

# Cayton's Weekly

PRICE FIVE CENTS

SEATTLE, WASHINGTON, SATURDAY, JANUARY 14, 1919.

VOL. 3, NO. 34

## CAYTON'S WEEKLY

Published every Saturday at Seattle, Washington.

U. S. A.

In the interest of equal rights and equal justice to all men and for "all men up."

A publication of general information, but in the main voicing the sentiments of the Colored Citizens.

Subscription \$2 per year in advance. Special rates made to clubs and societies.

HORACE ROSCOE CAYTON, Editor and Publisher

Entered as second class matter, August 18, 1916, at the post office at Seattle, Wash., under the Act of March 3rd, 1916.

TERMS: BEACON 1910

Office 303 22nd Ave. South

## THE SOUL OF A LYNCHER

To the Editor of The New York Age:

By some mischance a copy of your paper, containing a whole lot of abuse, insults and ill maners towards the white people of the South, fell into my hands. I read your paper with the same feelings and loathings that I would have had if I had held a copper-bellied snake in my hand. My first impulse was to throw the blame thing in the fire, but on second thought I decided to write you a letter and try to teach you some sense. I know when a white man condescends to write to a nigger it gives the nigger the swell head and makes him a bigger fool than nature has already made him. But I am going to write you a letter if it causes your head to burst wide open. In the first place, John, or whatever your name may be, it would not be healthy for you to publish your paper in the South, if you did some fine morning a white man would walk up to you and lam you side the jaw with his fist and knock some of the ill manners and tomfoolery out of your head. The trouble with you Yankee niggers, especially the yellow brood, is that you are hankering after social equality with the white people. You would be tickled to death, John, if you could walk into some white man's parlor and snuggle up close beside his daughter. But don't do it, John, if you do we will hang you between the heavens and the earth. The best medicine for a nigger that has the social equality bugs working in his head is a good dose of hemp rope. We are good to our niggers in the South as long as they stay in their place, but we are as mean as all get out if they get out of their place. Another thing, John, it seems from your writing that you are expecting the white people to divide their tax money in half and spend one-half on nigger schools and the other half on their own children. John, if this is your thought then you have another thought coming. The fact is book learning will ruin any nigger. If you want to spoil a good field hand just take a nigger out of the plow handles and educate him. As soon as he is educated he makes a bee line for the chain-gang or penitentiary. If he can't break into our jails then he heads for the North. An educated nigger is not worth his weight in shucks on a farm. The laziness that accumulates in his hide spreads like an epidemic through the community, and his book learning spoils the air for miles around. I notice, also, that you are asking for the ballot for the niggers. Now, John, take it from me, the ballot is a good thing for the nigger to let alone. The trouble is you Yankee niggers write too much any way, and stir up strife. You ought to go to work. You would look lots better in overalls than you do in your Sunday-go-ot-meeting clothes. I have told you plainly what the white people are going to do for the niggers in the South; if you don't

likt it you can't help yourself. You can kick up all the dust that you please, but we have got a grip on the seat of your breeches and a strangling hold on your throat. But I shall cut the letter short by saying,

Your superior,

A. B. SMITH.

Abbeville, S. C.

Note.—We have published the above letter as it is written. It is a self-drawn picture of the brutal intolerance that makes the South a hell for the Negroes who are obliged to live there. The spelling and writing of this letter betray an elementary education that would suggest a wider outlook on the part of the writer. But it must be remembered that Abbeville is the town where a prosperous colored farmer was brutally murdered by a mob because he talked back to a white man. It was also the place of the publication of a scurrilous little sheet that openly advocated lynching, until it was suppressed by the government for its seditious utterances.—The New York Age.

"Where ignorance is bliss 'tis folly to be wise," and the South, among the whites, is largely made up of men of no stronger mentality, but of like brutality than the writer of the above vulgar illiterate conglomeration, hence he could be no different than he has written. The threats made and implied in the letter are not worth either considering or combatting because persons possessing no greater amount of Christian civilization than is displayed by the writer of the above letter, is no more susceptible of reasoning than a gorilla in the jungles of Africa, and such persons, like the gorilla, will kill human beings only to satisfy their animal cravings for human gore. If this man was the exception and not the rule among the whites of the South then some hope of the South seeing the error of its ways and lending a helping hand toward making more acceptable citizens of the colored people might be entertained, but as he says and thinks so do eighty per cent of the white men of the South.

The above letter, from an educational standpoint, is a curio and the original should be sent to the Smithsonian institute to be laid away in its archives that future generations might have an opportunity to judge for themselves what ignoramusses the "white men" of the South were. Coming from a "superior" of the black man this letter reminds us of a story told by the late Dr. Booker T. Washington about an Alabama "superior," who was unable to read or write, and therefore had to appeal to a young colored man, like himself at the polls to vote to mark his ticket, which was gladly done. On the ballot was a state amendment denying the right of suffrage to colored men. "How do you want to vote on this amendment of Negrosuffrage?" asked the colored man. "Agin the niggers, for they haint go sense enough to vote," was his ready reply. The writer of the above letter is against the "niggers" being educated because it either makes fools or criminals of them. Just how a black man can help being one or both of them in view of the fact a majority of the white men of the South and many of the North think of him as does this writer, is a perplexing

question to us, but, after generations of superiority it strikes us that the white South is pretty badly tainted with criminal shortcomings and we suspect if justice was done the chain gang and prison cells of the South would be for "white folks only."

That old social equality bugbear hobby is still being worked overtime by the white men of the South to justify their barbaric treatment of the colored people of that section—its a snare and a delusion. Social relations with the whites is foreign to the black man's mind. The black man would not be one hundredth part as "tickled to walk into the parlor of the Southern white man and snuggle up to his daughter" as the Southern white man is to steal into the lonely cabin of a colored man's daughter and criminally snuggle up to her. Lest you, dear reader, hastily conclude the above statement is made at random and more as a retort to what the letter writer has said, than a fact, permit us to quote some census figures for your consideration and we trust your edification. At the time of the emancipation there were about 900,000 mixed bloods (white and black), but the late census shows six million mixed bloods. Evidently many white men have snuggled up to black amoritas and many of the offsprings of those unholy alliances were and are so white that they have decided to be white and it is variously estimated that there are fully a million of such descendants in this "land of the free and home of the brave," and they are really snuggling up to some white man's daughter every day.

A mule, a dog, an ape, an ourang-outang or any animal capable of receiving impressions is the better by far after having been educated and if that be true, why not the Negro? Educate the Negro scientifically and he will make a better field hand, a better house servant, a better coachman, a better boot black, a better mechanic, a better citizen and last, but nowise least, a better Christian. Whether he will become the white man's equal, mentally and otherwise, is a debatable question, but sure it is educating the black man will detract nothing from the white man, yea, verily, if it does not really add to him.

If the white man is not mentally superior to the black man of this country then we have an awfully poor opinion of the mental capacities of the white man, but on the other hand a mighty high estimate of those of the black man. In claiming superiority for the white man in this country over the black man under the circumstances there is no argument coming, for it is a fact, and so the writer spoke correctly in closing his letter, but in doing so, he is like the ass that played on a flute by mistake. Let us suggest to the white folk of this country that, if they will not assist the black folks to become equal to their environments then in Heaven's name do not hinder them. Just let them alone—leave them to their fate—sink or swim, survive or perish—wipe your hands clean of them. This, however, is not invited, but better it than everlasting hell-bounding them.

In denouncing the "yellow brood" of the colored citizens on the part of a Southern white man there is grave danger of stepping on the corns of your next door neighbor, your brother, your father and even yourself, for be it remembered that the yellow