

Name: _____

Block: _____

Secession and Antebellum Slavery GW

Mr. Rhinehart AP US History

1. Based on the charts, how would you characterize slavery in the South Pre-Civil War? (i.e. % of families that owned slaves, etc...)

2. What states have the highest % of blacks enslaved? (Top 5)

#1: _____

#2: _____

#3: _____

#4: _____

#5: _____

3. What states seceded first? (First 5)

#1: _____

#2: _____

#3: _____

#4: _____

#5: _____

4. If only 27% of southern families own slaves, why do nearly all southerners support the institution of slavery? _____

5. What do these numbers show you about the cause of the Civil War? Why?

Questions

1. Who was Harriet Beecher Stowe? What was the main point or idea of her book, *Uncle Tom's Cabin*? _____

2. How many copies did *Uncle Tom's Cabin* sell? What impact did it have on the outbreak of the Civil War?

3. Who was Tom? Simon Legree? _____

4. In this chapter of the book what happens to Tom? Why? _____

5. How is Simon Legree (southern slaveholder) depicted? How is Tom depicted?

Simon Legree? _____

Tom? _____

6. What does Tom do after he is whipped to death by Simon Legree? _____

7. Why would a book like *Uncle Toms Cabin* appeal to abolitionists and northerners during the 1850's? _____

Commodore Perry and the Opening of Japan

Background

On March 31 1854 representatives of Japan and the United States signed a historic treaty. A United States naval officer, Commodore Matthew Calbraith Perry, negotiated tirelessly for several months with Japanese officials to achieve the goal of opening the doors of trade with Japan.

For two centuries, Japanese ports were closed to all but a few Dutch and Chinese traders. 4 prior US expeditions to negotiate treaties and trade concessions had failed. The United States hoped Japan would agree to open certain ports so American vessels could begin to trade with the mysterious island kingdom. In addition to interest in the Japanese market, America needed Japanese ports to replenish coal and supplies for the commercial whaling fleet.

On July 8, 1853 four black ships led by USS *Powhatan* and commanded by Commodore Matthew Perry, anchored at Edo (Tokyo) Bay. Never before had the Japanese seen ships steaming with smoke. They thought the ships were "giant dragons puffing smoke." They did not know that steamboats existed and were shocked by the number and size of the guns on board the ships. Perry employed different tactics when dealing with the Japanese than other American naval officers before him. These included a show of respect and power when he first arrived in Tokyo. He waited with his armed ships and refused to see any of the lesser dignitaries sent by the Japanese, insisting on dealing only with the highest emissaries of the Emperor. When he was invited to meet with the emperor, he went in style. The 200-man procession which approached the palace consisted of:

Two field pieces each flying colors.

The *Mississippi* band.

A company of Marines.

The Commodore in an ornate sedan chair borne by eight coolies.

The Commodore's Marine bodyguard, a page boy and a steward.

Officers with side arms.

Six coolies bearing presents surrounded by a Marine guard.

More officers with side arms.

The *Susquehanna* band.

A company of Marines.

This aggregation set the pattern for Perry's dealings with Asiatics. Pomp, dignity and determination were the order of the day.

At age 60, Matthew Perry had a long and distinguished naval career. He knew that the mission to Japan would be his most significant accomplishment. He brought a letter from the President of the United States, Millard Fillmore, to the Emperor of Japan.

Perry also brought gifts from America to stimulate the Japanese interests in trade. These included:

Small arms and ammunition

A telegraph

Miniature locomotive, tender, coach and track

Audubon's *Birds of America*

Telescope

Standard U.S. Measures

Farm implements

Tea

Patent lifeboats

Audubon's *Quadrupeds*

Whiskey and wine

Stoves

Clocks

Potatoes

Books

Perfume

Charts

Seeds

The Japanese in turn proffered gifts to the President and to Perry, including:

Lacquer work
Silk
Crepe
Dolls
Food-stuffs

Porcelain
Pongee
Umbrellas
Handicraft samples

The Japanese government realized that their country was in no position to defend itself against a foreign power, and Japan could not retain its isolation policy without risking war. They also realized that they needed to industrialize to keep pace with other nations and viewed a treaty with the Us as one avenue towards that goal. On March 31, 1854, after weeks of long and tiresome talks, Perry received what he had so dearly worked for--a treaty with Japan. The treaty provided for:

1. Peace and friendship between the United States and Japan.
2. Opening of two ports to American ships at Shimoda and Hakodate
3. Help for any American ships wrecked on the Japanese coast and protection for shipwrecked persons
4. Permission for American ships to buy supplies, coal, water, and other necessary provisions in Japanese ports.

After the signing of the treaty, the Japanese invited the Americans to a feast. The Americans admired the courtesy and politeness of their hosts, and thought very highly of the rich Japanese culture. Commodore Perry broke down barriers that separated Japan from the rest of the world. Today the Japanese celebrate his expedition with annual black ship festivals. Perry lived in Newport, Rhode Island, which also celebrates a Black Ship festival in July. In Perry's honor, Newport has become Shimoda's sister city.

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Commodore Perry and the Opening of Japan – 1853

Mr. Rhinehart AP US History

1. Who led the US expedition in 1852 to open trade with Japan? When did he land at Tokyo Bay? When was the treaty signed? _____

2. What were the Japanese most impressed with when Perry arrived? Why? What does this show about the level of Japanese technology at the time? _____

3. What negotiation tactics did Perry employ? (i.e. who would he meet with, how did he arrive at the meetings, use of gifts?)

A: _____

B: _____

C: _____

4. What was the result of Perry's expedition? What conditions did the treaty contain? _____

5. How would Perry's expedition increase interest in Western settlement in the US? (i.e. California)

Name: _____

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Socratic Seminar: Was Slavery the #1 Issue leading to the Sectional Conflict that resulted in Civil War?

Mr. Rhinehart AP US History

Directions: In a Socratic seminar students will participate in a discussion based on a text, historical question or idea. The discussion will be guided by the teacher but will explore aspects of the text/question and how it relates to historical trends, patterns and or facts we have discussed in class. Students will be asked to refer back to the text and also to support ideas with information from the text and/or historical items we have discussed in the course up to the point of the seminar.

Author's Thesis Paper: In the seminar we will discuss two opposing points of view on a question of historical importance in US History. You will read two primary or secondary sources and be asked to answer a few questions on each source. We will then discuss the question in class during the Socratic Seminar, using the perspective of each author as a starting point for our discussion. For each source you need to determine the following:

The Thesis?

- What is the main argument of each author?

The Evidence?

- Looking at the supporting evidence, analyze whether they are logically interpreted by the authors. Do they clearly support the thesis?

Critical Analysis?

- What do the sources add to your understanding of the topic? How does the author's ideas fit into other points of view or historical information as you understand it?
- What points are strongly made and well documented?

Final Analysis?

- Which of the sources makes the most convincing case and why?

**** For each source complete the Thesis, Evidence and Critical Analysis sections (you only need to complete the Final analysis section once) ****

Author's Thesis Paper: Was Native Conflict Inevitable in Colonial America?

Source #1 => *Apostle of Disunion: Southern Secession Commissioners & the Causes of the Civil War* by Charles Dew

Thesis: _____

Evidence: _____

Critical Analysis: _____

Source #2 => *Rethinking the Secession of the South: The Clash of Two Groups* by Marc Egnal

Thesis: _____

Evidence: _____

Critical Analysis: _____

The New York City Draft Riots of 1863

An excerpt from

In the Shadow of Slavery:

African Americans in New York City, 1626-1863

by Leslie M. Harris

In September of 1862, President Abraham Lincoln announced the Emancipation Proclamation, which would take effect January 1, 1863, and free slaves in those states or regions still in rebellion against the Union. If any southern state returned to the Union between September and January, whites in that state theoretically would not lose ownership of their slaves. Despite its limits, free blacks, slaves, and abolitionists across the country hailed it as one of the most important actions on behalf of freedom in the nation's history. The Emancipation Proclamation brought formal recognition that the war was being fought, at least in part, on behalf of black freedom and equality.

The enactment of the Emancipation Proclamation in January 1863 capped two years of increasing support for emancipation in New York City. Although Republicans attempted to keep abolitionists from taking a leading role in New York's antislavery politics during the early years of the war, by 1862 abolitionist speakers drew huge audiences, black and white, in the city. Increasing support for the abolitionists and for emancipation led to anxiety among New York's white proslavery supporters of the Democratic Party, particularly the Irish. From the time of Lincoln's election in 1860, the Democratic Party had warned New York's Irish and German residents to prepare for the emancipation of slaves and the resultant labor competition when southern blacks would supposedly flee north. To these New Yorkers, the Emancipation Proclamation was confirmation of their worst fears. In March 1863, fuel was added to the fire in the form of a stricter federal draft law. All male citizens between twenty and thirty-five and all unmarried men between thirty-five and forty-five years of age were subject to military duty. The federal government entered all eligible men into a lottery. Those who could afford to hire a substitute or pay the government three hundred dollars might avoid enlistment. Blacks, who were not considered citizens, were exempt from the draft.

In the month preceding the July 1863 lottery, in a pattern similar to the 1834 anti-abolition riots, antiwar newspaper editors published inflammatory attacks on the draft law aimed at inciting the white working class. They criticized the federal government's intrusion into local affairs on behalf of the "nigger war." Democratic Party leaders raised the specter of a New York deluged with southern blacks in the aftermath of the Emancipation Proclamation. White workers compared their value unfavorably to that of southern slaves, stating that "[we] are sold for \$300 [the price of exemption from war service] whilst they pay \$1000 for negroes." In the midst of war-time economic distress, they believed that their political leverage and economic status was rapidly declining as blacks appeared to be gaining power. On Saturday, July 11, 1863, the first lottery of the conscription law was held. For twenty-four hours the city remained quiet. On Monday, July 13, 1863, between 6 and 7 A.M., the five days of mayhem and bloodshed that would be known as the Civil War Draft Riots began.

The rioters' targets initially included only military and governmental buildings, symbols of the unfairness of the draft. Mobs attacked only those individuals who interfered with their actions. But by afternoon of the first day, some of the rioters had turned to attacks on black people, and on things symbolic of black political, economic, and social power. Rioters attacked a black fruit

vendor and a nine-year-old boy at the corner of Broadway and Chambers Street before moving to the Colored Orphan Asylum on Fifth Avenue between Forty-Third and Forty-Fourth Streets. By the spring of 1863, the managers had built a home large enough to house over two hundred children. Financially stable and well-stocked with food, clothing, and other provisions, the four-story orphanage at its location on Fifth Avenue and Forty-Second Street was an imposing symbol of white charity toward blacks and black upward mobility. At 4 P.M. on July 13, "the children numbering 233, were quietly seated in their school rooms, playing in the nursery, or reclining on a sick bed in the Hospital when an infuriated mob, consisting of several thousand men, women and children, armed with clubs, brick bats etc. advanced upon the Institution." The crowd took as much of the bedding, clothing, food, and other transportable articles as they could and set fire to the building. John Decker, chief engineer of the fire department, was on hand, but firefighters were unable to save the building. The destruction took twenty minutes.

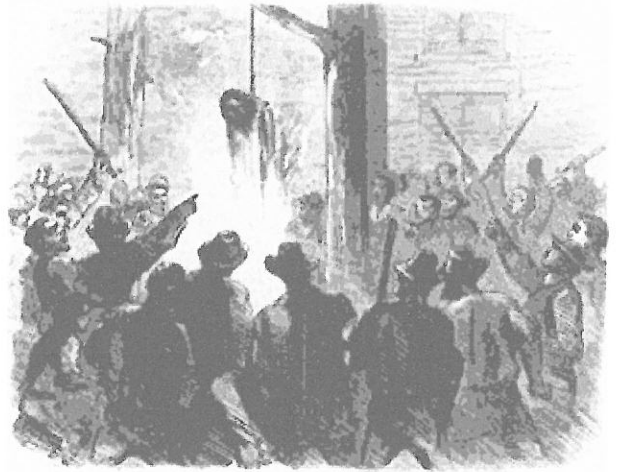
In the meantime, the superintendent and matron of the asylum assembled the children and led them out to Forty-Fourth Street. Miraculously, the mob refrained from assaulting the children. But when an Irish observer of the scene called out, "If there is a man among you, with a heart within him come and help these poor children," the mob "laid hold of him, and appeared ready to tear him to pieces." The children made their way to the Thirty-Fifth Street Police Station, where they remained for three days and nights before moving to the almshouse on Blackwell's Island—ironically, the very place from which the orphanage's founders had hoped to keep black children when they built the asylum almost thirty years earlier.

The Irish man who castigated the mob for not helping the black children was not the only white person punished by rioters for seeming overly sympathetic to blacks. Throughout the week of riots, mobs harassed and sometimes killed blacks and their supporters and destroyed their property. Rioters burned the home of Abby Hopper Gibbons, prison reformer and daughter of abolitionist Isaac Hopper. They also attacked white "amalgamationists," such as Ann Derrickson and Ann Martin, two women who were married to black men; and Mary Burke, a white prostitute who catered to black men. Near the docks, tensions that had been brewing since the mid-1850s between white longshoremen and black workers boiled over. As recently as March of 1863, white employers had hired blacks as longshoremen, with whom Irish men refused to work. An Irish mob then attacked two hundred blacks who were working on the docks, while other rioters went into the streets in search of "all the negro porters, cartmen and laborers . . . they could find." They were routed by the police. But in July 1863, white longshoremen took advantage of the chaos of the Draft Riots to attempt to remove all evidence of a black and interracial social life from area near the docks. White dockworkers attacked and destroyed brothels, dance halls, boarding houses, and tenements that catered to blacks; mobs stripped the clothing off the white owners of these businesses.



Rioters tortured black men, women, and children. © Collection of the New-York Historical Society

Black men and black women were attacked, but the rioters singled out the men for special violence. On the waterfront, they hanged William Jones and then burned his body. White dock workers also beat and nearly drowned Charles Jackson, and they beat Jeremiah Robinson to death and threw his body in the river. Rioters also made a sport of mutilating the black men's bodies, sometimes sexually. A group of white men and boys mortally attacked black sailor William Williams—jumping on his chest, plunging a knife into him, smashing his body with stones—while a crowd of men, women, and children watched. None intervened, and when the mob was done with Williams, they cheered, pledging “vengeance on every nigger in New York.” A white laborer, George Glass, roused black coachman Abraham Franklin from his apartment and dragged him through the streets. A crowd gathered and hanged Franklin from a lamppost as they cheered for Jefferson Davis, the Confederate president. After the mob pulled Franklin's body from the lamppost, a sixteen-year-old Irish man, Patrick Butler, dragged the body through the streets by its genitals. Black men who tried to defend themselves fared no better. The crowds were pitiless. After James Costello shot at and fled from a white attacker, six white men beat, stomped, kicked, and stoned him before hanging him from a lamppost.



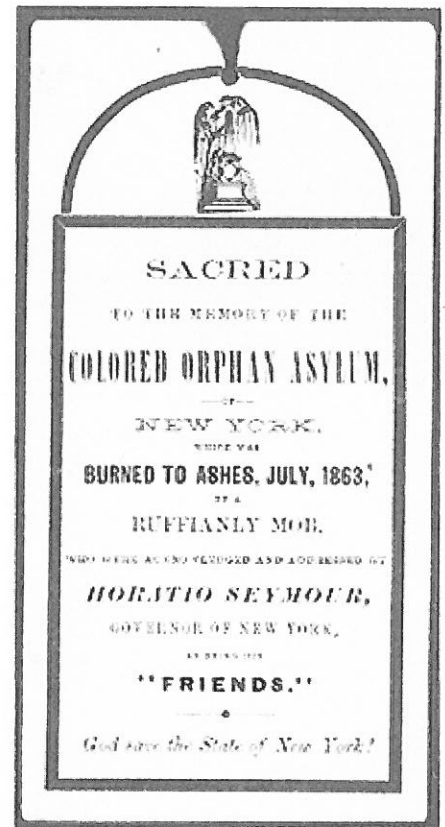
Rioters subjected black men to the most brutal violence: torture, hanging, and burning. © Collection of the New-York Historical Society

With these actions white workers enacted their desires to eradicate the working-class black male presence from the city. The Longshoreman's Association, a white labor union, patrolled the piers during the riots, insisting that “the colored people must and shall be driven to other parts of industry.” But “other parts of industry,” such as cartmen and hack drivers, not to mention skilled artisans, also sought to exclude black workers. The riots gave all these workers license to physically remove blacks not only from worksites, but also from neighborhoods and leisure spaces. The rioters' actions also indicate the degree to which the sensational journalists and reformers of the 1840s and 1850s had achieved their goals of convincing whites, and particularly the Irish, that interracial socializing and marriage were evil and degrading practices. The riots unequivocally divided white workers from blacks. The act of rioting may itself have released guilt and shame over former interracial pleasures. Finally, and most simply, white workers asserted their superiority over blacks through the riots. The Civil War and the rise of the Republican Party and Lincoln to power indicated to New York's largely Democratic white workers a reversal of power in the nation; black labor competition indicated a reversal of fortunes in New York City itself. White workers sought to remedy their upside-down world through mob violence.

Ironically, the most well known center of black and interracial social life, the Five Points, was relatively quiet during the riots. Mobs neither attacked the brothels there nor killed black people within its borders. There were also instances of interracial cooperation. When a mob threatened black drugstore owner Philip White in his store at the corner of Gold and Frankfurt Street, his Irish neighbors drove the mob away, for he had often extended them credit. And when rioters invaded Hart's Alley and became trapped at its dead end, the black and white residents of the alley together leaned out of their windows and poured hot starch on them, driving them from the neighborhood.

But such incidents were few compared to the widespread hatred of blacks expressed during and after the riots.

In all, rioters lynched eleven black men over the five days of mayhem. The riots forced hundreds of blacks out of the city. As Iver Bernstein states, “For months after the riots the public life of the city became a more noticeably white domain.” During the riots, landlords drove blacks from their residences, fearing the destruction of their property. After the riots, when the Colored Orphan Asylum attempted to rebuild on the site of its old building, neighboring property owners asked them to leave. The orphanage relocated to 51st Street for four years before moving into a new residence at 143rd Street between Amsterdam and Broadway, in the midst of what would become New York’s predominantly black neighborhood in the twentieth century, Harlem. But in 1867, the area was barely settled and far removed from the center of New York City. Black families also fled the city altogether. Albro Lyons, keeper of the Colored Sailors’ Home, was able to protect the boardinghouse on the first day of the riots, but soon fled to the neighborhood police station to seek an escort from the city for his wife and family. An officer accompanied the Lyons family to the Sailors’ Home, where they gathered up what belongings they could carry before boarding the Roosevelt Street ferry, which took them to Williamsburg in Brooklyn. “From the moment they put foot on the boat, that was the last time they ever resided in New York City, leaving it forever.” Other blacks fled to New Jersey and beyond. By 1865, the black population had plummeted to just under ten thousand, its lowest since 1820.



Card memorializing the Colored Orphan Asylum. © Collection of the New-York Historical Society

Those blacks who remained in the city found a somewhat chastened elite eager to help New York’s black residents recover in the aftermath of the riots. The seven-month-old Union League Club (which had as one of its main tenets black uplift) and the Committee of Merchants for the Relief of Colored People spearheaded relief efforts to blacks, providing forty thousand dollars to almost twenty-five hundred riot victims and finding new jobs and homes for blacks. Just under a year later, Republican elites and New York City blacks publicly celebrated their renewed alliance. In December of 1863, the secretary of war gave the Union League Club permission to raise a black regiment. The Union League Club decided to march the regiment of over one thousand black men through the streets of New York to the Hudson River, where the ship that would take them south waited. On March 5, 1864, before a crowd of one hundred thousand black and white New Yorkers, the black regiment processed, making “a fine appearance in their blue uniform, white gloves and white leggings.” They were preceded by the police superintendent, one hundred policemen, the Union League Club itself, “colored friends of the recruits,” and a band. In a powerful display, the parade publicly linked blacks with the leaders of the new order being ushered in by the Civil War.

But the event could not completely erase the racial concerns that had been part of the draft riots, if indeed its organizers sought to. One account said of the soldiers, “a majority of them are black;

indeed there are but few mulattoes among them,” an attempt to downplay the obvious fears of racial mixing that white workers displayed before and during the riots, fears which many white elites may have shared. Observers also used the event to contrast the loyalty of blacks to the Union and their good behavior with the recent rioting as well as the general culture of white workers: “The 20th is emphatically an African regiment, and to its credit be it spoken, not one of its members disobeyed orders, no one broke ranks to greet enthusiastic friends, no one used intoxicating drinks to excess, no one manifested the least inclination to leave the service, and their marching was very creditable.” The New York elite presented the black troops as symbols of the new orderly working class they desired: sober, solemn, obedient, and dedicated to the Union cause. But such simple symbolism obscured the complex divisions of status, class, outlook and aspiration that had been part of New York’s free black community from its inception.

As the Union Army marched south, it brought with it black and white abolitionists (many affiliated with the American Missionary Association, others independent of organized efforts) who sought to reform southern blacks during and after the war. These largely middle-class activists carried ideas of racial uplift first promulgated in the northeast, from creating manual labor schools to moral reform to enhancing wage labor. They encountered newly free blacks eager for educational and economic betterment, but just as certainly shaping their own definitions of independence and equality. During the Civil War and Reconstruction years, black and white people from urban and rural areas in the north and south were challenged to create new opportunities for the freed people. But New York City had never unified to overcome the problems of racism and fully embrace black freedom; neither would the nation

Questions:

1. What did the Emancipation Proclamation do as far as slavery was concerned in the US? What limitations did it have? _____

2. Why were the Irish and other immigrant/working class groups upset by the Emancipation Proclamation and the new federal draft law? _____

3. What were the initial targets of the NYC draft rioters? How did their targets change on day #2? _____

4. What did the rioters do to the Black orphanage on Fifth Avenue? Why? _____

5. What types of whites did the mob attack? Why? _____

6. What did the mob do to black men who worked in the city or tried to resist the advances of the mob as it made its way through the streets of NYC? _____

7. According to the author what was the underlying reason for the mob violence against blacks at that time in history? What did white Democratic workers fear? Why? _____

8. What was the impact of the NYC race riot on the black population in NYC after the war? _____

9. How did white Republican elites respond to the race riots? How did the blacks that remained in NYC respond? _____

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Letter to My Old Master

Mr. Rhinehart AP US History

1. What does Jourdon see as fair before he would consider going back to work for his old master?

2. Comment on the tone of Jourdon's letter. Why do you think he chose to write the letter in this tone?

3. Now that he has received his freedom, what is Jourdon focused on as his #1 priority? _____

4. What does Jourdon calculate as his back wages? Do you believe that his former master will pay him this \$\$?

If not, why does Jourdon bother writing this letter? _____

5. What problems or issues does this letter illustrate as far as the Reconstruction of the South after the Civil

War? _____

The Story of the Seating of Hiram R Revels – the Nation’s 1st Black Senator



Jefferson Davis looking over his shoulder at Hiram Revels in U.S. Senate (Thomas Nast, 1870; loc.gov)

Article I, Section 3, of the U.S. Constitution spells out the qualifications for becoming a senator by telling us who can't: "No Person shall be a Senator who shall not have attained to the Age of thirty Years, and been nine Years a Citizen of the United States, and who shall not, when elected, be an Inhabitant of that State for which he shall be chosen."

In late February 1870, there was no question whether the first black senator-elect in American history — and one of the first Mississippi had sent to Washington since the Civil War — was old enough or resided in the Magnolia State. **Hiram Rhodes Revels**, 42 (at a time when the life expectancy of an average American man was mid-40s), had been born free to mixed-race parents in North Carolina in 1827, before even Andrew Jackson was president. After receiving seminary training in Indiana and Ohio, Revels had traveled the country as an ordained minister in the African Methodist Episcopal Church and eventually pastored churches in St. Louis and Baltimore. He had studied at Knox College in Illinois. He had helped organize and minister to black troops during the late rebellion. Following the emancipation, he had opened churches and schools for the freed people of Mississippi and served as an alderman and state senator. He impressed many political observers with his oratorical gifts and moderate temperament.

So, no, there was no question about Sen.-elect Revel's age or his residency — or about the powerful new voting bloc behind him. As W.E.B. Du Bois detailed in his classic 1935 study, *Black Reconstruction in America, 1860-1880*, Mississippi already had a majority-black population before the Civil War; and, with its slaves now free and under the protection of federal troops, 60,137 blacks registered for the vote in 1867 compared to 46,636 whites.

Blacks also comprised the majority in 32 of Mississippi's counties, and in the state's first Reconstruction legislature, convened in 1870, they netted 40 seats, though, as Du Bois points out, based on their numbers, it should have been more. (Until the 17th Amendment was ratified in 1913, state legislatures, not voters, decided who would represent them in the U.S. Senate.) What Eric Foner has called "America's Unfinished Revolution" was just beginning, and the former slaves of the Deep South were on the verge of reinventing government — they thought, forever.

'Dred Scott' Redux

This was raw political power that the Republican Party was eager to embrace and Southern Democrats feared. (Remember, Abraham Lincoln had only been dead five years.) So by the time Revels reached the senate on Feb. 23, 1870

— and so soon after Appomattox — he was showered by applause from the gallery, but met resistance from the Democrats on the floor. Particularly galling to them was the fact that Revels was about to inhabit a seat like the one that their former colleague, Jefferson Davis, had resigned en route to becoming president of the Confederacy in 1861. When Davis was still in the Senate, the Supreme Court's ruling in *Dred Scott v. Sanford* (1857) had still been good law, they knew, and it had gone out of its way to reject blacks' claims to U.S. citizenship — the critical third test any incoming senator had to pass.

In staring down Revels, the Democrats' strategy wasn't to rake over his birth certificate (an absurd tactic left to our own time) but to proceed as though nothing had happened in between 1857 and the passage of the Civil Rights Act of 1866 and ratification of the 14th Amendment in 1868. (Both of those measures had clarified blacks' status as citizens, blunting *Dred Scott's* force as precedent — the 14th Amendment as a matter of constitutional law.) As a result, by the Democrats' calculus, Revels, despite having been born a free man in the South and having voted years before in Ohio, could only claim to have been a U.S. citizen for two — and at most four — years, well short of the Constitutional command of nine. It was a rule-based argument, as rigid as it was reactionary. It twisted the founders' original concerns over allowing foreign agents into the Senate into a bar on all native-born blacks until 1875 or 1877, thus buying the Democrats more time to regain their historical advantages in the South.

So, instead of Sen.-elect Revels taking the oath of office upon his arrival in Washington, he had to suffer two more days of debate among his potential colleagues over his credentials and the reach of *Dred Scott*. While the Democrats' defense was constitutionally based, as Richard Primus brilliantly recounts in his April 2006 Harvard Law Review article, "The Riddle of Hiram Revels" (pdf), there were occasional slips that indicated just what animus — at least for some — lurked behind it. "Outside the chamber," Primus writes, "Democratic newspapers set a vicious tone: the *New York World* decried the arrival of a 'lineal descendant of an ourang-otang in Congress' and added that Revels had 'hands resembling claws.' The discourse inside the chamber was almost equally pointed."

Primus continues, "Senator [Garrett] Davis [of Kentucky] asked rhetorically whether any of the Republicans present who claimed willingness to accept Revels as a colleague 'has made sedulous court to any one fair black swan, and offered to take her singing to the altar of Hymen.'" Can you imagine a senator using such suggestive sexual language on the Senate floor today? (OK, maybe on Twitter.)

Foolishly drawn into the debate, some of Revels' own supporters contorted themselves trying to work within the Democrats' framework. Notably, one Republican senator, George Williams of Oregon, staked his vote on Revels' mixed-race heritage (as Primus indicates, Revels was "called a quadroon, an octoroon, and a Croatan Indian as well as a negro" throughout his life). It was a material fact to Williams, perhaps because, as President Lincoln's former attorney general Edward Bates had signaled in an opinion during the Civil War, just *one drop* of European blood was technically enough to exempt a black man from *Dred Scott's* citizenship ban against African pure-bloods.

Fortunately for all future black elected officials (just think of the pernicious effects of such a rule, however short-lived, on those who could not claim any obvious white heritage), other Republicans in the caucus refused to play along. As Primus recalls, "Senator Simon Cameron of Pennsylvania [asked his colleagues,] 'What do I care which pre-ponderates? He [Revels] is a man [and] his race, when the country was in its peril, came to the rescue ... I admit that it somewhat shocks my old prejudices, as it probably does the prejudices of many more here, that one of the despised race should come here to be my equal; but I look upon it as the act of God.'" "

The more decisive act for Republicans, as Cameron's backhanded comments indicated, was the Civil War, which (hello!) in four years had claimed the lives of 750,000 Americans, rewriting the Constitution in blood. To Republicans, before the country had spoken through the Civil Rights Act or Reconstruction Amendments, *Dred Scott* had, effectively, been overturned by what Sen. James Nye of Nevada called "the mightiest uprising which the world has ever witnessed."

Charles Sumner, the radical Republican senator from Massachusetts, understood the costs of that uprising, having shed his own blood beneath the cane of Preston Brooks in one of the most violent episodes in the lead-up to the war — right at his own Senate desk. And Sumner wasn't about to concede any ground to *Dred Scott*, which, to him, had been “[b]orn a putrid corpse” as soon as it had left the late Chief Justice Taney’s pen. “The time has passed for argument,” Sumner thundered, as quoted in my book, *Life Upon These Shores: Looking at African American History, 1513-2008*. “Nothing more need be said ... ‘All men are created equal’ says the great Declaration; and now a great act attests this verity. Today we make the Declaration a reality. For a long time in word only, it now becomes a deed. For a long time a promise only, it now becomes a consummated achievement.”

The Vote

Whatever the merits — or genuineness — of their various arguments (Primus gives most the benefit of doubt, arguing they were “sufficiently principled to qualify as an exercise in interpreting the Constitution” with a view to larger historical stakes), the Senate nevertheless ended up voting on Revels along strict party lines: 48 Republicans for swearing him in, eight Democrats opposed. At 4:40 p.m. on Feb. 25, 1870, some 56 years before the first Black History Week was celebrated, black history was made in America when Sen. Revels pledged before Vice President Schuyler Colfax to uphold the Constitution.

Questions:

1. Who was the first black senator to be elected in the South after the Civil War? What state was he from? What was his life like prior to be electing Senator? _____

2. What reason did some Democratic Senators provide as to why Hiram Revels should not be seated in the US Senate? What do you believe their real reasoning was? _____

3. What was the political situation in Mississippi now that the Civil War was over and the 14th and 15th Amendments had been passed? Why did this cause fear in Democrats? _____

4. What was the Democratic strategy to deny Revels his seat in the Senate? Did it work? Why or why not? ____

5. What does this incident show about the democratic, southern attitude towards blacks and Reconstruction?

Name: _____

Block: _____

A Portrait of Lynching in The South Post Civil War

Mr. Rhinehart AP US History

Questions:

1. How many lynch mobs victims were there in southern states from 1882 to 1930? What percentage were blacks? _____

2. On average from 1882 to 1930 how many blacks were lynched per week in the south? _____

3. What functions did lynching serve in the South post-Civil War? _____

4. Where were lynchings in the South concentrated? Why do you believe there were more lynchings in this area? _____

5. What are some reasons given for the lynchings of blacks in the South? Why did whites lynch blacks for these type of "offenses"? _____

6. What type of portrait of southern life does the presence of lynching suggest for blacks in the South post-Civil War? _____

Name: _____

Block: _____

Mystery of the Battle of Little Bighorn

Mr. Rhinehart AP US History

1. What happened to General Custer at the Battle of Little Bighorn? _____

2. Who was Custer defeated by? _____

3. How does Custer's defeat and casualties compare with other Native warfare defeats in US history?

4. How many books and articles have been written about Custer's Last Stand? _____

5. Please list and explain three specific reasons historians believe account for the public and historical community's fascination with Custer's Last Stand . . .

#1: _____

#2: _____

#3: _____

Name: _____

Block: _____

The Californios & Mariano Vallejo

Mr. Rhinehart AP US History

1. Who were the Californios? How many Californios were there living in the land that the US acquired after the Mexican American war? _____

2. What type of political power and economic activities were the Californios engaged in during the Mexican rule of California? _____

3. What happened to the power and economic influence of the Californios after the US victory in the Mexican American war? _____

4. How is the life of Mariano Vallejo an illustration of the struggles and difficulties of the Californios during the mid to late 1800's? _____
