

Chapter 1 : Slavery in America - HISTORY

The South and the Negro An Address Delivered at the Seventh Annual Conference for Education in the South Birmingham, Ala., April 26th, by Charles B. Galloway An Address Delivered at the Seventh Annual Conference for Education in the South Birmingham, Ala., April 26th,

Watson I The Negro Question in the South has been for nearly thirty years a source of danger, discord, and bloodshed. It is an ever-present irritant and menace. Several millions of slaves were told that they were the prime cause of the civil war; that their emancipation was the result of the triumph of the North over the South; that the ballot was placed in their hands as a weapon of defense against their former masters; that the war won political equality of the black man with the white, must be asserted promptly and aggressively, under the leadership of adventures who had swooped down upon the conquered section in the wake of the Union armies. No one, who wishes to be fair, can fail to see that, in such a condition of things, strife between the freedman and his former owner was inevitable. In the clashing of interests and of feelings, bitterness was born. The black man was kept in a continual fever of suspicion that we meant to put him back into slavery. In the assertion of his recently acquired privileges, he was led to believe that that best proof of his being on the right side of any issue was that his old master was on the other. When this was the case, he felt easy in his mind. But if, by any chance, he found that he was voting the same ticket with his former owner, he at once became reflective and suspicious. In brief, the end of the war brought changed relations and changed feelings. Quick to take advantage of this deplorable situation, the politicians have based the fortunes of the old parties upon it. Thus the Northern Democrats have ruled the South with a rod of iron for twenty years. We have had to acquiesce when the time-honored principles we loved were sent to the rear and new doctrines and policies we despised were engrafted on our platform. Reverse the statement, and we have the method by which the black man was managed by the Republicans. They lived in the same section; won their livelihood by the same pursuits; cultivated adjoining fields on the same terms; enjoyed together the bounties of a generous climate; suffered together the rigors of cruelly unjust laws; spoke the same language; bought and sold in the same markets; classified themselves into churches under the same denominational teachings; neither race antagonizing the other in any branch of industry; each absolutely dependent on the other in all the avenues of labor and employment; and yet, instead of being allies, as every dictate of reason and prudence and self-interest and justice said they should be, they were kept apart, in dangerous hostility, that the sordid aims of partisan politics might be served! So completely has this scheme succeeded that the Southern black man almost instinctively supports any measure the Southern white man condemns, while the latter almost universally antagonizes any proposition suggested by a Northern Republican. We have, then, a solid South as opposed to a solid North; and in the South itself, a solid black vote against the solid white. That such a condition is most ominous to both sections and both races, is apparent to all. If we were dealing with a few tribes of red men or a few sporadic Chinese, the question would be easily disposed of. The Anglo-Saxon would probably do just as he pleased, whether right or wrong, and the weaker man would go under. But the Negroes number 8,, They are interwoven with our business, political, and labor systems. They assimilate with our customs, our religion, our civilization. They are a part of our system, and they are here to stay. Those writers who tediously wade through census reports to prove that the Negro is disappearing, are the most absurd mortals extant. The Negro is not disappearing. A Southern man who looks about him and who sees how rapidly the colored people increase, how cheaply they live, and how readily they learn, has no patience whatever with those statistical lunatics who figure out the final disappearance of the Negro one hundred years hence. The race is mixing less than it ever did. Mulattoes are less common in proportion than during the times of slavery. Miscegenation is further off than God than ever. Neither the blacks nor the whites have any relish for it. Both have a pride of race which is commendable, and which, properly directed, will lead us to the best results for both. The home of the colored man is chiefly with us in the South, and there he will remain. It is there he is founding churches, opening schools, maintaining newspapers, entering the professions, serving on juries, deciding doubtful elections, drilling as a volunteer soldier, and piling up a cotton crop which amazes

the world. II This preliminary statement is made at length that the gravity of the situation may be seen. Such a problem never confronted any people before. Never before did two distinct races dwell together under such conditions. And the problem is, can these two races, distinct in color, distinct in social life, and distinct as political powers, dwell together in peace and prosperity? The issue is here; grows more urgent every day, and must be met. It is safe to say that the present status of hostility between races can only be sustained at the most imminent risk to both. It is leading by logical necessity to results which the imagination shrinks from contemplating. And the horrors of such a future can only be averted by honest attempts at a solution of the question which will be just to both races and beneficial to both. Having given this subject much anxious thought, my opinion is that the future happiness of the two races will never be assured until the political motives which drive the asunder, into two distinct and hostile factions, can be removed. There must be a new policy inaugurated, whose purpose is to allay the passions and prejudices of race conflict, and which makes its appeal to the sober sense and honest judgment of the citizen regardless of his color. Then, again, outsiders must let us alone. We must work out our own salvation. In no other way can it be done. Suggestions of Federal interference with our elections postpone the settlement and render our task the more difficult. Like all free people, we love home rule, and resent foreign compulsion of any sort. The Northern leader who really desires to see a better state of things in the South, puts his finger on the hands of the clock and forces them backward every time he intermeddles with the question. This is the literal truth; and the sooner it is well understood, the sooner we can accomplish our purpose. What is that purpose? To outline a policy which compels the support of a great body of both races, from those motives which imperiously control human action, and which will thus obliterate forever the sharp and unreasoning political divisions of today. The white people of the South will never support the Republican Party. This much is certain. The black people of the South will never support the Democratic Party. This is equally certain. Hence, at the very beginning, we are met by the necessity of new political alliances. As long as the whites remain solidly Democratic, the blacks will remain solidly Republican. As long as there was no choice, except as between the Democrats and the Republicans, the situation of the two races was bound to be one of antagonism. The Republican Party represented everything which was harmful to the blacks. Therefore a new party was absolutely necessary. It has come, and it is doing its work with marvelous rapidity. Why does a Southern Democrat leave his party and come to ours? In exact proportion as the West received the assurance that the South was ready for a new party, it has moved. In exact proportion to the proof we could bring that the West had broken Republican ties, the South has moved. Without a decided break in both sections, neither would move. With that decided break, both moved. The very same principle governs the race question in the South. The two races can never act together permanently, harmoniously, beneficially, till each race demonstrates to the other a readiness to leave old party affiliations and to form new ones, based upon the profound conviction that, in acting together, both races are seeking new laws which will benefit both. Would he not abandon a party which ignores him as a farmer and laborer; which offers him no benefits of an equal and just financial system; which promises him no relief from oppressive taxation; which assures him of no legislation which will enable him to obtain a fair price for his produce? Granting him the same selfishness common to us all; granting him the intelligence to know what is best for him and the desire to attain it, why would he not act from that motive just as the white farmer has done? That he would do so, is certain as any future event can be made. Gratitude may fail; so may sympathy and friendship and generosity and patriotism; but in the long run, self-interest always controls. Let it once appear plainly that it is to the interest of a colored man to vote with the white man, and he will do it. Let it plainly appear that it is to the interest of the white man that the vote of the Negro should supplement his own, and the question of having that ballot freely cast and fairly counted, becomes vital to the white man. He will see that it is done. Now let us illustrate: Suppose two tenants on my farm; one of them white, the other black. They cultivate their crops under precisely the same conditions. Their labors, discouragements, burdens, grievances, are the same. The white tenant is driven by the cruel necessity to examine into the causes of his continued destitution. He reaches certain conclusions which are not complimentary to either of the old parties. He leaves the Democracy in angry disgust. Simply because its platform recognizes that he is badly treated and proposes to fight his battle. Necessity drives him from the old party, and hope leads him into the new. In plain English,

he joins the organization whose declaration of principles is in accord with his conception of what he needs and justly deserves. Now go back to the colored tenant. His surroundings being the same and his interests the same, why is it impossible for him to reach the same conclusions? Why is it unnatural for him to go into the new party at the same time and with the same motives? Cannot these two men act together in peace when the ballot of the one is a vital benefit to the other? Will not political friendship be born of the necessity and the hope which is common to both? Will not race bitterness disappear before this common suffering and this mutual desire to escape it? Will not each one of these citizens feel more kindly for the other when the vote of each defends the home of both? If the white man becomes convinced that the Democratic Party has played upon prejudices, and has used his quiescence to the benefit of interests adverse to his own, will he not despise the leaders who seek to perpetuate the system? First, by enacting the Australian ballot system. Second, by offering white and black a rallying point which is free from the odium of former discords and strifes. Third, by presenting a platform immensely beneficial to the interest of both races to act together for the success of the platform. Fifth, by making it to the interest of the colored man to have the same patriotic zeal for the welfare of the South that the whites possess.

Chapter 2 : CATHOLIC ENCYCLOPEDIA: Negro Race

Undoubtedly the average white person in the South, in his declaration that there shall be "no social equality" between the races, means that every negro is inferior to every white man. With this premise firmly fixed in his mind, it is inevitable that he shall, consciously or unconsciously, act toward a negro, in all the relations of life.

Visit Website Did you know? Around 1915, when the Great Migration began, a factory wage in the urban North was typically three times more than what blacks could expect to make working the land in the rural South. With war production kicking into high gear, recruiters enticed African Americans to come north, to the dismay of white Southerners. Black newspapers—particularly the widely read *Chicago Defender*—published advertisements touting the opportunities available in the cities of the North and West, along with first-person accounts of success. Life for Migrants in the City By the end of 1915, some 1 million blacks had left the South, usually traveling by train, boat or bus; a smaller number had automobiles or even horse-drawn carts. In the decade between 1915 and 1925, the black population of major Northern cities grew by large percentages, including New York 66 percent, Chicago 40 percent, Philadelphia 30 percent and Detroit 25 percent. Many new arrivals found jobs in factories, slaughterhouses and foundries, where working conditions were arduous and sometimes dangerous. Female migrants had a harder time finding work, spurring heated competition for domestic labor positions. Aside from competition for employment, there was also competition for living space in increasingly crowded cities. While segregation was not legalized in the North as it was in the South, racism and prejudice were nonetheless widespread. Supreme Court declared racially based housing ordinances unconstitutional in 1917, some residential neighborhoods enacted covenants requiring white property owners to agree not to sell to blacks; these would remain legal until the Court struck them down in 1948. Rising rents in segregated areas, plus a resurgence of KKK activity after 1915, worsened black and white relations across the country. The summer of 1919 began the greatest period of interracial strife in U.S. history. The most serious was the Chicago Race Riot of 1919; it lasted 13 days and left 38 people dead, injured and 1,000 black families without homes. Impact of the Great Migration As a result of housing tensions, many blacks ended up creating their own cities within big cities, fostering the growth of a new urban, African-American culture. The most prominent example was Harlem in New York City, a formerly all-white neighborhood that by the 1920s housed some 300,000 African Americans. The black experience during the Great Migration became an important theme in the artistic movement known first as the New Negro Movement and later as the Harlem Renaissance, which would have an enormous impact on the culture of the era. The Great Migration also began a new era of increasing political activism among African Americans, who after being disenfranchised in the South found a new place for themselves in public life in the cities of the North and West. Black migration slowed considerably in the 1930s, when the country sank into the Great Depression, but picked up again with the coming of World War II. By 1970, when the Great Migration ended, its demographic impact was unmistakable:

Chapter 3 : Negro League History - An Introduction To The Negro Leagues

To ask other readers questions about The Negro in the South, please sign up. Be the first to ask a question about The Negro in the South Four short lectures from c. - 2 by Booker T; 2 by WEBD. Most notable about Booker T is his tactical admiration for white civilization (going so far as to see).

For this second of two articles, Paton, a co-founder and president of the Liberal Party of South Africa, traveled to urban areas in the West and North in order to relate personal stories behind practices such as the restrictive covenant in housing markets, mob violence against blacks in housing projects, and discrimination in employment. The Negro in the North Housing and employment hold the key to the problem of integration of the Negro into the life of America. In Louisville, shots are fired and bricks hurled through the windows of Andrew E. Wade, a veteran, and the cross is burned outside his house. In Philadelphia, mobs batter the house bought by Wiley Clark and force him and his wife and four children to sell out and look elsewhere for a home. Levitt builds 33, houses, but no Negro need apply. Lieutenant Scott, a Negro, comes from Los Angeles, where, he told me, he felt he was free. Yet I went to Los Angeles, and looked for the sore spot, and it is there, too. The great weapon of the segregator has always been the restrictive covenant, intended to guarantee forever that a white-owned house would pass only into white hands. The covenant has been used against Orientals, Mexicans, Armenians, Hindus, whatever the local prejudice is; Orientals have even used it against Negroes. In such covenants were upheld by the courts. In the white neighbors could sue the traitor who sold to a Negro, but could not revoke the sale. In they could not even sue. The covenant itself has not yet been outlawed; perhaps someday it will be. But I heard that there is yet another covenant, an unwritten one, that a white realtor must not sell white-owned property to any colored man. That is how I met Mr. George Valentine in California. Though the neighbors tried to stop it, the colored man built his house and moved in, and lives there today without incident. Valentine had broken the unwritten law, and he has had to pay for it. He was not anxious to talk about it. Valentine had broken the unwritten law out of his loyalty to America. He wanted to see his country worthy of the moral leadership of the nations. Valentine was a realtor in a big way, because he wanted to sell America to the world. There was another reason why Mr. Valentine did not want to talk much. His son is in the business too, and has just married and started a family. Big deals that normally would have come his way have been taken elsewhere. Both men look as though they have suffered. I guessed that the father was an upright man, who had never thought to lead anything but an honorable and uneventful life, and that he had brought up his son in the same way. But they had touched American morality on its sorest spot, and life was not uneventful any more. Into this intimate and painful situation the writer of the novel was welcome to enter, but not the writer for the magazine. Yet the story must surely be told, for it shows clearly the struggle between ideal and practice in this area of American life, and gives its hint that the ideal is very powerful. And the reason why it is powerful is because it is held powerfully by some Americans. If I had California property to sell, I know where I would go. I Met a Realist Mr. That is because he is a colored man. He was cutting his hedge, and the sweat was pouring down his face, but he asked me in. Gordon took the simple view that an American should be able to live where he is able to buy. He expressed this view with a kind of sturdy serenity which I have seen so often in Negroes, and which I was learning anew was the outward sign of moral strength. Not long ago a white owner told me he was willing to sell his house to a colored buyer, but he asked that such prospective buyers should come and see the house after dark. He just went right on mopping the sweat from his brow. I told one timid colored woman that I was sure she thought much more about the neighbors than they did about her. Look at the nice houses on my own street. White people take fright, signs go up all round For Sale. A month later their house is worth what it used to be, sometimes even more, because of all the Negroes who want to get a house. See what has happened. In the Federal Housing Administration regarded itself as a business organization, and regarded Negro occupancy as harmful from a business point of view. In it actually published a model race-restrictive covenant. In the words of Mr. An American Drama It is fascinating to consider why the struggle between ideal and practice should be considered to be so especially American. It is the American drama. One of the great scenes of it is being

played today, in the theater of Trumbull Park. Trumbull Park is a low-cost housing project of apartments opened by the Chicago Housing Authority in the white section called South Deering. As in so many cities in America, the congestion in housing occupied by Negroes and its generally squalid condition set up a pressure that endlessly seeks relief. Howard, who does not look like many Negroes look, who got the apartment. Suddenly the CHA realized that its ideal had been fully translated into practice. There were Negroes at Trumbull Park. Before that, the Howards had moved from room to room to room, always looking for something bigger and better and cleaner, a place where their children could play. And at last they got this place. There were people in South Deering who were determined to get them out. They shouted insults and smashed windows; they were kept back by hundreds of policemen on duty day after day. The Howards lived behind boarded windows, their children in terror, all youngness gone, in a cacophony of bombs and curses and smashing glass. Christians did this, not knowing or not caring for the fierce words of their Lord. The Howards wanted their rights as Americans, and they wanted some place to live. In the end, tried beyond their strength, they moved away. It was a grave decision to make. It was thought to be right, but as to expediency, the CHA took a grim leap in the dark. When I first visited the project in Trumbull Park, with Dan Weiner, the photographer, it was a lovely day of spring, with trees in tender leaf, and tenants sitting in the sun. Herman King, one of the colored tenants, a veteran. He is a big man, and he talked to me quietly, but he talked to me like a man who has some deep internal pain, and wishes wistfully that it were not there, but that is how it is. Sometimes he stopped talking and looked out into space, which was not very far, because the blinds were down. So I felt obligated to go on. I came to get a place to live. I had to become a crusader after all. I thought I would get out of the bus farther on, and get back through the south end. But in trying to avoid one crowd, I walked into another. They had sticks and stones and asked me where I lived. I told them I was lost, and lived in some other place. I reckon that old man saved my life. My heart was in my mouth, but I was acting calm. A stone hit me. I am proud to this day that I had no weapon on me. Something told me to stop, and something told me to go on. But before I even sat down, every window on that side was broken. I moved over, out of the glass, and every window on the other side was broken too. The driver stopped the bus, which was the last thing I wanted. I got off the bus some long way off and sat down on the edge of the sidewalk for twenty-five minutes, trying to pull myself together. Then I got up, but there was hardly any strength in my legs. If that happened to some other kind of man, he could slap the boy down. You might break, you might do something. If you break, lots of other things must break too. Dan Weiner, with his two cameras hanging from his neck, went walking with me outside the project, into South Deering. On th Street, Mr. Blue Denim eyed us from the other side. As we passed, he turned so that his eyes could follow us. We all feel the same. You wait a few weeks. He smiled tolerantly at my ignorance. Radio and TV are giving more attention to this growing market.

Chapter 4 : The New South (article) | Khan Academy

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All of us, including scholars in various fields, have so much information to assimilate on a daily basis that it is difficult to avoid shorthand in conversation. The problem arises when we simplify and thereby distort. This is especially true when it comes to the history of slavery. Most of us know that before the American Civil War there were so-called slave states and free states. Knowing this, our minds fill in the map with logic. Two sets of my own ancestors the Cliffords and the Redmans were free people by the time of the American Revolution, and the other set, the Bruces, were freed in the will of their master in 1781. All of these people, and their descendants, continued to live in slave-holding Virginia, even during the Civil War. Their part of Virginia would join the Union as the state of West Virginia in the middle of the war, but they had no way of knowing this when they decided to remain there, rather than flee. Free Negroes headed north just as soon as they could, right? Let me break that down further: A few months before the Confederacy was born, there were 35,000 more free black people living in the slave-owning South than in the North, and removing D. And they stayed there during the Civil War. You can now fact-check the numbers yourself on the U. Even if, as Berlin illustrates in a companion table, percent of the African Americans living in the North were free in 1860 compared to only 6. At no time before the Civil War at least not after the first U. Census was taken in and future states were added did free blacks in the North ever outnumber those in the South! Black history is full of surprises and contradictions, and this is one of the most surprising and seemingly contradictory ones that I have encountered. How did more free blacks end up living in the South? Who They Were and How They Got There To understand how the South created and acquired its majority of free black people, you would have to travel back further in time to the Revolutionary War, when natural rights fever and military necessity first, among the British stimulated the first major surge of free blacks in America. Before then, there were a scant few, Berlin writes in *The Free Negro in America*, Maryland, the only English colony to keep track, counted 1,000; Virginia had about the same in 1770. There were other sources besides manumissions formal acts of emancipation by slaveowners, to be sure, including an increase in runaways and immigrants. Among the immigrants were free blacks fleeing the West Indies often with their own slaves during the slave revolt against the French in Saint-Dominique, which became the independent Republic of Haiti in 1791. With it, the U. Still another group of free people of color originally from Saint-Dominique emigrated to New Orleans from Cuba in 1825, in the upheavals of the Napoleonic wars, doubling the size of the black population there. While the rate of growth among Southern free blacks would slow across nearly every decade leading up to the Civil War the growth rate was a mere 10 percent between 1800 and 1860, by the South had a free black population that was there to say. So who were they? They were predominantly female Free blacks also were lighter in color Consequently, there were two broad groups of Southern free blacks, Berlin writes. Not only did the vast majority live in the Upper South, in 1860, versus 36, in the Lower South in 1860, they were on average darker-skinned and more rural than their Lower South counterparts. By contrast, free blacks in the Lower South were fewer in number, lighter-skinned and more urban, creating a much more pronounced three-caste system and within it various gradations of blackness, including mulattoes those who would be called biracial today, quadroons those with one black grandparent and octoroons those with one black great-grandparent. Throughout the region, repressive laws helped create the conditions for a vast underclass that for most free blacks meant living along a very thin line between slavery and freedom, debt and dependency, poverty and pride. In fact, many of those same laws would lay the groundwork for what would follow after the Civil War and Reconstruction during the Jim Crow era. By the 1850s, Berlin reveals, only Delaware, Missouri and Arkansas still allowed legal manumission of free blacks, and Arkansas, on the eve of secession, threatened its small population of free blacks with an impossible choice: Add to them those who passed as white or were kidnapped back into bondage, and it begins to make even the clearest of census numbers seem shaky. So under those conditions, why would any free black remain in the South? Until then, remember to be careful what you say shorthand in conversation. As I told an audience in Charlotte, N. Many

Rivers to Cross website.

Chapter 5 : Poem: The South by Langston Hughes

The Negro And The South TYRONE ST. Loading Unsubscribe from TYRONE ST? Black Slave Owner and Breeder in South Carolina ~ The Interesting Story of William Ellison - Duration:

But when he and some other black ex-servicemen attempted to vote, a white mob stopped them. Wikimedia Commons The most basic right of a citizen in a democracy is the right to vote. Without this right, people can be easily ignored and even abused by their government. Despite the 14th and 15th Amendments guaranteeing the civil rights of black Americans, their right to vote was systematically taken away by white supremacist state governments. In , the Radical Republicans in Congress imposed federal military rule over most of the South. Army occupation, the former Confederate states wrote new constitutions and were readmitted to the Union, but only after ratifying the 14th Amendment. In , the 15th Amendment was ratified. For the most part, these new black voters cast their ballots solidly for the Republican Party, the party of the Great Emancipator, Abraham Lincoln. During the next decade, Mississippi sent two black U. But even though the new black citizens voted freely and in large numbers, whites were still elected to a large majority of state and local offices. This was the pattern in most of the Southern states during Reconstruction. The Republican-controlled state governments in the South were hardly perfect. Many citizens complained about overtaxation and outright corruption. But these governments brought about significant improvements in the lives of the former slaves. For the first time, black men and women enjoyed freedom of speech and movement, the right of a fair trial, education for their children, and all the other privileges and protections of American citizenship. But all this changed when Reconstruction ended in and federal troops withdrew from the old Confederacy. Voting in Mississippi With federal troops no longer present to protect the rights of black citizens, white supremacy quickly returned to the old Confederate states. Black voting fell off sharply in most areas because of threats by white employers and violence from the Ku Klux Klan, a ruthless secret organization bent on preserving white supremacy at all costs. White majorities began to vote out the Republicans and replace them with Democratic governors, legislators, and local officials. Laws were soon passed banning interracial marriages and racially segregating railroad cars along with the public schools. Laws and practices were also put in place to make sure blacks would never again freely participate in elections. But one problem stood in the way of denying African Americans the right to vote: To a great extent, Mississippi led the way in overcoming the barrier presented by the 15th Amendment. House of Representative and later the Senate. Revels served in Congress from to , representing Mississippi. Wikimedia Commons In , Mississippi held a convention to write a new state constitution to replace the one in force since Reconstruction. The white leaders of the convention were clear about their intentions. Because of the 15th Amendment, they could not ban blacks from voting. Instead, they wrote into the state constitution a number of voter restrictions making it difficult for most blacks to register to vote. First, the new constitution required an annual poll tax, which voters had to pay for two years before the election. But the most formidable voting barrier put into the state constitution was the literacy test. It required a person seeking to register to vote to read a section of the state constitution and explain it to the county clerk who processed voter registrations. This clerk, who was always white, decided whether a citizen was literate or not. The literacy test did not just exclude the 60 percent of voting-age black men most of them ex-slaves who could not read. It excluded almost all black men, because the clerk would select complicated technical passages for them to interpret. By contrast, the clerk would pass whites by picking simple sentences in the state constitution for them to explain. Obviously, this benefited only white citizens. Mississippi cut the percentage of black voting-age men registered to vote from more than 90 percent during Reconstruction to less than 6 percent in These measures were copied by most of the other states in the South. The Winds of Change As a result of intimidation, violence, and racial discrimination in state voting laws, a mere 3 percent of voting-age black men and women in the South were registered to vote in In Mississippi, less than 1 percent were registered. Most blacks who did vote lived in the larger cities of the South. By not having the power of the ballot, African Americans in the South had little influence in their communities. They did not hold elected offices. They had no say in how much their taxes would be or what laws would be passed. They had little, if

any, control over local police, courts, or public schools. They, in effect, were denied their rights as citizens. Attempts to change this situation were met with animosity and outright violence. But in the s, the civil rights movement developed. Facing enormous hostility, black people in the South organized to demand their rights guaranteed in the U. They launched voter registration drives in many Southern communities. This set the stage for great changes in the s, but not without tragedy. Medgar Evers, the black veteran stopped by a white mob from voting, became a civil rights leader in his native Mississippi. Because of his civil rights activities, he was shot and killed in front of his home by a white segregationist in For Discussion and Writing What legal devices did Southern states use to exclude most of their black citizens from voting? What other methods were used to stop blacks from voting? What was unfair about the way literacy tests were used for voter registration in the South from to ? What were the consequences to African Americans of being excluded from voting in the segregated South? Black Mississippians in the Age of Jim Crow. University of Illinois Press, Eyes on the Prize: All states have some voting restrictions. Below are five traditional restrictions on the right to vote. Form small groups to decide whether your state should retain each of these restrictions. Before making a decision on each restriction, the group should discuss and write answers to these two questions: What are some reasons favoring the restriction? What are some reasons against the restriction? After the groups have finished their work, each restriction should be discussed and voted on by the entire class. Restrictions on the Right to Vote In order to vote, you must Reside in a voting district for at least one month. Be at least 18 years of age. Not be in prison or on parole for a felony conviction.

Chapter 6 : Race and Voting in the Segregated South - Constitutional Rights Foundation

*The Negro in the South [W.E.B. Du Bois] on www.nxgvision.com *FREE* shipping on qualifying offers. W.E.B. Du Bois was one of the most influential leaders of black thought in American history. Setting out to show to the reader "the strange meaning of being black here in the dawning of the Twentieth Century.*

And in her house my children May escape the spell of the South. For many African Americans the choice to leave the South was not a simple as one might assume. Many people were extremely attached to their South, making the decision to move North painful, but even so blacks left the rural South for the urban centers of the North in droves throughout the late nineteenth and twentieth century in order to find work and to escape some of the cruelties and oppression that existed there. Hughes describes this complex relationship through a string of juxtaposing images which act as a strange call and response in which a romanticized image is responded to with an ugly and violent truth. In the end, the speaker decides to leave his beloved and cruel South, but as becomes apparent by his characterization of the North, the struggle is far from over. While the North is freer than the South, it is still remarkably oppressive and racist towards black Americans. Using few descriptive words, Hughes evokes a cultural stereotype of the nonchalant niceties of the southern elites, who lazily fraternize in the slow hot air of a southern summer. In this first image deployed by Hughes, the South is a cruel mistress in that she pretends to be unaware of her cruelty, while at the same time cannibalistically savoring it as one does a delicious piece of meat. In the following image, Hughes steps away from the conception of the South as a cruel mistress and instead characterizes it as an ignorant child. Hughes makes use of the long-standing attitude of the North toward the South, which held that the South was like an ignorant child, still too young to understand the finer concepts of human decency and permanently stuck in the realm of childish cruelty and ignorance. Ironically, this patronizing vision the North held for the South was the same patronizing views held by many slave masters in the South who viewed their slaves as ignorant children dependent upon the guidance of their master. Here the child who represents the South has a morbid curiosity for the destruction he has caused in the past. It also seems that the child is unable to and leave anything buried long enough to let the wounds heal. Instead, the wrongs of the past were continually brought anew and put to new use by organizations such as the Ku Klux Klan that wished to keep the fear of the past alive for their own goals. By describing the South as a beautiful woman or a whore, Hughes is drawing upon the common association of the South with a certain degree of seductive fertility, due to its agricultural climate. The land is rich and sensual, but it is also harsh and inhospitable to those who had to work it. It seems that, in the eyes of the speaker, the South is not simply a seductress; she is a cruel seductress who seeks to ensnare the black population with her beauty only to heartlessly reject those she seduces. By describing the North as a mistress he is evoking the same master slave relationship that pervades his conception of the South. This draws into question whether or not the North is really any better of an option, since while it is freer than the South, it still supports some of the same oppressive institutions that exist in the South in order to keep the black population firmly under her thumb and in their proper place. In this poem, Langston Hughes toys with the popular imagery connected to the idyllic South and twists it to explain the complex relationship that many blacks had with their home by juxtaposing the classic idealized imagery besides those of extreme violence, sorrow and rejection. For many, the South was their home, the only place they had known, but it was also their tormentor. The experience of being forced to choose between home and opportunity was faced by nearly all blacks in the years after Emancipation. For those that did make the decision to go North, as Hughes himself did, their love affair with the South lived on in their minds. Her nonchalant and seductive air was an ever-constant presence in their psyche. In a place like Harlem, whose black population grew exponentially in the nineteenth and twentieth century, this version of the South as a beloved tormentor would have been a very real phenomenon. In capturing this complex relationship and accurately capturing the rationale that many used to escape it, Hughes documented not only his own experience, but the experience of the black masses which were so essential to his mission as an artist.

Chapter 7 : The Negro in the South by Booker T. Washington: Religion in the South

The Negro Question in the South. Thomas E. Watson [Thomas E. Watson, "The Negro Question in the South," The Arena, VI (October)]: It has been reprinted in several places, among them in George Brown Tindall, ed.

Religion in the South By W. Burghardt DuBois It is often a nice question as to which is of greater importance among a people—the way in which they earn their living, or their attitude toward life. So that these two questions that I am discussing with regard to the South are intimately bound up with each other. If we have studied the economic development of the South carefully, then we have already seen something of its attitude toward life; the history of religion in the South means a study of these same facts over which we have gone, from a different point of view. Moreover, as the economic history of the South is in effect the economics of slavery and the Negro problem, so the essence of a study of religion in the South is a study of the ethics of slavery and emancipation. It is very difficult of course for one who has not seen the practical difficulties that surround a people at any particular time in their battle with the hard facts of this world, to interpret with sympathy their ideals of life; and this is especially difficult when the economic life of a nation has been expressed by such a discredited word as slavery. If, then, we are to study the history of religion in the South, we must first of all divest ourselves of prejudice, pro and con; we must try to put ourselves in the place of those who are seeking to read the riddle of life and grant to them about the same general charity and the same general desire to do right that we find in the average human being. On the other hand, we must not, in striving to be charitable, be false to truth and right. Slavery in the United States was an economic mistake and a moral crime. This we cannot forget. Yet it had its excuses and mitigations. These we must remember. When in the seventeenth century there grew up in the New World a system of human slavery, it was not by any means a new thing. There were slaves and slavery in Europe, not, to be sure, to a great extent, but none the less real. The Christian religion, however, had come to regard it as wrong and unjust that those who partook of the privileges and hopes and aspirations of that religion should oppress each other to the extent of actual enslavement. The idea of human brotherhood in the seventeenth century was of a brotherhood of co-religionists. When it came to the dealing of Christian with heathen, however, the century saw nothing wrong in slavery; rather, theoretically, they saw a chance for a great act of humanity and religion. The slaves were to be brought from heathenism to Christianity, and through slavery the benighted Indian and African were to find their passport into the kingdom of God. This theory of human slavery was held by Spaniards, French, and English. It was New England in the early days that put the echo of it in her codes see Note 18 and recognition of it can be seen in most of the colonies. But no sooner had people adopted this theory than there came the insistent and perplexing question as to what the status of the heathen slave was to be after he was Christianized and baptized; and even more pressing, what was to be the status of his children? It took a great deal of bitter heart searching for the conscientious early slave-holders to settle this question. The obvious state of things was that the new convert awoke immediately to the freedom of Christ and became a freeman. But while this was the theoretical, religious answer, and indeed the answer which was given in several instances, the practice soon came into direct and perplexing conflict with the grim facts of economic life. Here was a man who had invested his money and his labor in slaves; he had done it with dependence on the institution of property. Could he be deprived of his property simply because his slaves were baptized afterward into a Christian church? Very soon such economic reasoning swept away the theological dogma and it was expressly declared in colony after colony that baptism did not free the slaves see Note This, of course, put an end to the old doctrine of the heathen slave and it was necessary for the church to arrange for itself a new theory by which it could ameliorate, if not excuse, the position of the slave. The next question was naturally that of the children of slaves born in Christianity and the church for a time hedged unworthily on the subject by consigning to perpetual slavery the children of heathen but not those born of Christian parents; this was satisfactory for the first generation but it fell short of the logic of slavery later, and a new adjustment was demanded. Here again this was not found difficult. In Virginia there had been built up the beginnings of a feudal aristocracy. Men saw nothing wrong or unthinkable in the situation as it began to develop, but rather

something familiar. At the head of the feudal manor was the lord, or master, beneath him the under-lord or overseers and then the artisans, retainers, the free working men and lastly the serfs, slaves or servants as they were called. The servant was not free and yet he was not theoretically exactly a slave, and the laws of Virginia were rather careful to speak very little of slaves. Serfdom in America as in Europe was to be a matter of status or position and not of race or blood, and the law of the South in the seventeenth and early eighteenth centuries made little or no distinction between black and white bondservants save in the time of their service. The idea, felt rather than expressed, was that here in America we were to have a new feudalism suited to the new country. At the top was the governor of the colony representing the majesty of the English king, at the bottom the serfs or slaves, some white, most of them black. Slavery therefore was gradually transformed in the seventeenth and eighteenth centuries into a social status out of which a man, even a black man, could escape and did escape; and, no matter what his color was, when he became free, he became free in the same sense that other people were. Thus it was that there were free black voters in the southern colonies Virginia and the Carolinas in the early days concerning whose right to vote there was less question than there is concerning my right to vote now in Georgia see Note The church recognized the situation and the Episcopal church especially gave itself easily to this new conception. This church recognized the social gradation of men; all souls were equal in the sight of God, but there were differences in worldly consideration and respect, and consequently it was perfectly natural that there should be an aristocracy at the top and a group of serfs at the bottom. Meantime, however, America began to be stirred by a new democratic ideal; there came the reign of that ruler of men, Andrew Jackson; there came the spread of the democratic churches, Methodist and Baptist, and the democratization of other churches. Now when America became to be looked upon more and more as the dwelling place of free and equal men and when the Methodist and, particularly, the Baptist churches went down into the fields and proselyted among the slaves, a thing which the more aristocratic Episcopal church had never done see Note 21 , there came new questions and new heart-searchings among those who wanted to explain the difficulties and to think and speak clearly in the midst of their religious convictions. As such people began to look round them the condition of the slaves appalled them. They may be justly considered the heathen of this country, and will bear a comparison with heathen in any country in the world. The Negroes are destitute of the gospel, and ever will be under the present state of things. In the vast field extending from an entire state beyond the Potomac [i. In the present state of feeling in the South, a ministry of their own color could neither be obtained nor tolerated. The Negroes have no regular and efficient ministry; as a matter of course, no churches; neither is there sufficient room in the white churches for their accommodation. We know of but five churches in the slave-holding states built expressly for their use. These are all in the state of Georgia. We may now inquire whether they enjoy the privileges of the gospel in their own houses, and on our plantations? Again we return a negative answer. They have no Bibles to read by their own firesides. They have no family altars; and when in affliction, sickness, or death, they have no minister to address to them the consolations of the gospel, nor to bury them with appropriate services. The galleries or back seats on the lower floor of white churches are generally appropriated to the Negroes, when it can be done without inconvenience to the whites. When it cannot be done conveniently, the Negroes must catch the gospel as it escapes through the doors and windows. If the master is pious, the house servants alone attend family worship, and frequently few of them, while the field hands have no attention at all. So far as masters are engaged in the work [of religious instruction of slaves], an almost unbroken silence reigns on this vast field. Jones, a Georgian and ardent defender of slavery see Note 22 says of the period Their increase was natural and regular, ranging every ten years between thirty-four and thirty-six per cent. As the old stock from Africa died out of the country, the grosser customs, ignorance, and paganism of Africa died with them. Their descendants, the country-born, were better looking, more intelligent, more civilized, more susceptible of religious impressions. This condition was deplorable as Jones pictures it. They have not the immediate management of them. They have to do with them in the ordinary discharge of their duty as servants, further than this they institute no inquiries; they give themselves no trouble. They are one thing before the whites and another before their own color. Deception before the former is characteristic of them, whether bond or free, throughout the whole United States. It is habit, a long established custom, which descends from generation to generation. There is an

upper and an under current. Some are contented with the appearance on the surface; others dive beneath. Hence the diversity of impressions and representations of the moral and religious condition of the Negroes. Hence the disposition of some to deny the darker pictures of their more searching and knowing friends. Negro marriages are neither recognized nor protected by law. The Negroes receive no instruction on the nature, sacredness, and perpetuity of the institution; at any rate they are far from being duly impressed with these things. They are not required to be married in any particular form, nor by any particular persons. It is a contract of convenience, profit, or pleasure, that may be entered into and dissolved at the will of the parties, and that without heinous sin, or the injury of the property or interests of any one. That which they possess in common is speedily divided, and the support of the wife and children falls not upon the husband, but upon the master. Protracted sickness, want of industrial habits, of congeniality of disposition, or disparity of age, are sufficient grounds for a separation. Besides the mischievous tendency of bad example in parents and elders, the little Negro is often taught by these natural instructors that he may commit any vice that he can conceal from his superiors, and thus falsehood and deception are among the earliest lessons they imbibe. Their advance in years is but a progression to the higher grades of iniquity. The violation of the Seventh Commandment is viewed in a more venial light than in fashionable European circles. Their depredations of rice have been estimated to amount to twenty-five per cent. The old Voodoo priests were passing away and already here and there new spiritual leaders of the Negroes began to arise. Accounts of several of these, taken from "The Negro Church," will be given. Among the earliest was Harry Hosier who traveled with the Methodist Bishop Asbury and often filled appointments for him. George Leile and Andrew Bryan were preachers whose life history is of intense interest. Sharp some time before the American war removed and settled in Burke County, Georgia. Sharp was a Baptist and a deacon in a Baptist church, of which Rev. Matthew Moore was pastor. George was converted and baptized under Mr. The church gave him liberty to preach. He and his followers were reprimanded and forbidden to engage further in religious exercises. He would, however, pray, sing, and encourage his fellow worshipers to seek the Lord. Their evening assemblies were broken up and those found present were punished with stripes. Andrew Bryan and Sampson, his brother, converted about a year after him, were twice imprisoned, and they with about fifty others were whipped. When publicly whipped, and bleeding under his wounds, Andrew declared that he not only rejoiced to be whipped, but would gladly suffer death for the cause of Jesus Christ, and that while he had life and opportunity he would continue to preach Christ. He was faithful to his vow and, by patient continuance in well-doing, he put to silence and shamed his adversaries, and influential advocates and patrons were raised up for him. Liberty was given Andrew by the civil authority to continue his religious meetings under certain regulations.

Chapter 8 : The Negro Law of South Carolina - Wikipedia

Despite the South's deep connection to the suffering of an entire race through the legacy of slavery as well as its reputation as the sight of continued oppression and violence of blacks, it had been home to black Americans for nearly two hundred and fifty years.

The remaining states had less than 50, each, making up the total of 8., Leading occupations The Census Reports show that negro agricultural labourers, farmers, planters, and overseers, unclassified labourers, servants, waiters, launderers, and laundresses constituted The same documents also show that 27 occupations included More than three-fourths In there were in the United State , farms operated by negroes. Of the , farms operated by negroes 21 percent were owned entirely, and an additional 4. Education Statistical summaries which are available from 16 former slave states give for in the common schools for coloured children an average daily attendance of 1., In these schools are employed 30, coloured teachers. There are public high school for the coloured race with 10, pupils and teachers. The governmental education report for also gives statistics of secondary and higher schools , colleges, industrial schools , etc. These schools are usually under the control of various religious denominations. Some are controlled by private corporations and are classed non-sectarian. The list is admitted to be incomplete. Only two Catholic schools are given in the list, namely, St. There are, besides these, two other Catholic boarding schools for coloured boys, one at Rock Castle, Virginia , the other at Montgomery, Alabama , besides the Van de Vyer College, at Richmond , Virginia , and others. There are also several Catholic boarding schools for coloured girls where academic and industrial branches are taught. The Catholic day schools for coloured children number about one hundred. No education is given in the South except in separate schools. Many of the schools described in the Government report of non- public high schools are termed normal and industrial schools and institutes. Others are termed missionary colleges. They are supported largely by the religious denominations of the North. Considerable income is also derived from tuition fees and private subscriptions. Generous allotments are also received by the non- Catholic institutes from educational funds established for freedmen by Northern philanthropists, such as the Peabody Fund, the John F. Slater Fund of New York. The so-called non-sectarian colleges receive also state and municipal aid. In Samuel Chapman Armstrong, a celebrated friend of the negro, founded Hampton Institute of Virginia for the education of negroes and Indians. At the present writing Hampton Normal and Industrial Institute has students, male and female , with white and coloured teachers. Hampton has been the inspiration of an extensive system of similar educational and industrial institutes for the coloured race throughout the South. The most noted offspring of Hampton is Tuskegee Normal and Industrial Institute, Tuskegee, Alabama , which now has students, of them male, and female. There are instructors, all coloured. It has a large endowment, which is being increased. Religion The negro has a religious nature. His docile, cheerful, and emotional disposition is much influenced by his immediate environment, whether those surroundings be good or evil. Catholic faith and discipline are known to have a wholesome effect on the race. Observing men and judges of courts have remarked on the law-abiding spirit existing in Catholic coloured communities. The negro is naturally gregarious, and the dissipations and conditions of city life in many instances corrupt the native simplicity of the younger generation to the sorrow of their more conservative elders. Contrary to a prevalent opinion, the negro, when well grounded in the Catholic faith , is tenacious of it. In the United States the negroes and their descendants naturally adopted more or less the religion of their masters or former owners. Thus it comes that, outside of Maryland and the Gulf Coast, in a large section of the South comprising former slave states and colonized by English Protestants , the negroes who claim affiliation to any Church are for the most part Baptists and Methodists. Catholics and the Catholic faith were entirely unknown to the negroes in those states. In colonial times the religion of Catholics and the religion of negroes were regarded with equal disfavor, the latter being considered non-Christian. Under the law of Virginia as it was in , Catholics , Indians, and negro slaves were denied the right to appear "as witnesses in any case whatsoever, not being Christians ". The negro Methodists comprise those who are in a manner affiliated to the white Methodists , as also those who form independent bodies having no connection with the white bodies. These

bodies claim together , members. With other African Methodists the total number of coloured Methodists is probably nearly 1,, with 13, churches. The greater number of coloured Protestants are Baptists. After the manner of the Baptist sect , the Baptist congregations are independent of each other. However, according to statistics given for , there are eighty-nine state organizations and six hundred district associations with 18, organized negro Baptist churches and 17, ordained preachers in the United States. The entire number of coloured Baptists is given as 2,, The number of negroes adhering to other Protestant sects is comparatively insignificant. Taken together there are probably about 4,, negroes who profess Protestantism in the United States. There are probably about , coloured Catholics , which leaves over 5,, who profess no Christianity. Remembering that some of the Baptist sects do not baptize young children, we may conclude that there are over 6,, negroes in the United States unbaptized. On the other hand, the vast majority of those who claim adherence to some Protestant denomination have no definite notions of Christian doctrine and have equally vague ideas about Christian morality. This state of things may be largely attributed to the lack of definite religious training in youth. The negroes of the West India Islands and of South America have for the most part the religion of the original conquerors and settlers of those regions, and the matter is treated under the respective proper titles. As before stated, the Catholic negroes of the United States lived chiefly in those Southern states originally settled in part by Catholics. Among these are Maryland and the states on the Gulf of Mexico, namely, Florida , Mississippi , and especially Louisiana, where the larger number dwell. The bishops of the Catholic Church in times past, made zealous endeavours to spread the elevating influence of the Catholic Faith among the coloured people of this country. The two later councils of Baltimore , in burning words, urge work among the coloured race. The Second Plenary Council implores priests "as far as they can to consecrate their thoughts, their time and themselves, wholly and entirely, if possible, to the service of the coloured people". The want of men and means has much hampered the work. At one time it was reported that many thousands had lost the Faith for want of priests to care for them. It is said that in one portion of Louisiana alone as many as 30, strayed away. But strenuous efforts are now being made to reclaim them. The supply of priests devoted to the interests and salvation of the negro race is recognized as a serious problem, as there seems to be hardly a sufficient number of vocations among white youth. Pope Pius X has also encouraged missionary work among the negroes. It is almost impossible to obtain the exact number of Catholic negroes in the United States. While a great number live in coloured parishes and have their own churches, to the number of about sixty, many others are mingled among whites in widely separate parishes , where no report is ever made of the colour of the members. However, a conservative estimate gives , as the approximate number in the Continental United States. There are about ninety-five priests labouring exclusively among coloured people. Of these the Fathers of the Society of St. Joseph, about fifty in number, labour in twelve Southern dioceses and have their mother-house at Baltimore , Maryland. There are five priests in the country who are coloured men. Some white sisterhoods are assisting the good work for the race, teaching 11, children in the parish and mission schools. Besides these, there are two communities of coloured sisters. One of these is the Oblate Sisters of Providence. The Sisters of the Holy Family, another order of coloured women , now has sisters , who have charge of seventeen schools and asylums situated in the Archdiocese of New Orleans and in the Dioceses of Galveston and Little Rock. They also conduct a Government school with pupils in British Honduras. A commission established by the Third Plenary Council of Baltimore for the Catholic missions among the coloured people and Indians, consisting of three archbishops , distributes the funds collected for this purpose annually throughout the United States ; and a special "Catholic Board for Mission Work among the Coloured People", incorporated by the hierarchy in , fosters a missionary spirit among Catholics in favour of the coloured people and labours also to provide funds for this object. Reports of Trials in United States Courts 13 vols. About this page APA citation. In The Catholic Encyclopedia. Robert Appleton Company, The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent. Dedicated to the Immaculate Heart of Mary.

Chapter 9 : Study Help: "The South" by Langston Hughes | Owlcation

The Negro Law of South Carolina () was one of John Belton O'Neall's longer works. Summary and immediate reception. In , the author read the Negro Law.

Louisiana[edit] With a population evenly divided between races, in there were , black voters on the Louisiana registration rolls and about the same number of whites. The literacy test was administered by the voting registrar; in practice, they were white Democrats. Provisions in the constitution also included a grandfather clause , which provided a loophole to enable illiterate whites to register to vote. It said that "Any citizen who was a voter on January 1, , or his son or grandson, or any person naturalized prior to January 1, , if applying for registration before September 1, , might vote, notwithstanding illiteracy or poverty. The constitution of also required a person to satisfy a longer residency requirement in the state, county, parish, and precinct before voting than did the constitution of This worked against the lower classes, who were more likely to move frequently for work, especially in agricultural areas where there were many migrant workers and sharecroppers. The effect of these changes on the population of black voters in Louisiana was devastating; by black voters were reduced from , to 5, on the rolls. By , only blacks were registered, less than 0. Republican Daniel Lindsay Russell won the gubernatorial race in , the first Republican governor of the state since the end of Reconstruction in The election also resulted in more than 1, elected or appointed black officials, including the election in of George Henry White to Congress, as a member of the House of Representatives. The Democrats used their power in the state legislature to disenfranchise minorities, primarily blacks, and ensure that Democratic Party and white power would not be threatened again. In the Democrats adopted a constitutional suffrage amendment which lengthened the residence period required before registration, and enacted both an educational qualification to be assessed by a registrar, which meant that it could be subjectively applied and prepayment of a poll tax. A grandfather clause exempted from the poll tax those entitled to vote on January 1, The effect in North Carolina was the complete elimination of black voters from voter rolls by Contemporary accounts estimated that seventy-five thousand black male citizens lost the vote. In North Carolina and other Southern states, there were also the insidious effects of invisibility: The Readjuster Party held control from to , electing a governor and controlling the legislature, which also elected a US Senator from the state. After regaining power, Democrats changed state laws and the constitution in to disenfranchise blacks. They ratified the new constitution in the legislature and did not submit it to popular vote. Voting in Virginia fell by nearly half as a result of the disenfranchisement of blacks. The Border States, all slave states, also established laws requiring racial segregation between the s and s; however, disenfranchisement of blacks was never attained to any significant degree. Most Border States did attempt such disenfranchisement during the s. The causes of failure to disenfranchise blacks and poor whites in the Border States, as compared to their success for well over half a century in former Confederate states, were complicated. During the s Maryland was vigorously divided between supporters and opponents of disenfranchisement, but it had a large and increasingly educated black community concentrated in Baltimore. This city had many free blacks before the Civil War and they had established both economic and political power. Despite support among conservative whites in the conservative Eastern Shore , referenda for bills to disenfranchise blacks failed three times in , and , with the last vote being the most decisive. Many states required payment of the tax at a time separate from the election, and then required voters to bring receipts with them to the polls. If they could not locate such receipts, they could not vote. In addition, many states surrounded registration and voting with other complex record-keeping requirements. The poll tax was sometimes used alone or together with a literacy qualification. In a kind of grandfather clause , North Carolina in exempted from the poll tax those men entitled to vote as of January 1, This excluded all blacks in the State, who did not have suffrage before that date. In Georgia rejected such a device. Alabama delegates at first hesitated, out of concern that illiterate whites would lose their votes. After the legislature stated that the new constitution would not disenfranchise any white voters and that it would be submitted to the people for ratification, Alabama passed an educational requirement. It was ratified at the polls in November Its

distinctive feature was the "good character clause" also known as the "grandfather clause". An appointment board in each county could register "all voters under the present [previous] law" who were veterans or the lawful descendants of such, and "all who are of good character and understand the duties and obligations of citizenship. In practice, they enfranchised many whites, but rejected both poor whites and blacks. Most of the latter had been slaves and unable to attain military service. In Virginia adopted a constitution with the "understanding" clause as a literacy test to use until Thus, someone who could not write, could not vote. Republican voters were mostly limited to the majority-black counties of Beaufort and Georgetown. Because the state had a large black-majority population nearly sixty percent in , [39] white Democrats had narrow margins in many counties and feared a possible resurgence of black Republican voters at the polls. To remove the black threat, the General Assembly created an indirect literacy test, called the "Eight Box Law. The ballots could not have party symbols on them. They had to be of a correct size and type of paper. Many ballots were arbitrarily rejected because they slightly deviated from the requirements. Ballots could also randomly be rejected if there were more ballots in a box than registered voters. On May 8, , Judge Goff of the United States Circuit Court declared the provision unconstitutional and enjoined the state from taking further action under it. The constitutional convention met on September 10 and adjourned on December 4, Any male citizen could be registered who was able to read a section of the constitution or to satisfy the election officer that he understood it when read to him. Those thus registered were to remain voters for life. Under the new constitution and application of literacy practices, black voters were dropped in great number from the registration rolls: It allowed a man to vote if his grandfather or father had voted prior to January 1, ; at that time, most African Americans had been slaves, while free people of color , even if property owners, and freedmen were ineligible to vote until Of this, there can be no doubt. At the time of the ratification of the Articles of Confederation, all free native-born inhabitants of the States of New Hampshire, Massachusetts, New York, New Jersey, and North Carolina, though descended from African slaves, were not only citizens of those States, but such of them as had the other necessary qualifications possessed the franchise of electors, on equal terms with other citizens. In practice, these had disenfranchised blacks, as had occurred in numerous Southern states. This decision affected similar provisions in the constitutions of Alabama, Georgia, Louisiana, North Carolina, and Virginia election rules. Oklahoma and other states quickly reacted by passing laws that created other rules for voter registration that worked against blacks and minorities. Wilson , the Supreme Court invalidated an Oklahoma provision designed to disenfranchise blacks. It had replaced the clause struck down in Guinn. This clause permanently disenfranchised everyone qualified to vote who had not registered to vote in a twelve-day window between April 30 and May 11, , except for those who had voted in While designed to be more resistant to challenges based on discrimination, as the law did not specifically mention race, the Court struck it down partially because it relied on the election, when voters had been discriminated against under the rule invalidated in Guinn. White primaries About the turn of the 20th century, white members of the Democratic Party in some Southern states devised rules that excluded blacks and other minorities from participating in party primaries. These became common for all elections. As the Democratic Party was dominant and the only competitive voting was in the primaries, barring minority voters from the primaries was another means of excluding them from politics. Court challenges overturned the white primary system, but many states then passed laws that authorized political parties to set up the rules for their own systems, such as the white primary. Texas, for instance, passed such a state law in It was used to bar Mexican Americans as well as black Americans from voting; it survived challenges to the US Supreme Court until the s. Industry wanted to invest in the South and not worry about political problems. In addition, reconciliation between white veterans of the North and South reached a peak in the early 20th century. As historian David Blight demonstrated in *Race and Reunion: The Civil War in American Memory*, reconciliation meant the pushing aside by whites of the major issues of race and suffrage. Southern whites were effective for many years at having their version of history accepted, especially as it was confirmed in ensuing decades by influential historians of the Dunning School at Columbia University and other institutions. Disfranchisement of black Americans in the South was covered by national newspapers and magazines as new laws and constitutions were created, and many Northerners were outraged and alarmed. It would have authorized federal electors to supervise elections under

certain conditions. Due to a Senate filibuster, as well as trade-off of support with Democrats by western Silver Republicans, the bill failed to pass. Proposals ranged for a total number of seats from to Crumpacker R-IN filed an independent report urging that the Southern states be stripped of seats due to the large numbers of voters they had disfranchised. He noted this was provided for in Section 2 of the Fourteenth Amendment, which provided for stripping representation from states that reduced suffrage due to race. The Southern bloc of Democrats exercised increasing power in the House. It suggested that citizens of South Carolina who believed their rights were denied should take their cases to the state courts, and ultimately, the US Supreme Court. Because they were disfranchised, blacks could not serve on juries, and whites were clearly aligned against them on this and other racial issues. Despite the Lever decision and domination of Congress by Democrats, some Northern Congressmen continued to raise the issue of black disfranchisement and resulting malapportionment. For instance, on December 6, , Representative George H. Tinkham from Massachusetts offered a resolution for the Committee of Census to investigate alleged disfranchisement of blacks. His intention was to enforce the provisions of the Fourteenth and Fifteenth amendments. Florida, with a total vote of 31, Colorado, with a total vote of , Maine, with a total vote of , States with six representatives: Nebraska, with a total vote of , West Virginia, with a total vote of , South Carolina, given seven representatives because of its total population which was majority black, counted only 25, voters. States with eight representatives: Louisiana, with a total vote of 44, Kansas, with a total vote of , States with ten representatives: