WOMEN’S LEADERSHIP IN AMERICAN HISTORY

19TH CENTURY REFORMERS
IDA WELLS-BARNETT AND FRANCES E. WILLARD

PART 1: The Crusade Against Lynching
PART 2: The Crusade Against Alcohol
PART 3: Wells-Barnett vs. Willard: Why Did They Come Into Conflict?

NEW YORK STATE SOCIAL STUDIES CORE CURRICULUM, GRADE 11:
UNITED STATES AND NEW YORK STATE HISTORY

UNIT FOUR  The Progressive Movement: Responses to the Problems Brought About by Industrialization and Urbanization
Chapter 1  Reform in America

These questions and documents can be used in conjunction with the New York State Education Department standard curriculum for grade 11 Social Studies: United States History and Government. Students will be able to discuss the women’s roles in the Progressive Movement, specifically the anti-lynching and temperance movements.
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

19TH CENTURY REFORMERS
IDA WELLS-BARNETT AND FRANCES E. WILLARD — PART 2
The Crusade Against Lynching

“How did a school teacher from Mississippi challenge the social order of the United States of America?”

This lesson is appropriate for units on:
African-American history, law and justice, reform movements, Jim Crow and racism

Students will be able to:

• define lynching
• describe the factors that led to lynching
• describe the efforts of Ida B. Wells-Barnett to stop lynching
• explain obstacles faced by the anti-lynching movement

VOCABULARY
reconstruction; lynching; vigilante

ACTIVITIES

I. Opening activity
Have students read the lyrics to “Strange Fruit” (http://www.pbs.org/independentlens/strangefruit/film.html) and answer the following questions.

What is the mood of the song? What contributes to it?
What is the “fruit” which is the subject of the song?
What is the song describing?

II. Discuss opening activity
What were students’ thoughts regarding the song?
What questions do they have regarding it?
What is lynching? What are the characteristics of it?
Go over the definition of lynching with students.

III. Go over timeline
The increase in lynching, particularly of African American males, must be viewed within its historical context.

1861 Civil War begins
1862 Ida B. Wells born
1863 Emancipation Proclamation
1865 End of Civil War, 13th Amendment ratified
1866 K.K.K. founded
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

1868 14th Amendment ratified
1870 15th Amendment ratified
1877 End of Reconstruction
1896 Plessy v. Ferguson

NOTE: Wells married F.L. Barnett in 1895 and used the name Wells-Barnett thereafter. This lesson’s use of “Wells” and “Wells-Barnett” follows her own.

IV. Group activity
Divide class into small groups and inform them of their tasks. Each group should have a reporter, recorder and materials handler. Each group will read and/or examine materials about lynching or the efforts of Ida Wells-Barnett to stop it. Group members work together to complete the tasks on their handouts.

Group A: Statistics on lynching
Group B: Excerpts from “Lynching and the Excuse for It” by Wells-Barnett
Group C: Excerpts from “Lynch Law in Georgia” by Wells-Barnett
Group D: “Mob Law In The South”
Group E: “Ida B. Wells-Barnett and Her Passion for Justice”

NOTE: The website “Without Sanctuary” http://www.withoutsanctuary.org/main.html contains many photographs of lynchings, many of which were sent as postcards via the U.S. Postal Service.

V. Share learning
Each group’s reporter:
A. briefly describes the materials used by the group
B. share the group’s findings

VI. Discuss group findings
Who were the targets of lynching? Why and when?
Why did African-American males replace whites as the majority of those lynched?
Who supported lynching and how?
What efforts did Wells-Barnett make to stop lynching?
Why do you think Wells-Barnett and others who opposed lynching were faced with violent threats?

VII. Assessment options
A. Students write a speech, poem, song or rap in tribute to Ida B. Wells-Barnett.

B. Design a memorial to Wells-Barnett. Write an explanation of the design (a description of its appearance and the reasons for it) and include any text that would appear on it.
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C. Write an essay explaining how the actions of Wells-Barnett challenged the social structure of the United States of America. Be sure to include the following:
   1. What was lynching and how did it reflect and enforce elements of American social structure?
   2. How did Ida B. Wells-Barnett work to end lynching?
   3. Why were her efforts seen as threatening by many people?

D. Create a flier advertising a speech by Ida B. Wells-Barnett. Include the topics to be addressed, a quote by or about Wells-Barnett and at least one statistic.

E. Respond to the following statement from the article “Mob Law In The South,” The New York Times, Jun 3, 1894, p. 4
   “Doubtless, in the great majority of cases, the lynchers ‘hang the right man.’”

Incorporate information from the writings of Wells-Barnett and other sources.

DISCOVERING HISTORY IN TODAY’S NEW YORK TIMES

1. Write an essay exploring the press’s responsibilities to provide only facts and to be objective in publishing a news article (as opposed to an editorial or opinion piece). Find a news article in The New York Times that clearly shows this journalistic principle of objectivity and providing facts that have been verified.

2. The original documents used for this lesson demonstrate how one topic can be explored through many different methods, including statistics, persuasive and factual writings, photographs and poetry. Choose a topic covered heavily in today’s news and clip as many related items printed in The New York Times as you can over the course of three to five days. Try to find news and feature articles, editorial pieces, statistics, photographs and other images. (You might also go online to NYTimes.com so that you can include Web-only features.) After you have compiled all of this information, choose one item for each method of reporting that you feel best explores the topic (e.g., one photograph, one news article, one editorial, etc.) and paste them on a sheet of poster board. To the side of each item, write a paragraph about how this particular method of exploring this news topic provides a unique insight.

3. Select a photograph in The New York Times of an emotion-evoking photograph related to a crime: a picture of a victim, an alleged or convicted criminal, a crime scene, etc. Paste it at the top of a sheet of paper. Underneath it, write a journal entry from the perspective of a person in the photograph or of the photographer. What might he or she be seeing, hearing, feeling and otherwise experiencing at the moment when this photograph is taken? (Be sure that you read the article that accompanies the photograph so that you understand the basics of that situation.)
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

Group A: Statistics on lynching

VOCABULARY TO KNOW
statistics; systematic; tabulation; conservative; discrepancy; Tuskegee Institute; substantial

Directions:

1. Examine the table of lynching statistics for 1882 to 1951.

Answer the following questions.

A. What trends do you observe in the data? What hypotheses or conclusions can you make?

B. What questions and comments do you have about the statistics?
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

Group A: Statistics on lynching

Lynchings: By Year and Race

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## WOMEN’S LEADERSHIP IN AMERICAN HISTORY

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Total: 1,292, 3,438, 4,730

*Statistics provided by the Archives at Tuskegee Institute*

Source: Shipp Trial Homepage
http://www.law.umkc.edu/faculty/projects/ftrials/shipp/lynchingyear.html
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Group B: Excerpts from “Lynching and the Excuse for It”
by Ida B. Wells-Barnett, Independent, May 16, 1901

VOCABULARY TO KNOW
infamous; infamy; fiend; abet; vitiate; presumption; provocation; slander; contempt;
miscarriage; incite; incentive; misdemeanor

Directions: Read the excerpts from Wells-Barnett’s article “Lynching and the Excuse for It.”

Answer the following questions:

A. According to Wells-Barnett, what do the majority of the editorial writings that she has read
give as the reason for most lynchings of African-American men?

B. What is the actual reason for the lynching of African American men, according to
Wells-Barnett?

C. What explains the lynching of white men, according to Wells-Barnett?

D. What evidence does she offer to support that conclusion?
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

Group B

Excerpts from “Lynching and the Excuse for It” by Ida B. Wells-Barnett, Independent, May 16, 1901

It is unspeakably infamous to put thousands of people to death without a trial by jury; it adds to that infamy to charge that these victims were moral monsters, when, in fact, four-fifths of them were not so accused even by the fiends who murdered them.

Almost at the beginning of her discussion, the distinguished writer says: “Let us assume that the Southern citizens who take part in and abet the lynching of Negroes honestly believe that that is the only successful method of dealing with a certain class of crimes.”

It is this assumption, this absolutely unwarrantable assumption, that vitiates every suggestion which it inspires Miss Addams to make. It is the same baseless assumption which influences ninety-nine out of every one hundred persons who discuss this question. Among many thousand editorial clippings I have received in the past five years, 99 percent discuss the question upon the presumption that lynchings are the desperate effort of the Southern people to protect their women from black monsters, and, while the large majority condemn lynching, the condemnation is tempered with a plea for the lyncher – that human nature gives way under such awful provocation and that the mob, insane for the moment, must be pitied as well as condemned. It is strange that an intelligent, law-abiding, and fairminded people should so persistently shut their eyes to the facts in the discussion of what the civilized world now concedes to be America’s national crime.

This almost universal tendency to accept as true the slander which the lynchers offer to civilization as an excuse for their crime might be explained if the true facts were difficult to obtain; but not the slightest difficulty intervenes. The Associated Press dispatches, the press clipping bureau, frequent book publications, and the annual summary of a number of influential journals give the lynching record every year. This record, easily within the reach of everyone who wants it, makes inexcusable the statement and cruelly unwarranted the assumption that Negroes are lynched only because of their assaults upon womanhood. . .

A careful classification of the offenses which have caused lynchings during the past five years shows that contempt for law and race prejudice constitute the real cause of all lynching. During the past five years, 147 white persons were lynched. It may be argued that fear of the “law’s delays” was the cause of their being lynched. But this is not true. Not a single white victim of the mob was wealthy or had friends or influence to cause a miscarriage of justice. There was no such possibility; it was contempt for law which incited the mob to put so many white men to death without a complaint under oath, much less a trial.

In the case of the Negroes lynched, the mobs’ incentive was race prejudice. Few white men were lynched for any such trivial offenses as are detailed in the causes for lynching colored men. Negroes are lynched for “violating contracts,” “unpopularity,” “testifying in court,” and “shooting at rabbits.” As only Negroes are lynched for “no offense,” “unknown offenses,” offenses not criminal, misdemeanors, and crimes not capital, it must be admitted that the real cause of lynching in all such cases is race prejudice, and should be so classified.

Independent, May 16, 1901.
Source: Encyclopedia Britannica Online
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

Group C: Excerpts from “Lynch Law in Georgia,” a pamphlet by Ida B. Wells-Barnett, published by the Chicago Colored Citizens, 1899

VOCABULARY TO KNOW
culminating; deem; incite; barbarism; apologist; prevail; concede; condone; atrocious; inflammatory; disposition; ardor; vicinity

Directions:
Read “Consider the Facts” by Ida B. Wells-Barnett and the excerpt from “Tortured and Burned Alive,” which details the events on which Wells-Barnett commented.

Answer the following questions:

A. Why does Wells-Barnett feel that Samuel Wilkes was tortured and burned alive?

B. What were the reasons given by the community for lynching Wilkes?

C. What evidence is there in the report to support Wells-Barnett’s conclusion about the real reason for Wilkes’s death?

D. The pamphlet states that it is inadequate to blame the lower social classes for lynchings because “all classes are equally guilty, for what the one class does the other encourages, excuses and condones.” What evidence is offered to support that statement?
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

Group C

Excerpts from “Lynch Law in Georgia” by Ida B. Wells-Barnett

Lynch law in Georgia: by Ida B. Wells-Barnett ; a six-weeks’ record in the center of southern civilization, as faithfully chronicled by the “Atlanta journal” and the “Atlanta constitution”; also the full report of Louis P. Le Vin, the Chicago detective sent to investigate the burning of Samuel Hose, the torture and hanging of Elijah Strickland, the colored preacher, and the lynching of nine men for alleged arson.

CONSIDER THE FACTS.

During six weeks of the months of March and April just past, twelve colored men were lynched in Georgia, the reign of outlawry culminating in the torture and hanging of the colored preacher, Elijah Strickland, and the burning alive of Samuel Wilkes, alias Hose, Sunday, April 23, 1899.

The real purpose of these savage demonstrations is to teach the Negro that in the South he has no rights that the law will enforce. Samuel Hose was burned to teach the Negroes that no matter what a white man does to them, they must not resist. Hose, a servant, had killed Cranford, his employer. An example must be made. Ordinary punishment was deemed inadequate. This Negro must be burned alive. To make the burning a certainty the charge of outrage was invented, and added to the charge of murder. The daily press offered reward for the capture of Hose and then openly incited the people to burn him as soon as caught. The mob carried out the plan in every savage detail.

Of the twelve men lynched during that reign of unspeakable barbarism, only one was even charged with an assault upon a woman. Yet Southern apologists justify their savagery on the ground that Negroes are lynched only because of their crimes against women.

The Southern press champions burning men alive, and says, “Consider the facts.” The colored people join issue and also say, “Consider the fact.” The colored people of Chicago employed a detective to go to Georgia, and his report in this pamphlet gives the facts. We give here the details of the lynching as they were reported in the Southern papers, then follows the report of the true facts as to the cause of the lynchings, as learned by the investigation. We submit all to the sober judgment of the Nation, confident that, in this cause, as well as all others, “Truth is mighty and will prevail.”

IDA B. WELLS-BARNETT.
2939 Princeton Avenue, Chicago, June 20, 1899.
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

CHAPTER II.
TORTURED AND BURNED ALIVE.

The burning of Samuel Hose, or, to give his right name, Samuel Wilkes, gave to the United States the distinction of having burned alive seven human beings during the past ten years. The details of this deed of unspeakable barbarism have shocked the civilized world, for it is conceded universally that no other nation on earth, civilized or savage, has put to death any human being with such atrocious cruelty as that inflicted upon Samuel Hose by the Christian white people of Georgia.

The charge is generally made that lynch law is condemned by the best white people of the South, and that lynching is the work of the lowest and lawless class. Those who seek the truth know the fact to be, that all classes are equally guilty, for what the one class does the other encourages, excuses and condones.

This was clearly shown in the burning of Hose. This awful deed was suggested, encouraged and made possible by the daily press of Atlanta, Georgia, until the burning actually occurred, and then it immediately condoned the burning by a hysterical plea to “consider the facts.”

Samuel Hose killed Alfred Cranford Wednesday afternoon, April 12, 1899, in a dispute over the wages due Hose. The dispatch which announced the killing of Cranford stated that Hose had assaulted Mrs. Cranford and that bloodhounds had been put on his track.

The next day the Atlanta Constitution, in glaring double headlines, predicted a lynching and suggested burning at the stake. This it repeated in the body of the dispatch in the following language:

“When Hose is caught he will either be lynched and his body riddled with bullets or he will be burned at the stake.”

And further in the same issue the Constitution suggests torture in these words:

“There have been whisperings of burning at the stake and of torturing the fellow . . .”

In the issue of the 15th, in another double-column display heading, the Constitution announces: “Negro will probably be burned,” and in the body of the dispatch burning and torture is confidently predicted in these words:

“Several modes of death have been suggested for him, but it seems to be the universal opinion that he will be burned at the stake and probably tortured before burned.”
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

The next day, April 16th, the double-column head still does its inflammatory work. Never a word for law and order, but daily encouragement for burning. The headlines read: “Excitement still continues intense, and it is openly declared that if Sam Hose is brought in alive he will be burned,” and in the dispatch it is said: “The residents have shown no disposition to abandon the search in the immediate neighborhood of Palmetto; their ardor has in no degree cooled, and if Sam Hose is brought here by his captors he will be publicly burned at the stake as an example to members of his race who are said to have been causing the residents of this vicinity trouble for some time.”

On the 19th the Constitution assures the public that interest in the pursuit of Hose does not lag, and in proof of the zeal of the pursuers said:

“If Hose is on earth I’ll never rest easy until he’s caught and burned alive. And that’s the way all of us feel,” said one of them last night.”

Clark Howell, editor, and W. A. Hemphill, business manager, of the Constitution, had offered through their paper a reward of five hundred dollars for the arrest of the fugitive. This reward, together with the persistent suggestion that the Negro be burned as soon as caught, make it plain as day that the purpose to burn Hose at the stake was formed by the leading citizens of Georgia. The Constitution offered the reward to capture him, and then day after day suggested and predicted that he be burned when caught. The Chicago anarchists where hanged, not because they threw the bomb, but because they incited to that act the unknown man who did throw it. Pity that the same law cannot be carried into force in Georgia!

WOMEN’S LEADERSHIP IN AMERICAN HISTORY

Group D: “Mob Law in the South,” The New York Times, Jun 3, 1894, p. 4

VOCABULARY TO KNOW
odious; inquisitorial; acquiesce; ravish; demagogue; iniquitous; maudlin; warrant; plausible; malicious; demoralization; extra-legal; intelligible

Directions:

Read “Mob Law in the South.”

Answer the following questions:

A. For what crime did Governor Tillman of South Carolina support lynching?

B. What does the article suggest is the better way for states to deal with such crimes?

C. Why does the article oppose lynching as punishment?

D. What is the article’s opinion of Governor Tillman?
Mob Law In the South
The New York Times, Jun 3, 1894, p. 4

Gov. Tillman of South Carolina was, a few weeks ago, a great stickler for law and order. The question was then of enforcing a most odious and inquisitorial law, which he had advocated upon the express ground that it was odious and inquisitorial, and would disgust the "old aristocracy." Luckily for the peace of South Carolina, the law has been held to be unconstitutional, and the Governor is prevented from pursuing his enemies with this particular weapon. But while the controversy was going on, and exciting riot in the towns of the State, the Governor was very strong on the solemn duty that lay upon him to enforce the law and of all good citizens to acquiesce in it, whatever they might think of it.

Just now a letter from the Governor has appeared, in which he disclaims any pretense of being, in certain cases, a law-abiding citizen or a law-enforcing Governor. "Governor as I am," he says, "I would lead a mob to lynch any man, white or black, who had ravished any woman, white or black." He goes on to say that he makes this case an exception to his general rule because this is a crime which, in my opinion, places any man beyond the pale of the law and puts him below the brutes."

It would not be worth white to waste any time exposing a demagogue, if there were not reason to believe that in his latest deliverance Gov. Tillman really represents the sentiment of the people of the South. It is an unreasoned and illogical sentiment. Whether or not rape ought to be made a capital offense may be questionable. It is not made so by the laws of many, if of any, civilized communities. Perhaps it has not been made so on account of a general acquiescence in the opinion expressed by Sir Matthew Hale: "It is true it is a most detestable crime, and therefore ought severely and impartially to be punished with death; but it must be remembered that it is an accusation easily made and hard to be proved, and harder to be defended by the party accused, though never so innocent." That is to say, it is an accusation against which a man unjustly charged stands in especial need of the safeguards of the law, and that should be very carefully sifted by legal processes. Nevertheless, if the people of South Carolina, or of any other State, choose to make it a capital offense, they have the power and the right to do so. And there need be no fear that Justice will be deterred by any maladmin tendences from bringing in verdicts of guilty whenever the evidence, subjected to legal analysis, warrants such verdicts.

But what Gov. Tillman and the other Southern advocates of lynching demand is that there shall be no sifting of the evidence. When he says that he would lead a mob to lynch any man whom any woman accused of this offense, or upon whom a plausible suspicion fell of having committed it. He means that he is in favor of lynching any man accused, whether the man be innocent or guilty. He might not agree with this statement of his views, but he cannot get away from it. It is true that in any part of the South a black man accused by a white woman is tolerably sure of being put to death, and is liable to be put to death with frightful tortures. It may be true, as Gov. Tillman says, that a white man would not fare better. The question is not merely one of race prejudice, but one of civilization. It is true that the life, possibly of every man, certainly of every black man, is throughout the Southern States at the mercy of every malicious white woman. Nobody who considers the account of a lynching can have any doubt upon this score. There is no investigation. The word of the woman is taken without cross-examination and without hesitation. The only question with the mob is where to find the accused person. When they find him they put him to death, without giving him any opportunity to prove his innocence, even if he were able, in a court of justice, to disprove an accusation which is so very hard to be disproved. That is the real objection to lynching law, that, and the necessary and inevitable demoralization of any community that resorts to extra-legal methods of punishing crimes. Doubtless, in the great majority of cases, the lynchers "hang the right man." But it has been shown that there have been cases in which they have made mistakes. A murderous mistake is one in behalf of which it is vain to protest good intentions. To add this offense to the list of capital crimes and to punish it capitally, by due process of law, would be an intelligible and perhaps a commendable course. To hang without trial every man who is accused of it is an act worthy of a band of savages, and unworthy of a civilized community. The Chief Executive of a State merely disgrace and discredit himself and his State when he says that he would lead a mob to lynch a man accused of any offense whatsoever.
WOMEN’S LEADERSHIP IN AMERICAN HISTORY


VOCABULARY TO KNOW
flourish, galvanize, mettle, rival, rigidly, boycott, muckraking, fraudulent

Directions: Read the excerpt from “Ida B. Wells-Barnett and Her Passion for Justice.”

Answer the following questions:

A. What event inspired Wells-Barnett to dedicate herself to the anti-lynching movement?

B. As a result of this event, what advice did Wells-Barnett give to African-Americans living in Memphis?

C. What results did Wells-Barnett’s writings have on the African-American population of Memphis?

D. What were the results of Wells’ writing for herself?
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

Group E

Excerpt from “Ida B. Wells-Barnett and Her Passion for Justice,” an article by Lee D. Baker, Associate Professor of Cultural Anthropology and African and African American Studies, Duke University, April 1996
http://www.duke.edu/~ldbaker/classes/AAIH/caaih/ibwells/ibwbkgrd.html

Her suit against the railroad company [for forcibly removing her from a train after refusing to sit in the smoking or segregated car] also sparked her career as a journalist. Many papers wanted to hear about the experiences of the 25-year-old school teacher who stood up against white supremacy. Her writing career blossomed in papers geared to African American and Christian audiences.

In 1889 Wells became a partner in the Free Speech and Headlight. The paper was also owned by Rev. R. Nightingale – the pastor of Beale Street Baptist Church. He “counseled” his large congregation to subscribe to the paper and it flourished, allowing her to leave her position as an educator.

In 1892 three of her friends were lynched, Thomas Moss, Calvin McDowell, and Henry Stewart. These three men were owners of People’s Grocery Company, and their small grocery had taken away customers from competing white businesses. A group of angry white men thought they would “eliminate” the competition so they attacked People’s grocery, but the owners fought back, shooting one of the attackers. The owners of People’s Grocery were arrested, but a lynch-mob broke into the jail, dragged them away from town, and brutally murdered all three. Again, this atrocity galvanized her mettle. She wrote in The Free Speech:

The city of Memphis has demonstrated that neither character nor standing avails the Negro if he dares to protect himself against the white man or become his rival. There is nothing we can do about the lynching now, as we are out-numbered and without arms. The white mob could help itself to ammunition without pay, but the order is rigidly enforced against the selling of guns to Negroes. There is therefore only one thing left to do; save our money and leave a town which will neither protect our lives and property, nor give us a fair trial in the courts, but takes us out and murders us in cold blood when accused by white persons.

Many people took the advice Wells penned in her paper and left town; other members of the Black community organized a boycott of white owned business to try to stem the terror of lynchings. Her newspaper office was destroyed as a result of the muckraking and investigative journalism she pursued after the killing of her three friends. She could not return to Memphis, so she moved to Chicago. She however continued her blistering journalistic attacks on Southern injustices, being especially active in investigating and exposing the fraudulent “reasons” given to lynch Black men, which by now had become a common occurrence.
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

19TH CENTURY REFORMERS
IDA WELLS-BARNETT AND FRANCES E. WILLARD — PART 2

The Crusade Against Alcohol

How were women involved in a crusade against alcohol?

This lesson is appropriate for units on reform movements.

Students will be able to:

• describe the factors that led women to join the Woman’s Christian Temperance Union
• describe the efforts of women to stop alcohol production and consumption
• explain the ways in which the Woman’s Christian Temperance Union used religion to promote their agenda
• analyze the ways in which the members of the Woman’s Christian Temperance Union conformed to and challenged the accepted roles and images of women

VOCABULARY
temperance; crusade

ACTIVITIES
I. Opening activity. Students examine the illustration “Woman’s Holy War” and complete the visual analysis chart for it.

II. Discuss opening activity
Have student volunteers share what they wrote in their chart. Discuss the symbols that are present in the illustration (the stars and stripes shield, the military accoutrement, Joan of Arc motif, phrase “Holy War”). Explore the meaning of the word “crusade” and its relation to the illustration (the religious connotations and the banners, the concept of a drawn out struggle).

Read this description of the Woman’s Christian Temperance Union:

“In many towns in Ohio and New York in the fall of 1873 women concerned about the destructive power of alcohol met in churches to pray and then marched to the saloons to ask the owners to close their establishments. They met with success but it was only temporary so by the next summer the women concluded that they must become organized nationally. This led to the founding of the National Woman’s Christian Temperance Union....”

From: “The History of the WCTU”
http://www.wctu.org/history.html
III. Group activity

Divide class into small groups and inform them of their tasks. Each group should have a reporter, recorder and materials handler. Each group will read and/or examine materials about the women’s temperance movement

Group A: “Consecrated Womanhood, a song by John Robinson”*
Group B: W.C.T.U. Postcards
Group C: Frances Willard’s Saloon Crusade

*Note: This group will use an excerpt from the song, beginning at “See two hundred thousand women organized to fight the foe” through “Lord, how long art Thou requiring vengeance? Why dost Thou delay?”

IV. Share learning

Each group’s reporter:
A. briefly describes the materials used by the group
B. shares the group’s findings

V. Discuss group findings

Based on this lesson and prior knowledge, is “crusade” an appropriate word to use in referring to the Woman’s Christian Temperance Union? Why do you think the word “Christian” was incorporated into the title of the Temperance Union? How did participation in the Woman’s Christian Temperance Union adhere to the traditional roles of women and how did it challenge them? Do you think there are movements today similar to the Temperance Union?

VI. Assess findings

A. Write an essay that answers: “How were women involved in a crusade against alcohol?”
B. Write a short memoir as if you were a member of the Woman’s Christian Temperance Union or a person who objected to the activities of them (such as a tavern owner, alcohol manufacturer or person who regularly enjoyed consuming alcohol).
C. Design a brochure for the Woman’s Christian Temperance Union

VII. Extension activities

A. Do research on Carrie Nation and make a poster about her.
B. Create a display or write an essay comparing the Woman’s Christian Temperance Union and Mothers Against Drunk Driving (MADD)
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

DISCOVERING HISTORY IN TODAY’S NEW YORK TIMES

1. Choose an article from The New York Times about a problem affecting people in the United States today, such as alcoholism, drug use, poverty, domestic violence or gang violence. Underline the names of the organizations that aim to help people with this problem, and choose the one that you would most want to join. Conduct research about its goals, its history and its work. Then, create an editorial cartoon (similar to the style of “Woman’s Holy War”) that depicts this modern organization. You might also create illustrations in the style of the Woman’s Christian Temperance Union.

2. Merriam-Webster’s Word Central Student Dictionary defines “crusade” as “a campaign to get things changed for the better.” Find an article in The New York Times that focuses on a person who could be considered a “crusader” for a social cause. Why is this crusade so important to him or her? What has he or she personally done to effect change in this cause? Write an essay exploring similarities and differences between this modern person’s crusade and that of the W.C.T.U. and its leaders.

3. The basic meaning of the word “temperance” is “self-restraint.” Create a collage of images and words and phrases from headlines from The New York Times that presents a modern perspective on the concept of temperance.
### WOMEN’S LEADERSHIP IN AMERICAN HISTORY

**19TH CENTURY REFORMERS**  
**IDA WELLS-BARNETT AND FRANCES E. WILLARD — PART 2**  
The Crusade Against Alcohol

Visual Analysis of “Woman’s Holy War. Grand Charge on the Enemy’s Works”

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<thead>
<tr>
<th>What do you see in the illustration?</th>
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<td>Include people, objects, actions</td>
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<th>What do you know about what you see?</th>
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<th>What conclusions can you draw from the illustration?</th>
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<tr>
<th>What questions and comments do you have about the illustration or the subject matter?</th>
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WOMEN’S LEADERSHIP IN AMERICAN HISTORY

19TH CENTURY REFORMERS
IDA WELLS-BARNETT AND FRANCES E. WILLARD — PART 2
The Crusade Against Alcohol

“Woman’s Holy War,” a Currier and Ives lithograph, 1896
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

Group A: Excerpt from “Consecrated Womanhood” by John Robinson, 1897

VOCABULARY TO KNOW
consecrated; tyrant; thrall; matrimonial; relentless; vengeance

Directions: Read the excerpt from Consecrated Womanhood” by John Robinson.

Answer the following questions:

A. According to the song, how many women are involved in the Woman’s Christian Temperance Union?

B. What is the “tyrant” to which the song refers?

C. What religious references appear in the song?

C. What problems does the song associate with drinking?

E. What do you think was the purpose of the song? On what do you base your conclusion?
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

Group A

“Consecrated Womanhood” by John Robinson, December 25, 1897, unknown newspaper

Source: Brown University Library Digital Collection
http://dl.lib.brown.edu/temperance/
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

Group B: Woman’s Christian Temperance Unions Postcard

VOCABULARY TO KNOW

circulate; acrostic; withering; hasten; drunkard

Directions: Carefully examine the postcards circulated by the Woman’s Christian Temperance Unions.

Answer the following questions:

A. What images and symbols are used repeatedly in the postcards? What are they meant to represent?

B. To what emotions are the postcards appealing and how?

C. What is the purpose of the postcards and who is the target audience? On what do you base your conclusion?

D. Which of the postcards do you believe would have been most effective in meeting its objective and why?
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

Group B

Woman’s Christian Temperance Unions Postcards

Source: Tri-Counties Genealogy & History
http://www.rootsweb.com/~srgp/jmtindex.htm
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

Group C: Frances Willard’s Saloon Crusade

VOCABULARY TO KNOW
linger; well nigh; recitation; haunt; factotum; motley; throng; pathos; unkempt; baptism

Directions: Read the passage from the autobiography of Frances Willard, the second national president of the Woman’s Christian Temperance Union.

Respond to the following questions and prompts.

A. What motivated Willard to join in the Crusade?

B. Describe the Crusaders who were with Willard.

C. What activities were part of the event in which Willard participated?

D. What was the response of people observing the Crusaders according to Willard?

E. How do you think the saloon keeper or one of the men in the saloon (or a regular saloon goer who had passed by) would have described the event?
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

Group C

Frances Willard’s Saloon Crusade

“We Sang Rock of Ages”:
Frances Willard battles alcohol in the late 19th century

The first saloon I ever entered was Sheffner’s, on Market street, Pittsburgh, on my way home. In fact, that was the only glimpse I ever personally had of the Crusade. It had lingered in this dun-colored city well nigh a year and when I visited my old friends at the Pittsburgh Female College I spoke with enthusiasm of the Crusade, and of the women who were, as I judged from a morning paper, still engaged in it here. They looked upon me with astonishment when I proposed to seek out those women and go with them to the saloons, for in the two years that I had taught in Pittsburgh these friends associated me with the recitation room, the Shakespeare Club, the lecture course, the opera, indeed, all the haunts open to me that a literary-minded woman would care to enter. However, they were too polite to desire to disappoint me, and so they had me piloted by some of the factotums of the place to the headquarters of the Crusade, where I was warmly welcomed, and soon found myself walking down the street arm in arm with a young teacher from the public school, who said she had a habit of coming in to add one to the procession when her day’s duties were over. We paused in front of the saloon that I have mentioned. The ladies ranged themselves along the curbstone, for they had been forbidden in anywise to incommode the passers-by, being dealt with much more strictly than a drunken man or a heap of dry-goods boxes would be. At a signal from our gray-haired leader, a sweet-voiced woman began to sing, “Jesus the water of life will give,” all our voices soon blending in that sweet song. I think it was the most novel spectacle that I recall. There stood women of undoubted religious devotion and the highest character, most of them crowned with the glory of gray hairs. Along the stony pavement of that stoniest of cities rumbled the heavy wagons, many of them carriers of beer; between us and the saloon in front of which we were drawn up in line, passed the motley throng, almost every man lifting his hat and even the little newsboys doing the same. It was American manhood’s tribute to Christianity and to womanhood, and it was significant and full of pathos. The leader had already asked the saloon-keeper if we might enter, and he had declined, else the prayer-meeting would have occurred inside his door. A sorrowful old lady whose only son had gone to ruin through that very death-trap, knelt on the...
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

cold, moist pavement and offered a broken-hearted prayer, while all our heads were bowed. At a signal we moved on and the next saloon-keeper permitted us to enter. I had no more idea of the inward appearance of a saloon than if there had been no such place on earth. I knew nothing of its high, heavily corniced bar … its floors thickly strewn with saw-dust, and here and there a round table with chairs – nor of its abundant fumes, sickening to healthful nostrils. The tall, stately lady who led us, placed her Bible on the bar and read a psalm …. Then we sang “Rock of Ages” as I thought I had never heard it sung before, with a tender confidence to the height of which one does not rise in the easy-going, regulation prayer-meeting, and then one of the older women whispered to me softly that the leader wished to know if I would pray. It was strange, perhaps, but I felt not the least reluctance, and kneeling on that saw-dust floor, with a group of earnest hearts around me, and behind them, filling every corner and extending out into the street, a crowd of unwashed, unkempt, hard-looking drinking men, I was conscious that perhaps never in my life, save beside my sister Mary’s dying bed had I prayed as truly as I did then. This was my Crusade baptism. The next day I went on to the West and within a week had been made president of the Chicago W. C. T. U.

WOMEN’S LEADERSHIP IN AMERICAN HISTORY

19TH CENTURY REFORMERS
IDA WELLS-BARNETT AND FRANCES E. WILLARD — PART 3
Wells-Barnett vs. Willard: Why Did They Come Into Conflict?

This lesson is appropriate for units on:
African-American history, reform movements, and racism

Students will be able to:

• identify the main ideas and facts presented in primary sources
• explain the reasons for the conflict between Wells-Barnett and Willard
• evaluate the arguments presented by Wells-Barnett and Willard

VOCABULARY
color line; Woman’s Christian Temperance Union; lynching

ACTIVITIES
I. Opening activity. Read the short biography for each woman. List their similarities and differences, as you see them.

II. Discuss opening activity.

III. Group activity
   A. Tell students that there was a deep and very public conflict between the two activists. Students will work in groups to read about the conflict.
   B. Divide class into small groups and inform them of their tasks: to read their assigned passage, identify the main points made by each woman and the reactions of the other activist. Each group should have a reporter, recorder and materials handler.

   Group A: Excerpts from “A Red Record,” Chapter VIII: Miss Willard’s Attitude
   Group B: Excerpts from “A Red Record,” Chapter VIII: Miss Willard’s Attitude (cont’d)
   Group C: “The Color Line in Temperance Work”

IV. Share learning

V. Discuss findings
   A. Display and read the quote by Elizabeth Cady Stanton, the women’s suffrage advocate.

   “A difference of opinion on one question must not prevent us from working unitedly in those on which we can agree.” Elizabeth Cady Stanton

Quoted by Willard at First Triennial Meeting, Albaugh’s Opera House, Washington, D.C., February 22-25, 1891
http://prohibition.osu.edu/Willard/willard.htm
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

B. Discuss the following questions:
   What are the issues that kept Wells-Barnett and Willard from working together?
   What would it have required for them to overcome those issues?
   On what might they have worked together had those issues been overcome?

VI. Assessment options
   A. Write a letter from either Wells-Barnett or Willard addressing the other woman. Express
      the main points of the conflict, the reasons for it (from the point of view of the author)
      and what she needs for the conflict to be resolved.
   B. Collage: Create a collage to represent the conflict between Wells-Barnett and Willard
      1. Select the image of either Wells-Barnett or Willard. It could be blown up to better
         accommodate interior images.
      2. Write or paste within the outline of the woman words (her own or your own) and/or
         images that express what was important to her and what she wanted.
      3. Use the space around the woman to write or paste words (those of the other activist or
         your own) and/or images that represent how the other woman viewed her.

DISCOVERING HISTORY IN TODAY’S NEW YORK TIMES

1. Find an article in The New York Times that focuses on an American of color and read
   it carefully. Consider whether or not any “color lines” may exist in this person’s life. Then,
   write a letter from this person to Frances Willard or Ida Wells-Barnett, explaining how life
   for you may be similar to and different from the life you would have lived in their time.

2. Create a collage composed of at least 10 images of women from one edition of The New
   York Times. Include photographs, advertisements, illustrations and any other representa-
   tions of women from many different sections of the paper. Study your collage carefully,
   then go back through the newspaper and find words or phrases in headlines to add to
   your collage that explain how the Women’s Movement of Wells-Barnett’s and Willard’s time
   affects women even today.

3. “The Color Line in Temperance Work” is a newspaper article from 1894 that today
   might be considered an editorial, since it offers both facts and the author’s opinions or judg-
   ments. Create a two-column chart, heading the left column “Fact” and the right column
   “Opinion.” On your chart, list what in the article is fact and what is opinion. Then, repeat
   the exercise with an editorial from The New York Times.
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

Group A

Excerpts from “A Red Record,” by Ida B. Wells-Barnett Chapter VIII: “Miss Willard’s Attitude”

Accustomed as we are to the indifference and apathy of the Christian people, we would bear this instance of ill fortune in silence, had not Miss Willard gone out of her way to antagonize the cause so dear to our hearts by including in her Annual Address to the W. C. T. U. Convention at Cleveland, November 5, 1894, a studied, unjust and wholly unwarranted attack upon our work.

In her address Miss Willard said:

“The zeal for her race of Miss Ida B. Wells, a bright young colored woman, has, it seems to me, clouded her perception as to who were her friends and well-wishers in all high-minded and legitimate efforts to banish the abomination of lynching and torture from the land of the free and the home of the brave. It is my firm belief that in the statements made by Miss Wells concerning white women having taken the initiative in nameless acts between the races she has put an imputation upon half the white race in this country that is unjust, and, save in the rarest exceptional instances, wholly without foundation. This is the unanimous opinion of the most disinterested and observant leaders of opinion whom I have consulted on the subject, and I do not fear to say that the laudable efforts she is making are greatly handicapped by statements of this kind, nor to urge her as a friend and well-wisher to banish from her vocabulary all such allusions as a source of weakness to the cause she has at heart....”

What I have said and what I now repeat – in answer to her first charge – is, that colored men have been lynched for assault upon women, when the facts were plain that the relationship between the victim lynched and the alleged victim of his assault was voluntary, clandestine and illicit. For that very reason we maintain, that, in every section of our land, the accused should have a fair, impartial trial, so that a man who is colored shall not be hanged for an offense, which, if her were white, would be adjudged a crime. Facts cited in another chapter – “History of Some Cases of Rape”—amply maintain this position. The publication of these facts in defense of the good name of the race casts no “imputation upon half the white race in this country” and no such imputation can be inferred except by persons deliberately determined to be unjust...

I never at any time or place or in any way misrepresented that organization [the W. C. T. U.]. When asked what concerted action had been taken by churches and great moral agencies in America to put down Lynch Law, I was compelled in truth to say that no such action had occurred, that pulpit, press and moral agencies in the main were silent and for reasons known to themselves, ignored
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

the awful conditions which to the English people appeared so abhorent. Then the question was asked what the great moral reformers like Miss Frances Willard and Mr. Moody had done to suppress Lynch Law and again I answered – nothing. That Mr. Moody had never said a word against lynching in any of his trips to the South, or in the North either, so far as was known, and had condoned lynching and other unjust practices of the South against the Negro. When proof of these statements was demanded, I sent a letter containing a copy of the New York Voice, Oct. 23, 1890, in which appeared Miss Willard’s own words of wholesale slander against the colored race and condonation of Southern white people’s outrages against us...

“A Red Record,” by Ida B. Wells Barnett, published by Donohue & Henneberry, 1895, pages 80-82
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

Group B

Excerpts from “A Red Record,” by Ida B. Wells-Barnett Chapter VIII: “Miss Willard’s Attitude” (cont’d)

Said Miss Willard: “...I think we have wronged the South, though we did not mean to do so. The reason was, in part, that we had irreparably wronged ourselves by putting no safeguards on the ballot box at the North that would sift out alien illiterates. They rule our cities today; the saloon is their palace, and the toddy stick their scepter. It is not fair that a plantation Negro, who can neither read nor write, whose ideas are bounded by the fence of his own field and the price of his own mule, should be entrusted with the ballot. We ought to have put an educational test upon that ballot from the first. The Anglo-Saxon race will never submit to be dominated by the Negro so long as his altitude reaches no higher than the personal liberty of the saloon, and the power of appreciating the amount of liquor that a dollar will buy. New England would no more submit to this than South Carolina. ‘Better whisky and more of it’ has been the rallying cry of great dark-faced mobs in the Southern localities where local option was snowed under by the colored vote. Temperance has no enemy like that, for it is unreasoning and unreasonable. Tonight it promises in a great congregation to vote for temperance at the polls tomorrow; but tomorrow twenty-five cents changes that vote in favor of the liquor-seller.

“I pity the southerners, and I believe the great mass of them are as conscientious and kindly-intentioned toward the colored man as an equal number of white church-members of the North. Would-be demagogues lead the colored people to destruction. Half-drunken white roughs murder them at the polls, or intimidate them so that they do not vote. But the better class of people must not be blamed for this, and a more thoroughly American population than the Christian people of the South does not exist. They have the traditions, the kindness, the probity, the courage of our forefathers. The problem on their hands is immeasurable. The colored race multiplies like the locusts of Egypt. The grog-shop is its center of power. ‘The safety of woman, of childhood, of the home, is menaced in a thousand localities at this moment, so that the men dare not go beyond the sight of their own roof-tree.’ How little we know of all this, seated in comfort and affluence here at the North, descanting upon the rights of every man to cast one vote and have it fairly counted; that well-worn shibboleth invoked once more to dodge a living issue.

“The fact is that illiterate colored men will not vote at the South until the white population chooses to have them do so; and under similar conditions they would not at the North.”
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

I am forced in self-defense to submit this account of differences. I desire no quarrel with the W. C. T. U., but my love for the truth is greater than my regard for an alleged friend who, through ignorance or design misrepresents in the most harmful way the cause of a long suffering race, and then unable to maintain the truth of her attack excuses herself as it were by the wave of the hand, declaring that “she did not intend a literal interpretation to be given to the language used.” When the lives of men, women and children are at stake, when the inhuman butchers of innocents attempt to justify their barbarism by fastening upon a whole race the obloque of the most infamous of crimes, it is little less than criminal to apologize for the butchers today and tomorrow to repudiate the apology by declaring it a figure of speech.

“Obloque” in the last paragraph should be “obloquy”
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

Biographies of Wells-Barnett and Willard

IDA B. WELLS-BARNETT (1862-1931)

Ida B. Wells-Barnett was an African-American woman of striking courage and conviction. She achieved nationwide attention as leader of the anti-lynching crusade.

Raised in Mississippi after the Civil War, Wells worked her way through Rust College and taught school in Memphis, Tennessee. A writer, she became part-owner of a newspaper, the Memphis Free Speech. In May 1892, in response to an article on a local lynching, a mob ransacked her offices and threatened her life if she did not leave town.

Moving to Chicago, Wells continued to write about Southern lynchings. While investigating, she would go directly to the site of a killing, sometimes despite extreme danger. In 1895, she published The Red Record, the first documented statistical report on lynching.

A forceful speaker, Wells lectured widely in the North and in Great Britain. She was a founding member of the National Afro-American Council, served as its secretary, and was chairman of its Anti-Lynching Bureau. Wells was also a founder of the National Association for the Advancement of Colored People.

Wells married African-American rights advocate Ferdinand Barnett, and the couple published the Chicago Conservator. They were considered pillars of the black community of Chicago. Ida B. Wells-Barnett had several children, including Ida B. Wells, Jr.

Library of Congress, American Memory
http://rs6.loc.gov/ammem/aap/idawells.html

FRANCES E. WILLARD (1839-1898)

Making the journey in a covered wagon, 7 year-old Frances Willard arrived in the Wisconsin Territory in 1846. Her parents established a farmstead along the Rock River near Janesville. As a young girl Willard disliked housework, preferring outdoor activities such as hunting and horseback riding. Many adults at the time considered such activities inappropriate for girls, but Frances refused to conform. She also trimmed her hair short and requested that people call her Frank. Taught at home by her mother, Willard became an avid reader. She moved to northern Illinois at age 18.

In the 1870s Frances Willard emerged as a national leader within the temperance movement, which was an effort to limit the sale and consumption of alcoholic beverages. The temperance movement had been growing stronger in the United States for several decades and, in 1879, Willard was elected president of the Women’s Christian Temperance Union (WCTU). Her leadership quickly made the WCTU an influential organization. A popular speaker, Willard delivered a speech in every state and territory in the United States in 1883.

Temperance supporters pointed to the financial and family problems often linked to the abuse of alcohol. Frances Willard also viewed temperance as part of a large social reform movement that could improve living conditions for women and make the United States a better place to live. Through her writings she introduced thousands of women to other important social concerns: voting rights for women, safer conditions for American workers, world peace, and methods of improving the nation’s schools. Using the slogan “Home Protection” as her rallying cry, Willard showed how these urgent social problems affected women and their children. Willard died before many of the social reforms that she promoted became law, yet she inspired the generation of reformers who followed her.

Wisconsin Historical Society
WOMEN’S LEADERSHIP IN AMERICAN HISTORY

Group Activity

Directions: Read the excerpts related to the conflict between Wells-Barnett and Willard. Fill in the portions of the tables addressed by your excerpt with notes on the main points made by each woman and the other woman’s reaction.

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