

Chapter 1 : A History Of Black Cowboys And The Myth That The West Was White | HuffPost

Black & White is a role-playing game unlike any other you've played before. You play the role of a deity in a land where the surroundings are yours to shape and its people are yours to lord over.

Dogs in fact can see in color, even though the amount is minimal. Dogs can see the amount of color that a typical human with color blindness can. It is not so surprising that our vision is different from a dogs, but what is it that makes it different? Eyes seem to work the same way for everyone so why can humans see differently than dogs can? To answer this question we have to look at it from a biological stand point. Color comes from the back of the eye from the retina. The retina contains calls called photoreceptors. The macula, which is the most sensitive part of the retina, holds millions of these photoreceptors. Cones and rods are the main two kinds of photoreceptors. There are more rods than cones. The rods are responsible for night vision and side vision. Rods are also more sensitive to light. Cones play a much larger role when it comes to our vision, and we rely on them a lot. The cones are responsible for responsible for sharp, detailed vision, and most importantly in my opinion, colored vision. Dogs also have cones and rods just like we do. Humans have 6,, cones which help us perceive red, blue, green, and yellow. Dogs only have 1,, cones and they can only identify blue and yellow. How was this tested? Russian scientists from the Laboratory of Sensory Processing carried out experiments to test the theory. They started off by printing out four different colored papers: Dark yellow, dark blue, light yellow, light blue. The reason they used the different shades were to test if dogs actually used brightness to distinguish between items. The scientists proceeded to pair the dark yellow and light blue sheets together and the light yellow and dark blue sheets together. They were placed in front of two food bowls placed inside of locked boxes. After, they unlocked one of the boxes and put the dark yellow paper in front of the box which held a piece of raw meat. There were multiple trials and each one involved eight different dogs, varying of breed and size, given the opportunity to attempt to open one box before being removed. The results were that it only took the dogs three trials to learn which colored paper was in front of the box with the raw meat. So in conclusion, dogs CAN see in color, even though this color vision is limited. Dogs only have 1,, cones in their retina, as opposed to humans who carry 6,, Humans can see red, blue, green and yellow, and dogs can only see blue and yellow. This is equivalent to what a human who is color blind might see. If you have ever seen any dog competitions or watched them on TV, you will notice that many of the obstacles are usually blue and yellow, now you know why!

Chapter 2 : Mayflower Myths - HISTORY

White privilege is another left-wing attempt, and a successful one, to keep America from focusing on what will truly help black America – a resurrection of the black family, for example – and.

Of all the possible inquisitive questions one could ask in this world, this sure is a prominent one. How did the founding fathers of the law ever come up with the dress code for lawyers, and why, of all colours, BLACK?! Traditionally, people attach a lot of meaning, most of those negative, to the use of the black colour. Some feel it serves to represent mystery, some others opaqueness which translates to a lack of transparency, some very religious folks will even outright tell you that black is the colour of the devil – Satan – Lucifer or whatever name they chose to address him by, subject of course to the amount of bile they are aiming at the imaginary cause of evil in this world at that moment of speech. The question was and is still: You may want to understand with them, after all, these people have a whole lot on their minds such that they hardly have time to pause to consider why lawyers have to wear black and white. But here is the tricky part. Some of those who practice Law do not even know why they have to wear black and white! I mean, I went to town and chatted up a number of people, and it will AMAZE YOU what some law practitioners and senior level law students had to say when asked why they wore black and white. Why do Lawyers wear Black and White? There are a number of explanations actually. One which is widely regarded is that this dress code dates back to at least the 17th century. It so happens that the order was never formally rescinded. However, lawyers were said to have liked and adopted the uniform because it gave them a distinct intimidating presence in court. Lawyers and Judges wear black and white because black is a colour on which no other colour can be painted. For Lawyers it means that they are meticulous with their opinions, thoughts, interpretations of the law and processes, they in any respect are not ready to compromise. White means purity peace and transparency. For the lawyers, it means the arguments advanced are based on facts as the lawyer is furnished with, without any iota of adulteration or conscious machination. Whether for professional or convenience reasons, black is after all a colour that works well with any other colour as far as dressing is concerned One thing is certain. Black works for lawyers, a lot. This is because the black cloak not only make lawyers look smart and attractive, it also makes lawyers appear dignified and professional as they indeed are. In fact, it has been severally said that black is the colour of professionalism. In addition, the black apparel gives off the notion of seriousness and soberness, a concentration on the job at hand which serves to inspire confidence in their clients. Drop your comments in the comments section below!

Chapter 3 : Black & White Complete Collection – MYTH | PCGames-Download

the black and white myth. 48 likes. end old school black and white racism in america. join a movement where you can publicly denounce your status as a.

At the time, however, Southerners had no problem claiming the protection of slavery as the cause of their break with the Union—and the Civil War that followed. Only a small percentage of Southerners owned slaves. The census shows that in the states that would soon secede from the Union, an average of more than 32 percent of white families owned slaves. Some states had far more slave owners 46 percent in South Carolina, 49 percent in Mississippi while some had far less 20 percent in Arkansas. In addition, the essential ideology of white supremacy that served as a rationale for slavery, made it extremely difficult—and terrifying—for white Southerners to imagine life alongside a black majority population that was not in bondage. In this way, many non-slave-owning Confederates went to war to protect not only slavery, but to preserve the foundation of the only way of life they knew. The Union went to war to end slavery. On the Northern side, the rose-colored myth of the Civil War is that the blue-clad Union soldiers and their brave, doomed leader, Abraham Lincoln, were fighting to free the slaves. Lincoln was known to personally oppose slavery which is why the South seceded after his election in , but his chief goal was preserving the Union. In August , he famously wrote to the New York Tribune: By the fall of , Lincoln had become convinced that acting to end slavery was a necessary step. A month after his letter to Greeley, Lincoln announced the Emancipation Proclamation, which would take effect in January More a practical wartime measure than a true liberation, it proclaimed free all slaves in the rebel states, but not those in the border slavery states, which Lincoln needed to remain loyal to the Union. Black soldiers—slave and free—fought for the Confederacy. White officers in the Confederacy did indeed bring slaves to the front during the Civil War, where they cooked, cleaned and performed other labors for the officers and their regiments. In fact, until March , Confederate Army policy specifically prohibited blacks from serving as soldiers. Some Confederate officers wanted to enlist slaves earlier: Patrick Cleburne proposed enlisting African-American soldiers early in , but Jefferson Davis rejected the suggestion and ordered it never to be discussed again. Finally, in the last weeks of the conflict, the Confederate government gave in to Gen. Watch the groundbreaking series reimaged. We strive for accuracy and fairness. Twice a week we compile our most fascinating features and deliver them straight to you.

Chapter 4 : The 10 Biggest Myths About Black History

Now it's been said (again, another myth) that the priesthood was confirmed on Elijah because he was a light-skinned black man and they mistook him for white. But when it was found out that Elijah was, in fact, a black man, he was stripped of his priesthood.

It really all comes down to semantics. No one is trying to deny that. But racism is far more complex. Before you cry outrage and send me a nasty email about how reverse racist this article is, calm down. Some people simplify racism as one group not liking another, and think "racist" and "prejudiced" are interchangeable. But racism is a concept that operates on both an individual and institutional level. At its core, racism is a system in which a dominant race benefits off the oppression of others -- whether they want to or not. Yes, white people all over the world and throughout history have experienced atrocities like slavery and persecution. But in the very specific context of American history, white people have not been enslaved, colonized, or forced to segregate on the scale that black people have. They do not face housing or job discrimination, police brutality, poverty, or incarceration at the level that black people do. This is not to say that they do not experience things like poverty and police brutality at all. That is the reality of racism. Rather than acknowledging the realities of how people of color deal with racism, white racists do mental and hypothetical cartwheels in order to justify these injustices. Here are four common arguments that have no merit: Affirmative Action takes jobs and scholarships away from white people. Affirmative action does not favor people of color over whites, but ensures that they are considered equally. It levels the playing field. White culture can be appropriated, too. The need to flip the script when it comes to cultural appropriation is wrong because it willfully removes context and history from the equation. Black-on-white crime is proof that black people just hate all whites! Guilty or not, this number of deaths in comparison to how many white people were killed is staggering. Most black children in America will learn they are descended from slaves before they learn they are descended from ancient African civilizations. These institutions are created out of necessity, and the argument that they should not exist speaks to the pervasiveness of white privilege. Racism at highest level? If you think about it, reverse racism is actually kinda great. Because if it did exist, it would mean we lived in a society in which all racial groups have an equal amount of power. An earlier version of this story cited an unrelated Pew Research Study; the correct study has been included.

Chapter 5 : Unravelling the Black and White Myth | The LawPavilion Blog

*The Black and White Myth: Come Together and Break Free [John Eppolito] on blog.quintoapp.com *FREE* shipping on qualifying offers. Come together and break free from the black and white prison called American society.*

How came it yours? Before the Pilgrims landed we were here. Here we have brought our three gifts and mingled them with yours: Du Bois They came out of the sun; bringing with them the gift of the sun. Founders without heralds, benefactors without banners, they transformed the new land, creating the foundations of the wealth and giving it a new music and a new spirit. The forgotten founding fathers and mothers, the ancestors of contemporary Blacks, did all this in the face of obstacles and proscriptions that would have destroyed a lesser people. By all odds, they should have been destroyed physically and spiritually, on the slave ships and plantations. But they were so tough that nothingâ€”neither slavery, nor segregation, nor discriminationâ€”could destroy them. They came up from slavery, up from segregation, up from fire, blood, pestilence and pain. And by some mystery no historian can truly fathom, they not only endured but prevailed, leaving behind imperishable testimony on the indomitable tenacity of human spirit. The story of their transplantation and transformation and survival is the story of one of the greatest flights of the human spirit in recorded history. But that story has been distorted and pushed into strange shapes by a massive propaganda campaign based on power myths that hide Black people from themselves and their greatness. These mythsâ€”defined here as stories, belief, and notion commonly held to be true but without factual basisâ€”inform almost all popular discussions on Black history. Propagated day in and day out by almost all media and passed on from generation to generation in the cultural bloodstream, the myths affect the dreaming, desiring and acting of both Black and White Americans. And although the myths were fostered originally as a means of control to discredit Blacks and to assuage the conscience of racists, they are reported by some Blacks who have been negatively conditioned by the popular history taught in nurseries, movies, bars and too many classrooms. As a consequence, millions of Black and White Americas act on images and myths which are grossly exaggerated or have no basis in fact. The myths are many and varied, but they are generally organized around ten dominant notions. According to this evidence, which has forced a scholarly reappraisal of African and world history, the human race was born in Africa where Black people, or people who would be considered Black today, were among the first humans to use tools, paint pictures, plant seeds, and worship gods. When this event started, life in some African states compared favorably with life in some European states. In fact, in some areas of Africans were a step or two ahead. Thus, on the West Coast of Africa, from whence came most of the ancestors of American Blacks, there were complex institutions ranging from extended family groupings to village states and territorial empires. Most of these polities had all the characteristics of modern statesâ€”armies, courts, internal revenue departments. But the first Black immigrants, the 20 Africans who landed at Jamestown, Virginia, in August , a year before the arrival of the Mayflower, were not slaves. Nor, for the most part, were the first Whites free. This is a point of capital importance in the history of Black America. They came, these first Blacks, the same way that many, perhaps most, of the first Whites cameâ€”under duress and pressure. They found a systemâ€”indentured servitudeâ€”which made it possible for poor Whites to pay for their passage by selling their services to planters for a stipulated number of years. Under this system, which TV and textbooks generally overlook, tens of thousands of Whites were shipped to the colonies and sold to the highest bidder. In Virginia, then, as in other colonies, the first Black settlers fell into a well-established socioeconomic groove that carried with it no implications of racial inferiority. After working for a number of years as indentured servants, some were freed according to law and custom. Before the introduction of slavery, they accumulated land, voted, testified in courts and mingled with the masses of Whites on a basis of relative equality. And it should be borne in mind, in considering the myth of original slavery read: This propaganda onslaught, which is more overwhelming than convincing, glosses over the extraordinary complexity in the peopling of America, which was founded not by Europeans alone but Europeans, Africans and Indians working together and in opposition in a complicated and counterpoint of interests, dreams and passions. The relative importance of the African factor varied from time to time and

place to place, but it was never negligible and it extended over the entire period of settlement. As a matter of fact, Black explorersâ€™ servants, slaves and free menâ€™ were among the first non-Indian settlers of the land, and there is some evidence that African sailors explored the New World before Columbus. Later, as we have noted, Black pilgrims preceded the official White Pilgrims in the settlement of English America. There were skilled artisans and farmers among the first group of Black immigrants, and there are indications in the record that they were responsible for some innovations later credited to English immigrants. The strain of slavery was too much for ten of thousands who died of old and new diseases and the shock of psychic mutilation. But millions, testifying to physical and spiritual strength that transcended the heroic, survived. And, surviving, they ensured the survivalâ€™ and prosperityâ€™ of America, which fashioned out of their misery the take-off capital that financed the growth of America in the 18th and 19th centuries. Not only in slavery but also in freedom, not only in the South but also in the North and West, Black pioneers contributed to the common cause, building schools, constructing roads and blazing new paths into the interior. William Alexander Leidesdorff, for example, played a key role in the founding of San Francisco, and at least 26 of the 44 founders of Los Angeles were descendants of Africans. They are not seen, not because of their absence but because of the presence of a myth that prepares and requires their absence. The myth of absence, which expresses this idea and intention, operates not by misinterpretation and slander but by silence and exclusion. By simply not mentioning certain realities and by removing Black actors from scenes in which they played supporting and sometimes starring roles, the manipulators of the myth change the color of the past and control perceptions and acts in the present. It is not accident, therefore, that the dominant images of popular history, the images of Minutemen, Pilgrims, Cowboys and Soldiers in Blue, are white images. But these images, which are the staples of mass media, are selections from a multicolored whole which included both Black and White Actors. And to grasp the American experience in its fullness, we have to remember that Blacks were present and acting at almost every major event in American history. They were the bridge in Concord and on Bunker Hill in Boston. Neither the Civil War nor Reconstruction can be understood without reference to the missing images. For it is the Black presence or, to be more precise, the presence of Black actors which explains the Old South and the New South and the urban North. One can go further and say that a precise understanding of the Old West would necessarily include Black images. For although TV and the movies have managed somehow to overlook them, Black cowboys rode and wrangled in the West. They were at Abilene and Dodge City and Cheyenne. They fought with and against Billy the Kid. And if the Black cowboys and soldiers and Minutemen are invisible today, it is not because they were absent in the past; it is because men and women have manipulated the images of the past in order to make their descendants invisible in the present. And to understand this national passion, one has to investigate its origin in the traditional picture of slavery. Practically all of this is sheer fantasy. For although some Blacks then and now exploited the White fantasy for personal gain, most slaves maintained a sense of expectancy and resistance that is, to borrow Kenneth M. They slew masters and mistresses in hand-to-hand combat. They poisoned whole families. They staged more than two hundred revolts and conspiracies. And they ran away in droves. So many slaves ran away that Dr. By resisting, maintaining, enduring and abiding, by holding on and holding fast and holding out, they provided one of the greatest examples in human history of the strength of the human spirit in adversity. The only problem is that the story almost everyone knows is almost totally false. For a series of pathfinding studies have established that most slaves lived in families headed by fathers and mothers and that Black fathers were strong and respected members of the family circle. There is equally no case, one may emphasize, for believing that the Black family disintegrated in the Jim Crow era. For we know nowâ€™ thanks to the research of Herbert G. Gutman *The Black Family in Slavery and Freedom* and other scholars, Black and Whiteâ€™ that the Black family was a strong institution until at least the third decade of the 20th century. According to Gutman, Black families were as stable as Southern White households and Northern White ethnic households until the s. Since that time, the situation has changed, primarily because of racism, urbanization and a year run except for World War II and the Korean War of Depression-level unemployment. What is astonishing, under these circumstances, is certainly not that some Blacks have fallen but that so many still stand and hope and love. It makes its victims work and derides them for working. So persuasive is this myth, so intimidating is its

constantly repeated phrases, that Blacks who know better, Blacks who were raised in communities where Blackness was a synonym for hard work, are apologetic and defensive about the Black work record. Is there a more astonishing example in human history of the power of myth to change reality and make people think that night is day? In fact, as everybody over 40 knows, the truth is the precise opposite of the myth. It was the work of Black workers, it was the work of unpaid and underpaid slaves and sharecroppers, that changed the flora and fauna of America and created the capital that made possible the economic growth from which they were excluded by fraud and violence. And one can say, with only slight exaggeration, that before Blacks were forced out of the work force, they were the only people in America who did any real work. But this argument overlooks a lot of history and a lot of facts. Perhaps the most important of these facts is the one most frequently overlooked: Blacks came to America with a business tradition. They came from a culture of great traders and merchants, and within a few years after their arrival they were hard at work accumulating capital and plantations. By Anthony Johnson, one of the original Jamestown immigrants, had accumulated enough capital to import five indentured servants on whose headrights he received acres of Virginia land. Nor was Johnson unique. There are records of land accumulation and business activity by Black planters and businessmen and businesswomen in New York, Massachusetts and other colonies. What perhaps is most astonishing is that these pioneer Blacks operated in the mainstream of money and dominated certain fields. In the antebellum period, according to census reports and the testimony of travelers, Blacks were prominent in the fashion and clothing fields, the coal and lumber industry, and the wholesale and retail trade. They operated foundries, tanneries, and factories. They made rope, shoes, cigars, furniture and machinery. They operated major inns and hotels in Southern and Northern cities. And they held virtual monopolies in the catering, barbering, and hairdressing fields. This activity was not confined to the upper levels of the free Black class. For much of the trading in open-air-markets near railroad stations and boat terminals was controlled by Black hucksters, male and female. For several years after emancipation, Blacks held their own in the open market, serving both Black and White customers. Then, as Jim Crow expanded, Black barbers, caterers and artisans were displaced and the myth of the missing economic gene was created to explain their absence. But the history of pioneer African and African-American business leaders and the achievements of modern entrepreneurs, who have created business empires despite great odds, tells us that there is nothing wrong with the business genes of Black folk that fair play and an open market would not cure. It was internal giving, it was communal sharing and caring, that enabled Blacks to survive the vilest punishment inflicted on a people in the Western world. From the very beginningâ€”read the slave narratives and the new studies by Black and White scholarsâ€”the slaves assumed responsibility for one another, and the slave tradition was deepened and extended in free Black communities, which organized their own United Ways.

Chapter 6 : 5 Myths About Slavery - HISTORY

2 thoughts on " Dogs Can Only See In Black and White: Myth or Fact? Hailey Tully September 16, at pm. I have two labs at home and I always found it so weird that the could only see in black and white.

Black culture has a unique way of examining the everyday and we are here to showcase that. Do not post content just because a black person posted it. This sub is intended for exceptionally hilarious and insightful social media posts made by black people, not just any social media post made by black people. We encourage users to go on twitter to find tweets as opposed to making tweets just for this subreddit. No Bad Faith Participation. No bullying or witch-hunting. This includes comments disparaging people whose tweets and posts are featured here. Doxxing or sharing personal information will result in a permanent ban. No black fathers posts and similar mean-spirited things. Posts must be showcasing somebody being hilarious or insightful on social media. No image macros, text conversations, or YouTube links. Just because somebody posted one of these on social media does not exempt it from this rule. Vines and such belong here and gifs belong here. Typical Reddit cliches such as lyric chains, pun chains, white-knighting, and low-effort joke comments will be removed. Reposts are highly discouraged, and if discovered will be removed. KarmaDecay is not a reliable tool to check for reposts. No posts with terrible titles, they will be removed. Do not add "bruh", "fam", or similar vernacular to your post or comment. Use Urban Dictionary if you do not understand the meaning of a word. Comments asking "what does x mean? People of all colors do post and comment here. It contributes nothing to the conversation and is punishable by ban. Posts must come from regular social media accounts. The moderators of this subreddit will take any action which includes banning and removing comments that they feel improves the quality of the subreddit. Also, join us on discord for exciting discussions:

Chapter 7 : Black Legend - Wikipedia

A History Of Black Cowboys And The Myth That The West Was White An exhibition on view at The Studio Museum in Harlem hopes to retire the persistent myth equating cowboys with whiteness. By.

The symbolism of Black Butterfly myths, legends, superstitions and related folklore from around the world. Black butterflies are not as common as butterflies of other colors. The symbolic meaning of them sometimes positive, and sometimes ominous. Many believe that if the first butterfly of the season that one sees is black, that thunderstorms are coming, or the season will have more rainfall. A black butterfly is generally considered a symbol of misfortune and an omen of death in many cultures, while in others, it is a sign of positive change. Black butterflies have numerous personal meanings depending on what a person believes. In many cultures, it is believed the black butterfly is a symbol of transition, renewal or rebirth. An encounter with a black butterfly can indicate that the person is about to be reborn or renewed in some way. Sometimes there is darkness before the dawn. Black butterflies are also symbolize longevity in some cultures. The black butterfly may also mean that a shift in power is about to occur. Seeing a black butterfly can also be a sign that a positive change will occur in a present situation. In many parts of the world, especially Central America, Philippines, and China, black butterflies are considered as a symbol of death. Black butterflies and moths seen indoors is often considered a warning that the death of someone in the house will soon occur; or, it can indicate that there has been a recent death or illness of someone in the house. Irish and Celtic legends say that black butterflies are also the souls of deceased people who are unable or unwilling to move on to the afterlife; they may return to the place they once lived or somewhere they were fond of visiting when they were alive. Some cultures associate the black butterfly with witches. An odd old legends say that a black butterfly flying around the home is a witch that has transformed themselves into the black butterfly in order to steal food. A strange old Aztec myth describes how Itzpapalotl camouflages herself as a black butterfly to devour souls during a solar eclipse. The black butterfly represents change, transition, freedom and rebirth. The Butterfly itself is a symbol of death, rebirth and transformation. While in its cocoon, the Caterpillar seems to die, but is soon lives again as a butterfly. Black colored butterflies are also associated with power, authority, sexuality, mystery, sophistication, elegance, anger, fear, evil, sadness, death, mourning, remorse and the unknown. The Black Butterfly symbolizes new life from an old one. The Black Butterfly symbolizes the new strong but subtle life after a period of transformation.

Chapter 8 : Myth or Fact: Black Dogs and Cats in Shelters Are Less Likely to Be Adopted

The myth that all serial killers are white is related to another commonly held myth that most murders, including serial murders, are inter-racial in nature—that is, the perpetrator and victim.

Visit Website Did you know? The Mayflower was originally supposed to sail with a sister ship, the Speedwell, but it proved unseaworthy, and the Mayflower made the journey alone. The original Thanksgiving feast took place on the fourth Thursday of November. The original feast in occurred sometime between September 21 and November Unlike our modern holiday, it was three days long. The event was based on English harvest festivals, which traditionally occurred around the 29th of September. After that first harvest was completed by the Plymouth colonists, Gov. William Bradford proclaimed a day of thanksgiving and prayer, shared by all the colonists and neighboring Indians. In a day of fasting and prayer during a period of drought was changed to one of thanksgiving because the rain came during the prayers. Gradually the custom prevailed in New England of annually celebrating thanksgiving after the harvest. Visit Website During the American Revolution a yearly day of national thanksgiving was suggested by the Continental Congress. In New York State adopted Thanksgiving Day as an annual custom, and by the middle of the 19th century many other states had done the same. In President Abraham Lincoln appointed a day of thanksgiving as the last Thursday in November, which he may have correlated it with the November 21, , anchoring of the Mayflower at Cape Cod. Since then, each president has issued a Thanksgiving Day proclamation. Roosevelt set the date for Thanksgiving to the fourth Thursday of November in approved by Congress in The pilgrims wore only black and white clothing. They had buckles on their hats, garments, and shoes. Buckles did not come into fashion until later in the seventeenth century and black and white were commonly worn only on Sunday and formal occasions. Women typically dressed in red, earthy green, brown, blue, violet, and gray, while men wore clothing in white, beige, black, earthy green, and brown. The pilgrims brought furniture with them on the Mayflower. The only furniture that the pilgrims brought on the Mayflower was chests and boxes. They constructed wooden furniture once they settled in Plymouth. The Mayflower was headed for Virginia, but due to a navigational mistake it ended up in Cape Cod Massachusetts. The Pilgrims were in fact planning to settle in Virginia , but not the modern-day state of Virginia. They were part of the Virginia Company, which had the rights to most of the eastern seaboard of the U. Treacherous seas prevented them from venturing further south.

Chapter 9 : Myths, Symbolism and Meaning of Black Butterflies

A group of students at Pomona College wrote an open letter to the school's outgoing president claiming that "the idea that there is a single truth is a myth and white supremacy.

The terror and violence of the lynching era profoundly impacted race relations and shaped the geographical, social, and economic conditions of African Americans in ways that are still evident today. Lynching and racial violence fueled the migration of millions of black people from the South into urban ghettos in the North and West during the first half of the 20th century and created a social environment in which racial subordination and segregation was maintained for decades with limited official resistance. This violence reinforced a legacy of racial inequality that has never been adequately addressed and continues to be evident in the injustice and unfairness of the administration of criminal justice in America. Military service sparked dreams of racial equality for generations of African Americans. But most black veterans were not welcomed home and honored for their service. Instead, during the lynching era, many black veterans were targeted for mistreatment, violence, and murder because of their race and status as veterans. Indeed, black veterans risked violence simply by wearing their uniforms on American soil. This report is a supplement to *Lynching in America: Confronting the Legacy of Racial Terror* that specifically examines the history of racial violence targeting African American veterans in the United States in the late 19th and early 20th centuries. Between the end of Reconstruction and the years following World War II, thousands of black veterans were accosted, assaulted, and attacked, and many were lynched. Black veterans died at the hands of mobs and persons acting under the color of official authority; many survived near-lynchings; and countless others suffered severe assaults and social humiliation. The 41st Engineers at Ft. Bragg, North Carolina, in color guard ceremony. The enslavement of black people in the United States for more than years built wealth, opportunity, and prosperity for millions of white Americans. At the same time, American slavery assigned to black people a lifelong status of bondage and servitude based on race, and created a myth of racial inferiority to justify the racial hierarchy. Under this racist belief system, whites were hard working, smart, and morally advanced, while black people were dumb, lazy, childlike, and uncivilized. This ideology grew so strong that it survived the abolition of slavery and evolved into new systems of racial inequality and abuse. In the period from to , it took the form of lynching and racial terror. In the face of this persistent racial hierarchy, and despite being denied full citizenship, many African Americans fought for the United States and for the aspiration that conditions would improve. Many politicians feared that black veterans would believe they were equal to whites and worthy of more than poverty, poor educational opportunities, and menial labor, and would no longer be satisfied to work on farms for low wages. Southern politicians in particular feared that independent and empowered black veterans would lead other African Americans " especially in the South, where most still lived " to challenge racial segregation and subordination in bold and dangerous ways. During the Civil War, white leaders viewed black soldiers as liable to use violence to destroy the social order. Black soldiers in formation after Spanish-American War, published circa In the words of Alexander H. The Emancipation Proclamation of , which applied only to those enslaved in the Confederate states, provided that black soldiers would be accepted into all military positions. Some 40, were killed fighting for the United States. But acceptance into the military did not mean equal treatment. As the war against the Confederacy raged, black soldiers also had to fight for equal pay and rations that the War Department promised during recruitment. A black soldier from Pennsylvania reported that his unit was overcome with despair upon learning they would be paid less than white soldiers, and many protested by refusing to accept any payment. The Confederacy was based on a belief in white supremacy and black inferiority and a commitment to continue slavery. The Confederate army refused to enlist or arm black soldiers even as the turning tide of the war led some Confederates to urge that enslaved black people should be ordered to fight just as they were ordered to work. Some enslaved black men were taken to the battlefield as servants for Confederate officers, but formal black enlistment in the Confederate army was prohibited until a desperate and largely inconsequential act of the Confederate Congress authorized black Confederate military service on March 13, , just weeks before the Confederacy

surrendered. As historian Leon Litwack wrote: Few slaves were ever enlisted [in the Confederate Army], and none of them apparently had the opportunity to fight. Had the Confederacy managed to raise a black army, it would seem unlikely, particularly after , that it could have fought with the same sense of commitment and self-pride that propelled the black troops in the Union Army. When he first heard of the act to recruit blacks for the Confederate Army, a Virginia freedman recalled, he had suddenly found himself unable to restrain his emotions. Black people were free under the law, but that did not mean whites recognized them as fully human. Nationwide but particularly in the South, white identity was grounded in the belief that whites are inherently superior to African Americans. After the war, whites reacted violently to the notion that they would now have to treat their former human property as equals and pay for their labor. In numerous recorded incidents, plantation owners attacked black people simply for claiming their freedom. Carrying hopes of starting farms and finding loved ones lost for years or even decades, these veterans frequently faced grave danger from violent attacks and racist laws designed to restore the racial hierarchy. The success of African Americans as trained soldiers challenged the idea that black people were fit only for servitude and undermined a central tenet of white supremacy. Exploitative systems of convict leasing and sharecropping impeded economic progress and returned many black people to a status very similar to slavery. Black veterans were seen as a particularly strong threat to racial hierarchy and were an early target of discriminatory state laws. To eliminate black gun ownership, which had reached unprecedented levels during the war due to black military service, states including Alabama, Florida, Kentucky, Louisiana, and Mississippi passed laws that made it a crime for an African American to possess a firearm. In May , after whites attacked the black community in Memphis in what became known as the Memphis Massacre, the white-owned Memphis Argus published an editorial blaming the massacre on black gun ownership. The editorial board wrote: Again the irrepressible conflict of races has broken out in our midst, and again our streets are stained with blood. And this time, there can be no mistake about it; the whole blame of this most tragical [sic] and bloody riot lies, as usual, with the poor, ignorant, deluded blacks. On this occasion the facts all go to show that but for this much-abused privilege accorded to them by misguided and misjudging friends, there would have been no riot. Dozens of black people were raped, injured, or killed, and many black homes, churches, and schools were destroyed by fire. The two white casualties were killed by white rioters. As the white Southern press decried their access to weapons and state legislatures strived to disarm them, black veterans were in dire need of protection. The mob stripped him of his clothes, beat him, and then cut off his sexual organs. He was then forced to run half a mile to a bridge outside of town, where he was shot and killed. The terror inflicted upon black veterans by Southern whites served to perpetuate the racial caste system and maintain power in the hands of whites after the defeat of the Confederacy. Houston Riot of Mistreatment of black soldiers and veterans was not restricted to the South. On April 6, , Mr. Whittaker was found unconscious and bloody on the floor of his dorm, wearing only his underwear. His legs had been bound together and tied to his bed, and his arms were tied tightly together at the wrists. Whittaker had staged it himself and court-martialed him. Whitaker was convicted and expelled from West Point. Robinson was a member of the 25th Infantry, an all-black unit that had been transferred to Montana from South Dakota just weeks earlier. Robinson had been arrested for allegedly shooting and killing a man. Before he could be tried, masked men entered the jail, demanded the key, took Mr. During the lynching era, white mobs regularly lynched black people with total impunity, facing no consequences for committing murder even when the victim was an active duty American serviceman. Black soldiers stationed in unfamiliar and predominately white areas were especially at risk of being presumed dangerous and guilty, accused of a social transgression or crime, and lynched without an investigation or trial. On August 19, , Private James Neely of the 25th Infantry “ an all-black regiment that had just returned from heralded service in Cuba during the Spanish-American War “ visited the small town of Hampton, Georgia, on a day pass from his post at Fort Hobson. Newspapers reported that Private Neely came into Hampton wearing his blue uniform and bayonet at his side; yet when he entered the local drug store and ordered a soda at the counter, the white owner told him black customers had to order and drink outside in the rear. Private Neely protested, the two men argued, and Private Neely was thrown out of the store and onto the street outside, where the conflict attracted attention. As Private Neely continued to insist that he had rights as an American and a soldier, a

crowd of armed white men gathered and chased him down the road, firing their weapons. Private Neely was later found dead of gunshot wounds. Forbes was killed during a robbery gone awry, and a medical examination showed that Ms. For several days, a mob of thousands stalked Mr. Alexander as he was transferred from jail to jail. Alexander that a group of black men had choked Ms. Forbes, carried her to a shanty, and taken turns raping her. Local officials cooperated with the lynch mob and posted official announcements of the lynching all over the city. When the scheduled time arrived, the mob broke into the jail and attacked Mr. Alexander with a hatchet before dragging him from his cell. In the gruesome lynching that followed, participants mutilated Mr. The mob took the dying man to the ravine, chained him to an iron stake, doused him with some 22 gallons of kerosene or oil, and set him on fire before a crowd of thousands. As a result, African Americans were divided about whether to support the war effort. The national rhetoric declared that America was joining the war to make the world safe for democracy, but for black Americans who were being terrorized and denied their constitutional rights, that battle cry rang hollow. Among African American leaders, views were split. Influential activist and labor organizer A. Philip Randolph was not optimistic that participating in the war effort would improve the lives of black people. African Americans had sacrificed their lives in every American war since the Revolution, he reasoned, and they had yet to receive full citizenship. The majority of black soldiers were assigned to labor and stevedore battalions that built bridges and roads and dug trenches behind the front lines. While , black soldiers were sent to Europe during World War I, only about 42, saw battle. Their bravery was widely celebrated by African Americans at home, and for a moment, by the entire nation. The th Infantry Regiment of the 93rd Division, a group of black national guardsmen from Harlem, New York, became the best known regiment of black soldiers to fight during the war. Famous for their military band and their tenacity on the battlefield, the th were hailed as the Harlem Hellfighters, the Black Rattlers, and the Men of Bronze. The two privates sent up a warning flare just as a raiding party of 24 German soldiers attacked. Private Roberts was seriously wounded during the initial assault but continued to supply Private Johnson with grenades, which he heaved at the Germans. Private Johnson was shot several times, but when his gun jammed as the Germans descended into the trench, he fought them off with his hands and the butt of his rifle, killing two and preventing them from taking Private Roberts prisoner. The German forces retreated, leaving Privates Johnson and Roberts alive, four Germans dead, and at least a dozen more wounded. Red Summer of Black servicemen during World War I challenged racial tropes about black men by fighting with courage and pride in the face of virulently racist attitudes and hostile treatment. Though hailed as a hero during the war, Sergeant Henry Johnson was almost completely disabled from his wounds.