

ARKANSAS METHODIST A LIAR.

There is not much chance for stamping out lynching until we get the press of the country to deal with the facts as they are. The Arkansas Methodist in a recent issue has a long editorial on Race Relations. It starts out with the following paragraph:

"It is not always possible on the first press reports to obtain sufficient evidence from which to draw correct conclusions concerning complicated public events, such as the race revolution attempted last week in Phillips County; but there seems to be good ground for believing that the Negroes who, without apparent provocation, attacked and killed a number of white men and resisted the efforts to restore order, had been led by revolutionary propagandists to organize for the purpose of murdering their landlords and taking possession of property with the idea that this was a patriotic duty and they could enjoy the fruits of their lawless action.

"We are surprised and exceedingly regret that any Negroes in Arkansas could be so foolish and so criminal, because race relations in our State have been more than or-

dinarily harmonious and we regard our Negroes as unusually intelligent, honorable and law-abiding."

Lay this paragraph alongside the facts that have come to light concerning this Arkansas "revolution." The Negroes were being robbed of their cotton. They had employed a reputable white lawyer to go in the courts before a white judge and a white jury to see to it that they got their equity in the cotton—their equity and nothing more. Because they refused to be robbed the planters got mad. The Negroes were murdered upon the slightest pretext. In the search for high-powered rifles the Negroes were reputed to have had, the best that the soldiers and civilians could do was to find among the Negroes a few rusty pistols. They said Negroes must have hid their high-powered rifles, and that is what is called a "revolution." Race relations are usually good when Negroes submit to everything, and are very bad when they protest against high-handed wrong.

Later on in its article, the Arkansas Methodist says:

"Negroes ought not to be lynched. As long as we are able to write or speak we

shall denounce mobs; but, knowing human nature, we are compelled to say that as long as Negroes violate white women there shall be mobs in spite of our denunciation."

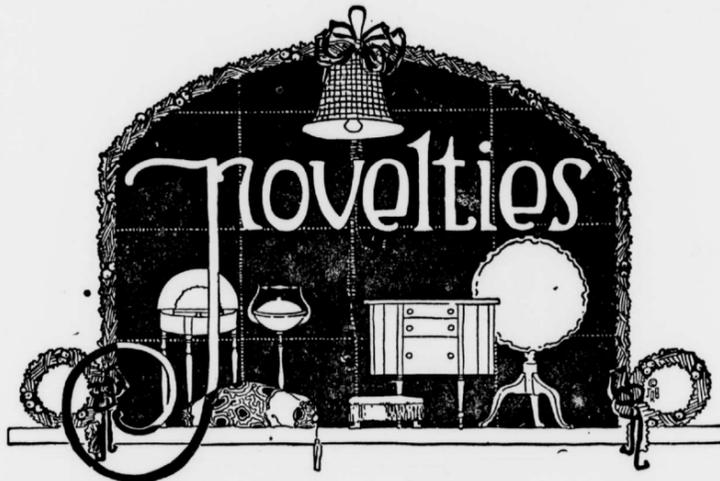
This is just about as fine a defense for lynching as a member of the mob would want. It is easy to infer that lynching is for rape, and that all rapists are among Negroes. There are as many rapists among white men to the population as there are among Negroes, and when it comes to Negro women who are raped by white men we hang our heads. And yet, when any member of the Negro race stands up and brings forward these nasty facts, certain "Negro religious papers" are considered "not prudent nor calculated to promote right relations."

Permit us to give two first-class examples of lynching. Down in Macon, Georgia, the other day a ten-year old Negro boy had been sentenced for an attempt upon the life of a foreigner, Charles Tingle. Tingle was not seriously wounded, but his friends had made the repeated threats that they would get Hamilton, the ten-year old Negro boy, whose lawyers had made a motion for a new trial. A mob of sixty men met the

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