

The Colonial Period And
The Black Experience

Side A

- Band 1. Blacks With the Spanish Explorers 2:06
(Langston Hughes)
Band 2. Black Valor 3:14
(Jean Brannon)
Band 3. Black Sailors 1:38
(Jean Brannon)
Band 4. Black Achievers 1:52
(Jean Brannon)
Band 5. Ballad Of Benjamin Banneker 2:38
(Rev. Kirkpatrick and Pete Seeger)

The Slave Experience

Side B

- Band 1. African Chants / Oh Freedom 5:35
(Langston Hughes) (Leon Bibb)
Band 2. Go Down Moses / John Brown's Body /
John Brown's Legacy 3:43
(Clark Morgan, Hermes Nye, Ossie Davis)
Band 3. Election of Lincoln /
Lincoln and Liberty 2:00
(Ossie Davis, Hermes Nye)

The Civil War and Reconstruction

Side C

- Band 1. Secession of the South / Bonnie Blue Flag 2:36
(Ossie Davis, Hermes Nye)
Band 2. Civil War 2:50
(Ossie Davis)
Band 3. Emancipation Proclamation 1:35
(Ossie Davis)
Band 4. Negro Troops 1:49
(Ossie Davis)
Band 5. In Charleston Jail / Douglass Meets Lincoln 4:52
(Hermes Nye, Ossie Davis)
Band 6. Death of Lincoln / Freedom and Equality 4:22
(Ossie Davis)
Band 7. Old Rebel / Fourteenth and Fifteenth
Amendments 5:00
(Hermes Nye, Ossie Davis)

Notable Negro Women

Side D

- Band 1. Ballad Of Sojourner Truth 3:59
(Rev. Kirkpatrick and Pete Seeger)
Band 2. Ballad Of Harriet Tubman 2:53
(Rev. Kirkpatrick and Pete Seeger)
Band 3. Frances Watkins Harper 2:28
Band 4. Ida B. Wells Barnett 2:13
(Dorothy Washington)
Band 5. Eleanor Holmes Norton 3:50
(Eleanor H. Norton)
Band 6. Shirley Chisholm 2:45
(Shirley Chisholm)

Nineteenth Century Black Intellectuals

Side E

- Band 1. Ballad Of Frederick Douglass 3:48
(Rev. Kirkpatrick and Pete Seeger)
Band 2. Booker T. Washington / George Washington Carver 5:42
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Band 3. Let's Move It / W.E.B. DuBois 3:42
(W.E.B. DuBois)

Jim Crow Years And The Struggle For Civil Rights

- Band 4. If We Must Die 1:25
(Claude Mtkay)
Band 5. Ballad Of The Deacons 5:43
(Rev. Kirkpatrick and Pete Seeger)

Jim Crow Years and the Struggle For Civil Rights

Side F

- Band 1. The Negro Voter / The State Of Arkansas 1:54
(Martin Luther King, Pete Seeger)
Band 2. Pres. Kennedy's Press Conference 1:08
(Pres. Kennedy)
Band 3. Rev. Ralph Abernathy 2:18
(Rev. Abernathy)
Band 4. Martin Luther King / Ballad Of Dr. King /
We Shall Overcome 13:30
(Martin Luther King, Rev. Kirkpatrick and Pete Seeger,
The Montgomery Gospel Trio, The Nashville Quartet
and Guy Carawan)

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Black American History in Ballad, Song & Prose

COMPILED AND EDITED BY CHARLES T. AVERETT

DESCRIPTIVE NOTES ARE INSIDE POCKET

COVER DESIGN BY RONALD CLYNE

Photo by Allen Morgan of an
African slave from a mahogany
statue from Nigeria. From the
collection of Moses Asch.

FOLKWAYS RECORDS FH 5804

BLACK AMERICAN HISTORY IN BALLAD, SONG AND PROSE

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The Colonial Period and The Black Experience The Slave Experience The Civil War and Reconstruction Notablè Negro Women
Nineteenth Century Black Intellectuals Jim Crow Years and The Struggle for Civil Rights



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INTRODUCTION

This album is a creative attempt by Folkways Records to provide in an audio fashion a sense of the political and social history of Black Americans. It begins with the coming of the Black explorers and progresses up to and including the death of Martin Luther King.

It was composed by screening, selecting, editing, and rearranging material presently available on the Folkways Records label.

The album has a variety of uses. Teachers can use it to preview and review units and to motivate students. It can be used by students to get a concise description of a particular topic. Others can use it to obtain a working knowledge of Black American history.

—Charles Averett

This album is dedicated to my mother and to my
perennial mentor, Moses Asch.

I Total Time 11:28

I-1. The Colonial Period and The Black Experience

Title: Negroes With The Spanish Explorers—voice of
Langston Hughes (Folkways Records FC7752)

Description: This band informs that the first Blacks came
to the New World as explorers, not slaves.

Questions: What states did Estavan help to discover?

Time 2:06

Hear the wind in the sails of the ships of Columbus? They say one of his pilots, Pedro Alonso Niño, was a Negro. That was in 1492. Certainly by the early 1500's, black explorers were coming to the New World. One of them was Estavan—or Estavanico, his nickname—which means in Spanish "Kid Steve."

"Tierra! Ahi esta tierra!" From the deck of a Spanish galleon he cried, "Land! There is Land!" when he first sighted the coast of what is now Florida. On that coast his ship was wrecked and Estavan, with four Spaniards, were the only men left alive. Perhaps because he was colored, Estavan got along well with the Indians. He learned their various languages, and soon became a famous guide and

translator for other explorers who could not communicate with the Indians. All the way across the southern part of what is now the United States, and as far as Mexico City, for eight years Estavan wandered. From Mexico in 1539 he set out with Friar Marcos de Niza on an expedition toward the North to find the fabled Seven Cities of Cibola, which were said to be built of gold. Estavan was the only Negro in the group. The Spaniards held out until they got as far as what is now Texas. Then the heat and the dust overcame them. They asked Estavan if he would go ahead with the Indian guides and send word back to them as to what he found.

Estavan did not find the Cities of Gold, but he did find rich Indian pueblos with houses of sunbaked brick, whose doorways were decorated with turquoise. And he discovered the rich and beautiful country of gold, copper, cotton, and flowers that is now Arizona. So you see, the first Negroes did not come to America as slaves. They came as explorers. History says that when Balboa discovered the Pacific, thirty colored men were in his party.

I-2.

Title: Black Valor—voice of Jean Brannon (Folkways FD5576)

Description: Instances of heroism during the Revolutionary War are given in this band.

Questions: Why did the slaves help the colonists?

Why did Alexander Hamilton suggest freeing
all the slaves?

Time 3:14

The tales of individual and united Black valor performed during the fight for colonial freedom are quite numerous. The governor of Rhode Island spoke of the accomplishments of the Rhode Island regiment which could typify Black patriotism during the Revolutionary Period:

...these slaves who were to win their own freedom in fighting for American Independence took the field in force. Before the end of the year, these men were tried and not found wanting. In the battle of Rhode Island... said by Lafayette to have been the best fought action of

the whole war...this newly raised Black regiment, under Colonel Greene, distinguished itself by deeds of desperate valor, repelling three times the fierce assaults of an overwhelming force of Hessian troops...they continued to discharge their duty with zeal and fidelity—never losing any of their first laurels so gallantly won.

Often Blacks carried messengers in the role of laborers and sometimes detained enemy advancement by destroying bridges as they traveled. One such example was James, the slave of a Virginian named Armistead, who was assigned to Marquis deLafayette in the fighting against Benedict Arnold. Lafayette, in discussing the spying activities of the slave, said, "...he properly acquainted himself with some important communication I gave him...his intelligence from the enemy's camp was industriously collected and more faithfully delivered."

Alexander Hamilton suggested freeing all of the slave soldiers as a means of instilling an even increased amount of loyalty and courage in the Black patriots. In a letter written to John Jay, President of Congress, in 1779:

It appears to me, that...in the present state of... affairs, is the most rational that be adapted, and promises very important advantages...the enemy's operations...are growing infinitely serious and formidable. I have not the least doubts that the negroes...make excellent soldiers...(for their natural faculties are as good as ours) joined to that habit of subordination of servitude, will enable them sooner to become soldiers than our white inhabitants. I foresee that this project will have to combat much opposition from prejudice and self-interest. The contempt we have been taught to entertain for the Blacks, makes us fancy many things that are found neither in reason nor experience; and an unwillingness to part with property of so valuable a kind will furnish a thousand arguments to show the impracticability...of a scheme which requires such sacrifices...An essential part of the plan is to give them their freedom with their swords. This will secure their fidelity, animate their courage, and, I believe, will have a good influence...opening a door to their emancipation...

I-3.

Title: Black Sailors—voice of Jean Brannon (Folkways 5576)

Description: This cut tells of the various functions performed by Blacks in the colonial navy.

Questions: What roles did Blacks play in the
colonial navy?

Why did Paul Cuffe question the government's right to tax free Blacks?

Time 1:38

Free Blacks and slaves played a conspicuous role in the colonial navy as pilots, gunners, captain's boys, powder carriers, rope makers, ship carpenters and cooks. Many

Blacks sailed on individually-owned and manned state ships that acted as agents for Congress and also provided a mecca for runaway slaves.

A free Black, James Forten, who was to become a leading abolitionist, invented a mechanism for the improvement of handling sails while a member of a galley crew.

Paul Cuffe was another free Black who sailed the revolutionary waters. After being taken prisoner by the British, he returned to his Massachusetts' village and became a ship captain and shipyard owner. A petition submitted by Captain Cuffe and several other free Blacks questioned the government's right to tax Blacks who were denied voting privileges while being taxed for property owned.

...we are not allowed the Privilege of freemen of the state having no vote or influence in the Election of those that Tax us...we are not allowed in voting in the town meeting...nor to choose an officer...yet many of our Colour (as is well known) have cheerfully entered the field of battle in the defense of the common cause and that (as we conceive) against a similar exertion of power (in regard to) taxation too well known to need recital in this place.

I-4.

Title: Black Achievers—voice of Jean Brannon (FD5576)

Description: Blacks involved in religious, charitable, and medical organizations are spoken of in this band.

Questions: Why did Negroes form their own churches?

How did religious organizations help colonial blacks?

Time 1:52

Richard Allen, Absolom Jones, and Dr. James Derham were additional prominent Blacks of the period.

Allen and Jones, both born slaves, were the founders of the African Methodist Episcopal Church and the Free African Society in Philadelphia. In stating the aims of the latter organization, the two ministers voiced the need for Black economic unity:

...Absolom Jones and Richard Allen...these persons, from a love to the people of their complexion whom they beheld with sorrow...often communed together...in order to form some kind of religious society.....it was proposed...that a society...be formed, without religious tenets,...in order to support one another in sickness, and for the benefit of their widows and fatherless children.

James Derham, a Philadelphia slave whose two masters had been physicians—one a surgeon with the British Sixteenth Regiment, observed, assisted and was instructed in the practice of medicine by Dr. Benjamin Rush. The eminent Philadelphia practitioner said upon meeting the freed Dr. Derham, "I have conversed with him upon...the cur-

rent and epidemic diseases of the country—I find him perfectly well acquainted with all of them."

I-5.

Title: Benjamin Banneker—sung by Rev. Kirkpatrick with Pete Seeger on banjo (Folkways Records 7751)

Description: This is a ballad about the accomplishments of Benjamin Banneker, who designed our nation's capital and our first clock.

Questions: (In a list) What were the contributions Benjamin Banneker made to colonial America?
Time 2:38

How would a slave-owner explain the existence of an intelligent Black man such as Benjamin Banneker?
Time 2:38

BENJAMIN BANNEKER

Born 1731; educated in Baltimore.

Assembled first American clock.

Studied astronomy; published an almanac to aid farmers and to further progressive social causes.

Assisted in architectural plans for Washington, D.C.

Died in 1806, mourned by thousands including his friend, Thomas Jefferson.

BALLAD OF BENJAMIN BANNEKER

On January 22, 1771

A commission was given

By George Washington

A site was to be selected

And drawn from A to Z.

It later became present Washington, D.C.

Major Charles Enfant

Had the leading role

But because of disagreements was

Dismissed from the fold.

He was replaced by Major Ellicott

Who was assisted by the maker of

The America's first clock.

Benjamin Banneker was the man

An expert mathematician

The best astronomer in the land

Benjamin Banneker was the man.

From 93 million miles away

He studied the stars

The moon and the sun

Even Jupiter and Mars

He studied the Big Dipper
And the white Milky Way
Why to plant peas in the middle of May
Why to plant watermelon in the face of the moon
And you can never plant turnip greens too soon.

Benjamin Banneker was the man
The son of an African prince
To be a slave he was never convinced
So when you think of the Capital and
the architectural plan
Remember Soul Brother Benjamin was the man.

II Total Time 11:18

II-1. The Slave Experience

Title: African Chants/"Oh Freedom" — voice of Langston Hughes; Leon Bibb sings the song (FC7752)

Description: This band tells of Africans' reactions to the middle passage, the insurrections of Gabriel and Nat Turner, and what slavery was like on a grassroots level.

Questions: In what ways did African resist slavery?
By what method would you have resisted slavery?

What type of diet did slaves have?

Time 5:35

1619 was the year when the roots of slavery began in Virginia. Then ships filled with captured black men and women began to sail across the Western Ocean to our shores. In chains, crowded in the dark holes of the slave ships, they sang their mournful songs:

AFRICAN CHANTS (3)

Sometimes whole groups of Africans, taken on deck at night for air, would leap into the sea—committing mass suicide rather than go into slavery. As soon as they were landed and sold, some would run away into the forest and join the Indians. No man wanted to be a slave. But thousands of Africans were brought by force to America to plant cotton, rice, corn, and wheat, to build the roads and clear the forests, to do almost all the hard work that went into the early building of America.

OH FREEDOM

In 1783, America became a free nation—the U.S.A. That is, all were free except the Negro, still a slave. But not willing—no man likes to be a slave. In 1800, a young Negro, Gabriel, organized a revolt in Virginia that involved thousands of black men and women. But on the day when the uprising was to have started, a great storm and a flood wrecked their plans. The leaders were discovered, and Gabriel and some thirty-five others were put to death by the slave owners. They died silently.

In 1831 another great slave rebellion broke out in Virginia, led by Nat Turner. In this one some sixty slave owners were killed. More than a hundred Negroes lost their

lives before this uprising was suppressed. Seventeen slaves were put to trial and hanged. But Nat Turner had no regrets. Just before he was led to the scaffold to die, he said, "I was intended for some great purpose." In his mind, that purpose was freedom. More and more restless did those in bondage become, more and more did they revolt. In increasing numbers, too, they were escaping to the North.

What was slavery like—that men rebelled against it, women risked their lives to escape, that upset the whole South, and eventually brought war to the nation?

"Once when I was trying to clean the house like Old Miss tell me, I finds a biscuit. I's so hungry I et it, 'cause we never see such a thing as a biscuit. We just have corn bread and syrup, but when I et that biscuit and she comes in and say, "Where is that biscuit?" I say, "Miss, I et it 'cause I's so hungry." Then she grab that broom and start to beating me over the head with it and calling me low-down, and I guess I just clean lost my head, 'cause I knowed better than to fight her, if I knowed anything't all, but I started to fight her, and the driver, he comes in and he grabs me and starts beating me with that cat-o'-nine-tails, and he beats me till I fall to the floor nearly dead. He cut my back all to pieces."

"When a slave die, they buried him duh same day. They'd cart 'em down to duh graveyard on duh place and didn't even bury them deep 'nough so dat duh buzzards wouldn't come circling 'round lookin' for dere bodies. In them days they wasn't no time for mournin'."

"My papa was strong. He never had a licking in his life. But one day the master says, 'Si, you got to have a whoppin,' and my papa says, 'I never had a whoppin' and you can't whop me.' And the master says, 'But I can kill you,' and he shot my papa down. My mama took him in the cabin, and put him on a pallet—and he died."

Frederick Douglass, in his autobiography, describes a beating which a Maryland slavebreaker gave him when he was a boy, in order to tame him for his master, who wanted his spirit broken:

"He rushed at me, tore off the few clothes I had on and proceeded to wear out on my back the heavy goads he had cut from a gum tree. Under his blows my blood flowed freely. Wales were left on my back as large as my little finger. During the first six months I was there I was whipped, either with sticks, or cow-skins, every week."

So no wonder Frederick Douglass said to himself:

"I'll run away. I have only one life to lose. It cannot be, I shall live and die a slave."

II-°.

Title: (1) Go Down Moses / (2) John Brown's Body / (3) John Brown's Legacy — (1) sung by Clark Morgan, (2) sung by Hermes Nye, (3) voices of Langston Hughes and Ossie Davis respectively (FC7752/FH5526)

Description: John Brown's abolitionist efforts are spoken of here, as well as the attitude he personified.

Questions: What did Go Down Moses mean?

What means of liberation did John Brown use?

Why was John Brown's failure so significant?

Time 3:43

Song:—

GO DOWN MOSES

And there came a kind of Moses intending to lead the slaves to freedom. His name was John Brown, old and tall, white, with a flowing white beard, a Bible in one hand and a gun in the other. John Brown believed that God had called him to help free the Negro people. In a speech on the Fourth of July, 1852, Frederick Douglass said:

"It is not light that is needed, but fire. It is not the gentle shower, but thunder. We need the storm, the whirlwind, and the earthquake."

John Brown brought the thunder and the earthquake. A group of white men and Negroes together, 23 in number, one October night in 1859, marched on the government arsenal at Harper's Ferry, Virginia, intending to seize the arms and give them to the slaves. Some were killed and the rest were taken prisoners.

John Brown's uprising was a failure in so far as freeing the slaves then went. But it shook the empire of slavery to its foundations. It startled the world. It aroused the conscience of the nation. It gave courage to the bondsmen and struck terror into their masters. John Brown was hanged. But it was only a matter of time before the whole of the Union Armies began to march for freedom. John Brown died on the scaffold, but his soul went marching on.

Song:—

JOHN BROWN'S BODY

Great changes had now taken place in the public touching the John Brown Raid. Virginia had satisfied her thirst for blood. She had not given Captain Brown the benefit of a reasonable doubt, but hurried him to the scaffold in panic-stricken haste. Emerson's prediction that Brown's gallows would become like the Cross was already being fulfilled. The old hero, in the trial hour, had behaved so grandly that men regarded him not as a murderer, but as a martyr. His body was in the dust, but his soul was marching on.

In a letter to a group of Abolitionists assembling on July 4, 1860, to do honor to the memory of John Brown, I wrote:

"To have been acquainted with John Brown, shared his counsels, enjoyed his confidence, and sympathized with the great objects of his life and death, I esteem as among the highest privileges of my life. We do but honor to ourselves in doing honor to him, for it implies the possession of qualities akin to his."

II-3.

Title: Election of Lincoln / Lincoln and Liberty — voice of Ossie Davis, song sung by Hermes Nye (Folkways FH5526)

Description: Informs of the subtle circumstances under which the election of Lincoln was conducted. A victory song is also included.

Questions: What was Lincoln's position on slavery?

How do you think the South's threat to secede affected the election?

Time 2:00

Abraham Lincoln, the candidate of the then young, growing, and united, Republican party, against both Stephen A. Douglas and John C. Breckenridge, candidates of the divided Democratic party, proposed his grand historic doctrine of the power and duty of the national government to prevent the spread and perpetuity of slavery. Into this contest I threw myself, with firmer faith and more ardent hope than ever before; and what I could do, by pen or voice, to achieve the election of Lincoln was done with a will.

The most remarkable and memorable feature of this presidential campaign was that it was prosecuted under the portentous shadow of a threat. Leading public men of the South openly proclaimed that they would proceed to take the slaveholding states out of the Union in the event of the election of Abraham Lincoln. This threat frightened the timid, but stimulated the brave; and the result was—the triumphant election of Abraham Lincoln.

Hurrah for the choice of the nation! (Folkways Records FH5801)

Our chieftain so brave and so true;

We'll go for the great reformation,

For Lincoln and Liberty, too.

We'll go for the son of Kentucky,

The hero of Hoosierdom through;

The pride of the Suckers so lucky,

For Lincoln and Liberty, too.

They'll find what by felling and mauling,

Our rail-maker statesman can do;

For the people are ev'rywhere calling,

For Lincoln and Liberty too.

Then up with the banner so glorious,
The star-spangled, red, white and blue,
We'll fight till our banner's victorious,
For Lincoln and Liberty, too.

III Total Time 18:04

III-1. The Civil War and Reconstruction

Title: Secession of the South / Bonnie Blue Flag — voice of Ossie Davis, song sung by Hermes Nye (Folkways FH5526)

Description: The Confederacy is established.

Questions: Why did the southern states secede?

How could secession have been prevented?

Which states joined the Confederacy?

Time 2:36

Then came the question, what will the South do about it? Will she eat her bold words, and submit to the verdict of the people, or proceed to secede from the Union? The inquiry was an anxious one, and the blood of the North stood still, waiting for the response. It had not long to wait. The response of the slaveholders to the glorious assertion of freedom and independence on the part of the North in the triumphant election of Abraham Lincoln was the dismemberment of the Rebulic, and the establishment of the Confederate States, a government based upon human slavery.

As a result of the shameful and shocking course followed by President Buchanan, one after another the Southern states were allowed to secede. Even men who had heretofore resisted the Slave Power bent before the Southern storm, and were ready to purchase peace at any price, especially at the expense of the Negro slaves. Everything that could be demanded by insatiable pride and selfishness on the part of the slaveholding South, or could be surrendered by abject fear and servility on the part of the North, had able and eloquent advocates.

Happily for the cause of human freedom, and for the final unity of the American nation, the South was mad, and would listen to no concessions. They had made up their mind that they would secede from the Union. They had come to hate everything which had the prefix "free"—free soil, free states, free territories, free schools, free speech, and freedom generally, and they would have no more such prefixes. And so the slaveholders plunged madly into the bloody vortex of rebellion and war. On April 12, 1861, the batteries of Charleston harbor in South Carolina were opened upon the starving garrison at Fort Sumter.

(Folkways

We are a band of brothers, and native to the soil,
Fighting for the property we gained by honest toil;
And when our rights were threatened, the cry rose near
and far

"Hurrah for the Bonnie Blue Flag that bears a single star!"

Chorus:

Hurrah! Hurrah! for Southern rights, hurrah!

Hurrah for the Bonnie Blue Flag that bears a single star.

As long as the Union was faithful to her trust,
Like friends and like brethren kind were we, and just;
But now, when Northern treachery attempts our rights
to mar,

We hoist on high the Bonnie Blue Flag that bears a single
star.

Chorus

First gallant South Carolina nobly made the stand,
Then came Alabama and took her by the hand;
Next, quickly, Mississippi, Georgia, and Florida,
All raised on high the Bonnie Blue Flag that bears a single
star.

Chorus

Ye men of valor gather round the banner of the right,
Texas and fair Louisiana join us in the fight,
With Davis, our loved President, and Stephens, statesmen
rare,
We'll rally round the Bonnie Blue Flag that bears a single
star.

Chorus

And here's to brave Virginia, the Old Dominion State,
With the young Confederacy at length has linked her fate;
Impelled by her example, now other States prepare
To hoist on high the Bonnie Blue Flag that bears a single
star.

Chorus

Then here's to our Confederacy, strong we are and brave,
Like patriots of old we'll fight, our heritage to save;
And rather than submit to shame, to die we would prefer,
So cheer for the Bonnie Blue Flag that bears a single star.

Chorus

Then cheer, boys, cheer, and raise a joyous shout,
For Arkansas and North Carolina, now have both gone
out,
And let another rousing cheer for Tennessee be given,
The single star of the Bonnie Blue Flag has grown to be
eleven.

Chorus

III-2.

Title: Civil War—voice of Ossie Davis (Folkways Records 5526)

Description: Various views as to why the war was being
fought are given.

Questions: What did Frederick Douglass see as the
mission of the war?

Initially, how would the outcome of the war
affect the slaves' status?

Why did the war assume an anti-slavery
attitude?

Time 2:50

In a moment the Northern lamb was transformed into a
lion. Gone were the months of appeasement when politi-
cians and businessmen had vied with each other to pur-
chase peace and prosperity for the North by granting the
most demoralizing concessions to the Slave Power. The
cannons booming over Charleston compelled everyone to
elect between patriotic fidelity and pro-slavery and trea-
son. As the North took to arms, I wrote in my paper: "We
say out of a full heart, and on behalf of our enslaved and
bleeding brothers, thank God."

From the first, I, for one, saw in this war the end of
slavery; and truth requires me to say that my interest in the

success of the North was largely due to this belief. True it
is that this faith was many times shaken by passing events,
but never destroyed. When Secretary Seward instructed
our ministers to say to the governments to which they were
accredited, that "terminate however it might, the status of
no class of the people of the United States would be
changed by the rebellion—that the slaves would be slaves
still, and that the masters still"—when General McLellan
and General Butler warned the slaves in advance that if any
attempt was made by them to gain their freedom, it would
be suppressed with an iron hand—when the government
persistently refused to employ colored troops—I still be-
lieved, and spoke as I believed, all over the North, that the
mission of the war was the liberation of the slave, as well
as the salvation of the Union; and hence from the first I
reproached the North that they fought the rebels with only
one hand, when they might strike effectively with two—
that they fought with their soft white hand while they kept
their black iron hand chained and helpless behind them—
that they fought the effect while they protected the cause,
and that the Union cause would never prosper till the war
assumed an anti-slavery attitude, and the Negro was enlist-
ed on the loyal side. In every way possible, in the columns
of my paper and on the platform, by letters to friends, at
home and abroad, I did all that I could do to impress this
conviction upon the country.

Many and grievous disasters on the field of battle were
needed to educate the loyal nation and President Lincoln
up to the realization of the necessity, not to say to the jus-
tice, of the position that the war could only be won by free-
ing the slave and arming the freedman.

III-3.

Title: Emancipation Proclamation —
voice of Ossie Davis

(Folkways Records FH5526)

Description: Frederick Douglas cites some of the deficien-
cies of Lincoln's executive order.

Questions: What were the shortcomings of the
Emancipation Proclamation?
Why was the Emancipation Proclamation
issued?

What did Frederick Douglass see in the
spirit of the Emancipation Proclamation?

Time 1:35

The first of January, 1863, was a memorable day in the
progress of American liberty and civilization. It was the
turning-point in the conflict between freedom and slavery.
A death-blow was then given to the slaveholding rebellion.
And now, on this first day of January, 1863, the formal
and solemn announcement was made that thereafter the
government would be found on the side of emancipation.

As I studied the Proclamation more carefully, it became
clear to me that it was extremely defective. Its operation
was confined within certain geographical and military

lines. It only abolished slavery where it did not exist, and left it intact where it did exist. Nevertheless, I took the Proclamation, first and last, for a little more than it purported; and saw in its spirit, life and power far beyond its letter. Its meaning to me was the entire abolition of slavery, wherever the evil could be reached by the federal arm, and I saw that its moral power would extend much further. It was in my estimation an immense gain to have the war for the Union committed to the extinction of slavery, even from a military necessity.

III-4.

Title: Negro Troops—voice of Ossie Davis (Folkways FH5526)

Description: This band covers the raising of the first Negro troops along with the inequities of federal policies toward them.

Questions: Where were the first Negro troops raised?

Where was slavery first abolished?

How did Frederick Douglass help to raise Negro troops?

Why did he stop?

What assurances did Douglass give to Black soldiers?

If you were a Black male in 1863 would you have joined the Union Army?

Time 1:49

On January 20, 1863, Governor John A. Andrew of Massachusetts received permission from Mr. Lincoln to raise two colored regiments, the 54th and 55th. Immediately I wrote my call, "Men of Color, to Arms," addressed to the colored citizens of the North. It appeared in my paper and was published in the leading journals. I concluded on the following note: "The chance is now given you to end in a day the bondage of centuries, and to rise in one bound from social degradation to the plane of common equality with all other varieties of men.

Let us accept it, and for ever wipe out the dark reproaches unsparingly hurled against us by our enemies. Let us win for ourselves the gratitude of our country, and the blessings of our posterity through all time...."

The raising of these two regiments—the 54th and 55th—and their splendid behavior in South and North Carolina was the beginning of good things for the colored people of the whole country.

I continued to assist in raising regiments of Negro soldiers, using every argument of which I was capable to persuade every colored man able to bear arms, to rally around the flag, and help save the country and save the race. But the attitude of the government at Washington caused me deep sadness and discouragement, and forced me in a measure to suspend my efforts in that direction. I had assured colored men that once in the Union Army they would be paid upon an equal footing with other soldiers; that they

would be paid, promoted, and exchanged as prisoners of war. But thus far the government had not kept its promise, nor the promise made for it.

III-5.

Title: In Charleston Jail / Douglass Meets Lincoln — song sung by Hermes Nye, voice of Ossie Davis (FH5801/FH5526)

Description: Douglass addresses grievances concerning federal policy towards Negro troops to Lincoln. A song relates the fate of a Union soldier taken as a prisoner of war.

Questions: What was Lincoln's response to Douglass' complaints?

Should Negroes have been willing to enlist in the Union Army regardless of the conditions?

How would you have convinced Mr. Davis to treat Negro POW's more humanely?

Time 4:52

When I enlisted in the army,
Then I thought 't was grand,
Marching through the streets of Boston
Behind a regimental band.
When at Wagner I was captured,
Then my courage failed;
Now I'm dirty, hungry, naked,
Here in Charleston Jail.

Chorus:

Weeping, sad and lonely,
Oh, how bad I feel!
Down in Charleston, South Carolina,
Praying for a good square meal.

If Jeff Davis will release me,
Oh, how glad I'll be!

When I get to Morris Island,
Then I shall be free.

Then I'll tell those conscript soldiers

How they use us here;

Giving us an old corn dodger,

They call it prisoners' fare.

In my efforts to secure just and fair treatment for the colored soldiers, I went to Washington to lay the complaints of my people before President Lincoln and the Secretary of War. I was never more quickly or more completely put at ease in the presence of a great man, than in that of Abraham Lincoln. As I approached and was introduced to him, he rose and extended his hand, and bade me welcome. Proceeding to tell him who I was, and what I was doing, he promptly, but kindly, stopped me, saying: "I know who you are, Mr. Douglass; Mr. Seward has told me all about you. Sit down. I am glad to see you." I then told

him the object of my visit, and that there were three particulars which I wished to bring to his attention. First, that colored soldiers ought to receive the same wages as those paid to white soldiers. Second, that colored soldiers ought to receive the same protection when taken prisoners, and be exchanged, as readily, and on the same terms, as any other prisoners; and if Jefferson Davis should shoot or hang colored soldiers in cold blood, the United States should retaliate in kind and degree, without delay, upon Confederate prisoners in its hands. Third, when colored soldiers performed great and uncommon service on the battlefield, they should be rewarded by distinction and promotion, precisely as white soldiers are rewarded for like services.

Mr. Lincoln listened with patience and silence to all I had to say. He began his earnest reply by saying that the employment of colored troops at all was a great gain to the colored people; that the measure could not have been successfully adopted at the beginning of the war; that the wisdom of making colored men soldiers was still doubted; that their enlistment was a serious offence to popular prejudice; that they had larger motives for being soldiers than white men; that they ought to be willing to enter the service upon any conditions; that the fact that they were not to receive the same pay as white soldiers seemed a necessary concession to smooth the way to their employment at all as soldiers, but that ultimately they would receive the same. On the second point, in respect to equal protection, he said the case was more difficult. Retaliation was a terrible remedy, and one which it was very difficult to apply. He thought that the rebels themselves would stop such barbarous warfare, and less evil would be if retaliation were not resorted to. On the third point he appeared to have less difficulty, though he did not absolutely commit himself. He simply said that he would sign any commission to colored soldiers whom his Secretary of War should commend to him. Though I was not entirely satisfied with his views, I was so well satisfied with the man and with the educating tendency of the conflict, that I determined to go on with the recruiting.

I was not satisfied either with my interview with Secretary of War Stanton, yet I left in the full belief that the true course to the Black man's freedom and citizenship was over the battlefield, and that my business was to get every Black man I could into the Union armies. Both the President and Secretary of War assured me that justice would ultimately be done to my race, and I gave full faith and credit to their promise.

III-6.

Title: Death of Lincoln / Freedom and Equality —

voice of Ossie Davis

(Folkways Records FH5526)

Description: Tells of the reelection of Lincoln, his assassination, the fall of Richmond, and the needs of the Negro beyond emancipation.

Questions: What government agencies were established to aid the newly emancipated Negro?
What was the political status of the Negro immediately following the Civil War?
Why was it absolutely necessary for the Negro to complete the transition from slave to citizen?

Time 4:22

It was my good fortune to be present at Abraham Lincoln's inauguration in March, 1865, after his re-election as President, and to hear on that occasion his remarkable inaugural address.

A series of important events followed soon after the second inauguration of Mr. Lincoln, conspicuous amongst which was the fall of Richmond. The collapse of the rebellion was now not long delayed, though it did not perish without adding to its long list of atrocities, one which sent a thrill of horror throughout the civilized world, in the assassination of Abraham Lincoln; a man so amiable, so kind, so humane, and honest, that one is at a loss to know how he could have had an enemy on earth. I was in Rochester when news of the death of Mr. Lincoln was received. Our citizens, not knowing what else to do in the agony of the hour, betook themselves to the City Hall. Though all hearts ached for utterance, few felt like speaking, but I was called upon and spoke out of the fullness of my heart; and, happily, I gave expression to so much of the soul of the people present, that my voice was several times utterly silenced by the sympathetic tumult of the great audience. I have resided long in Rochester, and made many speeches there which had more or less touched the hearts of my hearers, but never till this day was I brought into such close accord with them.

When the war for the Union was substantially ended, and peace dawned upon the land; when the gigantic system of American slavery was finally abolished and forever prohibited by the organic law of the land, a strange feeling came over me. My great and exceeding joy over these stupendous achievements, especially over the abolition of slavery—which had been the deepest desire and the great labor of my life—was slightly tinged with a feeling of sadness. The anti-slavery platform had performed its work, and my voice was no longer needed. What should I do?

The answer was not long in coming. Though slavery was abolished, the wrongs of my people were not ended. Though they were not slaves they were not yet quite free. No man can be truly free, whose liberty is dependent upon the thought, feeling, and action of others; and who has himself no means in his own hands for guarding, protecting, defending, and maintaining that liberty. Yet the Negro, after his emancipation, was precisely in this state of destitution. The law, on the side of freedom, is of great advantage only where there is power to make that law respected.

The government felt that it had done enough for the

former slaves. It had made them free, and henceforth they must make their own way in the world. Yet they had none of the conditions for self-preservation or self-protection. They were free from the individual masters, but the slaves of society. The old master class simply drove them off the old plantation, and told them they were no longer wanted there.

I, therefore, soon found that the Negro still had a cause, and that he needed my voice and pen with others to plead for it. I called upon the government to assist the landless Negroes of the South by colonizing them on land abandoned by the slaveholders as they had retreated before the advancing Union Army. I urged, further, that these former slaves be equipped with implements to till the soil and arms to defend themselves.

From the first I saw no chance of bettering the condition of the freedman, until he should cease to be merely a freedman, and should become a citizen. I insisted that there was no safety for him, nor for anybody else in America, outside the American government; that to guard, protect, and maintain his liberty, the freedman should have the ballot; that the liberties of the American people were dependent upon the ballot box, the jury box, and the cartridge box, that without these no class of people could live and flourish in this country; and this was now the word for the hour with me, and word to which the people of the North willingly listened when I spoke. However, regarding as I did, the elective franchise as one of the great powers by which all civil rights are obtained, enjoyed, and maintained under our form of government, and the one without which freedom to any class is delusive if not impossible, I set myself to work with whatever force and energy I possessed to secure this power for the recently emancipated millions.

III-7.

Title: Old Rebel / Fourteenth and Fifteenth Amendments
—song sung by Hermes Nye,
voice of Ossie Davis (Folkways Records FH5801/FH5526)

Description: The newly freed Negro is freshly enfranchised but reactionary forces are already surfacing.

Questions: How did southern whites encourage the adoption of the Fourteenth and Fifteenth Amendments?

How did the attitude of liberal northern whites change after the adoption of the aforementioned amendments?

How did the activities of groups like the Ku Klux Klan undermine these amendments?

Time 5:00

Oh, I'm a good old rebel!
Now that's just what I am;
For this "Fair Land of Freedom"
I do not care—at all.

I'm glad I fit against it,
I only wish we'd won,
And I don't want no pardon
For anything I've done.

I hate the Constitution,
This great Republic, too,
I hate the Freedman's Bureau,
In uniforms of blue;
I hate the nasty eagle,
With all his brag and fuss,
The lying, thieving Yankees,
I hate them wuss and wuss.

I hate the Yankee Nation,
And everything they do;
I hate the Declaration
Of Independence, too;
I hate the glorious Union,
'Tis dripping with our blood;
I hate the striped banner,
I fit it all I could.

I followed old Marse Robert
For four years, near about,
Got wounded in three places,
And starved at P'int Lookout;
I cotched the roomatism
A-camping in the snow;
But I killed a chance of Yankees—
I'd like to kill some mo'.

Three hundred thousand Yankees
Lie stiff in Southern dust;
We got three hundred thousand
Before they conquered us;
They died of Southern fever
And Southern steel and shot;
I wish it was three millions;
Instead of what we got.

I can't take up my musket
And fight 'em now no more;
But I ain't a-going to love 'em,
Now that is sartin sure;
And I don't want no pardon,
For what I was and am;
I won't be reconstructed,
And I con't care a—cent.

Unlike the movement for the abolition of slavery, the success of the effort for the enfranchisement of the freedmen was not long delayed. In addition to the justice of the measure, it was soon commended by events as a political necessity. As in the case of the abolition of slavery, the white people of the rebellious states have themselves to thank for its adoption. Had they accepted with moderate grace the liberal conditions of peace offered to them, and

united heartedly with the national government in its efforts to reconstruct their shattered institutions, instead of sullenly refusing as they did, their counsel and their votes to that end, they might have easily defeated the argument based upon the necessity for the measure. But their apparent determination to re-enslave the Negro in some new form of slavery, made it essential that the freedmen obtain the shield of the ballot box. Consequently, there came in due time the great amendments to the Constitution, the fourteenth and fifteenth, which invested colored men with citizenship and the right to vote.

The adoption of the fourteenth and fifteenth amendments, and their incorporation into the Constitution of the United States, caused many of my former associates in the cause of the Negro to believe that their work was finished. Some even cautioned me against demanding too much for the colored people. They reminded me that only a decade ago Negroes were slaves without any right, and that in an amazingly short time, they had been freed and transformed into American citizens and even given the right to vote.

But even as they spoke, a new pattern of oppression, replacing the old slave system, was growing up in the South. The plantation owners, shorn of their source of power by emancipation, devised new methods of reducing the freedman to a state of peonage that would keep him bound hand and foot to the plantation. Terrorist societies such as the Ku Klux Klan swept down upon Negroes who dared to protest the violation of their rights. Any Negro community which sought to defend its civil liberties soon found its churches and schools a smoking shambles. Soon, as a result of this terror, the constitutional amendments adopted after the Civil War became little better than a mockery of freedom.

Constitutional amendments guaranteeing the Negro equality and fair play looked very well in print, I reminded my friends, but law on the statute book and law in the practice of the nation are two very different things, and sometimes very opposite things. What were the fourteenth and fifteenth amendments worth to the victims of the Klan terror? What did the ballot mean to men reduced to a state of peonage?

At the South, I argued in speech after speech, "The Negro dependent upon his enemy for his daily bread cannot long vote or act contrary to the will of those to whom he must necessarily look to for that food and raiment which he must have. It is a grand thing to have rights secured by constitutional provisions and by legal enactments, but without a public opinion and a government to enforce them, they are a mockery. To be one half freeman and the other half a slave, to be a citizen and yet treated as an alien, to be a man, and yet not be a man among men, may do for a monster but not for genuine manhood."

To those who called for a halt to agitation on the Negro

question, I replied, "We certainly hope that the time will come when the colored man in America shall cease to require the special efforts to guard these rights and advance their interests as a class. But that time has not yet come, and is not even at the door. When the doors of nearly every workshop in the land are closed against the colored race, and the highest callings opened to them are of a menial character; while a colored gentleman is compelled to walk the streets of our large cities like New York unable to obtain admission to public hotels; while staterooms are refused in our steamboats, and berths are refused in our sleeping cars on account of color, and the Negro is a byword and a hissing at every corner, the Negro is not abolished as a degraded caste, nor need his friends shut up shop and cease to make his advancement in the scale of civilized life a special work."

IV. Total Time 18:08

IV-1. Notable Negro Women

Title: Ballad of Sojourner Truth — sung by Rev. Kirkpatrick with Pete Seeger on the banjo (*Folkways Records 7751*)

Description: Songs of the causes Sojourner Truth fought for.

Questions: What is Jim Crowism?

How did Sojourner Truth's experiences pioneer the women's rights movement?

Time 3:59

SOJOURNER TRUTH

Born Isabella, a slave in Ulster County, New York, 1797.

Inspired by God in 1843, she changed her name to Sojourner and became a champion of women's rights as well as a fervent abolitionist. Known throughout the land, she helped desegregate the streetcars.

Died in Battle Creek, Michigan, 1883.

BALLAD OF SOJOURNER TRUTH

I am a women too

My hair may not be curly

And my eyes not be blue

But I am a woman too.

I was born in 1800's

In Ulster County New York

I never bowed to Jim Crow

I stood tall and always fought

Because I am a woman too

My hair may not be curly

And my eyes not be blue

But I am a woman too.

I fought Jim Crow on the streetcars

I fought for women's rights

I died in Battle Creek, Michigan

Still carrying on the fight

I told that old Conductor

I wanted to ride

He pointed to the Jim Crow
Lord how that hurt my pride
I told him, I wasn't a cow
Nor a pony nor a bull
I was a full class citizen
A citizen in full
That man standing there said
A woman needs special care
Help over ditches, and into carriages
The best places everywhere
No one ever helped me into
Carriages, over mud puddles
Ditches or anywhere
Ain't I a woman too, Ain't I a woman too
Now take a look at me
Just look at my arms
I've plowed and planted, and
Gathered into the barns
I've borne 13 children
Seen 'em sold into slavery
When I cried a Mother's grief
You people thought I was crazy
Ain't I a woman too
White America, Ain't I a woman too
My hair may not be curly
And my eyes not be blue
But I am a woman too.

IV-2.

Title: Ballad of Harriet Tubman — sung by Rev. Kirkpatrick with Pete Seeger on the banjo (*Folkways Records 7751*)

Description: Songs of Harriet Tubman's abolitionist activities.

Questions: How did Harriet Tubman help other slaves escape?

Where did they escape to?

Time 2:53

HARRIET TUBMAN

Born a slave in Bucktown, Maryland, 1820, at age 29 she threw off the bonds of slavery and escaped to Canada. She returned South nineteen times to guide over 300 slaves to freedom as chief conductor of the "Underground Railroad."

She distinguished herself as a scout for the Union Army in the Civil War.

A friend of many abolitionists including Frederick Douglass, she died at her home in Auburn, New York in 1913 as champion of freedom.

BALLAD OF HARRIET TUBMAN

I'm Harriet Tubman, people, I am Harriet the slave
I am Harriet the Free Woman, Free within my grave.
How far is the road to Canada?

How far do I have to go?
 How far is the road to Maryland and
 the hatred that I know.
 I stabbed that overseer. I took his rusty knife
 For
 I killed that overseer. I took his lowdown
 dirty life.
 For three long years I waited. Three years
 I kept my hate.
 Three years before I killed, three years
 I had to wait.
 I'm Harriet Tubman, people, I am Harriet the slave
 I am Harriet the Free Woman, Free within my grave.
 Done shook the dust of Maryland, clean off my
 weary feet
 I am on my way to Canada and Freedom's
 Golden Street
 I came through swamps and mountains,
 I waded many a creek
 Now tell my brothers yonder that
 Harriet is Free.
 I conducted the Underground Railroad
 To set my people free
 I never lost a passenger and
 Never charged a fee.
 I came through swamps and mountains
 And waded many a creek, please tell my
 brother
 Yonder that Harriet is free.
 Yes Please
 Yes tell my brothers yonder no more
 auction block for me.

IV-3.

Title: Frances Watkins Harper (Folkways Records 5535)
 Description: The misery of the female slave is expressed
 in poetry.

Questions: How did slavery affect the Black family?

Time 2:28

Many early feminists allied themselves with the struggle
 to abolish slavery. Frances Watkins Harper, Negro anti-
 slavery lecturer and noted poet, speaks of the plight of the
 slave mother:

Heard you that shriek?
 It rose so wildly on the air,
 It seemed as if a burden'd heart
 Was breaking in despair.

Saw you those hands so sadly clasped—
 The bowed and feeble head—
 The shuddering of that fragile form—
 That look of grief and dread?

Saw you the sad, imploring eye?
 Its every glance was pain,
 As if a storm of agony
 Were sweeping through the brain.

She is a mother, pale with fear,
 Her boy clings to her side,
 And in her kirtle vainly tries
 His trembling form to hide.

He is not hers, although she bore
 For him a mother's pains;
 He is not hers, although her blood
 Is coursing through his veins!

He is not hers, for cruel hands
 May rudely tear apart
 The only wreath of household love
 That binds her breaking heart.

His love has been a joyous light
 That o'er her pathway smiled,
 A fountain gushing ever new,
 Amid life's desert wild.

His lightest word has been a tone
 Of music round her heart,
 Their lives a streamlet blent in one—
 Oh, Father! must they part?

They tear him from her circling arms,
 Her last and fond embrace;
 Oh! never more may her sad eyes
 Gaze on his mournful face.

No marvel, then, these bitter shrieks
 Disturb the listening air;
 She is a mother, and her heart
 Is breaking in despair.

IV-4.

Title: Ida B. Wells Barnett —
 read by Dorothy Washington (Folkways Records 5523)

Description: Ms. Barnett cites the social consequences of
 the disenfranchised Negro.

Questions: Which states took away the Negro's
 right to vote? How?
 Why is the ballot a necessary tool for any
 group of people in a democratic-republic?

Time 2:13

Ida B. Wells Barnett (1862-1931)

An article appearing in a 1900 copy of *The
 Independent*, an abolitionist publication:

The *Independent* publishes an earnest appeal to Negro
 editors, preachers and teachers to "tell their people to def-
 end the laws and their own rights even to blood, but
 never, never to take guilty participation in lynching white
 man or black."

Theoretically the advice is all right, but viewed in the
 light of circumstances and conditions it seems like giving a
 stone when we ask for bread.

For twenty years past the Negro has done nothing else
 but defend the law and appeal to public sentiment for
 defense by law. He has seen hundreds of men of his race
 murdered in cold blood by connivance of officers of the
 law, from the government of the States down to the sher-
 iffs of counties. ...

All this and more the Negro has seen and suffered with-
 out taking the law into his hands, for, lo, these many
 years. There have been no Nat Turner insurrections and
 San Dominguan horrors in relation for all the wrongs he
 has suffered.

Part of an article from a 1910 edition of
 the *Original Rights Magazine*:

With no sacredness of the ballot there can be no sacred-
 ness of human life itself. For if the strong can take the
 weak man's ballot, when it suits his purpose to do so, he
 will take his life also. Having successfully swept aside the
 constitutional safeguards to the ballot it is the smallest of
 small matters for the South to sweep aside its own safe-
 guards to human life. Thus "trial by jury" for the black
 man in that section of the country has become a mockery,
 a plaything of the ruling classes and rabble alike. The mob
 says, "This people has no vote with which to punish us or
 the consenting officers of the law, therefore we indulge our
 brutal instincts, give free rein to race prejudice and lynch,
 hang, burn them when we please." Therefore, the more
 complete the disfranchisement, the more frequent and
 horrible has been the hangings, shootings and burnings.

IV-5.

Title: Eleanor Holmes Norton —
 voice of Eleanor H. Norton (Folkways Records FC5536)

Description: Ms. Norton defines matriarchy for black
 women.

Questions: Why does Ms. Norton feel bitter about the
 matriarchy of the black family in America?
 How would you restructure the black family?

Time 3:50

Eleanor Holmes Norton was appointed Chairwoman of
 the NYC Commission on Human Rights in 1970.

Here, she gives one version of the dilemma of the black
 woman in her fight for independence within the black
 liberation struggle today:

We conceive our mission in terms which are often dif-
 ferent from the expressed goals of many white women
 revolutionaries. To be sure, our goals and theirs in their
 general outlines are the same, but black women confront a
 task that is as delicate as it is revolutionary. For black
 women are part of a preminent struggle whose time has
 come—the fight for black liberation... Black women

cannot—must not—avoid the truth about their special subservience. They are women with all that that implies. If some have been forced into roles as providers or, out of the insecurity associated with being a black woman alone, have dared not develop independence, the result is not that black women are today liberated women. For they have been “liberated” only from love, from family life, from meaningful work, and just as often from the basic comforts and necessities or an ordinary existence. There is neither power nor satisfaction in such a “matriarchy.” There is only the bitter knowledge that one is a victim.

On the road to equality there is no better place for blacks to detour around American values than in forgoing its example in the treatment of its women and the organization of its family life. ... With black family life so clearly undermined in the American environment, blacks must remake the family unit, not imitate it. Indeed, this task is central to black liberation. The black male will not be returned to his historic strength—the foremost task of the black struggle today—if we do not recreate the strong family unit that was a part of our African heritage before it was dismembered by the slave-owning class in America. But it will be impossible to reconstruct the black family if its central characters are to be crepe-paper copies acting out the old white family melodrama. ...

If we are to avoid this disaster, the best, perhaps the only place to begin is in our conception of the black woman. After all, the immediate tasks of the black man are laid out for him. It is the future role of the black woman that is problematical. And what she is allowed to become—or relegated to—will shape not simply her future but that of the black family and the fate of its members.

IV-6.

(Folkways

Title: Shirley Chisholm—voice of Shirley Chisholm **FC5536**
Description: Congresswoman Chisholm asserts women's abilities to assume positions traditionally assigned to men.

Questions: Are women qualified to hold important positions in government and industry?
Defend your position.

Time 2:45

Shirley Chisholm is the first black woman elected to the House of Representatives. She speaks to her colleagues on May 21, 1969 on the problem of equal rights for women:

... Why is it acceptable for women to be secretaries, librarians, and teachers but totally unacceptable for them to be managers, administrators, doctors, lawyers and Members of Congress.

The unspoken assumption is that women are different. They do not have executive ability, orderly minds, stability, leadership skills, and they are too emotional.

It has been observed before, that society for a long time, discriminated against another minority, the blacks, on the

same basis—that they were different and inferior. The happy little homemaker and the contented “old darky” on the plantation were both stereotypes produced by prejudice.

This country is both racist and anti-feminist. Few, if any, Americans are free of the psychological wounds imposed by racism and anti-feminism.

Prejudice against blacks is becoming unacceptable although it will take years to eliminate. But it is doomed because, slowly, white America is beginning to admit that it exists. Prejudice against women is still acceptable. There is very little understanding yet of the immorality involved in double pay scales and the classification of most of the better jobs as “for men only.”

More than half of the population of the United States is female. But women occupy only 2 percent of the managerial positions. They have not even reached the level of tokenism yet. No women sit on the AFL-CIO Council or Supreme Court. There have only been two women who have held Cabinet rank, and at present there are none. Only two women now hold ambassadorial ranks in the diplomatic corps. In Congress, we are down to one Senator and 10 Representatives.

V Total Time 20:20

V-1. Nineteenth Century Black Intellectuals

Title: Ballad of Frederick Douglass — sung by Rev. Kirkpatrick with Pete Seeger on the banjo (Folkways 7751)

Description: Frederick Douglass' life is hailed in ballad.

Questions: How did Frederick Douglass help change the political and social status of Black Americans?
Time 3:48

FREDERICK DOUGLASS

Born a slave in Easton, Md., 1817, he was educated by the mistress of his plantation. A good student, in 1895 he wrote a narrative about his life as a slave which, with his newspaper *The North Star* became the bible of the abolitionist movement. He served his friend President Abraham Lincoln with distinction in several federal jobs including Minister to Haiti.

Died in 1895, one of the nation's most respected citizens.

BALLAD OF FREDERICK DOUGLASS

Frederick Douglass was a fighter, didn't you know...

Yes he was

Frederick Douglass was a fighter, didn't you know

He fought throughout this land

Against the shackles of cruel white hands

Frederick Douglass was an abolitionist, didn't you know

Frederick Douglass was an abolitionist, didn't you know

Well he fought throughout this land

Against the cruel, cruel white hands

Frederick Douglass was a leader, didn't you know
Frederick Douglass was a leader, didn't you know

Well he led both night and day
Against the parasites on his way

Frederick Douglass was a fighter, didn't you know...

Yes he was

Frederick Douglass was a fighter, didn't you know

Well he fought both day and night

Against the barbaric parasites

He was a Minister to Haiti, didn't you know

He was a Minister to Haiti, didn't you know

He was a Minister to Haiti, early in the 1880's.

Frederick Douglass took his freedom, didn't you know

Frederick Douglass took his freedom, didn't you know

Disguised himself in a sailor suit

Escaped to Massachusetts on the Freedom route

Frederick Douglass took his freedom, didn't you know.

V-2.

Title: Booker T. Washington / George W. Carver —

voice of Langston Hughes (Folkways Records FC7752)

Description: Excerpts from his Atlanta Exposition speech are featured in this band.

Questions: What was Booker T. Washington's social philosophy?

What would your philosophy have been in 1895?

Time 5:42

Shortly before the Civil War began a boy was born in slavery. He stood with bare feet before the Big House to hear the Emancipation Proclamation read, and he saw the tears run down his mother's face at the news of freedom. Then, still a child, he went to work in the salt pits of West Virginia. He wanted to learn to read and write. So did his mother. But there was no teacher for Negroes anywhere around so, all by themselves, they pored over an old blue-backed speller at night by the firelight. Finally the colored people of the town raised enough money to send away and get themselves a teacher. Then the boy went to school, working in the early mornings before school in the salt mines, and again after school until dark came. On his first day in class, the teacher asked all the children their names—and each child *but him* had two names. He was ashamed to have only one name, Booker. So when his turn came, out of the clear blue sky, he added Washington—“Booker Washington,” he said. Later he added an initial, T.—he gave himself a full name: Booker T. Washington.

When he was about fifteen Booker walked almost all the way to Hampton on the coast to study, arriving there with no money. But the kind white teachers accepted him, and he became their most famous student. After graduation, he himself founded a school, Tuskegee. And he became one of the great American Negroes, an educator and a

diplomat—a kind of link between the freedmen and the powers that be—a counselor to Presidents, and the “official” leader of his race. At the Cotton States Exposition in Atlanta in 1895, addressing the largest crowd to whom a Negro had ever spoken in the United States, he made a famous speech that went in part like this:

“One-third of the population of the South is of the Negro race. No enterprise seeking the material, civil, or moral welfare of this section can disregard this element of our population and reach the highest success.....Once a ship lost at sea for many days suddenly sighted a friendly vessel. From the mast of the unfortunate vessel was seen a signal, ‘Water, water! We die of thirst!’ The answer from the friendly vessel came back, ‘Cast down your bucket where you are.’ A second time the signal, ‘Water, water! Send us water!’ ran up the distressed vessel, and was answered, ‘Cast down your bucket where you are.’ The captain of the distressed vessel, at last heeding the injunction, cast down his bucket—and it came up full of fresh sparkling water from the Amazon River.

“To those of my race who underestimate the importance of cultivating friendly relations with the Southern white man, who is their next-door neighbor, I would say, ‘Cast down your bucket where you are.’ Cast it down in making friends in every manly way of the people of all races by whom we are surrounded. Cast it down in agriculture, mechanics, in commerce, in domestic service, and in the professions. No race can prosper till it learns there is as much dignity in tilling a field as in writing a poem..... To those of the white race, I would repeat what I say to my own race, ‘Cast down your bucket where you are.’ Cast it down among the eight millions of Negroes whose habits you know, whose fidelity you have tested. Cast down your bucket among these people who have tilled your fields, cleared your forests, and brought forth treasures from the bowels of the earth. Cast down your bucket among my people, help and encourage them to the education of head, hand, and heart. There is no defense or security for any of us except in the highest intelligence and development of all. This will bring to our beloved South a new heaven and a new earth.”

Tuskegee became a model industrial school. Educators came from all over the world to study its methods of teaching people how to “let down their buckets” where they are, getting the most out of the soil and surroundings they live in. To Tuskegee Booker T. Washington brought a young agricultural chemist, George Washington Carver, who was to become just as famous as the founder of the school. Carver developed hundreds of new products from the peanut, the sweet potato, and the soil of Alabama itself—from paints to cooking oils, plastics to rubber compounds, peanut butter to linoleum. His discoveries enriched the whole South, indeed the whole world, not just the Negro people.

While Washington and Carver were working at Tuskegee, other Negroes all over the country were doing important things, too.

V-3.

Title: Let’s Move It / W.E.B. DuBois — song sung by Frederick Ramsey, Jr., voice of W.E.B. DuBois

(Folkways Records 5802/5511)

Description: Negroes laying track on the Frisco Line sing a song in which the term Jim Crow is used.

Dr. DuBois disagrees with Booker T. Washington.

Questions: What does the term Jim Crow denote?

If you were living around 1900 whose philosophy would you follow, W.E.B. DuBois’ or Booker T. Washington’s? Why?

Time 3:42

LET’S MOVE IT

I had begun to criticize Booker Washington saying it wasn’t enough to teach Negroes trades—the Negroes had to have some voice in their government, they had to have protection in the courts, they had to have trained men to lead them. I accepted an invitation to come to New York in 1910 and help the National Association for the Advancement of Colored People. I had attended their conference in 1909. I became one of the incorporators and founders of the Association. I came up in 1910 and was slated to be the Secretary of the Organization. But I didn’t want to be secretary because secretary raises money and I couldn’t raise money. What I wanted to do was to write and to talk. So I came up and after some difficulty, persuaded them to let me found the Crisis Magazine, a little monthly magazine which would discuss the Negro problem and which would tell white people and colored people just what the N.A.A.C.P. was and what it proposed to do. Well, the magazine was founded in November, 1910 and I edited for 23 years and in that time I think I made the people of the U.S. especially the colored people realize just what the Negro problem was and what they have got to do to solve it. I was pretty radical in some things I said. I made a good many enemies. But on the other hand, the magazine became self-supporting, it didn’t cost the Association anything. The magazine paid my salary and the expenses of publication so that for 20 years, publicity was no expense to the N.A.A.C.P.

VI Total Time 19:00

VI-1. Jim Crow Years and the Struggle for Civil Rights

Title: “If We Must Die”—poem by Claude McKay

(Folkways Records FC7752)

Description: In an era of race riots and lynching a belligerent attitude among Blacks is expressed by Claude McKay.

Questions: If you were Black during this era what course would you take, direct action as advocated by Claude McKay or legal action as advocated by W.E.B. DuBois?

Time 1:25

Following the First World War there were 70 lynchings within a year. In 1919, there were 25 bloody race riots in the United States. In some towns returning Negro soldiers were beaten and forced to discard their uniforms. Mobs burned Negro homes. Segregation grew. In the violent Chicago race riot, millions of dollars worth of property was destroyed and many people killed. Then it was that the poet, Claude McKay, wrote his famous sonnet: “IF WE MUST DIE.”

—Claude McKay

VI-2.

Title: Ballad Of The Deacons — Sung by Rev. Kirkpatrick with Pete Seeger on the banjo (Folkways Records 7751)

Description: Blacks organize to protect their own communities.

Questions: Why were the Deacons formed?

Many law enforcement officials belonged to terrorist organizations such as the Ku Klux Klan; how did this effect law and order for Negroes?

Time 5:43

DEACONS FOR DEFENSE AND JUSTICE

Founded in Jonesboro, Louisiana, in 1965 by a small group of local black men who secured licensed guns to defend themselves and their families.

New chapters spread over the South and other parts of the country. The Deacons had the courage to stand up and defend their rights even before the better known Black Panthers. Rev. Kirkpatrick was one of this non-violent, self-defense group’s founders.

BALLAD OF THE DEACONS

In Jonesboro Louisiana the year of nineteen sixty five,
A group of people got together
To put down Jim Crow tricks
So they started integration
Of all the public accommodations
Schools, hospitals and swimming pools
But one night to their surprise
A sheet party was organized
Old Glory was on the rise
From out of the wood came fifty-two cars of hoods
The assistant chief of police was in the lead
As they drove through our neighborhood
On the porches frightened people stood
On that very night the Deacons was born

The Deacons was born to protect our family
 And to protect the rights of those unborn
 For decent homes and schools and to combat
 Jim Crow rules
 That is why the Deacons was born.
 Several hundred men got together upstairs
 On the second floor of the Masonic Hall
 The building was jammed from wall to wall
 As they listened to the roll call
 Some were reading leaflets thrown out by the
 Ku Klux Klan
 Saying the good will suffer with the bad
 If you don't withdraw your plans
 But somehow this night was different from all the rest
 The people had gotten tired of this Jim Crow mess
 At a table sat a man with a gavel in his hand
 And the people responded to his commands
 He said if you read the paper I'm sure you'll understand
 That the F.B.I. is checking on the Ku Klux Klan
 Then what shall we call ourselves
 And still keep our right to be a man
 For the time has surely come for us
 To take our stand.

The man that asked the question threw out an idea
 Let's call ourselves the Deacons and never have no fear
 They will think we are from the church
 Which has never done much
 And gee, to our surprise it really worked.

The Justice of the Peace checked all the church rolls
 The big ones and the little ones along dusty roads
 Then he called me by phone, late one night at my home
 "Say, Rev, I've checked all the church rolls
 By the ministers I was told as I read down the roll
 That these deacons don't belong to the fold."

Then I put it to his mind
 That we were not of that kind
 That a new day had emerged along with time
 And that the Secretary of State
 Had declared we could participate
 By signing the charter on the dotted line.

With our Bibles we ran
 And our Thirty Eights in our hands
 Setting up chapters throughout the land
 Forgive us people please
 But we are eating no more cheese
 A new day is in command.

VI-3.

Title: The Negro Voter — voice of Martin Luther King /
 The State of Arkansas—sung by Pete Seeger (Folkways 5802)
 Description: Dr. King states what is needed to enforce the
 Supreme Court's decision of 1954; Governor Faubus
 verbalizes his defiance; follow his logic.

Time 1:54
 Give us the ballot and we will no longer have to worry
 the Federal government about our basic rights. Give us the
 ballot and we will quietly and non-violently, without
 rancor or bitterness, implement the Supreme Court's deci-
 sion of May 17, 1954.

Now his name is Orval Faubus,
 The Governor of the State,
 He sent his army charging down,
 Nine kids at the gate.
 Three hundred National Guard were there
 Dressed up to fight a war,
 And that is why I'm late for school
 In the State of Arkansas.

Oh listen, Mr. Governor,
 And Mr. President, too.
 Give me that Constitution
 That's what you've got to do.
 Give me that Constitution
 I ask for nothing more.
 Yes, that's what I want to study
 In the State of Arkansas.

We have been faced a great deal with this phrase par-
 roted over and over by a certain newspaper in the city and
 other people that the law of the land, it's the law of the
 land, it must be obeyed but, of course, it isn't the law of
 the land. Congress makes the law of the land and either
 one of these Congressmen here will tell you they never
 passed any such law. Now, I will say this to you. I will
 never open the public schools in Little Rock on an inte-
 grated basis until the people say so.

VI-4.

Title: Pres. Kennedy's Press Conference —
 voice of Pres. Kennedy (Folkways Records 5592)
 Description: Pres. Kennedy comments on the purpose of
 the March On Washington.
 Questions: What was the purpose of the March On
 Washington in your opinion?
 Why didn't Malcolm X participate?

Time 1:08
 President Kennedy made a statement at his press confer-
 ence of August 21st on what he sees happening on this
 march, and we thought we'd play the highlight from Presi-
 dent Kennedy's press conference:

"The purpose, of course, is to attempt to bring to the
 attention of the Congress and the country the strong feel-
 ing of the good many thousands of citizens. August 28th is
 a chance for a good many people to express their feeling,
 but it's hard for them, a lot of other people to travel,
 because of money, many of them have jobs, so that I think
 that what we're talking about is an issue that concerns all
 of our people, and must in the final analysis be settled by

the Congress and by the Executive Branch working with
 180 million people. This is an effort, however, to bring
 focus to the strong concern of a good many citizens, so I
 think as I said before in that tradition I meet with the
 leadership in which I think it appropriate that these people
 and anyone else who feels concerned should come to
 Washington and see their Congressmen." (President
 Kennedy at his Press Conference on August 21st.)

VI-5.

(Folkways

Title: Rev. Abernathy — voice of Rev. Abernathy 5502)
 Description: Rev. Abernathy urges Negroes to unite in the
 fight for civil rights behind Martin Luther King.

Questions: Was it necessary to unite behind one leader in
 the struggle for civil rights? Why?
 How did chiefism ultimately effect the civil
 rights movement?
 Why did Martin Luther King emerge as chief
 of the movement?

Time 2:18

(Applause) There is no armor, there is no force, there is
 no power, there is no militia that can give the Negroes their
 freedom unless they are willing to suffer for that freedom
 and as willing to stand up and to work and to fight for
 their freedom. You must be willing as a people to work for
 your own freedom. For no Congress, no legislation can
 give it to us unless we want to be free ourselves. There are 1
 or 2 signs on this road to freedom which we must observe if
 we are truly to make this journey. And I wish to leave one
 or two of these signs with you as I go to my seat this
 evening. The first sign on the road to freedom says,
 "Where there is unity, there is strength." Unless we come
 together and bind ourselves together as one group, we will
 never be free in America. If the Negro would stand up 18
 million strong along with the liberal white people of
 America today, we could win our freedom week after next.
 "Where there is unity, there is strength!" says the sign. We
 can't all be the leaders in this movement. We never
 would've gotten off a base in Montgomery if we had not
 got behind a Martin Luther King and built the greatest
 religious leader in the world today.

VI-6.

Title: Martin Luther King / Ballad Of Dr. King, "We
 Shall Overcome" —actual voice of Dr. King and a
 ballad honoring him sung by Rev. Kirkpatrick with
 Pete Seeger on the banjo (Folkways Records 5592)

Description: Martin Luther King espouses his non-violent
 philosophy as he delivers his immortal "I Have A
 Dream" speech. Percy Sutton comments on the direc-
 tion of the civil rights movement following Dr. King's
 death.

Questions: In what ways was Dr. King's philosophy tailored to the times?

Agree or disagree, Martin Luther King died in vain. How would you describe the present state of the civil rights movement?

How can we reestablish the liberal coalition that was so cogent during the sixties?

Time 13:30

"A philosopher of a non-violent system of behavior in seeking to bring about social change for the advancement of justice and freedom and human dignity, I have the pleasure to present to you Doctor Martin Luther King, Jr."

In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence.

BALLAD OF DR. KING

(Folkways Records 7751)

There was a man from Atlanta town
From a mountain top he had a dream
He marched with God

In a Birmingham jail
Down on his knees
He had a date and he conquered hate
And he marched with God

On dusty roads
In courthouse squares
Wherever he went
Love was always there

The dream that he had was full of peace
It burned his soul
He must not cease

In brotherly love
He marched with us all
Until that day he met his fall.

There was a man from Atlanta town
He's gone
Now his work still stands
Let us march with God.

(Folkways Records 5402)

SPEAKER: Any other reactions was the political reactions of the authorities, which is now an attempt to use King's death to protect its system. The same people who dishonored him, and who involved in calling him Martin Luther Coon, Johnson for example, who has not seen King for two years now upon his death have embraced him in an attempt to use the things which he stood for and which

they never subscribed to in order to confuse Blacks! And to tell them to be cool so that on all sides you hear whites discussing, don't be bitter, let us come together as brothers and sisters and they say everything about redemption and non-violence, and they say nothing about justice. They say nothing about changing the society which is responsible.

SPEAKER: There's only one question in the country and that question is whether there will be a transfer of power. That's the only question. The other question related to that is whether that transfer of power will be violent or non-violent. But every other question is a false question. If there is not a transfer of power from the white community to the black community then there will be a polarization that will begin which may or may not be successful.

It's clear for Black people that we have only two choices, we can either submit to oppression or we can unite against it. If we united against it, we may win and we may not win. If we submit ourselves to it we will surely and certainly not win at all. One thing that the white society has not tolerated, is not gonna tolerate from Black people is aggression. The slightest signs of aggression leads to massive types of retaliation by the white society. So that King almost adapted his techniques to fit into this, any other type of techniques if it was more aggressive, or even advocated self-defense, white Americans would have repudiated, had nothing to do with it. But this was a way of winning over, appealing to the white Americans. King was losing a lot of support among people in the Black community. He still had a great deal of it. Many of the militants in particular were turning away from King's approach, they even believed it was suicidal. You were exposing yourself to the man who wanted to alienate you. And you were marching children and young people to racist mobs, throwing bricks, and bottles and busting the heads open and so on, without being able to point to anything that you had achieved. For every major demonstration that King had that won something, say like the Selmars, march on Washington — there were thousands of small demonstrations all around the south where people were hurt and little kids' heads were bloody and nothing happened! The goals were not achieved, schools did not become integrated, they didn't get into the lunch room, for it took many many demonstrations before it happened. There was a big price you had to pay for those small achievements and victories.

SPEAKER: Has in some sense the liberal wings of Black movement died with King?

AUDIENCE: Well, I don't think so, because the vast majority at least according to the polls, close to 80-85 percent up to 90 percent of the Black population in the United States is pretty moderate.

You wanted to know who we would turn to now. I think and I've always felt that with all our great men there is always a mistake for a whole race of people to pin their hopes on any one man. I believe that we ought to have many many leaders in many many areas. I believe that all shades of opinion, and all shades of thought ought to certainly work as they see it, towards a solution to these problems. But in the same breath let me say that I think we need to have unity, and I think that we need to have dignity as you have very well pointed out. But I don't believe that the white people in this country are going to give us what we think that we need and of course what we should have. And that is a question of equality. Now it's been all these years and we certainly haven't gotten it up to this point. And I don't believe we're going to get our freedom until we win it. Now I don't believe we're going to get it by rioting.

Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny.

WE SHALL OVERCOME

(Folkways Records 5591)

We shall overcome, we shall overcome,
We shall overcome someday.
Oh, deep in my heart, I do believe,
We shall overcome someday.

The truth will make us free, the truth will make us free,
The truth will make us free someday.
Oh, deep in my heart, I do believe,
We shall overcome someday.

We'll walk hand in hand, we'll walk hand in hand,
We'll walk hand in hand someday.
Oh, deep in my heart, I do believe,
We shall overcome someday.

We are not afraid, we are not afraid,
We are not afraid today.
Oh, deep in my heart, I do believe,
We shall overcome someday.

The truth shall make us free, the truth shall make us free,
The truth shall make us free someday.
Oh, deep in my heart, I do believe,
We shall overcome someday.

(Repeat first verse)