

The Muskogee Cimeter.

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NEGRO RACIAL PURITY AT ALL HAZARD

The Price of Freedom is Responsibility.

If the Negro was called to judgement tomorrow, there is one lesson he has not yet learned for which he would suffer justly. The unlearned lesson is that the experiences of Negro women during slavery and continuing in the Southern states even up to the present day, have not taught the Negro to yearn for and dedicate his heart and soul to the promotion of racial purity. The Negro has not learned nor acquired the habit of laughing at jail sentences and even the gallows in defense of the sacredness of his home, and the protection of his sisters and daughters' virtue. Here in Muskogee we have many Negroes who have served time in jail for introducing whiskey, but how many have ever been sent to the pen for wreaking vengeance upon the seducer of his wife, his sister, or his daughter. Unfortunately, it is no uncommon occurrence for a Negro to kill a comrade in a crap game, and then depend upon some Negro or white man who he knows is unlawfully co-habiting with some female relative to get him out of trouble. In the territory or elsewhere, there are instances of Negroes associating on the friendliest possible terms with Negroes and white men that have been the cause of the fall of their wives, sisters, and daughters from a state of respectability to one of absolute degradation. Usually the av-

erage Negro excuses his wickedness by boasting of his knowledge of the vices of the white race. In thus excusing himself, he is ignorant enough to believe that the white race does not know the vices and immoralities of Negroes. In this, the Negro is like the giraffe that hides its head in the thicket, and believes its body and hind legs cannot be seen. The white race does know of the unfortunate immoral practices of Negroes and these vices are bottom rock reasons for the discriminations in hotels, eating houses, and on railroads against Negroes. We must learn to place above all things in priceless value the virtue of our wives, our sisters, and our daughters and likewise the wives, daughters and sisters of our neighbors. In this behalf, we must learn to sacrifice life and limb and penal restraint, if we wish our race to a high pinnacle in the social scale.

The Negro was not invited to take part in the Oklahoma convention, and this is but another method of the whites to disapprove of Negro characteristics, and another step toward the promotion of white racial and social purity. The lynching of the Negro boy in Arkansas who sought honorably to marry a white girl is a startling lesson in the protection of social purity which all Negroes should heed and profit thereby. We do not believe Negroes are tumbling over

one another in their eagerness to marry white women, but the Arkansas Negro boy, at least, desired to associate himself with that girl in accordance with the moral code of God and man. In this respect, the murdered Negro boy set a brilliant example for the white brutes of Arkansas and other southern states, who have debauched Negro women, and have gone scot free. We are not altogether sure, but that the identical white lynchers in this case in Dumas, Arkansas, after their carnival of blood, went to the waiting embraces of some Negro paramour. But be that as it may, we must learn to resent in this Arkansas manner, and to protect in a similar manner, our homes, and our children, tho' hell yawns to receive us when done.

But what are we doing here in the territory toward Negro social purity. The answer is—nothing. We boast here of a freedom not enjoyed elsewhere in some states. But the average Negro does not know the meaning of freedom by a dam and a half. Freedom bears with it certain responsibilities. In fact, the price of freedom is responsibility, and happiness can alone be attained by a complete understanding and performance of that responsibility by each and everyone. This responsibility is due ourselves, our fellow man and our God, and if not borne squarely and fairly by each, the result is disastrous to not a few but many. What can we say we are doing, when our very top notchers in the social scale, especially the men, are frequently, living a mormon life, with one wife at home, and as many women as will permit

down town and elsewhere? How can we advance morally, when our public office buildings are turned into assignation houses, making it questionable for a decent virtuous woman to enter them by day and on business errands? Can social purity be promoted when the fathers of daughters attend prostitute balls, and in an intoxicated condition disgrace themselves upon the ball room floors? The answer is—Never. The Cimeter is for racial and social purity, and dares to demand that the Negroes who are fiddling while the Negro social structure is burning like Rome did, shall put their talents to higher and nobler deeds, and by their daily walks and tales aid the Cimeter in cleaning the Negro's Augean stable of its depth and thickness of moral filth.

Social Purity Reporter.

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