purpose, historical context, and/or audience for at least four documents.

- **Contextualization:** Situate the argument by explaining the broader historical events, developments, or processes immediately relevant to the question.
- **Outside Evidence:** Provide an example or additional piece of specific evidence beyond those found in the documents to support or qualify the argument.
- **Synthesis:** Extend the argument by explaining the connections between the argument and one of the following.
  - A development in a different historical period, situation, era, or geographical area.
  - A course theme and/or approach to history that is not the focus of the essay (such as political, economic, social, cultural, or intellectual history).

Question 1

1. Evaluate the extent of change and continuity in the lives of African Americans in the South during the period 1865 to 1905.

Document 1

Source: Thaddeus Stevens, speech before the United States House of Representatives, December 18, 1865.

We have turned, or are about to turn, loose four million slaves without a hut to shelter them, or a cent in their pockets. The infernal laws of slavery have prevented them from acquiring an education, understanding the commonest laws of contract, or of managing the ordinary business of life. This Congress is bound to provide for them until they can take care of themselves. If we do not furnish them with homesteads, and hedge them around with protective laws; if we leave them to the legislation of their late masters, we had better have left them in bondage. Their condition would be worse than that of our prisoners at Andersonville. If we fail in this great duty now, when we have the power, we shall deserve and receive the [denunciation] of history and of all future ages.

Document 2

Source: Laws of St. Landry Parish, Louisiana, 1865.

No Negro shall be allowed to pass within the limits of said parish without a special permit in writing from his employer. Whoever shall violate this provision shall pay a fine . . . or in default thereof shall be forced to work four days on the public road, or suffer corporeal punishments as provided hereinafter. . . .

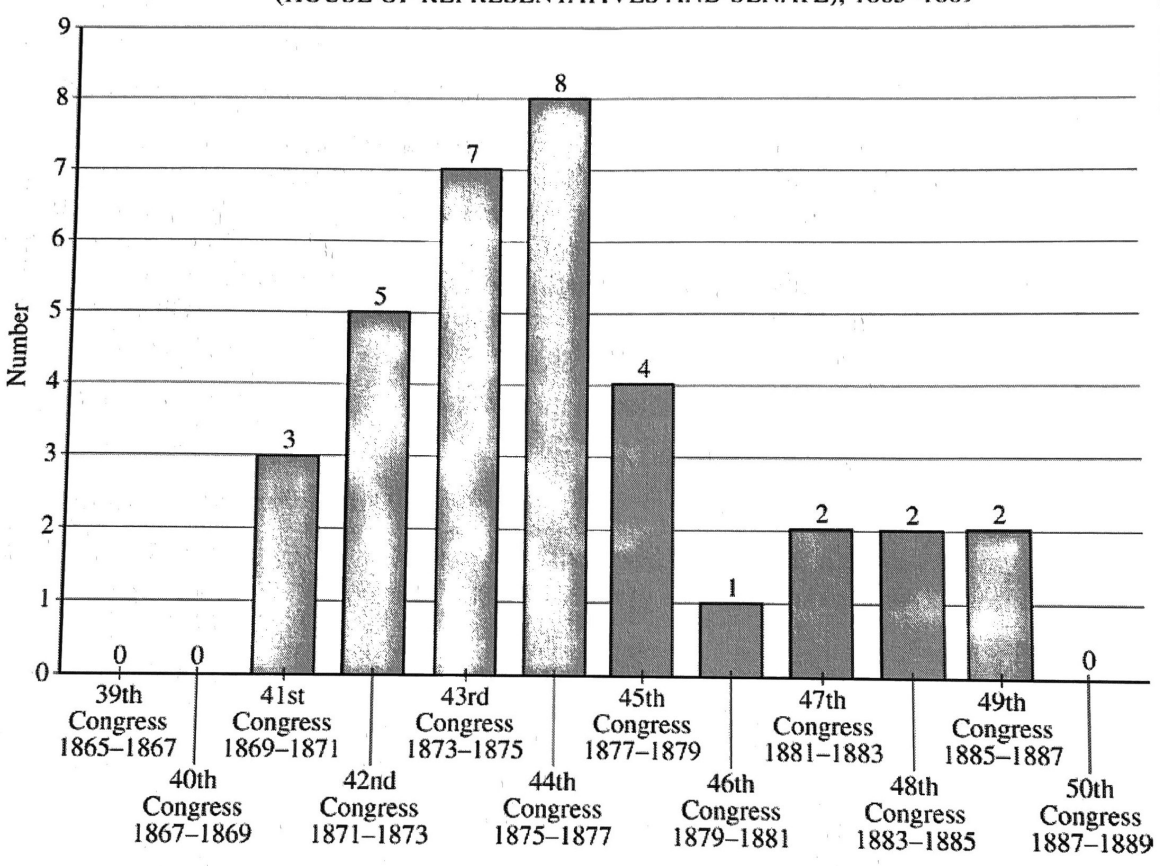
No Negro shall be permitted to rent or keep a house within said parish. Any Negro violating this provision shall be immediately ejected and compelled to find an employer. . . .

Every Negro is required to be in the regular service of some white person, or former owner, who shall be held responsible for the conduct of said Negro. . . . Any Negro violating the provisions of this section shall be fined . . . or in default of the payment thereof shall be forced to work five days on the public road, or suffer corporeal punishment as hereinafter provided.

No Negro shall be permitted to preach, exhort, or otherwise declaim to congregations of colored people, without a special permission in writing from the president of the police jury. Any Negro violating the provisions of this section shall pay a fine . . . or in default thereof shall be compelled to work ten days on the public road, or suffer corporeal punishment as hereinafter provided.

No Negro who is not in the military service shall be allowed to carry firearms, or any kind of weapons, within the parish, without the special written permission of his employers, approved and endorsed by the nearest or most convenient chief of patrol. . . . It shall be the duty of every citizen to act as a police officer for the detection of offenses and the apprehension of offenders, who shall be immediately handed over to the proper captain or chief of patrol.

Document 3



Graph based on information drawn from the Biographical Directory of the United States Congress, compiled online at http://history.house.gov/Exhibitions-and-Publications/BAIC/Historical-Data/Black-American-Representatives-and-Senators-by-Congress/.

Source: Lucy McMillan, an African American woman, testimony before the United States Congress Joint Select Committee to Inquire into the Condition of Affairs in the Late Insurrectionary States, Spartanburg, South Carolina, 1871.

Question: Did the Ku Klux come where you live at any time?

Answer: . . . Monday night they came in and burned my house down; I dodged out alongside of the road not far off and saw them. I was sitting right not far off, and as they came along the river I knew some of them. I knew John McMillan, and Kennedy McMillan, and Billy Bush, and John Hunter. They were all together. I was not far off, and I saw them. They went right on to my house. When they passed I ran further up on the hill to get out of the way of them. They went there and knocked down and beat my house a right smart while. And then they all got still, and directly I saw the fire rise. . . .

Question: What was the reason given for burning your house?

Answer: There was speaking down there last year and I came to it. . . .

Question: Where was this speaking?

Answer: Here in this town. I went on and told them, and then they all said I was making laws; or going to have the land, and the Ku Klux were going to beat me for bragging that I would have land. . . .

Question: Was this the only reason you know for your house being burned?

Answer: That is all the reason. All the Ku Klux said all that they had against me was that I was bragging and boasting that I wanted the land.

Document 5

Source: Interview with Henry Blake, African American farmer in Little Rock, Arkansas, as part of the Federal Writers' Project, a government program during the Great Depression.

I was born March 16, 1863, they tell me. I was born in Arkansas. . . . My father was a slavery man. I was too. . . . After slavery we had to get in before night too. If you didn't, Ku Klux would drive you in. They would come and visit you anyway. . . . Right after the war, my father farmed a while and after that he pulled a skiff. . . . After freedom, we worked on shares a while. Then we rented. When we worked on shares, we couldn't make nothing, just overalls and something to eat. Half went to the other man and you would destroy your half if you weren't careful. A man that didn't know how to count would always lose. He might lose anyhow. They didn't give no itemized statement. No, you just had to take their word. They never give you no details. They just say you owe so much. No matter how good account you kept, you had to go by their account and now . . . if you didn't make no money, that's all right; they would advance you more. But you better not leave him, you better not try to leave and get caught. They'd keep you in debt. They were sharp. . . . Anything that kept you a slave because he was always right and you were always wrong if there was difference. If there was an argument, he would get mad and there would be a shooting take place.

Document 6

Source: Ida B. Wells, pamphlet and lecture, 1893.

We were liberated not only empty-handed but left in the power of a people who resented our emancipation as an act of unjust punishment to them. They were therefore armed with a motive for doing everything in their power to render our freedom a curse rather than a blessing. In the halls of National legislation the Negro was made a free man and citizen. The southern states, which had seceded from the Union before the war, regained their autonomy by accepting these amendments and promising to support the constitution. Since "reconstruction" these amendments have been largely nullified in the south, and the Negro vote reduced from a majority to a cipher. This has been accomplished by political massacres, by midnight outrages of Ku Klux Klans, and by state legislative enactment.

The South is enjoying to-day the results of this course pursued for the first fifteen years of our freedom. The Solid South means that the South is a unit for white supremacy, and that the Negro is practically disfranchised through intimidation. The large Negro population of that section gives the South thirty-nine more votes in the National Electoral College. . . . These votes are cast by white men who represent the Democratic Party.

Document 7

Source: William A. Sinclair, historian and former slave, *The Aftermath of Slavery*, 1905.

It was divinely wise that the colored race in beginning its new life of liberty was taught to look also on the higher and greater things of life; that the mind was taken beyond its accustomed sphere. . . . Schools were planted: the lower grades; the preparatory schools; the normal schools; the colleges; the professional schools. They began work almost simultaneously,—in some cases while the shock of war was still on; in other cases the instant that peace was declared. The work was carried on with such rapidity and thoroughness, and there was such hearty and overwhelming response from the colored people—who crowded and overflowed school-houses with their children, and, for lack of room in-doors, sessions were held out-of-doors under the oak and elm trees—that the white people of the South stood sullenly surprised, and the people of North gladly amazed. It meant a revolution in the Southland irresistible, sweeping, all-embracing. It meant a New South!