

The Emergence of Jim Crow

An Online Professional Development Seminar



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GOALS

- To define Jim Crow in a way that historicizes almost 100 years of U.S. history
- To see Jim Crow as a series of economic, political, social, and cultural systems designed to maintain southern white's power
- To understand Jim Crow as a series of evolving measures to meet political circumstances beginning at the end of the Civil War
- To put the system of southern white supremacy in national and global conversations
- To measure the end of Jim Crow by dating the dismantling of its structures in the 1950s and 1960s

LIBRARY OF CONGRESS RESOURCES SUPPORTED BY THIS SEMINAR

American Memory Timeline
Civil War and Reconstruction, 1861-1877

<http://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/timeline/civilwar/index.html>

Primary Resource Sets
Jim Crow in America

<http://www.loc.gov/teachers/classroommaterials/primarysourcesets/civil-rights/>

- Many of my students' families lived during the Jim Crow era. I would like to be able to give my students a better understanding of this important part of their family history and help them understand how Jim Crow affects conditions today.
- Was Jim Crow in full force when the civil rights movement of the 1960s got underway, or was it weakening at that time?
- If the Civil Rights Act of 1875 banned segregation, how and why did it become the norm in the South?

- When did Jim Crow begin? When did it end? Was there a defining event that marked its beginning, its ending?
- Was Jim Crow restricted to the South?
- How did African Americans and whites confront Jim Crow?
- How can we organize the teaching of Jim Crow?
- Does Jim Crow influence our society today?



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Defying Dixie: The Radical Roots of Civil Rights, 1919-1950

An ALA Notable Book and a Washington Post Best Book of 2008

Who Were the Progressives? (Editor, 2002)

*Jumpin' Jim Crow: Southern Politics
from Civil War to Civil Rights* (Editor, 2000)

*Gender and Jim Crow: Women and the Politics of White
Supremacy in North Carolina, 1896-1920* (1996)

Awarded the Frederick Jackson Turner Award, the James A. Rawley Prize,
the Julia Cherry Spruill Prize, and the Heyman Prize.

To understand that the system known as Jim Crow did not represent the natural order of things. White Southerners imposed it to solve labor, political, social, and cultural “problems” that confronted them during and after reconstruction. It took fifty years to perfect this system of white supremacy and African Americans fought back at every turn.

Two places African Americans are guaranteed to show up in American history textbooks:

- Reconstruction
- Civil Rights Movement of the 1950s

And maybe in the

- Great Migration
- Cultural history of the Harlem Renaissance

Where were they between the 1880s and the 1950s?

Did the heroes of the Civil Rights Movement rise from the ashes of slavery to challenge the South's long-undisturbed system of racial oppression after World War II?

Where were African Americans between the 1880s and the 1950s?

Chiefly in the South, where they

- emerged from Reconstruction in the 1870s with the protection of the Thirteenth, Fourteenth, and Fifteenth Amendments
- took their places as free and increasingly successful citizens in the 1880s
- had to exercise their new citizenship rights among ex-Confederates and their sons and daughters
- continued to vote, serve on juries, be elected to public office, pursue education, and improve their economic status.

Some white leaders accepted the outcome of losing the Civil War and the enfranchisement of the Freed people. One white man in Virginia commented in 1885, “Nobody here objects to sitting in political conventions with Negroes. Nobody here objects to serving on juries with Negroes. No lawyer objects to practicing law in court where Negro lawyers practice. In both branches of the Virginia legislature, Negroes sit, as they have a right to sit.”

C. Vann Woodward, *The Strange Career of Jim Crow* (New York: Oxford University Press, 1955), 19.

Other white leaders did not accept the outcome of the Civil War.

- They disfranchised blacks.
- They imposed of segregation.
- They perpetrated racial massacres and lynching.
- They established a system of racialized capitalism.

In the face of this onslaught blacks fought a long war for civil rights:

- They sought the self-sufficiency of land ownership.
- They started small businesses.
- They held hope that they would win the war for civil rights.

Jim Crow is a political, economic, and social system, not simply a feeling of hatred toward black people from mean white people. White Southerners devised it in the wake of the Civil War to win the peace, and it took from 1865-1908 to implement the system fully.

The implementation of Jim Crow was a chronological pincer movement, designed to solve the problems of Reconstruction on several fronts, from the most pressing to those designed to make it seem to be the natural order of things.

Throughout, white southerners did what they could get away with in historical context at the time. Usually, but not always, they succeeded, and one victory begat another emboldened campaign.

They focused on four areas of life in this order:

- LABOR/ECONOMIC
- SOCIAL/SOCIETY
- POLITICAL
- CULTURAL

Discussion Question

- **How do you teach Jim Crow?**

LABOR

The immediate problem after the Civil War was to replace slave labor to harvest crops in the field. African Americans wanted wage labor.

Discussion Questions

- How would white former slave holders farm?
- Their wealth had been in slaves, how would they get credit or money?
- How would former slaves earn a living?
- Would former slaves get land?

North Carolina Black Code, An Act to Punish Vagrancy, 1866

SECTION 1. *Be it enacted by the General Assembly of the State of North Carolina, and it is hereby enacted by the authority of the same, That if any person who may be able to labor has no apparent means of subsistence, and neglects to apply himself to some honest occupation for the support of himself and his family, if he have one; or, if any person shall be found spending his time in dissipation, or gaming, or sauntering about without employment, or endeavoring to maintain himself or his family by any undue or unlawful means, such person shall be deemed a vagrant, and guilty of a misdemeanor.* And it shall be the duty of any justice of the peace of the county wherein such person shall be found, upon due proof of such offence, to issue a warrant for the arrest of the offender, to be brought before him or some other justice of the peace, whose duty it shall be, if on examination, such person shall be found a vagrant, to recognize him with good security for his appearance at the first court to be held for said county, whether it be a court of pleas and quarter sessions, or a superior court, to answer such offence. And if he to give such recognizance, he shall be imprisoned until the session of said court: *Provided, however,* That if such offender shall, at the said court, enter into a recognizance, in such sum as the court shall prescribe, conditioned for his good behavior and industrious, peaceable deportment for one year, he may be discharged on payment of the costs, and charges which shall have accrued; but if he shall fail to enter in such recognizance, and pay such costs and charges, **he shall be prosecuted as a vagrant, and, upon conviction, the court may fine or imprison him, or both, on sentence, him to the workhouse for such time as the court may think fit.**

Discussion Question

➤ How is this an attempt to solve NC labor's problem?

Vagrancy Law

Section 1. *Be it enacted by the legislature of the state of Mississippi*, that all rogues and vagabonds, idle and dissipated persons, beggars, jugglers, or persons practising unlawful games or plays, runaways, common drunkards, common nightwalkers, pilferers, lewd, wanton, or lascivious persons, in speech or behavior, common railers and brawlers, persons who neglect their calling or employment, misspend what they earn, or do not provide for the support of themselves or their families or dependents, and all other idle and disorderly persons, including all who neglect all lawful business, or habitually misspend their time by frequenting houses of ill-fame, gaming houses, or **tippling shops**, shall be deemed and considered vagrants under the provisions of this act; and, on conviction thereof shall be fined not exceeding \$100, with all accruing costs, and be imprisoned at the discretion of the court not exceeding ten days.

Discussion Questions

- How did Mississippi expand the definition of vagrancy?
- Who decides who meets this definition?

Vagrancy Law

Section 1. *Be it further enacted*, **that all freedmen, free Negroes, and mulattoes in this state over the age of eighteen years found on the second Monday in January 1866, or thereafter, with no lawful employment or business, or found unlawfully assembling themselves together either in the day or nighttime, and all white persons so assembling with freedmen, free Negroes, or mulattoes, or usually associating with freedmen, free Negroes, or mulattoes on terms of equality, or living in adultery or fornication with a freedwoman, free Negro, or mulatto, shall be deemed vagrants;** and, on conviction thereof, shall be fined in the sum of not exceeding, in the case of a freedman, free Negro, or mulatto, 150, and a white man, \$200, and imprisoned at the discretion of the court, the free Negro not exceeding ten days, and the white man not exceeding six months.

Discussion Questions

- What do they mean by this?
- What kind of system does this set up?
- How are they sexualizing this kind of control?

Apprentice Law

Section 1. *Be it enacted by the legislature of the state of Mississippi*, that it shall be the duty of all sheriffs, justices of the peace, and other civil officers of the several counties in this state to report to the Probate courts of their respective counties semiannually, at the January and July terms of said courts, all freedmen, free Negroes, and mulattoes under the age of eighteen within their respective counties, beats, or districts who are orphans, or **whose parent or parents have not the means, or who refuse to provide for and support said minors; and thereupon it shall be the duty of said Probate Court** to order the clerk of said court to apprentice said minors to some competent and suitable person, on such terms as the court may direct, having a particular care to the interest of said minors:

Provided, that the former owner of said minors shall have the preference when, in the opinion of the court, he or she shall be a Suitable person for that purpose.

Discussion Question

- How does this solve the plantation labor problem?

Memphis Free Speech

Founded in 1888 by the Reverend Taylor Nightingale. The name of the paper was changed to *Free Speech and Headlight* when J. L. Fleming, a newspaperman from Arkansas, joined Nightingale. **Ida B. Wells**, a local teacher and community activist, was invited to join the staff, and **she bought a third share of the newspaper.**

The Free Speech and Headlight quickly became the most radical and talked about newspaper in Memphis. In the late 1880s, as the de jure segregation and black male disfranchisement movements hardened racial lines in Memphis, the editors often railed against the loss of black rights.

In one of her most famous columns, Wells attacked the supposed reason for the lynching of black men, the rape of white women. Suggesting that white women only claimed rape after their illicit affairs with black men had been discovered, she cautioned the lynchers that their activities threatened to sully the reputations of the South's fairer sex.

The *Free Speech* received national attention in 1892 for its coverage of an attack on the People's Grocery Store by a group of undercover police. The store's white competitor had convinced a local court that the People's Grocery had become a nuisance. The court ordered the owners arrested. Fearing an attack, supporters of the People's Grocery armed themselves to defend the store. In the ensuing melee three deputies were wounded. Crying "race riot," other armed whites joined the police, eventually capturing and arresting over thirty African Americans, including the store's owners: Tom Moss, Calvin McDowell, and Will Stewart. A mob seized the three from the jail and lynched them. Wells wrote passionately of the atrocity and advised her readers to abandon Memphis and to move West. Many followed her advice. After the editor of the *Memphis Commercial* demanded retaliation against "the black wench" for her denunciation of the lynchings, the offices of the *Free Speech* were demolished. Wells was out of town when the attack occurred. She did not return to the South for thirty years.

No copy of the *Free Speech* survives. As with the other twenty-five black-owned newspapers of the era, no library or archive has preserved copies. Our only knowledge of the once thriving and outspoken African American newspaper comes from reprinted articles extant in other newspapers.

Address at Tremont Temple in the Boston Monday Lectureship, Feb. 13, 1893, by Miss Ida B. Wells

I am before the American people to-day through no inclination of my own, but because of a deep-seated conviction that the country at large does not know the extent to which **lynch law** prevails in part of the Republic, not the conditions which force into exile those who speak the truth. I cannot believe that the apathy and indifference which so largely obtains regarding mob rule is other than the result of ignorance of the the true situation. And yet, the observing and thoughtful must know that in one section, at least, of our common country, a government of the people, by the people, and for the people, means a government by the mob; where the land of the free and home of the brave means a land of lawlessness, murder and outrage; and where liberty of speech means the license of might to destroy the business and drive from home those who exercise this privilege contrary to the will of the mob. Repeated attacks on the life, liberty and happiness of any citizen or class of citizens are attacks on distinctive American institutions; such attacks imperiling as they do the foundation of government, law and order, merit the thoughtful consideration of far-sighted Americans; not from a standpoint of sentiment, not even so much from a standpoint of justice to a weak race, as from a desire to preserve our institutions. --cont'd



Ida B. Wells with the widow of Tom Moss

Address at Tremont Temple in the Boston Monday Lectureship, Feb. 13, 1893, by Miss Ida B. Wells

The race problem or negro question, as it has been called, has been omnipresent and all-pervading since long before the Afro-American was raised from the degradation of the slave to the dignity of the citizen.

It has never been settled because the right methods have not been employed in the solution. It is the Banquo's ghose of politics, religion, and sociology which will not down at the bidding of those who are tormented with its ubiquitous appearance on every occasion. Times without number, since invested with citizenship, the race has been indicted of rignorance, immorality and general worthlessness—declared guilty and executed by its self-constituted judges. **The operations of law do not dispose of negroes fast enough, and lynching bees have become the favorite pasttime of the South. As excuse for the same, a new cry, as false as it is foul, is raised in an effort to blast race character, a cry which has proclaimed to the world that virtue and innocence are violated by Afro-Americans who must be killed like wild beasts to protect womanhood and childhood.**



Ida B. Wells with the widow of Tom Moss

Social Subjugation

To maintain this economic system, white Southerners had to socially subjugate black Southerners. They created a system that degraded all black people and branded them with daily reminders of the inferiority. They wanted to prevent the development of a black middle class, which would have been proof that blacks were not inferior.

How segregation spread:

- Education
- Facilities
- Transportation

The schools of Memphis are all torn up on a delicate question. A child managed to slip into one of the public schools which, because of the kinkiness of the hair, was suspected of having colored blood in its veins. Its mother claims that it is of pure white extraction, and there is nothing in its appearance, other than the tendency of its hair to “kink,” to raise a doubt of the mother’s veracity. There has been a high old time over it, all the same. The child has been examined by experts, solemn councils have been held, and the whole city thrown into convulsions of discussion. Should it be ultimately made plain that a child so nearly white as to make a decision doubtful, has been admitted to the public school, but has an invisible mixture of African blood in its veins, the schools will have to be suspended till fumigation of the buildings and purgation of the white children have wiped out the terrible taint.

The above is from the *Gate City Press*, and gives one an idea as to the height in the estimation of the chivalrous white brutes of the South the colored man has reached. We detest the abominable separate schools system because it savors of Bourbonism and breeds just such prejudices as was manifested in Memphis.

Discussion Questions

- How difficult was it to enforce segregation?
- What kind of laws did white Southerners need to invent in order to make it work?

Civil Rights Act of 1875

An Act to Protect All Citizens in Their Civil and Legal Rights.

Whereas it is essential to just government we recognize the equality of all men before the law, and hold that it is the duty of government in its dealings with the people to mete out equal and exact justice to all, of whatever nativity, race, color, or persuasion, religious or political; and it being the appropriate object of legislation to enact great fundamental principles into law:

Therefore, Be it enacted, That all persons within the jurisdiction of the United States shall be entitled to the full and equal enjoyment of the accommodations, advantages, facilities, and privileges of inns, public conveyances on land or water, theaters, and other places of public amusement; subject only to the conditions and limitations established by law, and applicable alike to citizens of every race and color, regardless of any previous condition of servitude.

Section 2. That any persons who shall violate the foregoing section by denying to any citizen, except for reasons by law applicable to citizens of every race and color, and regardless of any previous condition of servitude, the full enjoyment of any of the accommodations, advantages, facilities, or privileges in said section enumerated, or by aiding or inciting such denial, shall, for every such offense, forfeit and pay the sum of five hundred dollars to the person aggrieved thereby . . . and shall also, for every such offense, be deemed guilty of a misdemeanor, and upon conviction thereof, shall be fined not less than five hundred nor more than one thousand dollars, or shall be imprisoned not less than thirty days nor more than one year. . . .

Discussion Questions

- **Is it surprising that Congress passed a law similar to the 1965 Civil Rights Act one hundred years earlier? Why was this was not effective?**

Available in Library of Congress Primary Resource Set “Jim Crow in America”

<http://www.loc.gov/teachers/classroommaterials/primarysourcesets/civil-rights/pdf/civilrightsact.pdf>

The Civil Rights Act of 1875, “guaranteed that everyone, regardless of race, color, or previous condition of servitude, was entitled to the same treatment in "public accommodations" (i.e. inns, public conveyances on land or water, theaters, and other places of public amusement).” The law was rarely enforced, partly due to the withdrawal of federal troops by President Hayes. The US Supreme Court declared it unconstitutional under the 14th Amendment because it regulated individuals rather than states. The consequences of this decision led to separate-but-equal policies and second-class citizenship for African Americans.

In 1883 the Supreme Court says you can segregate.
To do so a system needs to be established.

This leads to the creation of Jim Crow cars.

**A Darky Damsel Obtains a Verdict for Damages Against the Chesapeake and Ohio Railroad
– What it Cost to put a Colored School Teacher in a Smoking Car –
Verdict for \$500**

Judge Pierce yesterday rendered his decision in the case of Idea B. Wells vs. the Chesapeake and Ohio Railroad. The suit has attracted a good deal of attention. Judge Greer, appearign for the plaintiff and Mr. Holmes Cummins for the railroad. From the testimony it appeared that the railroad company had on sale a the time of the grievance of but one kind of passenger tickets, and that plaintiff purchased one good until used from Memphis to Woodstock, paying full price. She took a seat in the ladies' coach, and when approached by the conductor after the train left the depot and ordered her to go to the other coach, which was similar to that in which she was seated, but which was occupied exclusively by white men and negroes, many of whom were smoking. The plaintiff refused to go, and the conductor, seizing her by the arm, attempted to force her into the other coach. She continued to resist, and was finally put off the train. Judge Pierce rendered the following decision.

Opinion of the Court

On the facts of this case the Court is of the opinion that plaintiff was wrongfully ejected from the defendant's car, because she was thereby refused the first-class accomodation to which she was entitled under the law....

“Jim Crow’ Cars,” Wilmington Messenger, June 2, 1899

6-2-1899 JIM CROW CARS M
All railroads running in and out of Wilmington now have "Jim Crow" cars in accordance with the act of the last general assembly to separate the races on railroad cars. The cars have been divided by a simple partition. Provision is made on the principal roads for both first and second class colored passengers.
The Wilmington Seacoast railroad was provided with a "Jim Crow" car yesterday morning.

899 Jim Crow Cars. M

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The “Jim Crow” Car, *Richmond Planet*, Sept. 15, 1900

THE “JIM CROW” CAR.
(BY REV. WALTER H. BROOKS, D. D.)

This too is done to crush me,
But naught can keep us back;
‘My place,’ forsooth, a section
‘Twixt’ smoker, front and back,
While others ride in coaches
Full large and filled with light,
And this our Southern Christians
Insist is just and right.

There Yellow man from China,
And Red man from the plain,
Are seated with the White man,
But I could not remain.
However clean my person,
My linen and my life,
They snarl: “Your k-yar ahead, Jim,
Go thar and take, your wife.”

We’re singled out from others,
A mark for shafts of scorn,
Here huddled, like tamed cattle,
From early night till morn;
The golden rule’s rejected,
Who cares for such a thing?
Do they whose prejudice o’er race
Inflict this bitter sting?

This insult almost kills me—
God, help me bear the wrong,
Well, mine’s the story of the weak
Who falls before the strong;
Who fall—to rise in triumph,
When God his sword shall gird.
And the proudest evil doer
Shall tremble at His word.

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Discussion Question

- Why did African Americans react so strongly against the Jim Crow car?

<http://chroniclingamerica.loc.gov/lccn/sn84025841/1900-09-15/ed-1/seq-8/>

“Separate Waiting Rooms,”
Wilmington Messenger, Feb. 14, 1906

The Southern Railway officials here have been informed by the city attorney, Me. Hugh W. Harris, that the board of aldermen will not accept the passenger station unless certain changes are made.

It is cited by Mr. Harris that the city objects to the general waiting rooms for white and colored people because there is no partition that separates them. According to the letter of Mr. Harris an agreement was entered into between the board of aldermen and the Southern Railway management that the waiting rooms for white and colored people should be separated by an actual partition, whereas the present progress of the work does not indicate that this is in contemplation.

As a matter of fact, the two waiting rooms are now only separated by a railing that extends the entire width of the room. The white people are on one side and the colored on the other, with only a railing between.

The Southern Railway people insist that all their new stations have been constructed in this wise and so far there has been no kick. The new station at Asheville as well as at Greensboro, are thus constructed in reference to the general waiting rooms for the white and colored people. Just what will be done is not known. — Charlotte News.

Plessy v. Ferguson, 1897

Plessy v. Ferguson, 1897

At the Federal level legalized separate-but-equal accommodation.

Judge Harlan's dissent, Plessy v. Ferguson

“The white race deems itself to be the dominant race in this country. And so it is, in prestige, in achievements, in education, in wealth, and in power. So, I doubt not, it will continue to be for all time, if it remains true to its great heritage and holds fast to the principles of constitutional liberty. **But in the view of the Constitution, in the eye of the law, there is in this country no superior, dominant, ruling class of citizens. There is no caste here. Our Constitution is color-blind and neither knows nor tolerates classes among citizens. In respect of civil rights, all citizens are equal before the law. The humblest is the peer of the most powerful. The law regards man as man and takes no account of his surroundings or of his color when his civil rights as guaranteed by the supreme law of the land are involved....”**

Discussion Question

- How does this opinion in 1897 compare with Martin Luther King's “I Have a Dream” speech in 1963?

- Labor/Economic problems solved
- Social/Society problems solved

White Supremacy campaigns

- Political
- Cultural

State Disfranchising Constitutions or Legislation

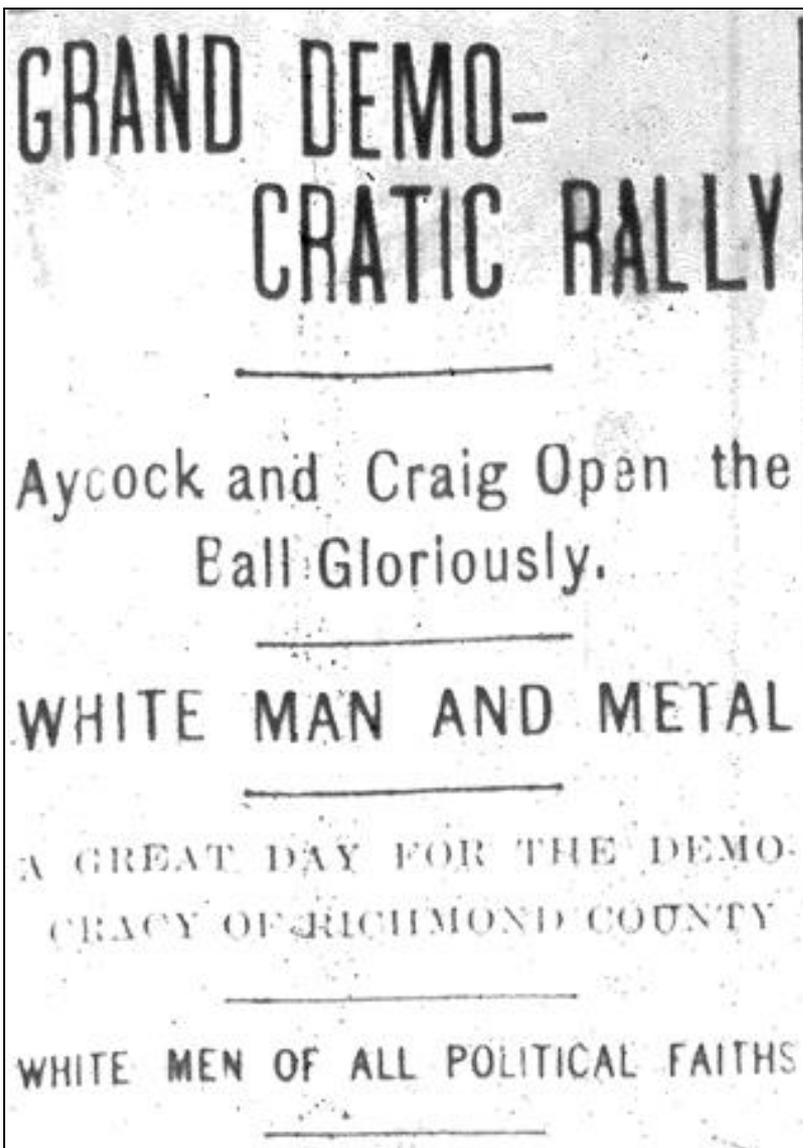
Mississippi	1890
South Carolina	1895
Louisiana	1898
North Carolina	1900
Virginia	1902
Alabama	1902
Georgia & Texas	1908

“To the Colored Men of Voting Age in the Southern States”

summarizes the voting requirements for African Americans in Southern states, available in Library of Congress Primary Resource Set “Jim Crow in America.”

<http://www.loc.gov/teachers/classroommaterials/primarysourcesets/civil-rights/pdf/vote.pdf>

North Carolina's white supremacy campaign



May 12, 1898: Grand Democratic Rally

At a rally in Laurinburg, N.C. on May 12, the Democrats kicked off their 1898 campaign. The newspaper headline proclaimed “White Man and Metal,” referring to the two primary issues the party would focus on in the campaign: white supremacy and the free coinage of silver. The featured speakers, Locke Craig and Charles Brantley Aycock, continued to speak at rallies throughout the campaign. Both Craig and Aycock eventually rose to the governorship of North Carolina.

GRAND DEMOCRATIC RALLY

Aycock and Craig Open the Ball Gloriously,

WHITE MAN AND METAL

A GREAT DAY FOR THE DEMOCRACY
OF RICHMOND COUNTY

WHITE MEN OF ALL POLITICAL FAITHS

Join in the Commencement of a Campaign that is to Enthroned the White Man and the White Metal.

North Carolina's White Supremacy Campaign

His invitation to white men to return to the fold was most impressive. It is the privilege to return as co-worker with us. "The Southern States seceded from the Union and remained out during four long years of bloody battle. When we returned we returned as co-equal States and not as conquered provinces, and to-day it is our flag and our union.

....

He appealed to white men of all shades of political faith, men who love their wives and daughters and revere their mothers, to come together at the polls in one unbroken phalanx for the accomplishment of this glorious purpose. We feel that our efforts have not been in vain and that they will be productive of great good to the people of our county and State.

Discussion Question

➤ Did African Americans fight back?

Did African Americans fight back?

Is It A Boycott?

Colored People Do Not Take Kindly to “Jim Crow” Law

It was noticed Saturday and Sunday especially that few colored people were patronizing the street cars of the city and several conductors on the line were asked yesterday what it meant. The information elicited by these inquiries was rather startling. With one accord the street car men said that since the new “Jim Crow” car law was put into effect the first of the month, requiring the blacks to take the rear seats and the whites the front, the patronage of the colored people had fallen off from 50 to 75 per cent.

Quite contrary to expectations, the negroes do not take to the new law at all and seem to have organized to resist the provision. There does not seem to be so much objection to sitting to themselves as there seems to be to the intimation that they are not wanted. The street car people cherished the hope that the arrangement would be more satisfactory to both races, but it seems to be not so and the colored people appear to be withdrawing their patronage.

Several conductors with whom a reporter talked yesterday said that whereas on Saturdays and Sundays the colored patronage is usually equal to or more than that of the whites, there are now comparatively few negroes riding on the cars at all and the reports of cash fares collected are showing it very materialy. One conductor said the receipts had been cut one-half and still another said that was not far from right.

The street car people say, however, that temporary boycott is always the result of such action in separating of the races; that it was true in Richmond and Norfolk, but that eventually the colored people took a more sensible view of the situation, and the separation of the races finally worked out with satisfaction to all concerned. The colored travel on the suburban line is not sufficiently large to show any change under the new regulations.

Discussion Questions

- What are black people doing? Protest?
- What does this white newspaper make of it in the second paragraph?

Expansion of Jim Crow

“To Fight Segregation,”

Cleveland Advocate, Jan. 13, 1917

TO FIGHT SEGREGATION

KANSAS CITY.—The Kansas City, Kansas, Segregation League, a group of white citizens, recently presented a segregation ordinance and petitioned the mayor and commissioners to pass same, segregating white and Colored citizens of this city. For sometime this question has been agitated by a certain class of whites and the city counselor secured copies of the similar ordinances of St. Louis, Mo., and Louisville, Ky., finding the legality of both to be pending before the supreme court of the United States.

The commissioners refused to consider ordinance stating the constitutionality of it was questioned, although the league urged immediate action.

The various organized bodies of the city turned the fight against the ordinance over to the local branch of the N. A. A. C. P., which has made a concerted campaign against the passage

“Chicago Whites Urge Race Segregation,” *Cleveland Advocate*, Nov. 8, 1919

Recently, following the public meeting of the Kenwood and Hyde Park White Resident Association, which organization favors residential segregation, an effort was made to get a group of Colored people to confer with the committee from that organization. The committee was self-constituted, and was headed by Attorney J. Gray Lucas. The daily newspapers the following morning carried extensive first page articles claiming that the attorney said: “The Colored people are willing to waive their constitutional rights and move out of the district in question, providing better homes elsewhere could be found.”

This created consternation among the people of our group and the following day Attorney Lucas denied the allegations through the papers and publicly before several organizations.

There is a desire among the right-thinking Colored people of Chicago that harmony and peace prevail, but there is absolutely no disposition on their part to take a single step backward, and the member of the race who has the temerity to suggest anything that savors of un-American principles, lays himself liable to universal contempt and indignation, as was the case of B. F. Moseley, who, in a statement during the riot here, published in the Chicago Tribune, said: “This is a white man’s country.”

Ida B. Wells: Why Would She Think that the British Would Help?

Miss Ida Bell Wells, a negro lady who has come to England on the invitation of Miss Catherine Impey, has been lecturing with great success on a subject somewhat new to British audiences, namely, “Lynch Law in the United States”, especially as it affects the coloured people in the South. It is hoped that by this mean the moral sentiment of this country may be aroused in favour of the just and equal treatment of the negro race throughout the world.

...

Her revelations with regards to the lynchings were horrible. “The mob”, she said, “are no longer content with shooting and hanging, but burn negroes alive,” and she justly appeals for a fair trial and legal punishment when the offense is proven. She maintains that British opinion and protest will have great force, and for this reason has determined to hold meetings in the principal cities here. She is delighted with the reception hitherto accorded her, and feels greatly encouraged.”

Final slide

Thank You.

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