

Student Note: Review the different Perspectives we have discussed through out the year. Progress vs. Equity being the primary perspectives. Notice how the different cultures clash and how conflict is handled. How did compromise shape the nation to what it is today and think about how the South lost the war but was still able to force their beliefs on a nation that was more concerned about looking united rather than actually making sure that the country's beliefs on equity and freedom were united.

For each of the following sources, students should read the source, summarize the event with a partner, then identify the various perspectives that was noticed (other than Progress and Equity). Choose at least 4 Perspectives. Then discuss how these perspectives affected Progress and Equity.

Perspectives

1. Progress 2. Emotion 3. Equity 4. Logic 5. Debatable/Compromising (grey) 6. Spiritual 7. By any means necessary (Malcolm) Find a word or phrase to show this concept. 8. Want Placed Limitations (Martin) Find a word or phrase to show this concept. 10. Wrong 11. Liberal 12. Conservative 13. Right 14. Need 15. Secular

Background: J. L. Edmonds, an African American schoolteacher, gave this account of the murder and intimidation before the 1875 election in Clay County, Mississippi

Date: 1875

Where we appointed a meeting [the Democrats] would go there and speak as they pleased. They would take a cannon and load it up with chains and leave it with the mouth pointing toward the crowd of colored people. When they fired they had nothing in it more than powder, but when they were going to speak they would have it turned around and chains hanging around it.

They had a parade at West Point. I was standing on the corner talking and some of the colored men came up, and a colored man says, "I do not care how many are riding around, I am a Republican and expect to vote the ticket." Just then a man walked up with a pistol and shot him. Pretty soon another colored man made some expression and he was shot at.

They had flags—red, white, and crimson flags. The whole street was covered. You could not hear your ears hardly for the flags waving and flapping over your head. They had one United States [flag] at the courthouse but most of the flags were just the old Confederate flags.

They said they were going to beat at this election. They said that at the meetings, on the stumps and at schoolhouses around the county. They said they would carry the county or kill every nigger. They would carry it if they had to wade in blood.

Source: Facing History and Ourselves,

<https://www.facinghistory.org/reconstruction-era/teacher-describes-violence-and-intimidation-1875>

Background: *Alabama's black Republican legislators sent the following petition to the US Congress:*

Date: February 1875

The Democratic Party of Alabama has made, and is now making, a deliberate and persistent attempt, as shown by their leaders in the present general assembly, to change the penal code and criminal laws of Alabama so as to place the liberty and legal rights of the poor man, and especially of the poor colored man, who is generally a Republican in politics, in the power and control of the dominant race who are, with few exceptions, the landholders, and Democratic in politics.

We need not remind you how such a policy is at variance with all the results intended to be wrought out by the war for the preservation of the Union. That was a conflict of ideas as well as of armies. The issue was free-labor institutions and principles against slave-labor institutions and principles. It was a conflict between these two types of civilization. And yet, while the slave-labor system did not triumph at Appomattox, they are thus seen to be practically triumphant in Alabama. After the war came reconstruction, by which the free-labor type of civilization was believed to have been firmly established throughout the entire South . . . But no sooner does the Democratic Party accede to power in Alabama than its leaders propose to forget not only all that has been done and promised, but to undo, as fast as possible, that which was wrought out by the war, and all that has since been promised in connection therewith. It would practically reverse the verdict wrought out at the point of the bayonet, reverse the policy of Reconstruction, and strike out of existence not only our free-State constitutions, but the laws made in pursuance thereof, thus violating the fundamental conditions of the readmission of Alabama into the Union. If this is allowed to be done, it is not difficult to perceive that the war for the Union was a grand mistake, and the blood and treasure of the people spent in vain.

Source: Facing History and Ourselves,
<https://www.facinghistory.org/reconstruction-era/blood-and-treasure-spent-vain-1875>

Background: The White League was a paramilitary group that was allied with the Democratic Party in the South. In 1874 and 1875, the White League was responsible for widespread violence against black and white Republicans in Louisiana and Mississippi. The group's platform from 1874 stated the following:

Date: 1874

Disregarding all minor questions of principle or policy, and having solely in view the maintenance of our hereditary civilization and Christianity menaced by a stupid Africanization, we appeal to men of our race, of whatever language or nationality, to unite with us against that supreme danger. A league of whites is the inevitable result of that formidable, oath-bound, and blindly obedient league of the blacks, which, under the command of the most cunning and unscrupulous negroes in the State, may at any moment plunge us into a war of races . . . It is with some hope that a timely and proclaimed union of the whites as a race, and their efficient preparation for any emergency, may arrest the threatened horrors of social war, and teach the blacks to beware of further insolence and aggression, that we call upon the men of our race to leave in abeyance all lesser considerations; to forget all differences of opinions and all race prejudices of the past, and with no object in view but the common good of both races, to unite with us in an earnest effort to re-establish a white man's government in the city and the State.

Source: Facing History and Ourselves,
<https://www.facinghistory.org/reconstruction-era/louisiana-white-league-platform-1874>

Background: *State Senator Charles Caldwell was a former slave who had led a company of African American soldiers, earlier in 1875, in a state militia formed to protect freedpeople from the White Line. The militia was later disbanded by the governor as part of a “peace agreement” with the White Line, but attacks and intimidation continued, and Caldwell himself was assassinated later that year. Eugene Welborne, who served as Caldwell’s first lieutenant in the militia, gave this account of election day in November 1875 in Clinton, Mississippi, and Caldwell’s efforts to ensure a fair vote.*

We could hear in the morning, the cannons commencing to shoot in every direction, just a firing. You could see men with their sixteen-shooters buckled on them charging all through the country. They went in squads.

One crowd would come in from Raymond and say, “One hundred and fifty niggers killed in Raymond; one white man slightly wounded.” The guns were firing continually. Word came from Jackson, “The white men have whipped the niggers and run them out.”

We did not know what in the world to do. Senator Caldwell was there and I said, “Senator, I think we might just as well give up. We can’t do anything here. These men are riding all about the county with their sixteen-shooters.” He says, “No. We are going to stay right here. I don’t care what they say to you, don’t you say a word.” We voted as rapidly as we could.

Our votes were pretty strong all day and we would have polled our usual vote, even with all the intimidation, if they would have let us. But our Republicans that were appointed by the board of registration were told that it would not be healthy for them to serve and they made the whole thing Democratic. So when a Republican would come in to vote this fellow looked on the book and said, “I cannot find your name here. Stand aside.” They turned off 80 Republicans, one after the other, that way.

I saw Senator Caldwell standing at the door. Said I, “What are you going to do about these registration papers?” “I think,” says he, “we will go in and see these fellows.” So we went in and spoke to one of the officers. When Mr. Caldwell said, “I know that this man’s name was on that book,” they said it didn’t make any difference what he knew and that he was not going to vote.

Source: Facing History and Ourselves,
<https://www.facinghistory.org/reconstruction-era/election-day-clinton-mississippi-1875>

Title: Mississippi Black Codes, 1865

Section 1: . . . That all rogues and vagabonds, idle and dissipated persons, beggars, jugglers, or persons practicing unlawful games or plays, runaways, common drunkards, common night-walkers, 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, habitually misspend their time by frequenting houses of ill-fame, gaming-houses, or tipling shops, shall be deemed and considered vagrants, under the provisions of this act, and upon conviction thereof shall be fined not exceeding one hundred dollars, with all accruing costs, and be imprisoned, at the discretion of the court, not exceeding ten days.

Section 2: . . . 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 unlawful assembling themselves together, either in the day or night time, and all white persons assembling themselves 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 freed woman, freed negro or mulatto, shall be deemed vagrants, and on conviction thereof shall be fined in a sum not exceeding, in the case of a freedman, free negro or mulatto, fifty dollars, and a white man two hundred dollars, and imprisonment at the discretion of the court, the free negro not exceeding ten days, and the white man not exceeding six months . . .

Section 5: . . . All fines and forfeitures collected by the provisions of this act shall be paid into the county treasury of general county purposes, and in case of any freedman, free negro or mulatto shall fail for five days after the imposition of any or forfeiture upon him or her for violation of any of the provisions of this act to pay the same, that it shall be, and is hereby, made the duty of the sheriff of the proper county to hire out said freedman, free negro or mulatto, to any person who will, for the shortest period of service, pay said fine and forfeiture and all costs . . .

Source: Facing History and Ourselves,
<https://www.facinghistory.org/reconstruction-era/mississippi-black-codes-1865>

Title: Mississippi Black Codes, 1865

Section 1: . . . That no freedman, free negro or mulatto, not in the military service of the United States government, and not licensed so to do by the board of police of his or her county, shall keep or carry fire-arms of any kind, or any ammunition, dirk or bowie knife, and on conviction thereof in the county court shall be punished by fine . . .

Section 2: . . . Any freedman, free negro, or mulatto committing riots, routs, affrays, trespasses, malicious mischief, cruel treatment to animals, seditious speeches, insulting gestures, language, or acts, or assaults on any person, disturbance of the peace, exercising the function of a minister of the Gospel without a license from some regularly organized church, vending spirituous or intoxicating liquors, or committing any other misdemeanor, the punishment of which is not specifically provided for by law, shall, upon conviction thereof in the county court, be fined not less than ten dollars, and not more than one hundred dollars, and may be imprisoned at the discretion of the court, not exceeding thirty days.

Section 3: . . . If any white person shall sell, lend, or give to any freedman, free negro, or mulatto any fire-arms, dirk or bowie knife, or ammunition, or any spirituous or intoxicating liquors, such person or persons so offending, upon conviction thereof in the county court of his or her county, shall be fined not exceeding fifty dollars, and may be imprisoned, at the discretion of the court, not exceeding thirty days . . .

Source: Facing History and Ourselves,
<https://www.facinghistory.org/reconstruction-era/mississippi-black-codes-1865>

Title: Organization and Principles of the Ku Klux Klan, 1868

This is an institution of chivalry, humanity, mercy, and patriotism...

First, to protect the weak, the innocent, and the defenseless from the indignities, wrongs, and outrages of the lawless, the violent, and the brutal; to relieve the injured and oppressed; to succor the suffering and unfortunate, and especially the widows and orphans of Confederate soldiers.

Second, to protect and defend the Constitution of the United States, and all laws passed in conformity thereto, and to protect the states and the people thereof from all invasion from any source whatever.

Third, to aid and assist in the execution of all constitutional laws, and to protect the people from unlawful seizure and from trial, except by their peers in conformity to the laws of the land.

...Section 1. The territory embraced within the jurisdiction of this Order shall be coterminous with the states of Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, Missouri, Kentucky, and Tennessee; all combined constituting the Empire.

Section 2. Questions To Be Asked Candidates

...2. Are you now, or have you ever been a member of the Radical Republican Party, or either of the organizations known as the "Loyal League" and the "Grand Army of the Republic"?

...5. Are you opposed to Negro equality both social and political?

6. Are you in favor of a white man's government in this country?

...9. Are you in favor of the reenfranchisement and emancipation of the white men of the South, and the restitution of the Southern people to all their rights, alike proprietary, civil, and political?

Source: University at Albany (SUNY),
<https://www.albany.edu/history/history316/kkk.html>

Background: Reconstruction politics was a catalyst for widespread racism and hatred that freed people experienced throughout the South. This document is an example of the type of threats for which the KKK became known. In this case, the target was Davie Jeems, a black Republican recently elected sheriff in Lincoln County, Georgia... it was most likely posted in a public place.

Date: 1868

Notice

To Jeems, Davie. you. must. be, a good boy. and. Quit. hunting on Sunday and shooting your gun in the night. you keep people from sleeping. I live in a big rock above the Ford of the Creek. I went from Lincoln County County [sic] during the War I was Killed at Manassus in 1861. I am here now as a Locust in the day Time and. at night I am a Ku Klux sent here to look after you and all the rest of the radicals and make you know your place. I have got my eye on you every day, I am at the Ford of the creek every evening From Sundown till dark I want to meet you there next Saturday tell platt Madison we have, a Box. For him and you. We nail all, radicals up in Boxes and send them away to KKK - there is. 200 000 ded men retured to this country to make you and all the rest of the radicals good Democrats and vote right with the white people.

Source: Gilder Lehrman, <https://www.gilderlehrman.org/content/ku-klux-klan-threat-1868>

Title: President Andrew Johnson's Veto of the Civil Rights Bill that had been passed by Congress

Date: March 27, 1866

The bill in effect proposes a discrimination against large numbers of intelligent, worthy, and patriotic foreigners, and in favor of the Negro, to whom, after long years of bondage, the avenues to freedom and intelligence have just now been suddenly opened. He must, of necessity, from his previous unfortunate condition of servitude, be less informed as to the nature and character of our institutions than he who, coming from abroad, has to some extent at least, familiarized himself with the principles of a government to which he voluntarily entrusts "life, liberty, and the pursuit of happiness."

Source: Spartacus Educational, <http://spartacus-educational.com/USAcivil1866.htm>