

Marx Hardy Machiavelli Joyce Austen
Defoe Abbot Melville Montaigne Cooper Emerson Hugo
Stoker Wilde Christie Maupassant Haggard Chesterton Molière Eliot Grimm
Garnett Engels Byron Schiller
Goethe Hawthorne Smith Kafka
Cotton Dostoyevsky Hall
Baum Henry Kipling Doyle Willis
Leslie Dumas Flaubert Nietzsche Turgenev Balzac
Stockton Vatsyayana Crane
Burroughs Verne
Curtis Tocqueville Gogol Busch
Homer Tolstoy Whittman
Darwin Thoreau Twain
Potter Zola Lawrence Dickens Plato Scott
Kant Freud Jowett Stevenson Andersen Burton Harte
London Descartes Cervantes Wells Hesse
Poe Aristotle Wells Voltaire Cooke
Hale James Hastings Shakespeare Chambers Irving
Bunner Richter Chekhov da Shaw Wodehouse
Doré Dante Pushkin Alcott
Swift Chekhov Newton



tredition was established in 2006 by Sandra Latusseck and Soenke Schulz. Based in Hamburg, Germany, tredition offers publishing solutions to authors and publishing houses, combined with worldwide distribution of printed and digital book content. tredition is uniquely positioned to enable authors and publishing houses to create books on their own terms and without conventional manufacturing risks.

For more information please visit: www.tredition.com

TREDITION CLASSICS

This book is part of the TREDITION CLASSICS series. The creators of this series are united by passion for literature and driven by the intention of making all public domain books available in printed format again - worldwide. Most TREDITION CLASSICS titles have been out of print and off the bookstore shelves for decades. At tredition we believe that a great book never goes out of style and that its value is eternal. Several mostly non-profit literature projects provide content to tredition. To support their good work, tredition donates a portion of the proceeds from each sold copy. As a reader of a TREDITION CLASSICS book, you support our mission to save many of the amazing works of world literature from oblivion. See all available books at www.tredition.com.



The content for this book has been graciously provided by Project Gutenberg. Project Gutenberg is a non-profit organization founded by Michael Hart in 1971 at the University of Illinois. The mission of Project Gutenberg is simple: To encourage the creation and distribution of eBooks. Project Gutenberg is the first and largest collection of public domain eBooks.

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

Ida B. Wells-Barnett

Imprint

This book is part of TREDITION CLASSICS

Author: Ida B. Wells-Barnett

Cover design: Buchgut, Berlin - Germany

Publisher: tredition GmbH, Hamburg - Germany

ISBN: 978-3-8424-7723-0

www.tredition.com

www.tredition.de

Copyright:

The content of this book is sourced from the public domain.

The intention of the TREDITION CLASSICS series is to make world literature in the public domain available in printed format. Literary enthusiasts and organizations, such as Project Gutenberg, worldwide have scanned and digitally edited the original texts. tredition has subsequently formatted and redesigned the content into a modern reading layout. Therefore, we cannot guarantee the exact reproduction of the original format of a particular historic edition. Please also note that no modifications have been made to the spelling, therefore it may differ from the orthography used today.

PREFACE

HON. FREDERICK DOUGLASS'S LETTER

DEAR MISS WELLS:

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

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

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

Very truly and gratefully yours,
FREDERICK DOUGLASS
Cedar Hill, Anacostia, D.C.

CONTENTS

CHAPTER 1

The Case Stated

CHAPTER 2

Lynch-Law Statistics

CHAPTER 3

Lynching Imbeciles

CHAPTER 4

Lynching of Innocent Men

CHAPTER 5

Lynched for Anything or Nothing

CHAPTER 6

History of Some Cases of Rape

CHAPTER 7

The Crusade Justified

CHAPTER 8

Miss Willard's Attitude

CHAPTER 9

Lynching Record for 1894

CHAPTER 10

The Remedy

THE CASE STATED

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

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

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

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

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

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

From 1865 to 1872, hundreds of colored men and women were mercilessly murdered and the almost invariable reason assigned was that they met their death by being alleged participants in an insurrection or riot. But this story at last wore itself out. No insurrection ever materialized; no Negro rioter was ever apprehended

and proven guilty, and no dynamite ever recorded the black man's protest against oppression and wrong. It was too much to ask thoughtful people to believe this transparent story, and the southern white people at last made up their minds that some other excuse must be had.

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

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

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

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

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

The Negro has suffered much and is willing to suffer more. He recognizes that the wrongs of two centuries can not be righted in a day, and he tries to bear his burden with patience for today and be hopeful for tomorrow. But there comes a time when the veriest worm will turn, and the Negro feels today that after all the work he has done, all the sacrifices he has made, and all the suffering he has endured, if he did not, now, defend his name and manhood from this vile accusation, he would be unworthy even of the contempt of mankind. It is to this charge he now feels he must make answer.

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

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

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

Eight Negroes lynched since last issue of the *Free Speech* one at Little Rock, Ark., last Saturday morning where the citizens broke(?) into the penitentiary and got their man; three near Anniston, Ala., one near New Orleans; and three at Clarksville, Ga., the last three for killing a white man, and five on the same old racket—the new alarm about raping white women. The same programme of hang-

ing, then shooting bullets into the lifeless bodies was carried out to the letter. Nobody in this section of the country believes the old threadbare lie that Negro men rape white women. If Southern white men are not careful, they will overreach themselves and public sentiment will have a reaction; a conclusion will then be reached which will be very damaging to the moral reputation of their women.

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

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

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

In his remarkable apology for lynching, Bishop Haygood, of Georgia, says: "No race, not the most savage, tolerates the rape of woman, but it may be said without reflection upon any other people that the Southern people are now and always have been most sensitive concerning the honor of their women—their mothers, wives, sisters and daughters." It is not the purpose of this defense to say one word against the white women of the South. Such need not be said, but it is their misfortune that the chivalrous white men of that

section, in order to escape the deserved execration of the civilized world, should shield themselves by their cowardly and infamously false excuse, and call into question that very honor about which their distinguished priestly apologist claims they are most sensitive. To justify their own barbarism they assume a chivalry which they do not possess. True chivalry respects all womanhood, and no one who reads the record, as it is written in the faces of the million mulattoes in the South, will for a minute conceive that the southern white man had a very chivalrous regard for the honor due the women of his own race or respect for the womanhood which circumstances placed in his power. That chivalry which is "most sensitive concerning the honor of women" can hope for but little respect from the civilized world, when it confines itself entirely to the women who happen to be white. Virtue knows no color line, and the chivalry which depends upon complexion of skin and texture of hair can command no honest respect.

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

Negroes, but by the white manhood which boasts of its chivalry toward women.

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

The Negro may not have known what chivalry was, but he knew enough to preserve inviolate the womanhood of the South which was entrusted to his hands during the war. The finer sensibilities of his soul may have been crushed out by years of slavery, but his heart was full of gratitude to the white women of the North, who blessed his home and inspired his soul in all these years of freedom. Faithful to his trust in both of these instances, he should now have the impartial ear of the civilized world, when he dares to speak for himself as against the infamy wherewith he stands charged.

It is his regret, that, in his own defense, he must disclose to the world that degree of dehumanizing brutality which fixes upon America the blot of a national crime. Whatever faults and failings other nations may have in their dealings with their own subjects or with other people, no other civilized nation stands condemned be-

fore the world with a series of crimes so peculiarly national. It becomes a painful duty of the Negro to reproduce a record which shows that a large portion of the American people avow anarchy, condone murder and defy the contempt of civilization. These pages are written in no spirit of vindictiveness, for all who give the subject consideration must concede that far too serious is the condition of that civilized government in which the spirit of unrestrained out-lawry constantly increases in violence, and casts its blight over a continually growing area of territory. We plead not for the colored people alone, but for all victims of the terrible injustice which puts men and women to death without form of law. During the year 1894, there were 132 persons executed in the United States by due form of law, while in the same year, 197 persons were put to death by mobs who gave the victims no opportunity to make a lawful defense. No comment need be made upon a condition of public sentiment responsible for such alarming results.

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

LYNCH-LAW STATISTICS

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

ARSON

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

SUSPECTED ROBBERY

Dec. 23, unknown negro, Fannin, Miss.

ASSAULT

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

ATTEMPTED ASSAULT

Dec. 28, Tillman Green, Columbia, La.

INCENDIARISM

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

ATTEMPTED RAPE

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

BURGLARY

Feb. 16, Richard Forman, Granada, Miss.

WIFE BEATING

Oct. 14, David Jackson, Covington, La.

ATTEMPTED MURDER

Sept. 21, Thomas Smith, Roanoke, Va.

ATTEMPTED ROBBERY

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

RACE PREJUDICE

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

THIEVES

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

ALLEGED BARN BURNING

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

ALLEGED MURDER

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

ALLEGED COMPLICITY IN MURDER

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

MURDER

June 29, Samuel Thorp, Savannah, Ga.; June 29, George S. Riechen, Waynesboro, Ga.; June 30, Joseph Bird, Wilberton, I.T.; July 1, James Lamar, Darien, Ga.; July 28, Henry Miller, Dallas, Texas; July 28, Ada Hiers, Waltherboro, S.C.; July 28, Alexander Brown, Bastrop, Texas; July 30, W.G. Jamison, Quincy, Ill.; Sept. 1, John Ferguson, Lawrens, S.C.; Sept. 1, Oscar Johnston, Berkeley, S.C.; Sept. 1, Henry Ewing, Berkeley, S.C.; Sept. 8, William Smith, Camden, Ark.; Sept. 15, Staples Green, Livingston, Ala.; Sept. 29, Hiram