

Social Justice is a Run On Sentence

Ida B. Wells

“The way to right wrongs is to turn the light of truth upon them.”

“Treat the world well. It was not given to you by your parents, but lent to you by your children.”

Objective: Students will be able to discover the timeframe for change, and use history to improve their own action plans.

Steps:

1. Students must **read** the passage, either together, in pairs, or individually
2. Leader creates opportunities for discussion by using the key points as shown in the “lecture” boxes below. Ask students to **discuss** the questions from the discussion boxes in small groups or pairs.
3. **Share** as a larger group to further the discussion
4. Transition to action. Use the **Service Project Challenge Sheet** to take a small action on a big issue.

- *Born into slavery in Mississippi in 1862*
- *Came of age during Reconstruction - pre-Jim Crow and Black Codes, so black men could vote, and black representatives were being rushed into office - created lots of resentment against Black people*
- *In 1884, was removed from the ladies car on a train because she refused to give up her seat for a white woman (Supreme Court at the time had ruled against the Civil Rights Act of 1875)*
- *Became a co-owner of a newspaper in 1889,*
 - *Began to document lynching in the south, exposing it as a way to control black people, rather than as a consequence for black crimes, as it was often understood*
 - *Also wrote articles criticizing the way children of color were treated in southern schools*
- *Understood financial impact of protest*
 - *Organized a boycott of the World’s Fair in Chicago with Frederick Douglass*
 - *After lynchings of two of her friends by a white mob, she publicized the incident, and inspired over 6000 black people to leave Memphis*
- *She was battled and belittled by white suffragettes for challenging their racism*
- *Co-founded the NAACP in 1909 with other activists like W.E.B. Du Bois*

Her speech to the National Negro Conference:

The lynching record for a quarter of a century merits the thoughtful study of the American people. It presents three salient facts: First, lynching is color-line murder. Second, crimes against women is the excuse, not the cause. Third, it is a national crime and requires a national remedy. Proof that lynching follows the color line is to be found in the statistics which have been kept for the past twenty-five years. During the few years preceding this period and while frontier law existed, the executions showed a majority of white victims. Later, however, as law courts and authorized judiciary extended into the far West, lynch law rapidly abated, and its

white victims became few and far between. Just as the lynch-law regime came to a close in the West, a new mob movement started in the South.

This was wholly political, its purpose being to suppress the colored vote by intimidation and murder. Thousands of assassins banded together under the name of Ku Klux Klans, "Midnight Raiders," "Knights of the Golden Circle," et cetera, et cetera, spread a reign of terror, by beating, shooting and killing colored in a few years, the purpose was accomplished, and the black vote was suppressed. But mob murder continued. From 1882, in which year fifty-two were lynched, down to the present, lynching has been along the color line. Mob murder increased yearly until in 1892 more than two hundred victims were lynched and statistics show that 3,284 men, women and children have been put to death in this quarter of a century. During the last ten years from 1899 to 1908 inclusive the number lynched was 959. Of this number 102 were white, while the colored victims numbered 857. No other nation, civilized or savage, burns its criminals; only under that Stars and Stripes is the human holocaust possible. Twenty-eight human beings burned at the stake, one of them a woman and two of them children, is the awful indictment against American civilization—the gruesome tribute which the nation pays to the color line.

Why is mob murder permitted by a Christian nation? What is the cause of this awful slaughter? This question is answered almost daily— always the same shameless falsehood that "Negroes are lynched to protect womanhood." Standing before a Chautauqua assemblage, John Temple Graves, at once champion of lynching and apologist for lynchers, said: "The mob stands today as the most potential bulwark between the women of the South and such a carnival of crime as would infuriate the world and precipitate the annihilation of the Negro race." This is the never-varying answer of lynchers and their apologists. All know that it is untrue. The cowardly lyncher revels in murder, then seeks to shield himself from public execration by claiming devotion to woman. But truth is mighty and the lynching record discloses the hypocrisy of the lyncher as well as his crime.

The Springfield, Illinois, mob rioted for two days, the militia of the entire state was called out, two men were lynched, hundreds of people driven from their homes, all because a white woman said a Negro assaulted her. A mad mob went to the jail, tried to lynch the victim of her charge and, not being able to find him, proceeded to pillage and burn the town and to lynch two innocent men. Later, after the police had found that the woman's charge was false, she published a retraction, the indictment was dismissed and the intended victim discharged. But the lynched victims were dead. Hundreds were homeless and Illinois was disgraced. As a final and complete refutation of the charge that lynching is occasioned by crimes against women, a partial record of lynchings is cited; 285 persons were lynched for causes as follows: Unknown cause, 92; no cause, 10; race prejudice, 49; miscegenation, 7; informing, 12; making threats, 11; keeping saloon, 3; practicing fraud, 5; practicing voodooism, 1; refusing evidence, 2; political causes, 5; disputing, 1; disobeying quarantine regulations, 2; slapping a child, 1; turning state's evidence, 3; protecting a Negro, 1; to prevent giving evidence, 1; knowledge of larceny, 1; writing letter to white woman, 1; asking white woman to marry; 1; jilting girl, 1; having smallpox, 1; concealing criminal, 2; threatening political exposure, 1; self- defense, 6; cruelty; 1; insulting language to woman, 5; quarreling with white man, 2; colonizing Negroes, 1; throwing stones, 1; quarreling, 1; gambling, 1.

Is there a remedy, or will the nation confess that it cannot protect its protectors at home as well as abroad? Various remedies have been suggested to abolish the lynching infamy, but year after year, the butchery of men, women and children continues in spite of plea and protest. Education is suggested as a preventive, but it is as grave a crime to murder an ignorant man as it is a scholar. True, few educated men have been lynched, but the hue and cry once started stops at no bounds, as was clearly shown by the lynchings in Atlanta, and in Springfield, Illinois.

Agitation, though helpful, will not alone stop the crime. Year after year statistics are published, meetings are held, resolutions are adopted and yet lynchings go on. Public sentiment does measurably decrease the sway of mob law, but the irresponsible bloodthirsty criminals who swept through the streets of Springfield, beating an inoffensive law-abiding citizen to death in one part of the town, and in another torturing and shooting to

death a man who for threescore years had made a reputation for honesty; integrity and sobriety, had raised a family and had accumulated property; were not deterred from their heinous crimes by either education or agitation.

The only certain remedy is an appeal to law. Lawbreakers must be made to know that human life is sacred and that every citizen of this country is first a citizen of the United States and secondly a citizen of the state in which he belongs. This nation must assert itself and protect its federal citizenship at home as well as abroad. The strong arm of the government must reach across state lines whenever unbridled lawlessness defies state laws and must give to the individual under the Stars and Stripes the same measure of protection it gives to him when he travels in foreign lands.

Federal protection of American citizenship is the remedy for lynching. Foreigners are rarely lynched in America. If, by mistake, one is lynched, the national government quickly pays the damages. The recent agitation in California against the Japanese compelled this nation to recognize that federal power must yet assert itself to protect the nation from the treason of sovereign states. Thousands of American citizens have been put to death and no President has yet raised his hand in effective protest, but a simple insult to a native of Japan was quite sufficient to stir the government at Washington to prevent the threatened wrong. If the government has power to protect a foreigner from insult, certainly it has power to save a citizen's life.

The practical remedy has been more than once suggested in Congress. Senator Gallinger, of New Hampshire, in a resolution introduced in Congress called for an investigation "with the view of ascertaining whether there is a remedy for lynching which Congress may apply." The Senate Committee has under consideration a bill drawn by A. E. Pillsbury, formerly Attorney General of Massachusetts, providing for federal prosecution of lynchers in cases where the state fails to protect citizens or foreigners. Both of these resolutions indicate that the attention of the nation has been called to this phase of the lynching question.

As a final word, it would be a beginning in the right direction if this conference can see its way clear to establish a bureau for the investigation and publication of the details of every lynching, so that the public could know that an influential body of citizens has made it a duty to give the widest publicity to the facts in each case; that it will make an effort to secure expressions of opinion all over the country against lynching for the sake of the country's fair name; and lastly, but by no means least, to try to influence the daily papers of the country to refuse to become accessory to mobs either before or after the fact.

Several of the greatest riots and most brutal burnt offerings of the mobs have been suggested and incited by the daily papers of the offending community. If the newspaper which suggests lynching in its accounts of an alleged crime, could be held legally as well as morally responsible for reporting that "threats of lynching were heard"; or, "it is feared that if the guilty one is caught, he will be lynched"; or, "there were cries of 'lynch him,' and the only reason the threat was not carried out was because no leader appeared," a long step toward a remedy will have been taken.

In a multitude of counsel there is wisdom. Upon the grave question presented by the slaughter of innocent men, women and children there should be an honest, courageous conference of patriotic, law-abiding citizens anxious to punish crime promptly, impartially and by due process of law, also to make life, liberty and property secure against mob rule.

Time was when lynching appeared to be sectional, but now it is national—a blight upon our nation, mocking our laws and disgracing our Christianity. "With malice toward none but with charity for all" let us undertake the work of making the "law of the land" effective and supreme upon every foot of American soil—a shield to the innocent; and to the guilty, punishment swift and sure.

Sources:

Ida B. Wells, "Lynching Our National Crime," Proceedings of the National Negro Conference, 1909, New York, May 31 and June 1 (New York, 1909), pp. 174-179.

Key Points

Lecture	Discussion (In Pairs)
<p>Change happens on a decades/centuries long scale.</p> <ul style="list-style-type: none"> • Visiting a place like Missouri - monuments to places where people were lynched, Black Lives Matter gained national attention after Michael Brown was killed and Ferguson, MO exploded • Wells was doing this work 70 years before MLK Jr. Before women could vote. 	<p>What are your first reactions to this reading?</p>
<p>Benefit of living in this fast paced world is that change feels like it is happening faster (#MeToo - created on myspace in 2006 and was directed at women of color, #NeverAgain and language around BLM protests)</p> <ul style="list-style-type: none"> • You must honor the work that past activists, and future activists put in. • There is a <i>lineage of change</i> (draw this on the board) 	<p>What does the speaker suggest is the worst issue with the lynching problem?</p>
<p>Hundredth Monkey - story of how numbers matter in building movements (monkeys learning how to clean sweet potatoes)</p>	<p>What does the speaker suggest is the solution(s) for the lynching issue?</p>
<p>Ida B. Wells was disenfranchised and an outsider - so are teens. NEVER let people tell you that you can't make a difference because you are young!</p>	<p>When do you think this was written? Who do you think it was written by (man/woman, race)? Why?</p>
<p>Everything is connected! Later in her life, Ida Wells worked to tackle the prison system, and mass incarceration. Studies in the 90s found that lynchings in the south were tied to white populations that were experiencing economic hardship. Poverty is tied to racism, is tied to gun control, is tied to mental health awareness, is tied to sexism. Throw a stone, and you will make a ripple on ALL of these issues.</p>	

Transition into ACTION

Use the Service Project Challenge Sheet

Things to consider as you are working in your group

- You can elect to take on a small action to tackle a big issue
- You can elect to take in a big action to tackle a big issue
- Under-commit and over-produce
- Be a weatherman/woman - is everyone engaged and participating? Are all participants being heard? Is the group coming to a fair consensus?

Give them 10 minutes to brainstorm and complete just the first and last page. (DON'T go any further!)

- Pick a facilitator for your brainstorm: be a ping pong paddle, not a point guard
- Get ALL your ideas down first
- Be prepared to defend, convince, SELL an issue that you really want your group to focus on
- Challenge ideas, not people
- Collaborate! Double dip! More work can only equal more impact if you work SMART!

At the end of the seminar, have each group share out the issue they plan to address, and the impact they want to have.