

IDA B. WELLS-BARNETT

THE RED RECORD

Ida B. Wells-Barnett

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Ida B. Wells-Barnett

The Red Record / Tabulated Statistics and Alleged Causes of Lynching in the United States

PREFACE

HON. FREDERICK DOUGLASS'S LETTER

DEAR MISS WELLS:

Let me give you thanks for your faithful paper on the lynch abomination now generally practiced against colored people in the South. There has been no word equal to it in convincing power. I have spoken, but my word is feeble in comparison. You give us what you know and testify from actual knowledge. You have dealt with the facts with cool, painstaking fidelity, and left those naked and uncontradicted facts to speak for themselves.

Brave woman! you have done your people and mine a service which can neither be weighed nor measured. If the American conscience were only half alive, if the American church and clergy were only half Christianized, if American moral sensibility were not hardened by persistent infliction of outrage and crime against colored people, a scream of horror, shame, and indignation would rise to Heaven wherever your pamphlet shall be read.

But alas! even crime has power to reproduce itself and create conditions favorable to its own existence. It sometimes seems we are deserted by earth and Heaven—yet we must still think, speak and work, and trust in the power of a merciful God for final deliverance.

Very truly and gratefully yours,

FREDERICK DOUGLASS

Cedar Hill, Anacostia, D.C.

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THE CASE STATED

The student of American sociology will find the year 1894 marked by a pronounced awakening of the public conscience to a system of anarchy and outlawry which had grown during a series of ten years to be so common, that scenes of unusual brutality failed to have any visible effect upon the humane sentiments of the people of our land.

Beginning with the emancipation of the Negro, the inevitable result of unbribed power exercised for two and a half centuries, by the white man over the Negro, began to show itself in acts of conscienceless outlawry. During the slave regime, the Southern white man owned the Negro body and soul. It was to his interest to dwarf the soul and preserve the body. Vested with unlimited power over his slave, to subject him to any and all kinds of physical punishment, the white man was still restrained from such punishment as tended to injure the slave by abating his physical powers and thereby reducing his financial worth. While slaves were scourged mercilessly, and in countless cases inhumanly treated in other respects, still the white owner rarely permitted his anger to go so far as to take a life, which would entail upon him a loss of several hundred dollars. The slave was rarely killed, he was too valuable; it was easier and quite as effective, for discipline or revenge, to sell him "Down South."

But Emancipation came and the vested interests of the white man in the Negro's body were lost. The white man had no right to scourge the emancipated Negro, still less has he a right to kill him. But the Southern white people had been educated so long in that school of practice, in which might makes right, that they disdained to draw strict lines of action in dealing with the Negro. In slave times the Negro was kept subservient and submissive by the frequency and severity of the scourging, but, with freedom, a new system of intimidation came into vogue; the Negro was not only whipped and scourged; he was killed.

Not all nor nearly all of the murders done by white men, during the past thirty years in the South, have come to light, but the statistics as gathered and preserved by white men, and which have not been questioned, show that during these years more than ten thousand Negroes have been killed in cold blood, without the formality of judicial trial and legal execution. And yet, as evidence of the absolute impunity with which the white man dares to kill a Negro, the same record shows that during all these years, and for all these murders only three white men have been tried, convicted, and executed. As no white man has been lynched for the murder of colored people, these three executions are the only instances of the death penalty being visited upon white men for murdering Negroes.

Naturally enough the commission of these crimes began to tell upon the public conscience, and the Southern white man, as a tribute to the nineteenth-century civilization, was in a manner compelled to give excuses for his barbarism. His excuses have adapted themselves to the emergency, and are aptly outlined by that greatest of all Negroes, Frederick Douglass, in an article of recent date, in which he shows that there have been three distinct eras of Southern barbarism, to account for which three distinct excuses have been made.

The first excuse given to the civilized world for the murder of unoffending Negroes was the necessity of the white man to repress and stamp out alleged "race riots." For years immediately succeeding the war there was an appalling slaughter of colored people, and the wires usually conveyed to northern people and the world the intelligence, first, that an insurrection was being planned by Negroes, which, a few hours later, would prove to have been vigorously resisted by white men, and controlled with a resulting loss of several killed and wounded. It was always a remarkable feature in these insurrections and riots that only Negroes were killed during the rioting, and that all the white men escaped unharmed.

From 1865 to 1872, hundreds of colored men and women were mercilessly murdered and the almost invariable reason assigned was that they met their death by being alleged participants in an insurrection or riot. But this story at last wore itself out. No insurrection ever materialized; no Negro rioter was ever apprehended and proven guilty, and no dynamite ever recorded the black man's protest against oppression and wrong. It was too much to ask thoughtful people to believe this transparent story, and the southern white people at last made up their minds that some other excuse must be had.

Then came the second excuse, which had its birth during the turbulent times of reconstruction. By an amendment to the Constitution the Negro was given the right of franchise, and, theoretically at least, his ballot became his invaluable emblem of citizenship. In a government "of the people, for the people, and by the people," the Negro's vote became an important factor in all matters of state and national politics. But this did not last long. The southern white man would not consider that the Negro had any right which a white man was bound to respect, and the idea of a republican form of government in the southern states grew into general contempt. It was maintained that "This is a white man's government," and regardless of numbers the white man should rule. "No Negro domination" became the new legend on the sanguinary banner of the sunny South, and under it rode the Ku Klux Klan, the Regulators, and the lawless mobs, which for any cause chose to murder one man or a dozen as suited their purpose best. It was a long, gory campaign; the blood chills and the heart almost loses faith in Christianity when one thinks of Yazoo, Hamburg, Edgefield, Coptah, and the countless massacres of defenseless Negroes, whose only crime was the attempt to exercise their right to vote.

But it was a bootless strife for colored people. The government which had made the Negro a citizen found itself unable to protect him. It gave him the right to vote, but denied him the protection which should have maintained that right. Scourged from his home; hunted through the swamps; hung by midnight raiders, and openly murdered in the light of day, the Negro clung to his right of franchise with a heroism which would have wrung admiration from the hearts of savages. He believed that in that small white ballot there was a subtle something which stood for manhood as well as citizenship, and thousands of brave black men went to their graves, exemplifying the one by dying for the other.

The white man's victory soon became complete by fraud, violence, intimidation and murder. The franchise vouchsafed to the Negro grew to be a "barren ideal," and regardless of numbers, the colored people found themselves voiceless in the councils of those whose duty it was to rule. With no longer the fear of "Negro Domination" before their eyes, the white man's second excuse became valueless. With the Southern governments all subverted and the Negro actually eliminated from all participation in state and national elections, there could be no longer an excuse for killing Negroes to prevent "Negro Domination."

Brutality still continued; Negroes were whipped, scourged, exiled, shot and hung whenever and wherever it pleased the white man so to treat them, and as the civilized world with increasing persistency held the white people of the South to account for its outlawry, the murderers invented the third excuse—that Negroes had to be killed to avenge their assaults upon women. There could be framed no possible excuse more harmful to the Negro and more unanswerable if true in its sufficiency for the white man.

Humanity abhors the assailant of womanhood, and this charge upon the Negro at once placed him beyond the pale of human sympathy. With such unanimity, earnestness and apparent candor was this charge made and reiterated that the world has accepted the story that the Negro is a monster which the Southern white man has painted him. And today, the Christian world feels, that while lynching is a crime, and lawlessness and anarchy the certain precursors of a nation's fall, it can not by word or deed, extend sympathy or help to a race of outlaws, who might mistake their plea for justice and deem it an excuse for their continued wrongs.

The Negro has suffered much and is willing to suffer more. He recognizes that the wrongs of two centuries can not be righted in a day, and he tries to bear his burden with patience for today and be hopeful for tomorrow. But there comes a time when the veriest worm will turn, and the Negro

feels today that after all the work he has done, all the sacrifices he has made, and all the suffering he has endured, if he did not, now, defend his name and manhood from this vile accusation, he would be unworthy even of the contempt of mankind. It is to this charge he now feels he must make answer.

If the Southern people in defense of their lawlessness, would tell the truth and admit that colored men and women are lynched for almost any offense, from murder to a misdemeanor, there would not now be the necessity for this defense. But when they intentionally, maliciously and constantly belie the record and bolster up these falsehoods by the words of legislators, preachers, governors and bishops, then the Negro must give to the world his side of the awful story.

A word as to the charge itself. In considering the third reason assigned by the Southern white people for the butchery of blacks, the question must be asked, what the white man means when he charges the black man with rape. Does he mean the crime which the statutes of the civilized states describe as such? Not by any means. With the Southern white man, any mesalliance existing between a white woman and a colored man is a sufficient foundation for the charge of rape. The Southern white man says that it is impossible for a voluntary alliance to exist between a white woman and a colored man, and therefore, the fact of an alliance is a proof of force. In numerous instances where colored men have have been lynched on the charge of rape, it was positively known at the time of lynching, and indisputably proven after the victim's death, that the relationship sustained between the man and woman was voluntary and clandestine, and that in no court of law could even the charge of assault have been successfully maintained.

It was for the assertion of this fact, in the defense of her own race, that the writer hereof became an exile; her property destroyed and her return to her home forbidden under penalty of death, for writing the following editorial which was printed in her paper, the *Free Speech*, in Memphis, Tenn., May 21, 1892:

Eight Negroes lynched since last issue of the *Free Speech* one at Little Rock, Ark., last Saturday morning where the citizens broke(?) into the penitentiary and got their man; three near Anniston, Ala., one near New Orleans; and three at Clarksville, Ga., the last three for killing a white man, and five on the same old racket—the new alarm about raping white women. The same programme of hanging, then shooting bullets into the lifeless bodies was carried out to the letter. Nobody in this section of the country believes the old threadbare lie that Negro men rape white women. If Southern white men are not careful, they will overreach themselves and public sentiment will have a reaction; a conclusion will then be reached which will be very damaging to the moral reputation of their women.

But threats cannot suppress the truth, and while the Negro suffers the soul deformity, resultant from two and a half centuries of slavery, he is no more guilty of this vilest of all vile charges than the white man who would blacken his name.

During all the years of slavery, no such charge was ever made, not even during the dark days of the rebellion, when the white man, following the fortunes of war went to do battle for the maintenance of slavery. While the master was away fighting to forge the fetters upon the slave, he left his wife and children with no protectors save the Negroes themselves. And yet during those years of trust and peril, no Negro proved recreant to his trust and no white man returned to a home that had been dispoiled.

Likewise during the period of alleged "insurrection," and alarming "race riots," it never occurred to the white man, that his wife and children were in danger of assault. Nor in the Reconstruction era, when the hue and cry was against "Negro Domination," was there ever a thought that the domination would ever contaminate a fireside or strike to death the virtue of womanhood. It must appear strange indeed, to every thoughtful and candid man, that more than a quarter of a century elapsed before the Negro began to show signs of such infamous degeneration.

In his remarkable apology for lynching, Bishop Haygood, of Georgia, says: "No race, not the most savage, tolerates the rape of woman, but it may be said without reflection upon any other people that the Southern people are now and always have been most sensitive concerning the honor of their women—their mothers, wives, sisters and daughters." It is not the purpose of this defense to say one word against the white women of the South. Such need not be said, but it is their misfortune that the chivalrous white men of that section, in order to escape the deserved execration of the civilized world, should shield themselves by their cowardly and infamously false excuse, and call into question that very honor about which their distinguished priestly apologist claims they are most sensitive. To justify their own barbarism they assume a chivalry which they do not possess. True chivalry respects all womanhood, and no one who reads the record, as it is written in the faces of the million mulattoes in the South, will for a minute conceive that the southern white man had a very chivalrous regard for the honor due the women of his own race or respect for the womanhood which circumstances placed in his power. That chivalry which is "most sensitive concerning the honor of women" can hope for but little respect from the civilized world, when it confines itself entirely to the women who happen to be white. Virtue knows no color line, and the chivalry which depends upon complexion of skin and texture of hair can command no honest respect.

When emancipation came to the Negroes, there arose in the northern part of the United States an almost divine sentiment among the noblest, purest and best white women of the North, who felt called to a mission to educate and Christianize the millions of southern exslaves. From every nook and corner of the North, brave young white women answered that call and left their cultured homes, their happy associations and their lives of ease, and with heroic determination went to the South to carry light and truth to the benighted blacks. It was a heroism no less than that which calls for volunteers for India, Africa and the Isles of the sea. To educate their unfortunate charges; to teach them the Christian virtues and to inspire in them the moral sentiments manifest in their own lives, these young women braved dangers whose record reads more like fiction than fact. They became social outlaws in the South. The peculiar sensitiveness of the southern white men for women, never shed its protecting influence about them. No friendly word from their own race cheered them in their work; no hospitable doors gave them the companionship like that from which they had come. No chivalrous white man doffed his hat in honor or respect. They were "Nigger teachers"—unpardonable offenders in the social ethics of the South, and were insulted, persecuted and ostracised, not by Negroes, but by the white manhood which boasts of its chivalry toward women.

And yet these northern women worked on, year after year, unselfishly, with a heroism which amounted almost to martyrdom. Threading their way through dense forests, working in schoolhouse, in the cabin and in the church, thrown at all times and in all places among the unfortunate and lowly Negroes, whom they had come to find and to serve, these northern women, thousands and thousands of them, have spent more than a quarter of a century in giving to the colored people their splendid lessons for home and heart and soul. Without protection, save that which innocence gives to every good woman, they went about their work, fearing no assault and suffering none. Their chivalrous protectors were hundreds of miles away in their northern homes, and yet they never feared any "great dark-faced mobs," they dared night or day to "go beyond their own roof trees." They never complained of assaults, and no mob was ever called into existence to avenge crimes against them. Before the world adjudges the Negro a moral monster, a vicious assailant of womanhood and a menace to the sacred precincts of home, the colored people ask the consideration of the silent record of gratitude, respect, protection and devotion of the millions of the race in the South, to the thousands of northern white women who have served as teachers and missionaries since the war.

The Negro may not have known what chivalry was, but he knew enough to preserve inviolate the womanhood of the South which was entrusted to his hands during the war. The finer sensibilities of his soul may have been crushed out by years of slavery, but his heart was full of gratitude to the white women of the North, who blessed his home and inspired his soul in all these years of freedom.

Faithful to his trust in both of these instances, he should now have the impartial ear of the civilized world, when he dares to speak for himself as against the infamy wherewith he stands charged.

It is his regret, that, in his own defense, he must disclose to the world that degree of dehumanizing brutality which fixes upon America the blot of a national crime. Whatever faults and failings other nations may have in their dealings with their own subjects or with other people, no other civilized nation stands condemned before the world with a series of crimes so peculiarly national. It becomes a painful duty of the Negro to reproduce a record which shows that a large portion of the American people avow anarchy, condone murder and defy the contempt of civilization. These pages are written in no spirit of vindictiveness, for all who give the subject consideration must concede that far too serious is the condition of that civilized government in which the spirit of unrestrained outlawry constantly increases in violence, and casts its blight over a continually growing area of territory. We plead not for the colored people alone, but for all victims of the terrible injustice which puts men and women to death without form of law. During the year 1894, there were 132 persons executed in the United States by due form of law, while in the same year, 197 persons were put to death by mobs who gave the victims no opportunity to make a lawful defense. No comment need be made upon a condition of public sentiment responsible for such alarming results.

The purpose of the pages which follow shall be to give the record which has been made, not by colored men, but that which is the result of compilations made by white men, of reports sent over the civilized world by white men in the South. Out of their own mouths shall the murderers be condemned. For a number of years the *Chicago Tribune*, admittedly one of the leading journals of America, has made a specialty of the compilation of statistics touching upon lynching. The data compiled by that journal and published to the world January 1, 1894, up to the present time has not been disputed. In order to be safe from the charge of exaggeration, the incidents hereinafter reported have been confined to those vouched for by the Tribune.

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LYNCH-LAW STATISTICS

From the record published in the *Chicago Tribune*, January 1, 1894, the following computation of lynching statistics is made referring only to the colored victims of Lynch Law during the year 1893:

ARSON

Sept. 15, Paul Hill, Carrollton, Ala.; Sept. 15, Paul Archer, Carrollton, Ala.; Sept. 15, William Archer, Carrollton, Ala.; Sept. 15, Emma Fair, Carrollton, Ala.

SUSPECTED ROBBERY

Dec. 23, unknown negro, Fannin, Miss.

ASSAULT

Dec. 25, Calvin Thomas, near Brainbridge, Ga.

ATTEMPTED ASSAULT

Dec. 28, Tillman Green, Columbia, La.

INCENDIARISM

Jan. 26, Patrick Wells, Quincy, Fla.; Feb. 9, Frank Harrell, Dickery, Miss.; Feb. 9, William Filder, Dickery, Miss.

ATTEMPTED RAPE

Feb. 21, Richard Mays, Springville, Mo.; Aug. 14, Dug Hazleton, Carrollton, Ga.; Sept. 1, Judge McNeil, Cadiz, Ky.; Sept. 11, Frank Smith, Newton, Miss.; Sept. 16, William Jackson, Nevada, Mo.; Sept. 19, Riley Gulley, Pine Apple, Ala.; Oct. 9, John Davis, Shorterville, Ala.; Nov. 8, Robert Kennedy, Spartansburg, S.C.

BURGLARY

Feb. 16, Richard Forman, Granada, Miss.

WIFE BEATING

Oct. 14, David Jackson, Covington, La.

ATTEMPTED MURDER

Sept. 21, Thomas Smith, Roanoke, Va.

ATTEMPTED ROBBERY

Dec. 12, four unknown negroes, near Selma, Ala.

RACE PREJUDICE

Jan. 30, Thomas Carr, Kosciusko, Miss.; Feb. 7, William Butler, Hickory Creek, Texas; Aug. 27, Charles Tart, Lyons Station, Miss.; Dec. 7, Robert Greenwood, Cross county, Ark.; July 14, Allen Butler, Lawrenceville, Ill.

THIEVES

Oct. 24, two unknown negroes, Knox Point, La.

ALLEGED BARN BURNING

Nov. 4, Edward Wagner, Lynchburg, Va.; Nov. 4, William Wagner, Lynchburg, Va.; Nov. 4, Samuel Motlow, Lynchburg, Va.; Nov. 4, Eliza Motlow, Lynchburg, Va.

ALLEGED MURDER

Jan. 21, Robert Landry, St. James Parish, La.; Jan. 21, Chicken George, St. James Parish, La.; Jan. 21, Richard Davis, St. James Parish, La.; Dec. 8, Benjamin Menter, Berlin, Ala.; Dec. 8, Robert Wilkins, Berlin, Ala.; Dec. 8, Joseph Gevhens, Berlin, Ala.

ALLEGED COMPLICITY IN MURDER

Sept. 16, Valsin Julian, Jefferson Parish, La.; Sept. 16, Basil Julian, Jefferson Parish, La.; Sept. 16, Paul Julian, Jefferson Parish, La.; Sept. 16, John Willis, Jefferson Parish, La.

MURDER

June 29, Samuel Thorp, Savannah, Ga.; June 29, George S. Riechen, Waynesboro, Ga.; June 30, Joseph Bird, Wilberton, I.T.; July 1, James Lamar, Darien, Ga.; July 28, Henry Miller, Dallas, Texas; July 28, Ada Hiers, Walterboro, S.C.; July 28, Alexander Brown, Bastrop, Texas; July 30, W.G. Jamison, Quincy, Ill.; Sept. 1, John Ferguson, Lawrens, S.C.; Sept. 1, Oscar Johnston, Berkeley, S.C.; Sept. 1, Henry Ewing, Berkeley, S.C.; Sept. 8, William Smith, Camden, Ark.; Sept. 15, Staples Green, Livingston, Ala.; Sept. 29, Hiram Jacobs, Mount Vernon, Ga.; Sept. 29, Lucien Mannet, Mount Vernon, Ga.; Sept. 29, Hire Bevington, Mount Vernon, Ga.; Sept. 29, Weldon Gordon, Mount Vernon, Ga.; Sept. 29, Parse Strickland, Mount Vernon, Ga.; Oct. 20, William Dalton, Cartersville, Ga.; Oct. 27, M.B. Taylor, Wise Court House, Va.; Oct. 27, Isaac Williams, Madison, Ga.; Nov. 10, Miller Davis, Center Point, Ark.; Nov. 14, John Johnston, Auburn, N.Y.

Sept. 27, Calvin Stewart, Langley, S.C.; Sept. 29, Henry Coleman, Denton, La.; Oct. 18, William Richards, Summerfield, Ga.; Oct. 18, James Dickson, Summerfield, Ga.; Oct. 27, Edward Jenkins, Clayton county, Ga.; Nov. 9, Henry Boggs, Fort White, Fla.; Nov. 14, three unknown negroes, Lake City Junction, Fla.; Nov. 14, D.T. Nelson, Varney, Ark.; Nov. 29, Newton Jones, Baxley, Ga.; Dec. 2, Lucius Holt, Concord, Ga.; Dec. 10, two unknown negroes, Richmond, Ala.; July 12, Henry Fleming, Columbus, Miss.; July 17, unknown negro, Briar Field, Ala.; July 18, Meredith Lewis, Roseland, La. July 29, Edward Bill, Dresden, Tenn.; Aug. 1, Henry Reynolds, Montgomery, Tenn.; Aug. 9, unknown negro, McCreery, Ark.; Aug. 12, unknown negro, Brantford, Fla.; Aug. 18, Charles Walton, Morganfield, Ky; Aug. 21, Charles Tait, near Memphis, Tenn.; Aug. 28, Leonard Taylor, New Castle, Ky; Sept. 8, Benjamin Jackson, Quincy, Miss.; Sept. 14, John Williams, Jackson, Tenn.

SELF-DEFENSE

July 30, unknown negro, Wingo, Ky.

POISONING WELLS

Aug. 18, two unknown negroes, Franklin Parish, La.

ALLEGED WELL POISONING

Sept. 15, Benjamin Jackson, Jackson, Miss.; Sept. 15, Mahala Jackson, Jackson, Miss.; Sept. 15, Louisa Carter, Jackson, Miss.; Sept. 15, W.A. Haley, Jackson, Miss.; Sept. 16, Rufus Bigley, Jackson, Miss.

INSULTING WHITES

Feb. 18, John Hughes, Moberly, Mo.; June 2, Isaac Lincoln, Fort Madison, S.C.

MURDEROUS ASSAULT

April 20, Daniel Adams, Selina, Kan.

NO OFFENSE

July 21, Charles Martin, Shelby Co., Tenn.; July 30, William Steen, Paris, Miss.; Aug. 31, unknown negro, Yarborough, Tex.; Sept. 30, unknown negro, Houston, Tex.; Dec. 28, Mack Segars, Brantley, Ala.

ALLEGED RAPE

July 7, Charles T. Miller, Bardwell, Ky.; Aug. 10, Daniel Lewis, Waycross, Ga.; Aug. 10, James Taylor, Waycross, Ga.; Aug. 10, John Chambers, Waycross, Ga.

ALLEGED STOCK POISONING

Dec. 16, Henry G. Givens, Nebro, Ky.

SUSPECTED MURDER

Dec. 23, Sloan Allen, West Mississippi.

SUSPICION OF RAPE

Feb. 14, Andy Blount, Chattanooga, Tenn.

TURNING STATE'S EVIDENCE

Dec. 19, William Ferguson, Adele, Ga.

RAPE

Jan. 19, James Williams, Pickens Co., Ala.; Feb. 11, unknown negro, Forest Hill, Tenn.; Feb. 26, Joseph Hayne, or Paine, Jellico, Tenn.; Nov. 1, Abner Anthony, Hot Springs, Va.; Nov. 1, Thomas Hill, Spring Place, Ga.; April 24, John Peterson, Denmark, S.C.; May 6, Samuel Gaillard, —, S.C.; May 10, Haywood Banks, or Marksdale, Columbia, S.C.; May 12, Israel Halliway, Napoleonville, La.; May 12, unknown negro, Wytheville, Va.; May 31, John Wallace, Jefferson Springs, Ark.; June 3, Samuel Bush, Decatur, Ill.; June 8, L.C. Dumas, Gleason, Tenn.; June 13, William Shorter, Winchester, Va.; June 14, George Williams, near Waco, Tex.; June 24, Daniel Edwards, Selina or Selma, Ala.; June 27, Ernest Murphy, Daleville, Ala.; July 6, unknown negro, Poplar Head, La.; July 6, unknown negro, Poplar Head, La.; July 12, Robert Larkin, Oscola, Tex.; July 17, Warren Dean, Stone Creek, Ga.; July 21, unknown negro, Brantford, Fla.; July 17, John Cotton, Connersville, Ark.; July 22, Lee Walker, New Albany, Miss.; July 26, — Handy, Swansea, S.C.; July 30, William Thompson, Columbia, S.C.; July 28, Isaac Harper, Calera, Ala.; July 30, Thomas Preston, Columbia, S.C.; July 30, Handy Kaigler, Columbia, S.C.; Aug. 13, Monroe Smith, Springfield, Ala.; Aug. 19, negro tramp, near Paducah, Ky.; Aug. 21, John Nilson, near Leavenworth, Kan.; Aug. 23, Jacob Davis, Green Wood, S.C.; Sept. 2, William Arkinson, McKenney, Ky.; Sept. 16, unknown negro, Centerville, Ala.; Sept. 16, Jessie Mitchell, Amelia C.H., Va.; Sept. 25, Perry Bratcher, New Boston, Tex.; Oct. 9, William Lacey, Jasper, Ala.; Oct. 22, John Gamble, Pikesville, Tenn.

OFFENSES CHARGED ARE AS FOLLOWS

Rape, 39; attempted rape, 8; alleged rape, 4; suspicion of rape, 1; murder, 44; alleged murder, 6; alleged complicity in murder, 4; murderous assault, 1; attempted murder, 1; attempted robbery, 4; arson, 4; incendiarism, 3; alleged stock poisoning, 1; poisoning wells, 2; alleged poisoning wells, 5; burglary, 1; wife beating, 1; self-defense, 1; suspected robbery, 1; assault and battery, 1; insulting whites, 2; malpractice, 1; alleged barn burning, 4; stealing, 2; unknown offense, 4; no offense, 1; race prejudice, 4; total, 159.

LYNCHINGS BY STATES

Alabama, 25; Arkansas, 7; Florida, 7; Georgia, 24; Indian Territory, 1; Illinois, 3; Kansas, 2; Kentucky, 8; Louisiana, 18; Mississippi, 17; Missouri, 3; New York, 1; South Carolina, 15; Tennessee, 10; Texas, 8; Virginia, 10.

RECORD FOR THE YEAR 1892

While it is intended that the record here presented shall include specially the lynchings of 1893, it will not be amiss to give the record for the year preceding. The facts contended for will always appear manifest—that not one-third of the victims lynched were charged with rape, and further that the charges made embraced a range of offenses from murders to misdemeanors.

In 1892 there were 241 persons lynched. The entire number is divided among the following states:

Alabama, 22; Arkansas, 25; California, 3; Florida, 11; Georgia, 17; Idaho, 8; Illinois, 1; Kansas, 3; Kentucky, 9; Louisiana, 29; Maryland, 1; Mississippi, 16; Missouri, 6; Montana, 4; New York, 1; North Carolina, 5; North Dakota, 1; Ohio, 3; South Carolina, 5; Tennessee, 28; Texas, 15; Virginia, 7; West Virginia, 5; Wyoming, 9; Arizona Territory, 3; Oklahoma, 2.

Of this number 160 were of Negro descent. Four of them were lynched in New York, Ohio and Kansas; the remainder were murdered in the South. Five of this number were females. The charges for which they were lynched cover a wide range. They are as follows:

Rape, 46; murder, 58; rioting, 3; race prejudice, 6; no cause given, 4; incendiarism, 6; robbery, 6; assault and battery, 1; attempted rape, 11; suspected robbery, 4; larceny, 1; self-defense, 1; insulting women, 2; desperadoes, 6; fraud, 1; attempted murder, 2; no offense stated, boy and girl, 2.

In the case of the boy and girl above referred to, their father, named Hastings, was accused of the murder of a white man; his fourteen-year-old daughter and sixteen-year-old son were hanged and their bodies filled with bullets, then the father was also lynched. This was in November, 1892, at Jonesville, Louisiana.

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LYNCHING IMBECILES

(An Arkansas Butchery)

The only excuse which capital punishment attempts to find is upon the theory that the criminal is past the power of reformation and his life is a constant menace to the community. If, however, he is mentally unbalanced, irresponsible for his acts, there can be no more inhuman act conceived of than the wilful sacrifice of his life. So thoroughly is that principle grounded in the law, that all civilized society surrounds human life with a safeguard, which prevents the execution of a criminal who is insane, even if sane at the time of his criminal act. Should he become insane after its commission the law steps in and protects him during the period of his insanity. But Lynch Law has no such regard for human life. Assuming for itself an absolute supremacy over the law of the land, it has time and again dyed its hands in the blood of men who were imbeciles. Two or three noteworthy cases will suffice to show with what inhuman ferocity irresponsible men have been put to death by this system of injustice.

An instance occurred during the year 1892 in Arkansas, a report of which is given in full in the *Arkansas Democrat*, published at Little Rock, in that state, on the eleventh day of February of that year. The paper mentioned is perhaps one of the leading weeklies in that state and the account given in detail has every mark of a careful and conscientious investigation. The victims of this tragedy were a colored man, named Hamp Biscoe, his wife and a thirteen-year-old son. Hamp Biscoe, it appears, was a hard working, thrifty farmer, who lived near England, Arkansas, upon a small farm with his family. The investigation of the tragedy was conducted by a resident of Arkansas named R.B. Caries, a white man, who furnished the account to the *Arkansas Democrat* over his own signature. He says the original trouble which led to the lynching was a quarrel between Biscoe and a white man about a debt. About six years after Biscoe preempted his land, a white man made a demand of \$100 upon him for services in showing him the land and making the sale. Biscoe denied the service and refused to pay the demand. The white man, however, brought suit, obtained judgment for the hundred dollars and Biscoe's farm was sold to pay the judgment.

The suit, judgment and subsequent legal proceedings appear to have driven Biscoe almost crazy and brooding over his wrongs he grew to be a confirmed imbecile. He would allow but few men, white or colored, to come upon his place, as he suspected every stranger to be planning to steal his farm. A week preceding the tragedy, a white man named Venable, whose farm adjoined Biscoe's, let down the fence and proceeded to drive through Biscoe's field. The latter saw him; grew very excited, cursed him and drove him from his farm with bitter oaths and violent threats. Venable went away and secured a warrant for Biscoe's arrest. This warrant was placed in the hands of a constable named John Ford, who took a colored deputy and two white men out to Biscoe's farm to make the arrest. When they arrived at the house Biscoe refused to be arrested and warned them he would shoot if they persisted in their attempt to arrest him. The warning was unheeded by Ford, who entered upon the premises, when Biscoe, true to his word, fired upon him. The load tore a part of his clothes from his body, one shot going through his arm and entering his breast. After he had fallen, Ford drew his revolver and shot Biscoe in the head and his wife through the arm. The Negro deputy then began firing and struck Biscoe in the small of the back. Ford's wound was not dangerous and in a few days he was able to be around again. Biscoe, however, was so severely shot that he was unable to stand after the firing was over.

Two other white men hearing the exchange of shots went to the rescue of the officers, forced open the door of Biscoe's cabin and arrested him, his wife and thirteen-year-old son, and took them,

together with a babe at the breast, to a small frame house near the depot and put them under guard. The subsequent proceedings were briefly told by Mr. Carlee in the columns of the *Arkansas Democrat* above mentioned, from whose account the following excerpt is taken:

It was rumored here that the Negroes were to be lynched that night, but I do not think it was generally credited, as it was not believed that Ford was greatly hurt and the Negro was held to be fatally injured and crazy at that. But that night, about 8 o'clock, a party of perhaps twelve or fifteen men, a number of whom were known to the guards, came to the house and told the Negro guards they would take care of the prisoners now, and for them to leave; as they did not obey at once they were persuaded to leave with words that did not admit of delay.

The woman began to cry and said, "You intend to kill us to get our money." They told her to hush (she was heavy with child and had a child at her breast) as they intended to give her a nice present. The guards heard no more, but hastened to a Negro church near by and urged the preacher to go up and stop the mob. A few minutes after, the shooting began, perhaps about forty shots being fired. The white men then left rapidly and the Negroes went to the house. Hamp Biscoe and his wife were killed, the baby had a slight wound across the upper lip; the boy was still alive and lived until after midnight, talking rationally and telling who did the shooting.

He said when they came in and shot his father, he attempted to run out of doors and a young man shot him in the bowels and that he fell. He saw another man shoot his mother and a taller young man, whom he did not know, shoot his father. After they had killed them, the young man who had shot his mother pulled off her stockings and took \$220 in currency that she had hid there. The men then came to the door where the boy was lying and one of them turned him over and put his pistol to his breast and shot him again. This is the story the dying boy told as near as I can get it. It is quite singular that the guards and those who had conversed with him were not required to testify. The woman was known to have the money as she had exposed it that day. She also had \$36 in silver, which the plunderer of the body did not get. The Negro was undoubtedly insane and had been for several years. The citizens of this community condemn the murder and have no sympathy with it. The Negro was a well-to-do farmer, but had become crazed because he was convinced some plot had been made to steal his land and only a few days ago declared that he expected to die in defense of his home in a short time and he did not care how soon. The killing of a woman with the child at her breast and in her condition, and also a young boy, was extremely brutal. As for Hamp Biscoe he was dangerous and should long have been confined in the insane asylum. Such were the facts as near as I can get them and you can use them as you see fit, but I would prefer you would suppress the names charged by the Negroes with the killing.

Perhaps the civilized world will think, that with all these facts laid before the public, by a writer who signs his name to his communication, in a land where grand juries are sworn to investigate, where judges and juries are sworn to administer the law and sheriffs are paid to execute the decrees of the courts, and where, in fact, every instrument of civilization is supposed to work for the common good of all citizens, that this matter was duly investigated, the criminals apprehended and the punishment meted out to the murderers. But this is a mistake; nothing of the kind was done or attempted. Six months after the publication, above referred to, an investigator, writing to find out what had been done in the matter, received the following reply:

OFFICE OF
S.S. GLOVER,

SHERIFF AND COLLECTOR,
LONOKE COUNTY.

Lonoke, Ark., 9-12-1892

Geo. Washington, Esq.,

Chicago, Ill.

DEAR SIR:—The parties who killed Hamp Briscoe February the ninth, have never been arrested. The parties are still in the county. It was done by some of the citizens, and those who know will not tell.

S.S. GLOVER, Sheriff

Thus acts the mob with the victim of its fury, conscious that it will never be called to an account. Not only is this true, but the moral support of those who are chosen by the people to execute the law, is frequently given to the support of lawlessness and mob violence. The press and even the pulpit, in the main either by silence or open apology, have condoned and encouraged this state of anarchy.

TORTURED AND BURNED IN TEXAS

Never in the history of civilization has any Christian people stooped to such shocking brutality and indescribable barbarism as that which characterized the people of Paris, Texas, and adjacent communities on the first of February, 1893. The cause of this awful outbreak of human passion was the murder of a four-year-old child, daughter of a man named Vance. This man, Vance, had been a police officer in Paris for years, and was known to be a man of bad temper, overbearing manner and given to harshly treating the prisoners under his care. He had arrested Smith and, it is said, cruelly mistreated him. Whether or not the murder of his child was an act of fiendish revenge, it has not been shown, but many persons who know of the incident have suggested that the secret of the attack on the child lay in a desire for revenge against its father.

In the same town there lived a Negro, named Henry Smith, a well-known character, a kind of roustabout, who was generally considered a harmless, weak-minded fellow, not capable of doing any important work, but sufficiently able to do chores and odd jobs around the houses of the white people who cared to employ him. A few days before the final tragedy, this man, Smith, was accused of murdering Myrtle Vance. The crime of murder was of itself bad enough, and to prove that against Smith would have been amply sufficient in Texas to have committed him to the gallows, but the finding of the child so exasperated the father and his friends, that they at once shamefully exaggerated the facts and declared that the babe had been ruthlessly assaulted and then killed. The truth was bad enough, but the white people of the community made it a point to exaggerate every detail of the awful affair, and to inflame the public mind so that nothing less than immediate and violent death would satisfy the populace. As a matter of fact, the child was not brutally assaulted as the world has been told in excuse for the awful barbarism of that day. Persons who saw the child after its death, have stated, under the most solemn pledge to truth, that there was no evidence of such an assault as was published at that time, only a slight abrasion and discoloration was noticeable and that mostly about the neck. In spite of this fact, so eminent a man as Bishop Haygood deliberately and, it must also appear, maliciously falsified the fact by stating that the child was torn limb from limb, or to quote his own words, "First outraged with demoniacal cruelty and then taken by her heels and torn asunder in the mad wantonness of gorilla ferocity."

Nothing is farther from the truth than that statement. It is a coldblooded, deliberate, brutal falsehood which this Christian(?) Bishop uses to bolster up the infamous plea that the people of Paris were driven to insanity by learning that the little child had been viciously assaulted, choked to death, and then torn to pieces by a demon in human form. It was a brutal murder, but no more brutal than hundreds of murders which occur in this country, and which have been equalled every year in fiendishness and brutality, and for which the death penalty is prescribed by law and inflicted only after the person has been legally adjudged guilty of the crime. Those who knew Smith, believe that

Vance had at some time given him cause to seek revenge and that this fearful crime was the outgrowth of his attempt to avenge himself of some real or fancied wrong. That the murderer was known as an imbecile, had no effect whatever upon the people who thirsted for his blood. They determined to make an example of him and proceeded to carry out their purpose with unspeakably greater ferocity than that which characterized the half-crazy object of their revenge.

For a day or so after the child was found in the woods, Smith remained in the vicinity as if nothing had happened, and when finally becoming aware that he was suspected, he made an attempt to escape. He was apprehended, however, not far from the scene of his crime and the news flashed across the country that the white Christian people of Paris, Texas and the communities thereabout had deliberately determined to lay aside all forms of law and inaugurate an entirely new form of punishment for the murder. They absolutely refused to make any inquiry as to the sanity or insanity of their prisoner, but set the day and hour when in the presence of assembled thousands they put their helpless victim to the stake, tortured him, and then burned him to death for the delectation and satisfaction of Christian people.

Lest it might be charged that any description of the deeds of that day are exaggerated, a white man's description which was published in the white journals of this country is used. The *New York Sun* of February 2, 1893, contains an account, from which we make the following excerpt:

PARIS, Tex., Feb. 1, 1893.—Henry Smith, the negro ravisher of four-year-old Myrtle Vance, has expiated in part his awful crime by death at the stake. Ever since the perpetration of his awful crime this city and the entire surrounding country has been in a wild frenzy of excitement. When the news came last night that he had been captured at Hope, Ark., that he had been identified by B.B. Sturgeon, James T. Hicks, and many other of the Paris searching party, the city was wild with joy over the apprehension of the brute. Hundreds of people poured into the city from the adjoining country and the word passed from lip to lip that the punishment of the fiend should fit the crime that death by fire was the penalty Smith should pay for the most atrocious murder and terrible outrage in Texas history. Curious and sympathizing alike, they came on train and wagons, on horse, and on foot to see if the frail mind of a man could think of a way to sufficiently punish the perpetrator of so terrible a crime. Whisky shops were closed, unruly mobs were dispersed, schools were dismissed by a proclamation from the mayor, and everything was done in a business-like manner.

MEETING OF CITIZENS

About 2 o'clock Friday a mass meeting was called at the courthouse and captains appointed to search for the child. She was found mangled beyond recognition, covered with leaves and brush as above mentioned. As soon as it was learned upon the recovery of the body that the crime was so atrocious the whole town turned out in the chase. The railroads put up bulletins offering free transportation to all who would join in the search. Posses went in every direction, and not a stone was left unturned. Smith was tracked to Detroit on foot, where he jumped on a freight train and left for his old home in Hempstead county, Arkansas. To this county he was tracked and yesterday captured at Clow, a flag station on the Arkansas & Louisiana railway about twenty miles north of Hope. Upon being questioned the fiend denied everything, but upon being stripped for examination his undergarments were seen to be spattered with blood and a part of his shirt was torn off. He was kept under heavy guard at Hope last night, and later on confessed the crime.

This morning he was brought through Texarkana, where 5,000 people awaited the train, anxious to see a man who had received the fate of Ed. Coy. At that place speeches were made by prominent Paris citizens, who asked that the prisoner be not molested by Texarkana people, but that the guard be allowed to deliver him up to the outraged and indignant citizens of Paris. Along the road the train

gathered strength from the various towns, the people crowded upon the platforms and tops of coaches anxious to see the lynching and the negro who was soon to be delivered to an infuriated mob.

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