A man is either on one side or the other—he is either for or against—he cannot be on the side of right and wrong at the same time.

In our struggle for racial rights and justice, for enfranchisement, the abolition of the "Jim Crow" car law, discrimination, and for our very existance, there is a large crowd who are unconcerned, and when asked their stand or opinion, they say they are on neither side, that those things will take care of themselves, and they leave those things to others to work out—that they are on the middle ground.

These same men in the great fight for racial political rights and recognition—the fight against "lily whiteism"—say it is not time for the Negro to enter politics, that they are not concerned about political affairs and it is not time for us to take part in politics. They claim that they are via media, but in reality they are not. If they are not for the rights of the race, they are aginst them. There is no middle ground.

The other day a man, leader of the race, when asked his opinion as to which party when elected in charge of the administration affairs of the country, would be the best for the country and would make things better for the race, said he had no opinion, that he was on neither side and that it was best to let others look after that, and he did not think that he would vote at all. And so it goes with the crowd that sees the via media, neutral ground, and says that he is on neither side. This is the class that is a burden to the race; that makes the wheels of Negro progress in business, social and political affairs run heavy. This is the weight bound hard to the race, the dead man from whom we hve been trying to unshackle ourselves for lo these many years.

There is no middle ground—he who is not for the right of the race is against them. He who is not for equal opportunity is against it. He who is not for our political rights is against them, and he who is not against discrimination in governmental positions is for it. He who is not for equal school facilities is against them.

Now, the thing to do is to seek the path of wisdom. I do not believe in being radical, neither in trying to force that which one knows he cannot. I do not believe in making enemies, but in making friends and in keeping all that we already have. The man who is in need of help, who is deprived of his rights and at the same time weak, and in a measure at the mercy of the other fellow, should be wise enough to go to the other man and lay his case before him in friendship, seeking corporation in all things helpful to both. The time is here when we will have to drop some of the time-honored customs and rise to the demands of the new day and new conditions. We must prove ourselves worthy of all that we seek. There is a very large class of our own people that it will take years to line up and start them out for racial progress and advancement.— Memphis Times.

PROUD AND STIRRIN PAGES OF HISTORY CREATED BY JUSTICE RIDDELL—TORONTO PEOFROM DESPERADOES—LIVELIEST INCIDENTS ARE REPRODUCED

(By A. B.)

The old borderline between the United States and Canada has played its part in many an illicit game. Today the bootlegger holds the fort; yesterday it was the friend of Negro emancipation.

Legendary narrative supplies us with many tales of slaves who fled the old homestead and crossed the (imaginary) ice of Lake Ontario into the more or less warmly welcoming arms of justice here. But it has always seemed such a general subject that one does not casually connect up Toronto with the fugitive slave traffic of that time.

But in a recent monogram, "The Slave in Canada," the Hon. William Renwick Riddell mentions the name of York (Toronto, of course, throughout.

The little work bears ample evidence of painstaking research, and is quite inaccord with the judicial temper and literary ability of the well-known justice of the supreme court of Ontario. The narratives and historical outlines which follow are taken almost verbatim from his interesting chapters.

There had always been a goodly influx of Negro slaves into Canada, when in 1793 there was an act passed by which a slave coming into Upper Canada became free, whether he was brought in by his master or fled from him. At the same time, certain legislation in the United States became more stringent, permitting an owner to claim his slave after the Negro had made his escape to what was considered a free state, and Eli Whitney invented the cotton gin and caused slaves to become very much more valuable to their owners—two things which made the Colored slave very much more desirous of reaching British North America.

And now the celebrated exit known as the Underground Railway passed thousands of fugitives into Canada, and some shocking tales of escape and recapture are told. Masters of run-away slaves did not always remain quiet when their slaves reached this province. Sometimes they followed them in an attempt to take them back. There are said to have been a few instances of actual kidnapping.

Toronto is said to have received many of these runaways, "usually superior to most of their race, for none but those with more than ordinary qualities succeeded in reaching Canada." Here is one instance:

In May, a young man with finely-chiselled features, bright hazel eyes, appadently a quadroon or octoroon, applied for service at the house of one Charles Baby, at the old Baby mansion, in the historical town of Sandwich, on the Detroit River. He said he had escaped from slavery in Kentucky, had arrived the previous evening in Detroit, and had crossed the river as quickly as possible to Canada. He had been a mason, but understood gardening and horses. He was engaged and proved a reliable servant. His former master came from Kentucky after six months and offered Baby $2000 for the Negro, which Baby indignantly refused. The Kentuckian did not appear for the extradition of Andrew, the former slave, but determined to use violence. A short time afterwards five desperadoes from Detroit attempted to kidnap Andrew while the family were at church, but were successfully resisted by Andrew and Baby. Finding it dangerous to keep Andrew so near the border, the neighbors took up a subscription, and he was sent by stage to York (Toronto.) This place he reached in safety. He "made good" and lived a respectable and useful life, undisturbed by any fear of planter vengeance.

Then came a number of applications for the return of runaway slaves, cloaked under criminal charges, the pretense being made that the slave had committed some crime and must return to be tried and punished. One case under this heading caused much excitement and is not yet forgotten.

Solomon Mosely of Moseby, a Negro slave, came to the province across the Niagara River from Buffalo, which he had reached after many days' travel from Louisville, Kentucky. His master followed him and charged him with larceny of a horse which the slave took to assist him in his flight. There was no doubt that the Negro had taken the horse and had also sold it. He was arrested and placed in the Niagara goal.

The people of color in the Niagra region made the Mosely case their own, and determined to prevent his delivery up to the American authorities to be taken to "the land of the free and the home of the brave," knowing that there for him to be brave meant torture and death, and that death alone could set him free."

Under the leadership of Herbert Holmes (always called the "yellow man," but whether mulatto, quadroon, octoroon or other we do not know), a teacher and preacher, they lay around the jail night and day to the number of from two to four hundred. At length the deputy sheriff, with a military guard, brought out the unfortunate man, shackled to a wagon from the jail yard, to go to the ferry across the Niagara river. Holmes and a Colored man named Green grabbed the lines.

Deputy Sheriff McLeod gave the order to fire and charge. One soldier shot Holmes dead, and another bayonetted Green, so that he died almost at once. Mosely, who was an athletic, leaped from the wagon and made his escape. He went to Montreal and then to England, finally returning to Niagara, where he was joined by his wife, who had also escaped from slavery.

As a sequel, an inquest was held on the bodies of Holmes and Green. A verdict of "justifiable homocide" for resisting an officer of the law, in the case of Holmes, and not sufficient evidence, whether justifiable or unjustifiable, in the case of Green, somewhat cleared the stormy horizon and no proceedings were taken against the deputy.

The French population of that territory by the sea, the Acadians, are described by the poet as:

"Men whose lives glided on like rivers that water the woodlands,
Darkened by the shadows of earth but reflecting an image of heaven."

History does not bear out this idyll; but whatever their faults, at least the Acadians had the negative virtue of possessing no slaves. The curse came upon the land when the English under Cornwallis, founded Halifax. Negro slaves were among the population, and the papers of that time bear out the fact that slave trafficking was most flagrant.

The trade in Negroes was very brisk for some years. The first Presbyterian minister in Nova Scotia brought a slave. The Nova Scotia Gazzette and Weekly Chronicle advertised for sale a Negro woman, "25 years of age, a good house servant." Although there was no statute recognizing slavery in Nova Sectia, it was an accepted fact that it might exist, although it was made as difficult as possible for the master. Slavery continued, however. Almost every year we find records of sales, advertisements for runaway slaves and other evidence. New Brunswick, Prince Edward Island and the other Maritime provinces had very much the same history as Nova Scotia with regard to Negro slavery. In Cape Brenton, among various records of marriages and deaths, there is one: "A Negro slave was killed in 1791 by a blow from a spade when trying to force his way into public ball in Sydney." For this act, the perpetrator of the deed was excluded from his masonic lodge, was brought to trial and "honorably acquitted," and reinstated in his lodge.

In April of 1814, Admiral Cochrane invited all those who wished to emigrate from the United States for the purpose of becoming free to become settlers in some of "His Majesty's colonies." He did not say "slaves," but no one could mistake the meaning, for, according to Mr. Justice Riddell, although camouflage is a new word, the practice antedated humanity.

However, Negroes came in droves. Some were taken to the Bahamas and some to the Bermudas, where their descendents are to be found today.

What credit is due Canadians for abolishing slavery? The author says: "Slavery did not pay so well in Canada as in Georgia, but they paid. We must not too much minimize the real merit of those who sought the destruction of slavery."

NEGRO INDUSTRIAL COMM. INDUCTED INTO SPEC. WORK.

Jefferson City, Mo., Nov. 4.—The Negro Industrial Commission, appointed by Governor Gardner to investigate Missouri Negroes' general labor and industrial conditions, educational, housing and home life, health and living conditions with a view to Negro upliftment and betterment along all lines of good productive citizenship, was inducted into its special work last week, by the Governor himself.

Prof. N. C. Bruce, founder and principal of the Bartlett Agricultural and Industrial School, the one leading vocational and "Country Life," school for Missouri and Mid-West Negro people, which is located at Dalton, Mo., who is also president of the Missouri Negro Farmers' Bureau and U. S. Agent at large, directing the Colored U. S. Farm Agents and their work among Missouri Rural Colored people, was chosen as chairman of the commission.

Principal Bruce responded to the Governor's address in an eloquent and forceful manner. His address was followed by addresses from the following persons: Prof. J. B. Coleman, Columbia, Mo.; Hon. Geo. Vashon, St. Louis; Mrs. Lucy Bledsoe, St. Louis; and Prof. Robt. S. Cobb, Cape Girardeau.

This commission is looked upon as the most advanced and helpful step ever taken by any Governor or party to self-help, through self-representation and expression in matters wholly and directly concerning Colored people, which will also benefit the State.

This is the chance the National Government has been for years giving the Haiwaiins, Porto Ricans, Filipinos—a chance to discover, speak for and represent themselves. This act of justice, on the part of Missouri law markers of the 50th General Assembly and the Governor, will greatly cheer and encourage Colored people to a greater economy, labor and thrift, and will spur them to finer appreciation and endeavor for making themselves more productive and useful citizens.

CREOLE BEAUTY NAMED IN SUIT FOR DIVORCE

Mrs. Frank T. Berber Says Husband Secludes Woman.

New York, N. Y., Nov. 4.—Frank T. Berber, head of the Scully-Walton Private Ambulance Company of New York, has become so infatuated with the beauty of a young creole woman whom he met in the West Indies that he refuses to permit any one to see her and maintains her in an apartment, the shades of which are always drawn, according to charges made by his wife, Mrs. Helen A. Berber, who is suing for a divorce. Mrs. Berber obtained from Justice Callaghan in the Brooklyn Supreme Court yesterday an order which directs her husband to show cause why he shouldn't pay $200 a week allimony pending trial of the suit.

Mrs. Berber, who lives with her daughter, Miss Helen Berber, in Bay Ridge, alleges that Mr. Berber left New York on July 12, 1918, to make a business trip through the West Indies. He was gone two months. While in Pamaica, it is charged, he met a Mrs. Blanco Willcs, a creole, 25 years old. Mrs. Berber says the creole woman followed him to New York and was met at the pier and taken to a house in West Seventy-seventh street. There, says the wife, Berber and the woman were surprised by a raid.

According to Mrs. Berber, her husband has an income of $30,000.