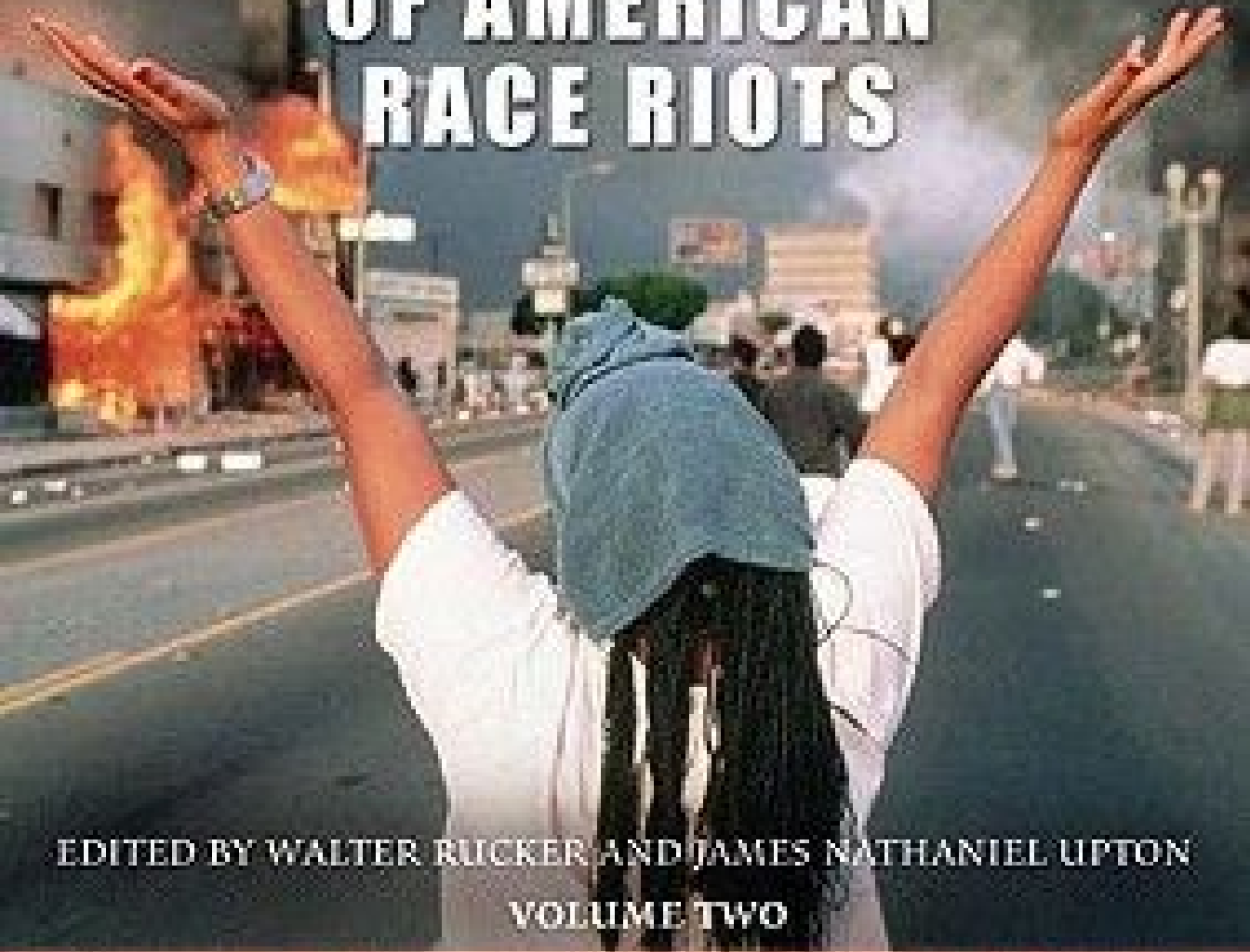




ENCYCLOPEDIA OF AMERICAN RACE RIOTS



EDITED BY WALTER RUCKER AND JAMES NATHANIEL UPTON

VOLUME TWO

GREENWOOD MILESTONES IN AFRICAN AMERICAN HISTORY

Encyclopedia of American Race Riots, Volumes 1 & 2

*Edited by
Walter Rucker
James Nathaniel Upton*

Greenwood Press

ENCYCLOPEDIA OF AMERICAN RACE RIOTS

Greenwood Milestones in African American History

Encyclopedia of Antislavery and Abolition
Edited by Peter Hinks and John McKivigan

Encyclopedia of the Great Black Migration
Edited by Steven A. Reich

Encyclopedia of Slave Resistance and Rebellion
Edited by Junius P. Rodriguez

Encyclopedia of the Reconstruction Era
Edited by Richard Zuczek

ENCYCLOPEDIA OF AMERICAN RACE RIOTS



Volume 1, A–M

Edited by
Walter Rucker and
James Nathaniel Upton

Foreword by
Dominic J. Capeci, Jr.

Greenwood Milestones in African American History



GREENWOOD PRESS
Westport, Connecticut • London

Library of Congress Cataloging-in-Publication Data

Encyclopedia of American race riots : Greenwood milestones in African American history / edited by Walter Rucker and James Nathaniel Upton ; foreword by Dominic J. Capeci, Jr.

p. cm.

Includes bibliographical references and index.

ISBN 0-313-33300-9 (set : alk. paper)—ISBN 0-313-33301-7 (vol. 1 : alk. paper)—ISBN 0-313-33302-5 (vol. 2 : alk. paper) 1. United States—Race relations—Encyclopedias. 2. Riots—United States—History—Encyclopedias. 3. Ethnic conflict—United States—History—Encyclopedias. I. Rucker, Walter C., 1970– II. Upton, James N.

E184.A1E573 2007

305.8'00973'03—dc22 2006026195

British Library Cataloguing in Publication Data is available.

Copyright © 2007 by Walter Rucker and James Nathaniel Upton

All rights reserved. No portion of this book may be reproduced, by any process or technique, without the express written consent of the publisher.

This book is included in the African American Experience database from Greenwood Electronic Media. For more information, visit www.africanamericanexperience.com.

Library of Congress Catalog Card Number: 2006026195

ISBN-10: 0-313-33300-9 (set)	ISBN-13: 978-0-313-33300-2 (set)
0-313-33301-7 (vol. 1)	978-0-313-33301-9 (vol. 1)
0-313-33302-5 (vol. 2)	978-0-313-33302-6 (vol. 2)

First published in 2007

Greenwood Press, 88 Post Road West, Westport, CT 06881
An imprint of Greenwood Publishing Group, Inc.
www.greenwood.com

Printed in the United States of America



The paper used in this book complies with the Permanent Paper Standard issued by the National Information Standards Organization (Z39.48-1984).

10 9 8 7 6 5 4 3 2 1

CONTENTS

List of Entries	vii
List of Primary Documents	xi
Guide to Related Topics	xiii
Foreword: American Race Rioting in Historical Perspective <i>by Dominic J. Capeci, Jr.</i>	xix
Preface	xliii
Introduction	xlvi
Chronology of American Race Riots and Racial Violence	lv
Encyclopedia of American Race Riots	1
Primary Documents	731
Appendix: A Select Historiography of Race Riots	863
Bibliography	869
Index	899
About the Editors and Contributors	927

LIST OF ENTRIES

- Accommodationism
An American Dilemma: The Negro Problem and Modern Democracy (Myrdal, 1944)
Anti-Lynching Bureau
Anti-Lynching League
Anti-Lynching Legislation
Antiwar Protests
Asbury Park (New Jersey) Riot of 1970
Atlanta Civic League
Atlanta (Georgia) Riot of 1906
Atlanta (Georgia) Riot of 1967
Augusta (Georgia) Riot of 1970

Beaumont (Texas) Riot of 1943
Bensonhurst (New York) Incident (1989)
Biloxi Beach (Mississippi) Riot of 1960
The Birth of a Nation (1915)
Black Church Arsons
Black Codes
Black Manifesto
Black Nadir
Black Nationalism
Black Panther Party (BPP)
Black Power
Black Self-Defense
Black Soldiers and Lynching
Black Women and Lynching
Bloody Sunday (1965)
“Bombingham”
Boston (Massachusetts) Riot of 1967

Boston (Massachusetts) Riots of 1975 and 1976
Brooklyn (New York) Riot of 1964
Brown, Benjamin (d. 1967)
Brown, H. Rap (1943-)
Brownsville (Texas) Riot of 1906
Buffalo (New York) Riot of 1967
Byrd, James, Jr. (1949-1998), Murder of (1998)

Carmichael, Stokely (1941-1998)
Castration
Charles, Robert (d. 1900)
Charleston (South Carolina) Riot of 1919
Chattanooga (Tennessee) Riot of 1906
Chester and Philadelphia (Pennsylvania) Riots of 1918
Chicago Commission on Race Relations
Chicago Defender
Chicago (Illinois) Riot of 1919
Cincinnati (Ohio) Riots of 1967 and 1968
Cincinnati (Ohio) Riot of 2001
Civil Rights Act of 1957
Civil Rights Act of 1964
Civil Rights Act of 1968
Civil Rights Movement

Civil Rights Organizations and Their Responses to Race Riots
The Clansman (Dixon, 1905)
Cleaver, Eldridge (1935-1998)
Cleveland (Ohio) Riot of 1966
COINTELPRO (Counter Intelligence Program)
Congress of Racial Equality (CORE)
Connor, T. Eugene “Bull” (1897-1973)
Conyers, John, Jr. (1929-)
The Cotton States and International Exposition (Atlanta, 1895)
The Crisis

Dallas (Texas) Disturbance of 1973
Dayton (Ohio) Riot of 1966
Deacons for Defense and Justice
Democratic National Convention of 1968,
Violence at
Desegregation
Detroit (Michigan) Riot of 1943
Detroit (Michigan) Riot of 1967
Diallo, Amadou (1975-1999)
Disenfranchisement
Do the Right Thing (1989)
Double V Campaign
Du Bois, W.E.B. (1868-1963)
Dyer, Leonidas C. (1871-1952)

East St. Louis (Illinois) Riot of 1917

- Economic Opportunity Act of 1964
- Elaine (Arkansas) Riot of 1919
- Election Riots of the 1880s and 1890s
- Equal Rights League
- Evers, Medgar, Assassination of (1963)
- Exodusters
- Farrakhan, Louis Haleem Abdul (1933-)
- Federal Bureau of Investigation (FBI)
- Federal Records on Race Riots Fifteenth Amendment (1870) *The Fire Next Time* (Baldwin, 1963)
- Forman, James (1928-2005)
- Fortune, T. Thomas (1856-1928)
- Fourteenth Amendment (1868)
- Freedom Rides
- Freedom Summer (Mississippi) of 1964
- Frontier Justice
- Garvey, Marcus (1887-1940)
- Gentrification
- Ghettos
- Government Responses to U.S. Race Riots
- The Great Migration
- Greensburg (Indiana) Riot of 1906
- Greenwood Community (Tulsa, Oklahoma)
- Griffith, D.W. (1875-1948)
- Griggs, Sutton (1872-1933)
- Harlem (New York) Riot of 1935
- Harlem Youth Opportunities Unlimited (HARYOU)
- Harlins, Latasha (1976-1991)
- Hawkins, Yusef (1973-1989)
- Holiday, Billie (1915-1959)
- Hoover, J. Edgar (1895-1972)
- Hose, Sam (c. 1877-1899), Lynching of
- Houston (Texas) Mutiny of 1917
- Howard Beach (New York) Incident (1986)
- “If We Must Die” (McKay, 1919)
- Imperium in Imperio* (Griggs, 1899)
- Integration
- International Responses to Race Riots
- Jackson, Jesse (1941-)
- Jackson, Jimmie Lee (1938-1965)
- Jackson State University Incident (1970)
- Jersey City (New Jersey) Riot of 1964
- Jim Crow
- Johnson, James Weldon (1871-1938)
- Johnson-Jeffries Fight of 1910, Riots Following
- Journey of Reconciliation (1947)
- Kennedy, John F. (1917-1963)
- Kennedy, Robert F. (1925-1968)
- Kerner Commission Report (1968)
- Kerner, Otto (1908-1976)
- King, Martin Luther, Jr. (1929-1968)
- King, Martin Luther, Jr., Assassination of (1968)
- Knights of Labor
- Knoxville (Tennessee) Riot of 1919
- Ku Klux Klan (KKK)
- Labor Violence
- Locke, Alain LeRoy (1886-1954)
- Long Hot Summer Riots, 1965-1967
- Longview (Texas) Riot of 1919
- Los Angeles (California) Riot of 1965
- Los Angeles (California) Riots of 1992
- Louima, Abner (c. 1964-)
- Lowndes County Freedom Organization (LCFO)
- Lynching
- Malcolm X (1925-1965)
- The Marrow of Tradition* (Chesnutt, 1901)
- Marshall, Thurgood (1908-1993)
- McKay, Claude (1890-1948)
- Memphis (Tennessee) Riot of 1866
- Meredith, James (1933-)
- Miami (Florida) Riot of 1980
- Miami (Florida) Riot of 1982
- Mitchell, Arthur Wergs (1883-1968)
- Mobile (Alabama) Riot of 1943
- Moore v. Dempsey* (1923)
- Moynihan, Daniel Patrick (1927-2003)
- Muhammad, Elijah (1897-1975)
- Myrdal, Gunnar Karl (1898-1987)
- Nation of Islam
- National Association for the Advancement of Colored People (NAACP)
- National Association of Colored Women (NACW)
- National Urban League
- The Negro Family: The Case for National Action* (Moynihan, 1965)
- Negroes with Guns* (Williams, 1962)
- Newark (New Jersey) Riot of 1967
- New Bedford (Massachusetts) Riot of 1970
- New Orleans (Louisiana) Riot of 1866
- New Orleans (Louisiana) Riot of 1900
- Newton, Huey P. (1942-1989)
- New York City Draft Riot of 1863
- New York City Riot of 1900
- New York City Riot of 1943
- New York City Riot of 1964
- New York City Silent March of 1917
- Niagara Movement
- Nonviolence
- Omaha (Nebraska) Riot of 1919
- Orangeburg (South Carolina) Massacre of 1968

- Palestine (Texas) Riot of 1910
Parker, Mack Charles (1936-1959), Lynching of
The Passing of the Great Race (Grant, 1916)
Peekskill (New York) Riots of 1949
Pensacola (Florida) Riot of 1976
Philadelphia (Pennsylvania) Riot of 1964
Police Brutality
Poverty
Powell v. Alabama (1932)
Press Coverage of Racial Violence
Press Instigation of Racial Violence
Progressive Era (1890-1930)
- Racial Consciousness
Racial Etiquette
Racial Stereotypes
Racism
Racist Organizations
Radio Free Dixie
Randolph, A. Philip (1889-1979)
Randolph, Benjamin Franklin (c. 1820-1868)
Rape, as Provocation for Lynching
Reconstruction (1865-1877)
Redlining
Red Scare and Race Riots
Red Summer Race Riots of 1919
Reparations
Returning Soldiers (World War I) Revolutionary Action Movement (RAM)
Richardson, George (dates unknown)
Rochester (New York) Riot of 1964
Roosevelt, Eleanor (1884-1962)
- Rope and Faggot: A Biography of Judge Lynch* (White, 1929)
Rosewood (1997)
Rosewood (Florida) Riot of 1923
Rumors
Sainte Genevieve (Missouri) Riot of 1930
San Francisco (California) Riot of 1966
Scottsboro Case (1931)
Segregation
Sellers, Cleveland (1944-)
Sharecropping
Sharpton, Al (1954-)
Shotgun Policy
Simmons, William J. (1882-1945)
Southern Christian Leadership Conference (SCLC)
Southwest Missouri Riots (1894-1906)
Springfield (Illinois) Riot of 1908
Springfield (Massachusetts) Riot of 1965
Springfield (Ohio) Riot of 1904
Strange Fruit (Allan, c. 1937)
Student Nonviolent Coordinating Committee (SNCC)
Sweet, Ossian H. (1894-1960)
- Tampa (Florida) Riots of 1987
Terrell, Mary Church (1863-1954)
Texas Southern University Riot of 1967
Thirty Years of Lynching in the United States: 1889-1918 (Gruening and Boardman, 1919)
Till, Emmett (1941-1955), Lynching of
Triggs, Clarence (1942-1966)
Trotter, William Monroe (1872-1934)
- Tulsa (Oklahoma) Riot of 1921
Tulsa Race Riot Commission
Turner, Henry McNeal (1834-1915)
Turner, Mary (d. 1918), Lynching of
Urbanization
Vietnam War and Race Riots
Vigilante Organizations
Vigilantism
Villard, Oswald Garrison (1872-1949)
Virden, Pana, and Carterville (Illinois) Mine Riots (1898-1899)
- War on Poverty
Washington, Booker T. (1856-1915)
Washington (D.C.) Riot of 1919
Washington (D.C.) Riots of 1968
Washington, Jesse (d. 1916), Lynching of
Wells-Barnett, Ida B. (1862-1931)
White Capping
White Citizens' Council
White Flight
White League
White Mobs
White Supremacy
White, Walter (1893-1955)
Whiteness
Wilkins, Roy (1901-1981)
Williams, Robert F. (1925-1996)
Wilmington (North Carolina) Riot of 1898
York (Pennsylvania) Riots of 1969

LIST OF PRIMARY DOCUMENTS

1. Excerpts from the Report of the Select House Committee on the Memphis Riots of May 1866, July 25, 1866
2. Report of the Federal Grand Jury on the Activities of the Ku Klux Klan in South Carolina, 1871
3. Excerpts from Ida B. Wells' Exposé on Lynching, *The Red Record*, 1895
4. Thomas Dixon's Preface to His Novel, *The Clansman*, 1905
5. Excerpts from Various Newspaper Accounts of Disorders Following the Jack Johnson-James Jeffries Fight, July 4, 1910
6. Account of the Riots in East St. Louis, Illinois, July 1917
7. A Southern Black Woman's Letter Regarding the Recent Riots in Chicago and Washington, November 1919
8. Excerpts from the NAACP Report *Thirty Years of Lynching in the United States: 1889-1918*, 1919
9. Excerpts from the "Anti-Lynching" Hearings Held before the House Judiciary Committee, January 1920
10. Excerpt from the Cook County Coroner's Report Regarding the 1919 Chicago Race Riots, 1920
11. Final Report of the Grand Jury on the Tulsa Race Riot, June 25, 1921
12. Excerpts from the Transcripts of *Bee Publishing Company v. State of Nebraska* Regarding a Lynching That Occurred in Omaha in September 1919, November 17, 1921
13. Excerpts of Testimony from *Laney v. United States* Describing Events During the Washington, D.C., Riot of July 1919, December 3, 1923
14. Excerpts on "Sex and Lynching" from Walter White's *Rope and Faggot*, 1929
15. Excerpts from the Mayor's Commission on Conditions in Harlem, 1935
16. Lyrics to Billie Holiday's Anti-Lynching Song *Strange Fruit*—First Performed 1939
17. Excerpts from the Moynihan Report, March 1965
18. Excerpt from the Governor's Commission Report on the Watts Riots, December 1965
19. Excerpts from Cyrus R. Vance's Report on the Riots in Detroit, July-August 1967
20. Excerpts from the Kerner Commission Report, 1968
21. Progress Report of the Presidential Task Force on Los Angeles Recovery, May 1992
22. Excerpts from the Preliminary and Final Reports of the Oklahoma Commission to Study the Tulsa Race Riot of 1921, 2000, and 2001
23. Excerpt from the Draft Report of the 1898 Wilmington Race Riot Commission, December 2005

GUIDE TO RELATED TOPICS

Anti-Lynching Movements and Activists

Anti-Lynching Bureau
Anti-Lynching League
Black Soldiers and Lynching
Black Women and Lynching
Du Bois, W.E.B. (1868-1963)
Dyer, Leonidas C. (1871-1952)
Holiday, Billie (1915-1959)
Lynching
National Association for the
 Advancement of Colored
 People (NAACP)
Niagara Movement
Rape, as Provocation for
 Lynching
*Rope and Faggot: A Biography
 of Judge Lynch* (White, 1929)
Strange Fruit (Allan, c. 1937)
Terrell, Mary Church (1863-1954)
*Thirty Years of Lynching in
 the United States: 1889-
 1918* (Gruening and
 Boardman, 1919)
Wells-Barnett, Ida B. (1862-1931)
White, Walter (1893-1955)

Civil Rights Movement

Antiwar Protests
Black Church Arsons
Black Power
Black Self-Defense
Bloody Sunday (1965)
“Bombingham”

Brown, Benjamin (d. 1967)
Brown, H. Rap (1943-)
Carmichael, Stokely (1941-1998)
Civil Rights Movement
Civil Rights Organizations and
 Their Responses to Race Riots
Cleaver, Eldridge (1935-1998)
Congress of Racial Equality
 (CORE)
Deacons for Defense and
 Justice
Desegregation
Freedom Rides
Freedom Summer (Mississippi
 of 1964
 Integration
 Journey of Reconciliation (1947)
Kennedy, John F. (1917-1963)
Kennedy, Robert F. (1925-
 1968)
King, Martin Luther, Jr. (1929-
 1968)
Lowndes County Freedom
 Organization (LCFO)
Malcolm X (1925-1965)
Marshall, Thurgood (1908-1993)
Meredith, James (1933-)
National Association for the
 Advancement of Colored
 People (NAACP)
National Urban League
Newton, Huey P. (1942-1989)
Radio Free Dixie
Randolph, A. Philip (1889-
 1979)

Revolutionary Action
 Movement (RAM)
Segregation
Sellers, Cleveland (1944-)
Southern Christian Leadership
 Conference (SCLC)
Student Nonviolent
 Coordinating Committee
 (SNCC)

Civil Rights Movement, Leaders of

Brown, H. Rap (1943-)
Carmichael, Stokely (1941-
 1998)
Cleaver, Eldridge (1935-1998)
Forman, James (1928-2005)
Jackson, Jesse (1941-)
King, Martin Luther, Jr. (1929-
 1968)
Malcolm X (1925-1965)
Marshall, Thurgood (1908-
 1993)
Meredith, James (1933-)
Newton, Huey P. (1942-1989)
Randolph, A. Philip (1889-
 1979)
Sellers, Cleveland (1944-)
Wilkins, Roy (1901-1981)

Films

The Birth of a Nation (1915)
Do the Right Thing (1989)
Griffith, D.W. (1875-1948)

Negroes with Guns: Rob Williams and Black Power (2004)
Rosewood (1997)

Government Agencies, Commissions, Departments, and Officials

Chicago Commission on Race Relations
 COINTELPRO (Counter Intelligence Program)
 Federal Bureau of Investigation (FBI)
 Federal Records on Race Riots
 Government Responses to U.S. Race Riots
 Hoover, J. Edgar (1895-1972)
 Kennedy, John F. (1917-1963)
 Kennedy, Robert F. (1925-1968)
 Kerner, Otto (1908-1976)
 Kerner Commission Report
 Marshall, Thurgood (1908-1993)
 Mitchell, Arthur Wergs (1883-1968)
 Moynihan, Daniel Patrick (1927-2003)
 Police Brutality
 Red Scare and Race Riots
 Tulsa Race Riot Commission
 War on Poverty

Ideologies, Philosophies, and Policies

Accommodationism
 Black Manifesto
 Black Nationalism
 Black Power
 Black Self-Defense
 Desegregation
 Frontier Justice
 Integration
 Jim Crow
 Nonviolence
 Racism
 Redlining
 Reparations
 Segregation
 Shotgun Policy
 White Supremacy
 Whiteness

Legislation, Constitutional/Legal Issues, and Court Cases

Anti-Lynching Legislation
 Black Codes
 Civil Rights Act of 1957
 Civil Rights Act of 1964
 Civil Rights Act of 1968
 Disenfranchisement
 Economic Opportunity Act of 1964
 Fifteenth Amendment (1870)
 Fourteenth Amendment (1868)
 Frontier Justice
 Jim Crow
Moore v. Dempsey (1923)
Powell v. Alabama (1932)
 Redlining
 Scottsboro Case (1931)

Lynchings, Murders, and Assassinations

Bensonhurst (New York) Incident (1989)
 Black Church Arsons
 Black Soldiers and Lynching
 Black Women and Lynching
 Bloody Sunday (1965)
 “Bombingham”
 Brown, Benjamin (d. 1967)
 Byrd, James, Jr. (1949-1998), Murder of (1998)
 Charles, Robert (d. 1900)
 Diallo, Amadou (1975-1999)
 Evers, Medgar, Assassination of (1963)
 Frontier Justice
 Hose, Sam (c. 1877-1899), Lynching of
 Howard Beach (New York) Incident (1986)
 Jackson, Jimmie Lee (1938-1965)
 King, Martin Luther, Jr., Assassination of (1968)
 Lynching
 Malcolm X (1925-1965)
 Parker, Mack Charles (1936-1959), Lynching of
 Randolph, Benjamin Franklin (c. 1820-1868)

Rape, as Provocation for Lynching
 Till, Emmett (1941-1955), Lynching of
 Triggs, Clarence (1942-1966)
 Turner, Mary (d. 1918), Lynching of
 Washington, Jesse (d. 1916), Lynching of
 White Mobs

Movements, Campaigns, Migrations, and Conventions

Black Nationalism
 Black Power
 Black Self-Defense
 Civil Rights Movement
 Cotton States and International Exposition (Atlanta, 1895)
 Desegregation
 Double V Campaign
 Exodusters
 Freedom Rides
 Freedom Summer (Mississippi) of 1964
 Gentrification
 The Great Migration
 Harlem Renaissance
 Integration
 Journey of Reconciliation (1947)
 Niagara Movement
 Reparations

Newspapers and Reporting

Chicago Defender
The Crisis
 Du Bois, W.E.B. (1868-1963)
 Forman, James (1928-2005)
 Fortune, T. Thomas (1856-1928)
 Press Coverage of Racial Violence
 Press Instigation of Racial Violence
 Trotter, William Monroe (1872-1934)
 Villard, Oswald Garrison (1872-1949)

Wells-Barnett, Ida B. (1862-1931)

White, Walter (1893-1955)

Organizations, Civil Rights

Anti-Lynching Bureau

Anti-Lynching League

Atlanta Civic League

Black Panther Party (BPP)

Civil Rights Organizations and

Their Responses to Race Riots

Congress of Racial Equality (CORE)

Deacons for Defense and Justice

Equal Rights League

Harlem Youth Opportunities

Unlimited (HARYOU)

Lowndes County Freedom Organization (LCFO)

National Association for the Advancement of Colored People (NAACP)

National Association of Colored Women (NACW)

National Urban League

Niagara Movement

Revolutionary Action Movement (RAM)

Southern Christian Leadership Conference (SCLC)

Student Nonviolent Coordinating Committee (SNCC)

Political and Religious Groups and Leaders

Black Panther Party (BPP)

Black Power

Conyers, John, Jr. (1929-)

Deacons for Defense and Justice

Du Bois, W.E.B. (1868-1963)

Dyer, Leonidas C. (1871-1952)

Farrakhan, Louis Haleem Abdul (1933-)

Garvey, Marcus (1887-1940)

Hoover, J. Edgar (1895-1972)

Jackson, Jesse (1941-)

Kennedy, John F. (1917-1963)

Kennedy, Robert F. (1925-1968)

Kerner, Otto (1908-1976)

King, Martin Luther, Jr. (1929-1968)

Malcolm X (1925-1965)

Mitchell, Arthur Wergs (1883-1968)

Muhammad, Elijah (1897-1975)

Nation of Islam

Radio Free Dixie

Randolph, Benjamin Franklin (c. 1820-1868)

Revolutionary Action Movement (RAM)

Roosevelt, Eleanor (1884-1962)

Sharpton, Al (1954-)

Southern Christian Leadership Conference (SCLC)

Trotter, William Monroe (1872-1934)

Turner, Henry McNeal (1834-1915)

Villard, Oswald Garrison (1872-1949)

Washington, Booker T. (1856-1915)

Wilkins, Roy (1901-1981)

Williams, Robert F. (1925-1996)

Race Riots

Asbury Park (New Jersey) Riot of 1970

Atlanta (Georgia) Riot of 1906

Atlanta (Georgia) Riot of 1967

Augusta (Georgia) Riot of 1970

Beaumont (Texas) Riot of 1943

Biloxi Beach (Mississippi) Riot of 1960

Boston (Massachusetts) Riot of 1967

Boston (Massachusetts) Riots of 1975 and 1976

Brooklyn (New York) Riot of 1964

Brownsville (Texas) Riot of 1906

Buffalo (New York) Riot of 1967

Charleston (South Carolina) of 1919

Chattanooga (Tennessee) Riot of 1906

Chester and Philadelphia (Pennsylvania) Riots of 1918

Chicago (Illinois) Riot of 1919

Cincinnati (Ohio) Riots of 1966 and 1967

Cincinnati (Ohio) Riot of 2001

Cleveland (Ohio) Riot of 1966

Dallas (Texas) Disturbance of 1973

Dayton (Ohio) Riot of 1966

Democratic National Convention of 1968,

Violence at

Detroit (Michigan) Riot of 1943

Detroit (Michigan) Riot of 1967

East St. Louis (Illinois) Riot of 1917

Elaine (Arkansas) Riot of 1919

Election Riots of the 1880s and 1890s

Greensburg (Indiana) Riot of 1906

Greenwood Community (Tulsa, Oklahoma)

Harlem (New York) Riot of 1935

Jackson State University Incident (1970)

Jersey City (New Jersey) Riot of 1964

Johnson-Jeffries Fight of 1910, Riots Following

Knoxville (Tennessee) Riot of 1919

Long Hot Summer Riots, 1965-1967

Longview (Texas) Riot of 1919

Los Angeles (California) Riot of 1965

Los Angeles (California) Riots of 1992

Memphis (Tennessee) Riot of 1866

Miami (Florida) Riot of 1980

Miami (Florida) Riot of 1982

Mobile (Alabama) Riot of 1943

- Newark (New Jersey) Riot of 1967
- New Bedford (Massachusetts) Riot of 1970
- New Orleans (Louisiana) Riot of 1866
- New Orleans (Louisiana) Riot of 1900
- New York City Draft Riot of 1863
- New York City Riot of 1900
- New York City Riot of 1943
- New York City Riot of 1964
- New York City Silent March of 1917
- Omaha (Nebraska) Riot of 1919
- Orangeburg (South Carolina) Massacre of 1968
- Palestine (Texas) Riot of 1910
- Peekskill (New York) Riots of 1949
- Pensacola (Florida) Riot of 1976
- Philadelphia (Pennsylvania) Riot of 1964
- Red Summer Race Riots of 1919
- Rochester (New York) Riot of 1964
- Rosewood (Florida) Riot of 1923
- Sainte Genevieve (Missouri) Riot of 1930
- San Francisco (California) Riot of 1966
- Southwest Missouri Riots (1894-1906)
- Springfield (Illinois) Riot of 1908
- Springfield (Massachusetts) Riot of 1965
- Springfield (Ohio) Riot of 1904
- Tampa (Florida) Riots of 1987
- Texas Southern University Riot of 1967
- Tulsa (Oklahoma) Riot of 1921
- Virden, Pana, and Carterville (Illinois) Mine Riots (1898-1899)
- Washington (D.C.) Riot of 1919
- Washington (D.C.) Riots of 1968
- Wilmington (North Carolina) Riot of 1898
- York (Pennsylvania) Riots of 1969
- Racial Violence and Discrimination, Forms of**
- Antiwar Protests
- “Bombingham”
- Castration
- Disenfranchisement
- Frontier Justice
- Jim Crow
- Labor Violence
- Lynching
- Racial Stereotypes
- Racism
- Rape, as Provocation for Lynching
- Redlining
- Rumors
- Segregation
- White Capping
- White Mobs
- White Supremacy
- Racial Violence, Incidents and Victims of**
- Bensonhurst (New York) Incident (1989)
- Black Church Arsons
- Bloody Sunday (1965)
- “Bombingham”
- Brown, Benjamin (d. 1967)
- Byrd, James, Jr. (1949-1998), Murder of (1998)
- Charles, Robert (d. 1900)
- Diallo, Amadou (1975-1999)
- Evers, Medgar, Assassination of (1963)
- Greenwood Community (Tulsa, Oklahoma)
- Harlins, Latasha (1976-1991)
- Hawkins, Yusef (1973-1989)
- Hose, Sam (c. 1877-1899), Lynching of
- Howard Beach (New York) Incident (1986)
- Jackson, Jimmie Lee (1938-1965)
- King, Martin Luther, Jr., Assassination of (1968)
- Louima, Abner (c. 1964-)
- Meredith, James (1933-)
- Parker, Mack Charles (1936-1959), Lynching of
- Red Scare and Race Riots
- Richardson, George (dates unknown)
- Scottsboro Case (1931)
- Sweet, Ossian H. (1894-1960)
- Till, Emmett, (1941-1955) Lynching of
- Triggs, Clarence (1942-1966)
- Turner, Mary (d. 1918) Lynching of
- Washington, Jesse (d. 1916) Lynching of
- Racist Organizations and Leaders**
- Connor, T. Eugene “Bull” (1897-1973)
- Ku Klux Klan (KKK)
- Racist Organizations
- Simmons, William J. (1882-1945)
- Vigilante Organizations
- Vigilantism
- White Capping
- White Citizens’ Councils
- White League
- White Mobs
- Reports, Books, Poems, Songs, and Documents**
- An American Dilemma: The Negro Problem and Modern Democracy* (Myrdal, 1944)
- Black Manifesto
- Black Nadir
- The Clansman* (Dixon, 1905)
- Federal Records on Race Riots
- The Fire Next Time* (Baldwin, 1963)

“If We Must Die” (McKay, 1919)
Imperium in Imperio (Griggs, 1899)
 Kerner, Otto (1908–1976)
 Kerner Commission Report
The Marrow of Tradition (Chesnutt, 1901)
 Moynihan, Daniel Patrick (1927–2003)
 Myrdal, Gunnar Karl (1898–1987)
The Negro Family: The Case for National Action (Moynihan, 1965)
The Passing of the Great Race (Grant, 1916)
Rope and Faggot: A Biography of Judge Lynch (White, 1929)
Strange Fruit (Allan, c. 1937)
Thirty Years of Lynching in the United States: 1889–1918 (Gruening and Boardman, 1919)

Responses to Racial Violence

Black Panther Party (BPP)
 Black Power
 Black Self-Defense
 Chicago Commission on Race Relations
 Civil Rights Organizations and Their Responses to Race Riots
 Deacons for Defense and Justice
 Freedom Rides
 Freedom Summer (Mississippi) of 1964
 Government Responses to U.S. Race Riots
 International Responses to Race Riots
 Journey of Reconciliation (1947)
 Kerner Commission Report
The Negro Family: The Case for National Action (Moynihan, 1965)

Nonviolence
 Police Brutality
Radio Free Dixie
 Revolutionary Action Movement (RAM)
 Tulsa Race Riot Commission

Social Issues

Accommodationism
 Black Codes
 Black Manifesto
 Black Nadir
 Desegregation
 Disenfranchisement
 Gentrification
 Ghettos
 Harlem Renaissance
 Integration
 Knights of Labor
 Labor Violence
 Lynching
 Nonviolence
 Police Brutality
 Poverty
 Progressive Era (1890–1930)
 Racial Consciousness
 Racial Etiquette
 Racial Stereotypes
 Racism
 Rape, as Provocation for Lynching
 Reconstruction
 Redlining
 Reparations
 Rumors
 Segregation
 Sharecropping
 Urbanization
 War on Poverty
 White Capping
 White Flight
 White Supremacy
 Whiteness

War, the Military, and Racial Violence

Antiwar Protests
 Black Soldiers and Lynching
 Houston (Texas) Mutiny of 1917

Reconstruction
 Red Scare and Race Riots
 Returning Soldiers
 Vietnam War and Race Riots

Writers, Performers, and Commentators

Brown, H. Rap (1943–)
 Carmichael, Stokely (1941–1998)
 Cleaver, Eldridge (1935–1998)
 Du Bois, W.E.B. (1868–1963)
 Forman, James (1928–2005)
 Fortune, Thomas T. (1856–1928)
 Griggs, Sutton (1872–1933)
 Holiday, Billie (1915–1959)
 Johnson, James Weldon (1871–1938)
 Lock, Alain LeRoy (1886–1954)
 McKay, Claude (1890–1948)
 Moynihan, Daniel Patrick (1927–2003)
 Myrdal, Gunnar Karl (1898–1987)
 Terrell, Mary Church (1863–1954)
 Wells-Barnett, Ida B. (1862–1931)
 White, Walter (1893–1955)
 Williams, Robert F. (1925–1996)

Women

Black Women and Lynching
 Harlins, Latasha (1976–1991)
 Holiday, Billie (1915–1959)
 National Association of Colored Women (NACW)
 Rape, as Provocation for Lynching
 Roosevelt, Eleanor (1884–1962)
 Terrell, Mary Church (1863–1954)
 Turner, Mary (d. 1918), Lynching of
 Wells-Barnett, Ida B. (1862–1931)

FOREWORD: AMERICAN RACE RIOTING IN HISTORICAL PERSPECTIVE

The *Encyclopedia of American Race Riots* provides interpretive accounts of collective violence involving black and white Americans from the Civil War through the early twenty-first century, often with reference to related forms of bloodshed and implications for other minorities throughout our history. In nearly 265 entries written by eighty scholars from various fields, it identifies key incidents, individuals, and organizations, as well as concepts, events, themes, and trends associated with the acts of bloodshed and responses to them—including song and poetry. Thus the encyclopedia presents riots, lynching, vigilantism, and murders in the context of everyday life for specific eras and regions, revealing the human agency of participants and victims, the role of racism in these purposeful bloodlettings, and the transformation of racial violence over time. It also provides twenty-three primary sources, an extensive bibliography, a related topics guide, a chronology of American race riots and racial violence, a detailed subject index, and powerful illustrations. Above all, it raises critical questions: What are riots? Why do they occur? When do they happen? How do they differ from one another and from other forms of collective violence? Who riots, and why? Why are riots and rioters significant? How do they compare with other forms of mob violence and participants?

The key to answering these queries lies in the interaction of several factors, none more significant than the ideology of white racism. Seventeenth-century English colonists entered the Americas as the Western world was experiencing its commercial revolution and nascent industrial revolution. In this context, Europeans came to see themselves racially and culturally superior to less advanced colored peoples. They wrongly equated progress with technological change alone and wrongly believed the rest of the world to be static and without historical worth. They forgot, dismissed, or denied, past recognition of complex West African kingdoms, for example Mali, whose Mansa Musa (1312-1337) appeared on European cartography from 1339 to 1750. Whiteness, Christianity, and Civilization connoted more than ethnocentrism—the uniqueness that all groups experience—and evolved into cultural arrogance.¹ It advanced over the next three centuries as European industrialism widened the technological gap, increased military might,

and laid the basis for imperialism and pseudo-scientific proof of white supremacy.

The self-image of English colonists paralleled that of their counterparts in England and occurred amid slave trading and slavery in the Western Hemisphere. By 1750, as their view of Africans evolved from prejudice to racism, and as their need for laborers increased, they established slavery throughout the thirteen colonies. If English colonists judged Africans as threats to their identity and civilization, they deemed Native Americans as obstacles to their success; they considered both racially, religiously, and culturally inferior, yet blacks, viewed as individuals, needed subjugation while Indians, seen as nations, required removal. The latter also died in horrific numbers from Afro-Eurasian diseases.²

Believing Africans and Indians barbaric, English colonists considered sexual intercourse with them fatal to establishing Western civilization in the Americas. Because miscegenation frequently occurred between blacks and whites, they prohibited it in every plantation colony (as well as Massachusetts and Pennsylvania). Believing further that white women embodied the future of white society while black women embodied passion, white males practiced a double standard: permitting themselves miscegenation with black females, usually slaves; linking the status of mulatto children to that of their mothers; and shielding white women from black men, who were punished for crossing the line.³ White men alone enjoyed sexual freedom while white women bore the burden of upholding a false morality and black women endured abuse by men of both races.

Moreover, even as the institution of slavery steadily changed over time, its maintenance required whites to forcefully extract unwilling labor, impose discipline, punish disobedience, and—by the nineteenth century—wage a “state of war” with black bondsmen, women, and children endeavoring to survive without obeying unconditionally. Day-to-day slave resistance existed amid the routine brutality of whites whipping and maiming run-aways and the calculated terrorism of whites suppressing revolts by indiscriminately killing innocent slaves.⁴

In contrast, English colonists experienced less miscegenation and greater collective violence with Native Americans. Initially, natives and colonists exchanged overtures of friendliness because of Indian etiquette and the white need for assistance to survive in the earliest settlements. This friendliness soon turned to conflicts and led to massacres by both sides, wars that whites usually won and treaties that they nearly always broke (particularly under federal policies in the nineteenth century). Indians experienced defeat, sometimes extermination, from the Pequot War (1637) to the Plains Wars (1868–1890) and, according to a leading historian of collective violence, probably unleashed the most “brutalizing influence on the American character.”⁵

The violence among these three races who dominated North America revealed the pattern of intergroup conflict that would apply to all subsequent immigrants to America. That conflict emanated from competition over “scarce resources and incompatible values” and carried the potential for violence.⁶ Thus, English colonists competed with Africans and Native

Americans at a time when they judged black and red skin, pagan religion, and tribal culture inferior. Their decision to enslave one race and defeat the other, however, depended on needed scarce resources—black labor and Indian land—and greater numbers and military power than their rivals. Significant for the Civil War era and later, interracial conflict heightened possibilities for violence when groups like these shared a history of blood-letting and sharp ethnocentric differences.⁷

Clearly the racism that triggered legacies of African slavery and Indian conquest was an important part of a broader violent heritage that influenced the emergence and prevalence of later race riots and lynching. In part, the rise of vigilantism in South Carolina (1767-1769) to impose law and order in unruly frontier areas led to the tradition of groups attacking marginal whites and undesirable blacks, Mexicans, Chinese, Indians, Jews, and Italians.⁸ Despite regional variations, *lynching* in the nineteenth and twentieth centuries manifested characteristics associated with the killing of southern blacks: unlawful death at the hands of three or more people for alleged reasons of “justice, race, or tradition.” And occasionally victims were tortured outside the South, blurring further the line between Colorado vigilantes and southern lynch mobs.⁹

Seventeenth- and eighteenth-century colonists also engaged in rioting, which evolved from popular disorder and bloody rebellions to become another ritualized means of maintaining community solidarity and morality. Paradoxically, rioters contributed to the move toward independence without creating enormous carnage; they targeted property and symbols, not people. Significantly, the American Revolution “unleashed democracy,” thereby creating numerous competing groups along racial, ethnic, and class lines that sparked the most devastating and longest period of collective violence in national history. That carnage embodied a second paradox: self-proclaimed defenders of the public good sought “an exclusive democratic heritage” for themselves through extralegal violence, coupling rioting (urban vigilantism) with popular sovereignty (white dominance).¹⁰

A third paradox of American Revolutionary ideology set in motion events that initially delayed, and then ignited, the major era of rioting and lynching from the Civil War to World War II. The egalitarianism of the Declaration of Independence secularized the budding Quaker anti-slavery movement of the 1770s that abolished slavery in every state above the Chesapeake states and Delaware by 1804. Meanwhile, the framers of the U.S. Constitution recognized the legality of slavery where it already existed by agreeing to the three-fifths compromise, the Atlantic slave trade (until 1808), and the fugitive slave law (in 1790). This inconsistency between freedom in the North and slavery in the South accentuated the sectionalism that exploded into the Civil War in 1861, and revealed the underlying assumption of the Founders that free whites alone comprised the citizenry.¹¹

Clearly, whites agreed on the inferiority of African Americans, if not on their enslavement. Throughout the nineteenth century, white voters in thirty-eight states outlawed mixed marriages, excluded black people from the democratic process, and established “*Herrenvolk* democracy,” that is: democracy only for the dominant race, subjugation for all other races.

Although more structured and restrictive in the South, it was present in the North and later Midwest, where racial exclusion and discrimination laws stemmed black incursion and other legalities fashioned a system of race caste and economic exploitation.¹²

White exclusiveness also manifested itself spatially. It emerged in agrarian slave settings as social distance, characterized by paternalism and dominance; and in urban-industrial areas (regardless of region) as physical distance, marked by competition and uncertainty. Historically, aspects of the patterns overlapped and sometimes resulted in a crisis of “contradictions and ambiguities,” yet whites always imposed them to keep blacks in their ascribed socioeconomic or political places—and used violence as the final arbiter. As such, each pattern suggested the contexts and events in which racial rivalry could spark a crisis and ignite specific forms of bloodshed.¹³

Hence, most antebellum white leaders and citizens never equated the freedom of black people with equality, which resulted in African American challenges to a democratic society that relegated them to slavery and quasi-freedom. Whatever the period, well established racial lines tended to minimize intergroup tension; but when lines blurred in times of transition the resulting ambiguity threatened whites, emboldened blacks, and sparked interracial clashes. When whites perceived real or imagined assaults anywhere along the color line, they lashed out at blacks, who fought back in these *communal* riots.¹⁴ From the mid-1820s and extending deep into the next century, for example, the rioting transcended politics, exacted greater violence, and produced various intergroup conflicts, including nearly forty race riots in northern and midwestern cities and towns in the 1820s, 1830s, and 1840s. During this period, while southerners resisted anti-slavery incursions and repressed slave revolts, northern whites struck at abolitionists of both races and at blacks seeking to better their living condition.¹⁵ They opposed mixed marriages with life-threatening violence, presaging the horrific lynching spree of southern blacks that lay ahead in the late nineteenth and early twentieth centuries.¹⁶

The pattern of these outbursts evolved into draft riots during the Civil War, combining multiple white grievances with higher levels of violence than experienced previously. More than any other city in the North or Midwest, New York recorded the greatest carnage and destruction between July 13 and 17, 1863, when the New York City draft riots resulted in nearly 120 dead, including several black men lynched, and millions of dollars in property losses. Rioters—white Protestant and Irish Catholic workers, including many immigrants, who aligned with the anti-war Democratic Party—opposed conscription as a duty placed on them by the Republican Party to free slaves, whom they feared would pour into the North, take their jobs, and abuse their women. They considered the draft a burden from which wealthy men could buy exemptions at a time when ordinary white workers competed with black strikebreakers on the waterfront. Given the volatile mix of political, economic, class, and racial animosities, rioters soon channeled their furor toward African Americans, attacking individuals, neighborhoods, and institutions, including the Colored Orphan Asylum. Rioters overwhelmed local police and drove thousands of blacks from the city before Union soldiers quelled the violence.¹⁷

The upheaval indicated one type and several characteristics of future race riots. The channeling of several grievances into a *pogrom*, that is, a unilateral, relentless attack to obliterate the black community, occurred because its members successfully challenged the color line in politics, economics, or status; and because the depths of racism required scapegoats for white fears and failures. Ironically, given its origin, the pogrom soon became more common in southern cities and rural communities throughout the last third of the nineteenth century. The violence in New York City bore occasional sexual undertones, as when the body of one hanged black victim was dragged through the street by his private parts. Though not all riots were pogroms, and not all were as destructive, many other interracial labor and draft riots took place in 1862 and 1863, producing a cluster effect that emanated from wartime conditions.¹⁸ This pattern would reappear in twentieth-century wars. Similarly, in several later race riots, political leaders would play important roles in generating or quelling the violence, black and white citizens would endeavor to assist riot victims in the aftermath, and few rioters, particularly in pogroms, faced legal consequences.

In this shifting pattern, which was neither linear nor without ambiguity, the Civil War served as the bridge between rural and urban worlds that had overlapped, intersected, and coexisted in the past. However, the once dominating agrarian sector appeared on the threshold of losing that favored position to its increasingly industrial counterpart, which controlled the war-forged Nation State. Such a transformation took several generations to complete, but the differences between societies partly explains their respective types of racial violence long before 1861; and, given the Confederate defeat and postwar Reconstruction, the heavily agrarian South reacted to external northern interference in its racial affairs with intensified violence against black residents.¹⁹

Simultaneously, northern racial violence continued, albeit related to the broader issue of labor strife and increasing levels of racism nationally. Blacks found themselves on the economic margin of the industrial revolution, with men excluded from most white unions and exploited by white managers as strikebreakers and women relegated to servile work or prostitution. They experienced *de facto* segregation, little political influence, and ultimately virulent depictions of themselves as white society embraced racist popular culture and social science as truth. The nation's industrial ideology of white supremacy, survival of the fittest, and gospel of wealth dovetailed with imperialist notions of "The White Man's Burden," particularly with acquisition of a commercial empire following the Spanish-American War (1898). Unlike European imperialists who lacked sizeable numbers of colored residents within their mother country, American racist oppression reinforced itself at home in the Plains Indian wars, the Chinese Exclusion Act, and African American labor exploitation, and abroad in the Filipino insurrection. North, South or West, before and after the Civil War, racial violence transformed itself.²⁰

Within this context, racial violence erupted during Reconstruction and continued relentlessly until the beginning of World War I in 1914, reaching its regional apogee along a timeline from the turn of the century to the

onset of the Great Migration of African Americans from the rural South to the urban North. The violence began in the South as a crusade to preserve white supremacy politically, economically, and socially. Given legalization of black freedom, citizenship, and suffrage by the Thirteenth (1865), Fourteenth (1869), and Fifteenth (1870) Amendments, black-white conflict heightened over class, status, and power—greatly intensified by race hatred due to slave emancipation and defeat in war.²¹ Rioting became, in the words of a major scholar, the “most violent and nastiest” in national history, punctuated by initial black assertiveness, followed by a barrage of white retaliation in cities, small towns, and rural areas. Nor was it coincidental that much of this “race feud” spanned the amendment ratification period and included pogroms (New Orleans, Louisiana, 1866) and communal riots (Memphis, Tennessee, 1866), as well as lynching, murder, and whipping that extended into 1876. The bloodletting was undertaken by whites acting through formal organizations or informal alliances—prominent officials and ordinary laborers united in white skins.²²

This “counterrevolutionary violence” succeeded into the late 1870s, benefiting from the ineffective federal response to it and the Republican Party’s abandonment of Reconstruction in the Compromise of 1877. White southern home rule came with a vengeance, systematically undoing Radical Reconstruction through U.S. Supreme Court decisions, Jim Crow laws, and political gimmicks over the next twenty-five years. African Americans again found themselves socially segregated, economically exploited, and politically disfranchised in a race caste system. They were expected to abide by *racial etiquette*, unwritten rules of personal conduct toward white people that punctuated their inferior status and, for many whites, subhumanity. Disobedience opened them to verbal and physical retaliation, most fatally, lynching.²³

Lynch law, begun in the previous century by South Carolinian Charles Lynch as vigilante corporal punishment, came to mean mob killing of a person who allegedly violated community codes of race and justice: popular sovereignty writ large. In its most gruesome expression, lynching by the 1880s had transmogrified—under Ku Klux Klan influence during Reconstruction—into a predominantly southern, anti-black ritualized psychosexual murder of black males.²⁴

Although mob types differed in motive and method, most of the 2,314 black victims between 1880 and 1930 died horrific, spectacle deaths at the hands of white mass mobs in ten former Confederate states.²⁵ They were targeted by men who shared the concept of southern honor, which centered on “white female virtue” and, when violated, demanded extralegal action. Yet the selection of victims also revealed white anxieties over socio-economic and political changes occurring at the time.²⁶ Although 29.2 percent of these victims died for alleged sexual assaults, which their murderers considered an attack on all white women and white civilization itself, a much greater percentage met their death for alleged murder (37.3 percent) and non-capital crimes (28.5 percent).²⁷ The 1899 mutilation and lynching of Sam Hose in Palmetto, Georgia, for the murder of his employer and the rape of his employer’s wife represented the fate of all black men killed by archetypal mobs during the immediate post-Reconstruction period. In fact,

Hose acted in self-defense and never touched the woman, yet died for so-called heinous crimes that justified public retribution.

Ordinary African Americans responded to this terror and the Jim Crow system that it upheld in various ways, including retreat, accommodation, retaliation, and exodus. Although leaving the South represented resistance, more direct protest emerged from the national and international anti-lynching crusade of Ida B. Wells-Barnett in the 1890s and the Georgia civil rights efforts of W.E.B. Du Bois in the early twentieth century. Nevertheless, as their efforts evolved into more organizational challenges and as the nation progressed toward more formal, sanitized criminal punishment, the South hung on to tradition and carried lynching—albeit less frequently and with altered attitudes on crimes demanding mob rule—into the new century as a response to past conditions and contemporary change.²⁸

Rioting resurfaced at the turn of the century in both the South and the North. Pogroms in Wilmington, North Carolina (1898), and Atlanta, Georgia (1906), bore sexual and political dimensions, while New York City (1900) experienced its first race riot since the Civil War, a white free-for-all sparked by the black killing of a plainclothes policeman that was portentous for police-community strain and black self-defense in future upheavals.²⁹ The major northern racial outburst before the Great Migration occurred in Springfield, Illinois (1908), the result of a failed lynching attempt of two black men independently accused of murder and rape that led whites to attack stores and the homes of black achievers. When rioters became too violent, white elites, who initially had supported them, moved to protect black employees and customers, and requested the state militia, which quelled the riot. This action signified the class war within white ranks, wherein white leaders desired racial reform, not black annihilation, and acted to regain community control from working- and lower-class whites: a recurring theme in collective racial violence nationally whether or not elites supported rioters.³⁰ Significant, too, those rioting were predominantly single, unskilled, and semiskilled white males in their mid-twenties, Illinois born and bred, who knew one another. Participants contained few foreign-born ethnics or southern-born whites, yet followed leaders of shady reputations; but very few of them were found guilty by racially prejudiced jurors who feared reprisal. Nevertheless, their working-class profile challenged the impressionistic stereotypes of white rioters as riffraff, maladjusted, and criminal that was put forth by contemporaries and later scholars.³¹

The Springfield riot also revealed the variation among progressives, whose predominantly white middle-class reform movement endeavored to humanize the industrial revolution and expand democracy from 1900 to the U.S. entry into World War I in 1917. Despite moralistic intentions and pragmatic views of improving society through government intervention, they usually ignored race and racial violence, perhaps because their self-identity, indeed their historical context and civic education, exhorted Americanization: political and cultural loyalty to bourgeois values and white supremacy. Hence President Theodore Roosevelt summarily punished African American soldiers for racial violence involving whites and Mexicans in Brownsville, Texas (1906); southern progressives remained basically mute on lynching

and abided by Jim Crow, a “reform” that made other reforms possible; and most northern progressives ignored the plight of blacks in their midst, while ethnics in the process of acculturation and competition understood that their whiteness—rather than ethnicity, class, or religion—set them apart from blacks and pointed the way to the privilege, opportunity, and law of becoming American.³²

And yet, aghast that the Springfield riot occurred in the North, indeed in Abraham Lincoln’s hometown, a tiny contingent of northern progressives created the National Association for the Advancement of Colored People (NAACP). Inspired by a socialist, called by neo-abolitionists, and comprising white social workers and black activists such as Mary White Ovington and W.E.B. Du Bois, the NAACP was organized to obtain public safety and first-class citizenship for African Americans through agitation, court action, and federal legislation. Over the ensuing five decades, the NAACP led the fight against mob violence and Jim Crow policies, establishing chapters nationwide, changing public opinion, and awakening black militancy.

The latter gathered momentum particularly during World War I (1914–1918) and the Great Migration, themselves aspects of modernity, which ushered in a new era in racial violence that would run through the mid-1930s. Dismal economic conditions—depressed wages, boll weevil invasions, major floods—struck the South in 1914–1915 and, with debt peonage, racial proscriptions, and desires for freedom, drove 500,000 blacks into midwestern and mid-Atlantic industrial centers where labor opportunities opened as the war in Europe stemmed immigration.³³ This demographic shift overtaxed living conditions, challenged the color line in employment, and, in July 1917, sparked white violence in East St. Louis, Illinois, which claimed thirty-nine black and nine white lives within two months of American entry into the war. It was quickly followed by several incidents between black soldiers of the 24th Infantry, U.S. Army, and white residents and policemen of Houston, Texas, in late August, which culminated in twenty deaths (sixteen whites) and eighty courts martial verdicts (seventeen soldiers hanged and sixty-three imprisoned).³⁴

These outbursts signaled the continuity and change of racial violence that became more bloody and varied in the post-war era. In East St. Louis, whites fought in great numbers to kick blacks back in their place and benefited from police and militia indifference. Yet blacks armed and defended themselves, and the NAACP protested the carnage in a silent parade of 10,000 in New York City. Similarly, the Houston riot recalled the Brownsville Affair as white townsfolk, officials, and police united in their harassment of black soldiers from nearby Camp Logan, who afterwards were punished by military superiors. In Houston, however, over 100 men of the Third Battalion armed themselves and retaliated with deadly force; the paramount reason many whites died and federal officials reacted so harshly. If black migration heightened interracial competition nationally, the black experience of fighting for democracy and self-determination abroad heightened black expectation for postwar improvement at home. Forty-two thousand combatants, many honored and all treated equally by the French, returned changed men. W.E.B. Du Bois warned, “Make way for Democracy!”³⁵

sample content of Encyclopedia of American Race Riots [2 volumes]: Greenwood Milestones in African American History

- [download From Magical Child to Magical Teen: A Guide to Adolescent Development \(2nd Edition\)](#)
- [read online Cheating Death: Combat Rescues in Vietnam and Laos pdf, azw \(kindle\)](#)
- [read The Prehistory of Denmark for free](#)
- [What Investors Really Want: Know What Drives Investor Behavior and Make Smarter Financial Decisions pdf, azw \(kindle\), epub, doc, mobi](#)
- [The Publisher: Henry Luce and His American Century pdf](#)
- [download online RKO Radio Pictures: A Titan Is Born here](#)

- <http://www.freightunlocked.co.uk/lib/From-Magical-Child-to-Magical-Teen--A-Guide-to-Adolescent-Development--2nd-Edition-.pdf>
- <http://unpluggedtv.com/lib/Cheating-Death--Combat-Rescues-in-Vietnam-and-Laos.pdf>
- <http://toko-gumilar.com/books/The-Prehistory-of-Denmark.pdf>
- <http://qolorea.com/library/Diary-of-a-Manhattan-Call-Girl.pdf>
- <http://creativebeard.ru/freebooks/Ashes-By-Now--Nick-Sharman--Book-9-.pdf>
- <http://yachtwebsitedemo.com/books/Le-M--decin-volant--La-Jalousie-du-Barbouill--.pdf>