

Overview

1. Recommendations
2. Inclusive Spaces
3. Sample Narrative and Visual Exercises

MOB RULE
IN
NEW ORLEANS.



Robert Charles

ROBERT CHARLES
AND
His Fight to the Death.

THE STORY OF HIS LIFE.
BURNING HUMAN BEINGS ALIVE.
OTHER LYNCHING STATISTICS.

IDA B. WELLS-BARNETT,
CHICAGO.



Shared Purpose

How can we reimagine the WWH as a public space that is:

- Inclusive of visitors and their contributions to the WWH
- Reflective of an intersectional worldview



Museums and Connection

“As museums continue to define and refine their roles in communities and strive to make stronger connections for visitor learning and meaning making, it is vital that they pay close attention to their visitors’ personal relationships to objects. Doing so means that museums will grapple with the idea that the content and meaning of their collections are different for every visitor who comes to see them.”

-Elizabeth Wood and Kiersten F. Latham, *The Objects of Experience: Transforming Visitor- Object Encounters in Museums*

Inclusive Spaces

The Woodrow Wilson House in its reckoning with his racist policies, should include his interactions with Black women activists, namely, Ida B. Wells. Including the narrative of Wells not only invites more Black visitors into the museum, but also, helps reckon with the paradoxes of Wilson's domestic and international policies on freedom and democracy.

Recommendations

1. Consider Wilson as an Internationalist and the growing Black nationalist movement to draw connections to his political responses to domestic issues of racial violence along with his international policies
2. Photography and through letters from Ida B. Wells to the international community and Woodrow Wilson both are primary sources which invite the viewer into understanding more about the legacy of Wilson and give space for a historically marginalized perspective: The Black Woman as an Internationalist

Ida B. Wells

TRANSATLANTIC ACTIVISM



Ida B. Wells took her anti-lynching campaign beyond the US beginning in 1893, by the time Woodrow Wilson took office in 1913, Wells's work had spanned from Tennessee to Scotland in her fearless pursuit for the passage of anti-lynching legislation

IDA B. WELLS GOES TO BRITAIN

Well known for her journalistic talent and ability to broadcast the horrors of the Jim Crow South, Ida B. Wells traveled to England and Scotland in 1892 and 1893.

Her speeches in Britain and Scotland galvanized international communities with her prose which plainly stated the facts. The British response to lynching in the U.S. objected to violence, lawlessness, and what they saw as the erosion of American democracy.

LYNCH LAW IN THE UNITED STATES

MISS IDA B. WELLS,
An American Negro Lady,
Will deliver an ADDRESS on this subject on MONDAY
EVENING (21th inst.) in the BALLROOM, MUSIC HALL.
She will be supported by Miss IMPEY (Member of the
Society of Friends), Professor IVERACH, Rev. JAMES
HENDERSON (Constantinople), and others.
The chair will be taken at 8 o'clock by
Mrs ISABELLA FYVIE MAYO.
All are cordially invited.

SATURDAY, August 4, 1894

THE DAILY INTER-OCEANIC

VOL. XXIII., NO. 133.

AGAINST LYNCHING.

Ida B. Wells and Her Recent
Mission in England.

CRUSADE FOR HUMANITY.

Some Gubernatorial Protests and
London Editorials.

British Emigrants Warned Away from
the South Until Negro Lynch-
ing Ceases.

vides rational Sunday afternoon entertain-
ment for the lower and middle classes, and
I addressed several gatherings of that so-
ciety. But I spoke to all classes, from the
highest to the lowest. Besides the meet-
ings in churches and at social clubs, fash-
ionable ladies sent cards of invitation for my
afternoon lectures in their drawing rooms.
At one of my Liverpool meetings Sir Ed-
ward Russell, editor of the Liverpool Daily
Post, presided. The lord mayor of Liver-
pool had promised to preside at a meeting,
but he afterward thought that he had bet-
ter not, as he would not be justified in ap-
pearing to commit the municipality to my
cause."

"How did your English audiences re-
ceive your lectures?" the reporter asked.

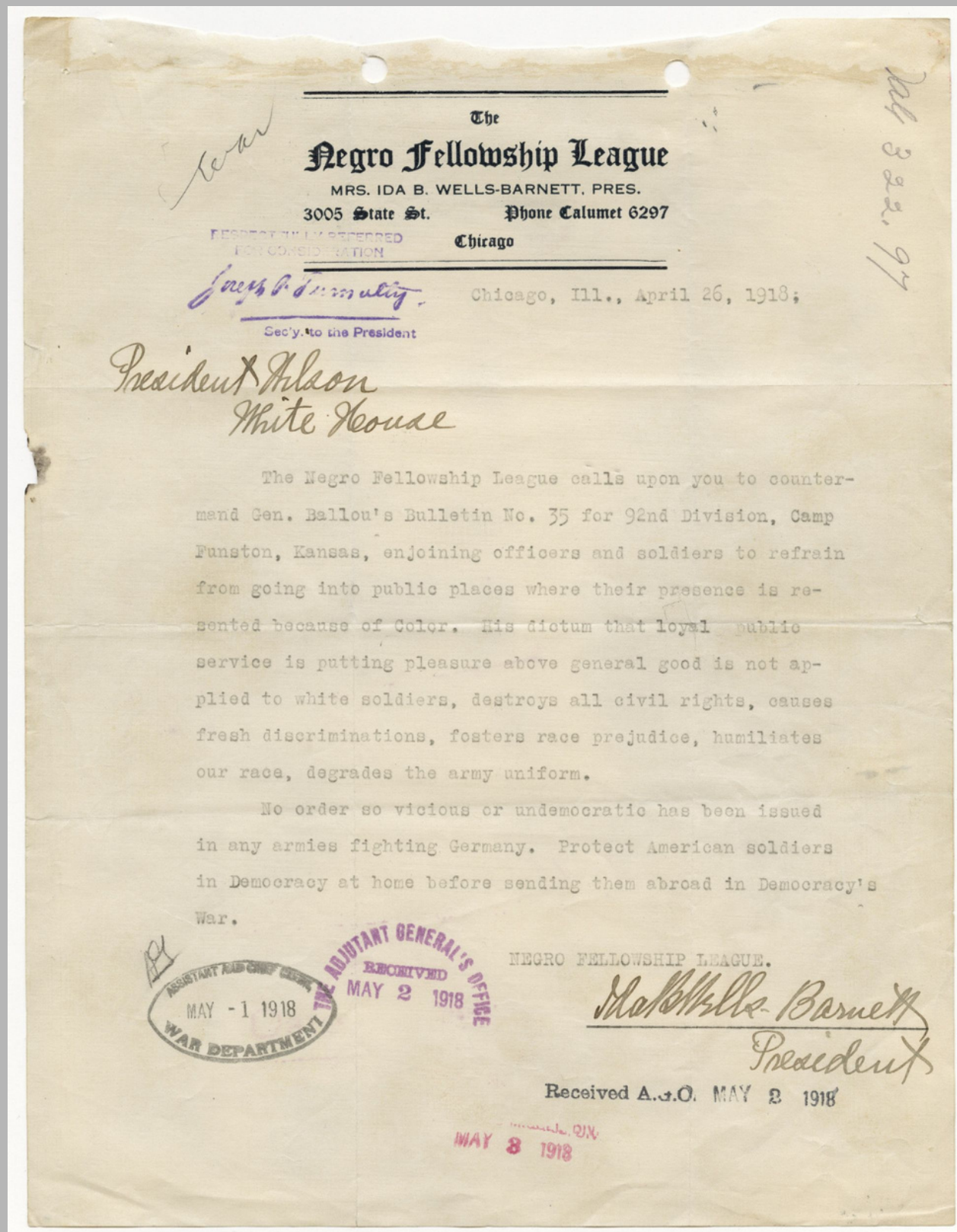
"Well, you know," said Miss Wells, "that
the English people are very undemonstra-
tive. At first, every thing I said was re-
ceived in absolute silence, but I saw that
their interest was intense. Seeing this, I
sometimes forgot how long I was speak-
ing, and there were times when I started to
speak half an hour when I would con-

Wells the Orator

These lectures were successful in garnering international attention to the introduction of anti-lynching laws in the United States.



Wells v. Wilson



In the wake of Wells's outspoken lectures and notes following the death of Black soldiers in Houston, Wells penned a letter urging Wilson to **"protect American soldiers in democracy at home before sending them to fight in Democracy's war."**

b) Under the following head ^{in the same paper} was this column report of the Birmingham meetings:

LYNCH LAW IN THE UNITED STATES.

PROTEST BY BIRMINGHAM AUDIENCES.

Two meetings were held in Birmingham yesterday at which addresses were delivered by Miss Ida B. Wells (an American negro lady) and Miss C. Impey (of Street, Somerset) in explanation of the Lynch Law in the United States of America. In the afternoon there was a fair attendance at the Assembly Room of the Young Men's Christian Association. Councillor S. LLOYD presided (in the absence of the Rev. F. S. Webster through indisposition). The rev. gentleman, however, wrote: "I have read with deep sorrow of the flagrant injustice done to the blacks in the Southern States, and trust that shown Christian sentiment will be sufficiently aroused to protest effectually against the inhuman practices which prevail."—Also at the meeting.—Miss IDA B. WELLS was the objects of Mr. L. Impey. She said that many of those in this country, who had interested themselves in the anti-slavery agitation seemed to think that the freeing of the slaves gave to the negroes in America all the liberties which others enjoyed to make men and women of themselves, but unfortunately that was not true. The resentment of the Southern white people about the taking away from them of their slaves had never ceased to show itself against the negro at any and every opportunity. For the first 10 years after the war it was the crime of using the ballot that formed the immediate reason for murdering the negroes. Those massacres would leave up on the Southern States of the Union a stain that could never be wiped away. The general tendency of the legislation of the States in regard to the negro was directly retrogressive instead of progressive, and while as a servant the negro was welcomed in all parts of America, and a negro woman carrying a white child would be received in a railway car with the same recognition as a white woman, an educated, self-respecting woman with negro blood in her veins would be dragged out with ignominy. It was the same in the hotels and the churches. A Christian minister would not even administer the Sacrament to a negro side by side with a white communicant—"Shame". But for a few institutions supported by Northern philanthropists there would be no provision whatever in the Southern States for the higher education of the race, and this provision was woefully insufficient. The administration of the law was entirely in the hands of the white people, and there was consequently no fear of a negro guilty of a crime being able to escape the penalty. This was illustrated by prison statistics, which showed that for offences ranging from mere fighting to ordinary assaults sentences of from five to 10 and even to 20 years were inflicted upon negro offenders. Why, then, she asked, was it necessary to take the law into their own hands, was it necessary that the machinery of law and government in their hands, should take a black man out of gaol and hang him to the nearest lamp or bridge in the town, or the nearest tree in the country—and not satisfied with that amuse themselves by shooting bullets into the body? No self-respecting mob in the Southern States considered that it had done its duty until every man had lodged a bullet in the body. In one instance the mob ranged themselves under the body and were photographed, and a copy of the picture was sent to a prominent advocate of the negro's cause. Boys of four years old were among those that were photographed. The *Chicago Inter-Ocean*, however, was the only paper throughout the length and breadth of the United States that had the courage to publish articles in denunciation of the crimes. Since 1882 over a thousand black men and women and children had been lynched—"Shame," and cries of "Abominable". Some of the charges made against the victims were of the vilest description, and often without any ground whatever. They were made with the object of shutting off the sympathy of the world, and as the papers and the telegraph were in the hand of the whites it was impossible to contradict these statements. One-third of the victims had been charged with assaults on white women, and the remainder with all sorts of crimes, ranging from murder to that on which a man was hung in Tennessee—namely, that he was "drunk and 'sassy' to white people"—("Shame"). Miss Wells proceeded to allude to the flimsy evidence upon which people, who had afterwards been proved to be innocent, were lynched, and said it was clear that it was not a testation of the crime that actuated the mob, but the class of the person accused. The action of the mob occurred in the thriving cities of the South, in New Orleans, in Nashville, Tennessee, in Memphis, and other populous centres. In Memphis, the city in which she edited her paper, *The Free Speech*, a place of 75,000 inhabitants, the first case of lynching was that of

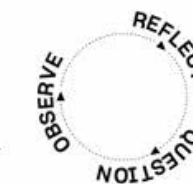
three men who had simply defended themselves against an attack on their prosperous business. They were the president, the manager, and the clerk of a grocery store, and there was every reason to believe that the authorities had acted in collusion with their business rivals. At midnight what appeared to be an attack upon the store was made, and the negroes in question fired upon men who turned out afterwards to be Deputy-Sheriffs, and whose excuse was that they were searching for a man who might have been a rascal at any time during the day, and who was not known to be a desperate character. As soon as the negroes knew the facts of the case they gave up their firearms and disclaimed any intention of resisting the officers of the law. They were put in prison, and on the day after the announcement appeared that the wounded officers would recover they were dragged out of prison by the mob and hung. The thing had been arranged at a meeting reported in the papers as consisting of "solid business men," and though the lynching took place at two o'clock in the morning it was reported with names and the fullest details in the paper that went to press at three, showing that everything had been most carefully planned. And yet the verdict at the inquest was that the deceased met with their death at the hands of persons unknown to the jury. Articles on lynchings appeared in the *Free Speech*, with the result that after an announcement in the leading paper of Memphis her office was wrecked, her manager was driven out of the town, and with herself (she being in New York at the time, forbidden to return on pain of being shot. Miss Wells cited several instances of lynching, and in conclusion read a resolution passed on Sunday night by a large body of Christian worshippers assembled in the Coventry Road Congregational Church, Birmingham, condemning the practice of lynching as tending to lower the high and deserved esteem in which the United States is held among civilised nations.—A resolution in similar terms was proposed by Mr. F. IMPEY, seconded by Miss IMPEY, and unanimously carried.

In the evening a meeting was held in the Central Hall, Corporation Street.—The Rev. J. C. STREET presided, and said that he did not wonder at the objection to form new organisations, for already they had too many. But when was there an occasion when the public of Birmingham were irresponsible to a cry for mercy and an appeal for justice? These cries were not nailed down by locality or by race, and Birmingham people had hitherto been responsive to a worthy call—(hear, hear). Although Englishmen could not alter the laws of the States, they could at least bring the moral sentiment of this country to bear upon the moral sentiment of the United States, and probably they would find in the future, as in the past, that moral force was more powerful than swords and cannons, and that kind feeling expressed here would have the best influence upon the race on the other side—(applause). Miss WELLS then addressed the meeting. She spoke of the treatment of negro prisoners, who were so beaten that before they could put on their shirts they were coloured crimson with blood. Men and women were chained together and herded in the stockades like cattle. It was almost impossible to understand how such a state of things could be allowed to exist. The cruelty was hidden from the world, but it existed, and existed mostly because the poor black men, who were the sufferers, had no one to voice their sufferings. All this went on under the name of law, and besides all this cruelty there was lynch law. A white man who thought he had a grievance against a black citizen had only to say so to half-a-dozen of his white friends, and it was a very easy matter to get a number of them to capture him, beat him, hang him on the nearest tree, and riddle his body with bullets. This had become a favourite pastime in the South. She again emphasised the fact that in such cases verdicts were returned when the inquests were held that the man was killed by persons unknown. The negro had waited, prayed, and fought for the time when he would enjoy the rights of citizenship, but the time seemed farther off than ever when they were being hurried and shot. She instanced a case where one man, after being loosed from the stake, was caught hold of by the hands of the mob, and after he had been beaten to the body they threw him into the fire. What she had heard of and seen, she said, was a disgrace to where the Christian sentiment should be. The inhabitants of the city should ask for sympathy for criminal which they were murdering. The crimes being proved.

Observe-Reflect-Question

PRIMARY SOURCE ANALYSIS TOOL

NAME: _____



OBSERVE

Observe Text

REFLECT

QUESTION

FURTHER INVESTIGATION:

See-Think-Wonder

Women's Suffrage Parade in Washington DC - 1913



What do you see in this image?

What does it make you think?

What does it make you wonder about the Suffrage Movement?

Bibliography

Ida B. Wells Papers, The University of Chicago

Library of Congress, Teaching with Primary Sources

Harvard University Project Zero

Elizabeth Wood and Kiersten F. Latham, *The Objects of Experience: Transforming Visitor- Object Encounters in Museums* (London: Routledge, 2016), 24.

Schechter, Patricia Ann. *Ida B. Wells-Barnett and American Reform, 1880-1930*
Patricia A. Schechter. Chapel Hill: University of North Carolina Press, 2001. Print.

Roessner, Lori Amber, and Jodi L Rightler-McDaniels. *Political Pioneer of the Press: Ida B. Wells-Barnett and Her Transnational Crusade for Social Justice*. Blue Ridge Summit: Lexington Books, 2018. Print.