

## Questions and Answers In Negro History

(By The Associated Negro Press).

BY GEORGE WELLS PARKER  
Author of "The Children of The Sun."

Questions pertaining to Negro History anywhere if of general interest, and not too long, will be answered by Mr. Parker in this column. When space will not permit or the subject is not suitable, letters will be personally answered, subject to proper limitations, and when a stamped envelope is enclosed. Address all communications to George Wells Parker, 3423 Indiana Avenue, Chicago, Illinois.

We read that Esau took his wives from among the daughters of Canaan. Esau's name was Edom which means red. What relation is the American Indian to the children of Esau?—C. B. Z. F., Rupert, Idaho.

None. The children of Canaan were of African descent and it was among them that Esau chose his wives. The term "edom" has no relation whatever to American Indians. The origin of the Indian has never been solved.

Who were the Children of Ammon?—G. B. Z. F., Rupert, Idaho. The children of Ammon were those who worshipped Ammon, the god of Egypt. They were originally African, but the worship spread throughout parts of Asia and took in many who were more mixed than the original worshippers.

Is Douglass Bank still running and who is the president?—B. A. D., St. Louis, Mo.

The Douglass Bank has been re-organized into the Douglass National Bank and the president is Anthony J. Overton.

Relative to the question concerning Judge Augustus Straker of Detroit, The Detroit Independent has been kind enough to furnish the following information as requested:

Judge Straker was born in the B.W.I. in 1840, and was elected to the office of Circuit Court Commissioner for Wayne County, Michigan, in 1892, and served in this capacity as Judge for two terms. Judge D. Augustus Straker came to Detroit in 1887 and was an honored member of the Detroit Bar Association for 21 years. The author of this column thanks the Detroit Independent for this information and refers it to S. E. L. W., Seattle, Washington.

Has President Coolidge signified that he will appoint any Negroes to important posts?—F. J. L. Milwaukee, Wis.

None that we know of. His appointment of Cohen stands alone and this was virtually a holdover from the Harding administration.

Is it true that France desires to bar Africans from her country?—W. P. U., Washington, D. C.

No. There has been a little agitation against all sorts of immigration due to the fact that the French labor market is flooded, but this agitation was not directed against any one race or people, it was merely to protect the native Frenchmen and their labor. No such thing as a bar to Africans exists.

## INDICT WHIPPING BOSS

(By the Associated Negro Press.)

Cross City, Fla., March—Walter Higginbotham, the infamous Florida prison whipping boss who came into attention in connection with the notorious Taibert case, and five others have been indicted for the slaying of Lewis Barker last October. Four of the other men indicted are white and one colored. The white men are: D. A. Parker, E. G. Priest, W. G. McRaney, and John H. Winburn, chief deputy sheriff of the county. The colored man is Charles Hart. The men indicted are charged with beating, bruising and otherwise mistreating Barker until he was in a position to be shot to death.

Spain was the first nation of

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modern Europe to know cotton both as an agricultural product and as a textile fiber. The Moors introduced cotton into Spain in the Ninth and Tenth Centuries and achieved great skill and artistry in its conversion. In England one first heard of cotton in the late Twelfth Century as candle wicks, embroidery yarns and as a vegetable wool from the levant, to be mixed with flax, or sheep's wool, in the heavier, cheaper fabrics of the poorer classes.

### Call on Churches to Fight Lynching

Washington, D. C., Mar.—"Let the churches cry aloud for a lynching land in 1926," says the statement of the Federal Council of Churches, announcing its third annual Non-lynching Roll of Honor.

Thirty-eight states earned places on the Roll of Honor by being free from lynchings last year, according to a statement issued by the Council's Commission on Race Relations today. The definition of lynching is taken up in the statement.

Ten states—one more than last year—"bore the black shame of lynchings." Though one more state had lynchings in 1923, the number of mob murders was cut in half. Leaders point out however, that four lynchings have been recorded in 1925, and that there must be increased efforts on the part of the churches and governmental authorities against this type of lawlessness.

Three new states appear on the roll of honor this year: Arkansas, Oklahoma and Virginia. The names of four states have been removed because of one lynching in each during the year. They are Illinois and Kentucky, which had been free from lynchings for two years, and South Carolina and Tennessee which had a clear record in 1923. This shows, according to officials of the Commission, that the abolition of lynching can be achieved.

The number of victims of lynchings in 1924 was 16, the lowest number since records of the evil have been kept, according to a statement in a pamphlet by Professor Monroe N. Work, of Tuskegee Institute, Tuskegee, Alabama, soon to be published by the Commission on Race Relations.

"The next lowest number," says the statement, "were in 1917, when the total number of victims was 38 and in 1923 when the total number was 32. The highest number was 255 in 1892. In 1924, however, there were lynchings in 10 states as compared with such atrocities in 9 states in 1923.

Last year a newspaper discussion arose over the question of what constitutes a lynching. The Federal Council's Commission on Race Relations, therefore, has studied carefully the whole question. The result of this inquiry which summarizes the definitions from all dictionary authorities is Prof. Work's pamphlet, the definitions of the term in legislative enactments of the states that have passed anti-lynching laws and the term as formulated in the Dyer Anti-Lynching Bill, before the last Congress. The pamphlet sums

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up the discussion of the definition as follows:

"On the basis of the above understanding of what constitutes a lynching, the practice in general of compilers of lynching records has been not to include in such records persons put to death in what are commonly designated as riots. The whole matter would appear to turn upon where one is to draw the line between riots, where there is the promiscuous killing of individuals, and lynchings, where particular individuals are seized and put to death for alleged particular offences."

The report continues that if revision of the definition is needed this "could most properly be done by a committee of lawyers, representing the whole country, as for example, a committee from the American Bar Association.

"Lynching is a body blow to the ideals of brotherhood of the Gospel which the Churches profess and preach. The challenge in 1925 is whether individual conscience and public opinion can become powerful enough to enforce all necessary legal measures to the end that no community will allow lawless mobs to commit worse crimes against the law than they impute to their victims.

"Already within three months of this year four lynched, including one burning of a Negro at the stake, give a direct call to the Christian Church to mar-

shall conscience and public opinion to abolish this evil this year.

Let the churches cry aloud for a lynching land in 1926. Shall the Christ of brotherly goodwill govern relations of human life in our communities or shall the Barabbas of lawless violence be left to inflame the multitude?"

J. B. LEWIE, President,

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