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## **Early Black Settlers in Champaign, IL**

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## **Packing List/Kit Content's List**

### Civil War Artifacts:

- E2001.008.0034 → Pouch
- E1997.020.008 → Civil War Print
- E1992.020.0001 → Rifle
- S1992.019.0003 → Civil War Jacket/Blouse

### Household Artifacts:

- E1984.112.0001 → Kettle
- E1982.089.0002 → Iron
- E1968.003.0002 → Washboard
- E1968.001.1648A → Sadiron

### Personal Artifacts:

- E1990.158.0062 → Cup & Ball
- E1992.022.0001 → Iron, Curling

## **Archival Materials Locations**

### **Background Information**

#### Drawer 3

- Cromwell Thesis

### **For the Black Codes Activity**

- Zebina Eastman. "Black Code of Illinois-  
[http://www.archive.org/stream/blackcodeofillin00east/blackcodeofillin00east\\_djvu.txt](http://www.archive.org/stream/blackcodeofillin00east/blackcodeofillin00east_djvu.txt)
- Drawer 3
  - Slaves/Slavery; 1857- 1864, 2000 – 2003 (bulk dates: 1958, 2000-2003); newspaper clippings, unpublished work
    - This file contains Illinois Roots in Slavery and Racism by Michael Markstahler. This file contains newspaper from The Constitution, Central Illinois Gazette, and the Urbana Clarion about slavery in Illinois, black laws, and emancipation.
    - Sources used

- Central IL, Gazette article “Migration and Occupational Opportunities”
- Marksthler paper

### **Black Soldiers Activities**

- Black History Misc.
  - Black military-1863-29th US Colored Infantry Regiment, famed Petersburg Crater Battle of 1864 (more information can be found at [http://en.wikipedia.org/wiki/Battle\\_of\\_the\\_Crater](http://en.wikipedia.org/wiki/Battle_of_the_Crater))
- Drawer 7-Military
  - Black Soldiers/Civil War
    - Sources used
      - Pension files of Brown and Gibbs
      - Adjutant General’s Report-Colored Troops
      - Quality of Life-1860s-photos

### **Racism**

- Drawer 9
  - KKK (Ku Klux Klan) folder (1920-1940s)
- Green Book/Sundown Towns

### **Church Song Activity**

- Drawer 10
  - Salem Baptist Church -“Mission: Freedom” article

## **Illinois Learning Standards Addressed**

### **Early Elem:**

15.C.1a→ Describe how human, natural and capital resources are used to produce goods and services.

16.B.1a→ Identify key individuals and events in the development of the local community (e.g Founders Days, names of parks, streets, public buildings)

16.A.1b→ Ask historical questions and seek out answers from historical sources (e.g., myths, biographies, stories, old photographs, artwork, other visual or electronic sources).

16.A.1c→ Describe how people in different times and places viewed the world in different ways.

16.C.1b→ Explain how the economy of the students' local community has changed over time.

16.D.1 (US)→ Describe key figures and organizations (e.g., fraternal/civic organizations, public service groups, community leaders) in the social history of the local community.

18.B.1b→ Identify major social institutions in the community.

### **Late Elem:**

15.A.2a→ Explain how economic systems decide what goods and services are produced, how they are produced and who consumes them

15.B.2a→ Identify factors that affect how consumers make their choices

16.A.2b→ Compare different stories about a historical figure or event and analyze differences in the portrayals and perspectives they present.

16.A.2c→ Ask questions and seek answers by collecting and analyzing data from historic documents, images and other literary and non-literary sources.

16.B.2d (US)→ Identify major political events and leaders within the United States historical eras since the adoption of the Constitution, including the westward expansion, Louisiana Purchase, Civil War, and 20th century wars as well as the roles of Thomas Jefferson, Abraham Lincoln, Woodrow Wilson, and Franklin D. Roosevelt.

16.C.2a→ Describe how slavery and indentured servitude influenced the early economy of the United States

16.D.2a (US)→Describe the various individual motives for settling in colonial America.

16.D.2b (US)→ Describe the ways in which participation in the westward movement affected families and communities.

16.E.2a→ (US) Identify environmental factors that drew settlers to the state and region.

18.B.2b→Describe the ways in which institutions meet the needs of society.

**Middle/ Junior High School:**

16.A.3b→ Make inferences about historical events and eras using historical maps and other historical sources.

16.A.3c→ Identify the differences between historical fact and interpretation.

16.D.3a (US)→Describe characteristics of different kinds of communities in various sections of America during the colonial/frontier periods and the 19th century.

16.D.3b (US)→Describe characteristics of different kinds of families in America during the colonial/frontier periods and the 19th century.

18.B.3a→ Analyze how individuals and groups interact with and within institutions

18.B.3b→Explain how social institutions contribute to the development and transmission of culture.

18.C.3b→ Explain how diverse groups have contributed to U.S. social systems over time.

## **Teachers' Guide**

The Purpose of this kit is to introduce students to the rich history of Early African-American settlers in Champaign County. A number of secondary works in addition to reproduction items are included to enhance the students' understanding. This outreach kit is designed for usage as a supplement to regular classroom study of history. In this kit you will find a number of comprehension questions along with thinking questions. Activities correlating with early African-American settlers are also enclosed.

Perhaps one method of presenting this information to students is to read short excerpts from the works included about the various items in the kit.

**The importance of \_\_\_\_\_ could be stated and then show the \_\_\_\_\_.**

**Likewise, the \_\_\_\_\_ of early African-American settlers could be discussed and then show the \_\_\_\_\_.**

Within the confines of this outreach kit, a number of disciplines can be touched on such as history, sociology, economics... and critically thinking about the lives of early Black settlers.

The goals of this unit are to provide educators with an overview of some of the mid-nineteenth to twentieth century references to the local African-American experience that have been located, to organize these references with narrative drawn from secondary sources, and to introduce the tools and resources that exist for the continued study of African-American history in Champaign County. As will be seen, the resources and information grow stronger for later time periods.

## **Introduction/Background Information**

Slavery came to the Americas as part of Europe's general political and commercial expansion between the fifteenth and nineteenth centuries. An ancient institution that had flourished in Greece and Rome, slavery by 1500 was all but dead within most of Europe, surviving only in the Mediterranean states of Spain and Portugal. But the growing desire of European nations for global power stimulated a contest for worldwide trading empires based on the production and exchange of exotic crops. It was this economic imperialism that encouraged slavery in colonies beyond the European continent.

Enslaved African men, women, and children, who were taken against their will, were forcibly removed from their homes, stuffed onto ships with little food or water and were transported as property to the Americas. These people came to the New World from different parts of the African continent, from distinct societies and cultures. They spoke an array of languages and carried with them a variety of customs and beliefs and many enslaved Africans shared common skills and fundamental assumptions about the nature of religion, culture, kinship, and social life. They built upon these commonalities as they began the long and painful transition to a new, specifically African-American culture in America.

From the earliest voyages, the largest importations of slaves went to the southern colonies, in large part because of their geographic proximity to the already thriving Caribbean trade. Even more significant, the South's emerging plantation-based agriculture also promised the highest profitable use of slave labor. As the proportion of blacks to whites began to change, both groups found themselves in a new, evolving relationship.

Despite horrible mistreatment and exploitation, the increased number of slaves meant the opportunity to establish black communal life, create families on their home plantations, and preserve their African beliefs and customs in a New World setting. One

example of the vibrant cultural traditions developed by African-Americans includes spirituals and church songs.

It is also important to remember that not all Blacks in America pre-Civil War were slaves, and many played influential roles in their communities. Slavery was legally abolished in 1865, and despite limited opportunities, many Blacks moved out of the South and relocated in other places, Illinois and Champaign County being one of the many destinations.

Campbell, Edward D.C., Jr. *Before Freedom Came: African-American Life on the Antebellum South*. (The Museum of the Confederacy and the University of Charleston Press: Charleston, VA, 1991).

Gutman, Herbert G. ed. *Who Built America? Working People and the Nation's Economy, Politics, Culture and Society*. (Pantheon Books: New York, 1989).



## **Early Black Settlers' of Champaign County Questions and Answers**

Learning Standards Addressed

15.C.1a→ Describe how human, natural and capital resources are used to produce goods and services.

15.A.2a→ Explain how economic systems decide what goods and services are produced, how they are produced and who consumes them

16.A.1b→ Ask historical questions and seek out answers from historical sources (e.g., myths, biographies, stories, old photographs, artwork, other visual or electronic sources).

### **Early Black Settler Comprehension Questions:**

1. When did Blacks first arrive in this country? Where did they come from? How did they arrive?
2. When did African-Americans first arrive in Central Illinois?
3. What events sparked African-American migration to Champaign County?
4. What kind of personal items did early African-American settlers bring with them?
5. What were the most popular occupations amongst early Black settlers?
6. What were some of the features of the Black Codes?
7. What role did African-Americans living in Champaign County play in the Civil War?
8. What were some of the main social activities for African-Americans between the years of 1865-1900?
9. What were some of the accomplishments of early Black settlers?
10. Why is it important to learn about early Black settlers?

### **Answers:**

1. The majority of Blacks arrived in the United States (at the time the 13th colonies) between 1600 and 1800. The vast majority of Blacks came to the Americas as slaves from Africa but some were free and functioned as explorers, scouts or laborers. African slaves were brought to the United States on slave ships (see

diagram) in horrible conditions. Sometimes, the ships stopped in the Caribbean to unload slaves and trade for goods and resources.

2. African-Americans first arrived in Central Illinois in the 1850s, however their total population was very low. Census records show that there were probably not more than fifty Blacks living in Champaign County before the Civil War. By 1870 and the conclusion of the Civil War, according to census figures there were a total of 233 African-Americans living in Champaign County. By 1880, census figures show 462 Black residents.
3. There were many reasons why African-Americans began to migrate to Champaign County. Two of the most important were the emancipation of Blacks after the Civil War, and Champaign County's location along major railway routes. Many African-Americans ended up settling along the route of the railroads.
4. Many times African-Americans did not have a large amount of personal belongings because of their inability to own property during slavery. It would have been common to see African-Americans with a small amount of personal property including clothing, cooking utensils, toiletries, random personal items, etc.
5. It was often difficult for African-Americans to find employment out of slavery. Most Blacks, especially those whom were former slaves, were poorly educated and many were illiterate. Furthermore, many Whites still held prejudices against African-Americans thus making it even harder to find a job. Those who found employment usually worked as domestics, janitors, and stable hands. There was also some available work in the manufacturing sector. Some extremely enterprising African-Americans were able to start their own businesses, one of the most famous being the Shelton Laundry which spanned more than five decades and went from a home business to a thriving laundry service, labeled as the largest commercial laundry outside of Chicago.

6. Some of the most notable features of the Black Codes included:

- Blacks were prohibited to inhabit Illinois without a certificate of freedom, a fee of \$1000, a promise that they will never be poor and that they will follow all the laws of Illinois
- Interracial marriage was prohibited
- Blacks must register themselves and their families the state authorities.
- Blacks can be whipped if they are deemed as “lazy” or they have “misbehaved”
- Any Black found without a certificate of freedom will be deemed a run-away slave or servant and may be subject to being sold.

7. Although there was not a significant number of African-Americans living in Champaign County before the Civil War, those who were living here played an important role in the war. The 29th U.S. Colored Troops (USCT) was the only black regiment raised in Illinois but they played a notable role in the war by participating in the seige of Petersburg and during the Appomatox campaign. There were also at least four Black men from Champaign County who served in other regiments during the war. In general, the life of a Black soldier was very difficult and included poor food, little or no medical care, hard labor and uncaring or hostile White officers. While many Black soldiers saw combat, many were also restricted to serving as laborers on construction projects such as roads or fortifications.

8. The social lives of African-Americans between 1865-1900 revolved around the Church. Historically, the church was served as the most important institution in the African-American community and has provided spritual nurturing, and social and emotional stability. It has also presented African-American residents with leadership opporunities and a social and organizational gathering space for African-Americans. The two oldest and most significant Black churches in Champaign during that time were Salem Baptist Church and Bethal A.M.E Church.

9. Despite discrimination and legal restrictions, early Black settlers accomplished a great deal in Central Illinois. They were able to create lasting community institutions (Churches), engage in successful entrepreneurship (Shelton Laundry) and contribute their labor, culture and service to a growing community. Additionally, African-American soldiers played an integral role in the Civil War and the early construction of the University of Illinois.
  
10. It is important to learn about Black settlers because they played a vibrant and important role in the foundation and evolution of Champaign County. Not only did they contribute a different culture and perspective to the fabric of Champaign County, their hard work also enabled Champaign County to continue to grow and develop. Furthermore, African-Americans served valantly in the Civil War, helped to construct and sustain many of Champaign County's early businesses and played an important role in the civic life of the area.

## Vocabulary

1. **Abolitionist-** (especially prior to the Civil War) a person who advocated or supported the elimination of slavery in the U.S.
  - Frederick Douglass was a famous abolitionist.
2. **A.M.E Church-** African Methodist Episcopal Church. A religious offshoot of Christianity mostly practiced by African-Americans.
  - The AME Church was a common place for African-Americans of all ages to gather, worship and interact.
3. **Amendment-** an alteration of or addition to a motion, bill, constitution, etc.
  - The 15<sup>th</sup> Amendment to the United States Constitution gave African-Americans the right to vote.
4. **Baptist Church-** a member of any of various Christian sects that affirm the necessity of baptism (usually of adults and by immersion in water) following a personal profession of the Christian faith.
  - After the Civil War, many African-Americans joined the Baptist Church.
5. **Black Codes-** any code of law that defined and especially limited the rights of former slaves after the civil war.
  - As a result of the Black Codes, many African-Americans were denied the right to travel freely, vote and own property after the Civil War.
6. **Civil War-** the war fought from 1861 to 1865 between the North and the South, sparked by Lincoln's election as president but with deep-rooted political and economic causes, specifically issue of slavery. The advantages of the North in terms of population, finance, and communications brought about the South's eventual surrender at the battle of Appomattox.
  - The Civil War was the last time a war took place on American soil.
7. **Constitution-** The fundamental law of the United States, drafted in Philadelphia in 1787, ratified in 1788, and put into effect in 1789. It established a strong central government in place of the Articles of Confederation.

-The Constitution is one of the most important documents written in American history.

8. **Discrimination-** treatment of, or making a distinction in favor of or against, a person or thing based on the group, class, or category to which that person or thing belongs rather than on individual merit. Racial and religious intolerance and discrimination.

-At the conclusion of the Civil War, many African-Americans still faced discrimination in many areas of their lives.

9. **Domestic-** a hired household servant.

-Many African-American women found work as domestics following the Civil War.

10. **Exploitation-** use or utilization, especially for profit.

-African slaves were exploited for their labor in the Southern United States before the Civil War.

11. **Imperialism-** the policy of extending the rule or authority of an empire or nation over foreign countries, or of acquiring and holding colonies and dependencies.

-The thirteen colonies were a result of British imperialism.

12. **Inferior-** lower in place or position; closer to the bottom.

-After the Civil War, African-Americans occupied an inferior social position than the social position occupied by Whites.

13. **Ku Klux Klan-** a secret, Whites only, organization in the U.S. They aimed to suppress the newly acquired powers of blacks after the Civil War were responsible for many lawless and violent proceedings.

-The Ku Klux Klan often terrorized innocent African-Americans in the years after the Civil War.

14. **Middle Passage-** the part of the Atlantic [Ocean](#) between the west coast of Africa and the West Indies: the longest part of the journey formerly made by slave ships.

-The Middle Passage was one of many terrors that awaited African slaves on their way to markets in the Caribbean and Southern United States.

15. **Migration-** the movement from place to place.
  - At the conclusion of the Civil War, many African-Americans migrated north to Illinois.
16. **Railroad Spike-** a large nail with an offset head that is used to secure rails and base plates to railroad ties in the track.
  - Rail spikes were extremely important in building railroads, which allowed the United States to transport goods and people quickly.
17. **Reconstruction-** the period after the Civil War (1865--77) when the South was reorganized and reintegrated into the Union.
  - During Reconstruction, many African-Americans migrated to Northern States while many of those who remained in the South worked as sharecroppers.
18. **Segregation-** the practice or policy of creating separate facilities within the same society for the use of a minority group.
  - Segregation was legally practiced in the United States from the end of the Civil War until the 1960s.
19. **Separate but Equal-** a legal doctrine in United States constitutional law that justified systems of segregation. This doctrine permits services, facilities and public accommodations to be separated by race.
  - The Supreme Court Case of Plessy v. Ferguson in 1896 confirmed the doctrine of separate but equal which existed in the United States until the 1960s.
20. **Settlers-** a person who settles in a new country or area.
  - After the Civil War, many African-Americans settlers moved to Champaign County.
21. **Sharecropper-** a farmer, especially a tenant farmer, who pays over a proportion of a crop or crops as rent.
  - After the abolition of slavery, many former slaves remained in the South working as sharecroppers.

22. **Slavery-** a civil relationship whereby one person has absolute power over another and controls his/her life, liberty, and fortune.
- Slavery has been around for thousands of years but was not solely based on race, as it was in the United States.
23. **Emancipation-** the act of freeing or state of being freed; liberation.
- The slaves were emancipated in 1865 at the conclusion of the Civil War.



## **Suggested Writing Activities (Personal):**

### **Learning Standards**

16.A.3b→ Make inferences about historical events and eras using historical maps and other historical sources.

15.B.2a→ Identify factors that affect how consumers make their choices

16.C.2a→ Describe how slavery and indentured servitude influenced the early economy of the United States

Artifacts used (probably will be most helpful for questions 7 and 6)

Household Artifacts:

- E1984.112.0001→ Kettle
- E1982.089.0002→ Iron
- E1968.003.0002→ Washboard
- E1968.001.1648A→ Sadiron

Personal Artifacts:

- E1990.158.0062→ Cup & Ball
- E1992.022.0001→ Iron, Curling

1. What were the Black Laws and how did they control the movement of blacks in Illinois and other states?
2. What other immigrant groups were moving to Illinois and the Midwest during the middle years of the nineteenth century? How did these other cultures interact with blacks? Were they in competition for the same sorts of jobs?
3. Organize a bulletin board or time line around the room with highlights of black history locally and nationally to help put local events in the context of U.S. history.
4. Have students read newspaper articles from the archives and identify and discuss stereotypes.
5. Compare your life with the life of a Black child in Illinois in 1870? In 1930? In 1960?

6. Talk about some of the early business opportunities for African-Americans in Champaign County. Do blacks have equal opportunities in the business world today? Defend your answer with research.<sup>1</sup>

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<sup>1</sup> Students can use archival materials including the *Through the Years* newsletter (Spring/Summer 2000)

## **Suggested Personal Activities**

Activity 1: Black Soldiers

Activity 2: Early Black Settlers' Word Search (there are two to pick from)

## Activity 1: Black Soldiers

### Learning Standards Addressed

16.B.2d (US)→Identify major political events and leaders within the United States historical eras since the adoption of the Constitution, including the westward expansion, Louisiana Purchase, Civil War, and 20th century wars as well as the roles of Thomas Jefferson, Abraham Lincoln, Woodrow Wilson, and Franklin D. Roosevelt.

16.D.3a (US)→Describe characteristics of different kinds of communities in various sections of America during the colonial/frontier periods and the 19th century.

18.B.3a→ Analyze how individuals and groups interact with and within institutions

### Artifacts to be used

#### Civil War Artifacts:

- E2001.008.0034→ Pouch (may have been used to carry items from home, letters, and other personal and professional items)
- E1997.020.008→ Civil War Print (show a battle, what it might have looked like)
- E1992.020.0001→ Rifle (what kinds of weapons were used)
- S1992.019.0003→ Civil War Jacket/Blouse (what kind of clothing was worn)

### Images

- <http://www.pbs.org/civilwar/cwimages/camp/index.html>

### Overview

The Civil War (1861-1865) was a war between the states of America. There are many reasons given for the start of this war including to preserve the Union, states' rights, and slavery. The secession of the south from the Union occurred after Abraham Lincoln (born in Springfield, IL) became President after he ran on an anti-slavery campaign; the southern leaders and plantation owners felt that their needs were not being heard<sup>2</sup>. This was even after Lincoln stated that he did not plan to end slavery or the Fugitive Slave Laws (which required people to return runaway slaves to their plantations and as a result of their assistance would obtain a reward).

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<sup>2</sup> <http://www.pbs.org/wgbh/aia/part4/4p2967.html>

## **Blacks and Civil War**

In the beginning the United States government did not see the war as a way to end slavery, rather it was an attempt to preserve the governing body. Despite this many of the enslaved population ran away from their plantations to join the Union army (the North) against the Confederates (the South). However, it is important to note that some of the enslaved population fought with the South some because of the promise of freedom.

## **Black Soldiers in the Civil War**

Blacks were not allowed to officially enlist in the war until July 1862, when “Congress passed two acts allowing the enlistment of African Americans, but official enrollment occurred only after the September, 1862 issuance of the Emancipation Proclamation”<sup>3</sup>. One of the reasons why White soldiers and the government resisted having Black soldiers in the war because they had the stereotype that Blacks were lazy, inhuman, and not good fighters. This stereotype was disproven over and over again throughout the war when the Black regiments and troops defeated many of the Confederate troops. Although the Black soldiers were trained the same and faced the same struggles there was discrimination in terms of pay and equipment given to the men. Specifically it has been noted that “the men were paid as laborers rather than as soldiers... received \$7 per month, plus a \$3 clothing allowance, while white soldiers received \$13 per month, plus \$3.50 for clothes”<sup>4</sup>. It was not until 1864 until the Military Department said that Blacks had to be paid an equal wage, but this was not given to them rather Black troops like the 54<sup>th</sup> of Massachusetts resisted the pay by refusing the pay<sup>5</sup>.

According to the PBS site about the film *The Civil War* “African Americans constituted less than one percent of the northern population, yet by the war’s end made up ten percent of the Union Army. A total of 180,000 black men, more than 85% of those eligible, enlisted”<sup>6</sup>

## **National Parks Service-Civil War Soldiers and Sailors System**

<http://www.itd.nps.gov/cwss/soldiers.cfm>

In 1863, Illinois Governor Yates authorized Negro men to serve; Dennis Jackson, William Kelly, Jerry Penny, and James Walker entered the army from Champaign Co. These men were assigned to the 29<sup>th</sup> U.S. Colored Infantry Regiment, which fought in the famed Petersburg Battle of 1864.<sup>7</sup>

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<sup>3</sup> [http://www.itd.nps.gov/cwss/history/aa\\_history.htm](http://www.itd.nps.gov/cwss/history/aa_history.htm)

<sup>4</sup> <http://www.pbs.org/wgbh/aia/part4/4p2967.html>

<sup>5</sup> <http://www.pbs.org/wgbh/aia/part4/4p2967.html>

<sup>6</sup> <http://www.pbs.org/civilwar/war/facts.html>

<sup>7</sup> Information taken from Commemorative History of Champaign Co., Illinois 1833-1983-Baker Miller

29<sup>th</sup> U.S. Colored Troops:

The 29<sup>th</sup> U.S. Colored Troops was the only Black regiment raised in Illinois. The regiment was organized at Quincy in later 1863 and early 1864 by Lieutenant Colonel John A. Bross, former captain of Company A 88<sup>th</sup> Illinois Infantry. It was mustered into federal service on 24 April 1864. Although the regiment's commissioned officers were white, its noncommissioned officers were Black men. The 29<sup>th</sup> USCT participated in the siege of Petersburg, Virginia, and was heavily engaged in the Crater, suffering 124 casualties- 21 dead, 56 wounded, and 47 missing. The regiment also saw action in the Appomattox Campaign.<sup>8</sup>

**Activity: Think about what life would be like as a soldier in the Civil War. What are your day to day activities and thoughts? Would your experiences be different depending on what race you were? Write a diary entry about your experiences in the 29<sup>th</sup> regiment.**

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<sup>8</sup> Ibid.

## **Activity 2: Early Black Settlers' Word Search**

(See attached documents)

## **Suggested Group Activities**

Activity 3: The Black Codes of Illinois

Activity 4: Black Soldiers in the Civil War from Champaign County

Activity 5: The Black church as an important social and political institution: Church  
Songs



### **Activity 3: The Black Codes of Illinois**

#### Learning Standards Addressed

16.D.2b (US)→ Describe the ways in which participation in the westward movement affected families and communities.

16.A.2c→ Ask questions and seek answers by collecting and analyzing data from historic documents, images and other literary and non-literary sources.

18.B.3a→ Analyze how individuals and groups interact with and within institutions

**Read the following excerpts from Zebina Eastman's book on *The Black Code of Illinois (1883)*, in order to understand the societal conditions that faced many Black families and people whether they were from Illinois or migrated here from other parts of the country. These codes basically limited the settlement, employment, and the ability of Blacks to assemble in public places in the state. The first legislation was approved in 1819 and was then strengthened in 1829.**

*“Some of the people, if they could not have slavery legitimately, would have it illegitimately” (Eastman 29)*

Act approved March 30, 1819.

“Sec. 1. Prohibits any black or mulatto person settling or residing in the State without producing a certificate of freedom, etc.” (32)

“Sec. 2. Makes it the duty of all free negroes having families and having a certificate, as before provided, to register their families, with a description of each name, age, etc.” (32)

“Sec. 4. Requires every black or mulatto (except slaves or persons held to service) to register his name and his family, with their description and the evidences of freedom, which shall be recorded by the clerk, which certificate of record should be sufficient evidence of freedom, except as against the claim of a slave-owner.” (33)

“Sec. 12. Provides that any servant being lazy, disorderly, guilty of misbehavior, may be whipped, upon an, order of a justice; or refusing to work, be compelled by a like process, and forfeiting two days to the end of his service for every one in which he so refuses and is whipped up to it, and all expenses, including whipping, be paid by him in labor, which would finally have to be whipped out of him.” (33-34)

“Sec. 21. Provides that if any slave or servant shall be found at a distance of ten miles from the tenement of his master without a pass, it shall be lawful for any person to apprehend and carry him or her before a justice, by whose order he or she may be whipped, not exceeding thirty-five lashes” (35)

“Sec. 23. Provides that riots, routs, unlawful assemblies, trespasses, and seditious speeches by any slave or slaves, servant or servants, may be punished, at the discretion of a justice; and whoever will, MAY apprehend such persons and bring them before the justice.” (36)

“Sec. 25. Makes it the duty of all coroners, sheriffs, judges, and justices, who see or know of any such assemblage, immediately to commit such persons to jail; and on proof have them whipped, (whipped for having a jolly time,) not exceeding how much? thirty-nine lashes on the bare back, the very next day, unless it should be Sunday, then the whipping was to come off Monday.” (36-37)

January 7, (1829) (41)

“Sec. 1. Prohibits any black or mulatto person, not being a citizen of the United States, from coming and residing in this State, until such person shall produce to the County

Commissioners' Court where he or she shall settle, a certificate of freedom, duly authenticated; and also give bond in the penal sum of one thousand dollars, with sufficient security, conditioned that such person shall never become a charge to any county in this State as a poor person; and at all times to demean himself or herself in strict conformity with the laws that now are, or hereafter shall be, enacted. It also imposes a fine of five hundred dollars (one-half to the county and the other to the prosecutor) upon all persons who shall harbor, hire, or in any way give sustenance, to any negro or mulatto who has not such bond.” (42)

“Sec. 2. Declares that any black or mulatto person who shall be found in this State, not having such a certificate (as required in section one), shall be deemed a run-away slave or servant, and may be taken by any inhabitant in this State before a justice, and if unable to produce a certificate, the justice shall commit him or her to the custody of the sheriff, who shall keep such person, and in three days advertise him upon the court-house door, and in the nearest newspaper, giving a description of such supposed run-away; and if within six weeks the person so committed shall not produce a certificate or other evidence of freedom, (the citizen of New York could produce neither master or certificate of freedom, and other evidence might not be available, and no claim could be made for him except by a kidnapper) the sheriff shall hire out such person for the best price, after five days' notice, from month to month, for one year; and if during the year no owner shall appear and substantiate a claim to such person, the sheriff shall give a certificate of the facts; whereupon such person shall be deemed free, unless thereafter lawfully claimed by a proper owner. Should such owner appear, he is required to pay to the taker-up ten dollars, to the justice two dollars, and to the sheriff reasonable fees and expenses.” (43-44)

“Sec. 3. Forbids, under penalty of fine, whipping, and imprisonment, any marriage of all persons of color with a white person, male or female; and makes such marriage null. And fine is threatened to any person who shall license, or perform the marriage ceremony.” (44)

## Questions:

- What effects did the Black Codes have on free Blacks in Illinois?
- Do these readings change your mind about whether or not slavery existed in Illinois?
- How would you feel if you were a free Black living in Illinois during the 1800s? 1900s?

### **Sundown Towns (see website for further information)<sup>9</sup>**

James W. Loewen an author, a scholar, and researcher has written books such as *Lies My Teacher Told Me*, *Lies Across America*, and *Sundown Towns*. In *Sundown Towns* he notes "From Maine to California, thousands of communities kept out African Americans (or sometimes Chinese Americans, Jewish Americans, etc.) by force, law, or custom. These communities are sometimes called "sundown towns" because some of them posted signs at their city limits reading, typically, "Nigger, Don't Let The Sun Go Down On You In \_\_\_\_." Some towns are still all white on purpose. Their chilling stories have been joined more recently by the many elite (and some not so elite) suburbs like Grosse Pointe, MI, or Edina, MN, that have excluded nonwhites by "kinder gentler means." When I began this research, I expected to find about 10 sundown towns in Illinois (my home state) and perhaps 50 across the country. Instead, I have found more than 440 in Illinois and thousands across the United States. This is their story; it is the first book ever written on the topic."<sup>10</sup> There are many towns in Illinois that were (and in some cases) are Sundown Towns.

### **Read articles**

- *Chicago Defender*

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<sup>9</sup> <http://sundown.afro.illinois.edu/sundowntowns.php>

<sup>10</sup> Ibid.

- Mob Orders Family Off 'White' Street”
- Champaign News-Gazette
  - “1,000 Persons at K.K.K Meet”
  - “3D Klan Cross Burns in Urbana”
  - “Klan Men Give Demonstration Southwest City”
  - “KKK Operated openly here in the ‘20s”

## **Activity**

- Take a look at the website <http://sundown.afro.illinois.edu/sundowntowns.php> and either chose the state of Illinois or another state where you have family in and see what you find. Note how many Sundown Towns there are and chose a town and share it with the class (if no information is found go until a town has sufficient information)
- Looking at more recent archival materials, do you see any connections between Sundown Towns and the Black Codes? It may be interesting to examine Sundown Towns and their relevance to African-Americans living in Champaign County→ For instance, one could revisit question #1: What effects did Sundown Towns have on free Blacks in Illinois?
- This discussion can also be an opportunity to talk about the Green Book and why it was necessary for African-Americans as they traveled around Illinois and the rest of the country.

## **Activity 4: Black Soldiers in the Civil War from Champaign County**

### **Learning Standards Addressed**

16.A.2c→ Ask questions and seek answers by collecting and analyzing data from historic documents, images and other literary and non-literary sources.

The activity will consist of students in groups reading the biographies of Black males in the Civil War from Champaign County and then share with the class what their lives were like. The biographies of these men can be found in *From Salt Fork to Chickamauga Champaign County Soldiers in the Civil War* by Robert H. Behrens on pages 377-378 (and can also be found attached to this kit).

### **Possible men to pick from:**

1. James H. Bell
2. Jeff Brown (there are pension files and doctors' notes in the Black Soldiers/Civil War folder)
3. Elijah Gibbs (wife pension papers)
4. David Johnson
5. George W. Johnson
6. John C. Lewis (Louis)
7. Martin McDermit (McDermot)-also have a picture of him
8. John R. (James) Merrick
9. John C. Moss
10. Samuel Persons
11. Ruff Phillips
12. Jess (James) E. Riley
13. Stephen Roey (Roy)
14. Simon Ross
15. Joseph Stocks
16. Larkin H. Walden
17. James Walker
18. William P. Winn

## **Activity 6: The Black church as an important social and political institution: Church Songs**

## Learning Standards Addressed

16.D.1 (US)→ Describe key figures and organizations (e.g., fraternal/civic organizations, public service groups, community leaders) in the social history of the local community.

16.D.3a (US)→Describe characteristics of different kinds of communities in various sections of America during the colonial/frontier periods and the 19th century.

18.B.2b→Describe the ways in which institutions meet the needs of society.

18.B.3b→Explain how social institutions contribute to the development and transmission of culture.

## **Background Information**

One of the most famous traditions that developed around early Black churches was (Negro) Spirituals. The lyrical content of these songs were tightly interconnected with the daily lives, struggles and dreams of their authors: who were slaves. While many of these songs are inspired by Christianity and have religious undertones, many of the messages have double meanings, which focus on escaping to freedom, the Underground Railroad and daily slave life. Many of the first spirituals also doubled as work songs. Slaves were allowed to sing these songs while working because their double meanings were unknown to the slave masters. These songs were primarily used for expressing personal feelings, motivating the group and cheering for one another. The very first Negro spirituals were inspired by African music even if the tunes were not far from those of hymns, which relates to the vibrant cultural traditions that preserved the Middle Passage and remained in the hearts and minds of slaves.

The first slaves who created spirituals were not professional musicians; the songs arose from having to attend religious services at church and in plantation houses. There, slaves used to sing hymns, psalms and spirituals. Preachers there often led the congregations for singing. After the formal service, some Praying and Singing Bands met for praying, dancing holy dances and singing “corn-field ditties” (precursors of negro spirituals) The man who could sing loudest and longest led the Band. He had a

handkerchief in hand with which he kept time and he tapped the floor with his feet like a bass drum.

When slavery was abolished in 1865, the spirituals did not lose their significance; they simply continued to evolve with the conditions of African-Americans and their needs.

Fisk University (Nashville, Tennessee), one of the first universities for African-Americans, created the Fisk Jubilee Singers who toured the country and the globe singing spirituals and raising money to support their institution. The Fisk Jubilee Singers attained great popularity, still exist today and were a large reason why spirituals reached a larger audience and developed in complexity. Meanwhile, spirituals continued to be used in churches and in the daily lives of African-Americans. Everyone has probably heard and sung a spiritual without even knowing it, for instance, have you ever sang "This Little Light of Mine" or "When the Saints Go Marching"? Both of these songs are Negro spirituals.



**Read the spirituals given to you by your teacher. African-Americans sang these songs at church and at home. The songs were sometimes based on work songs developed by slaves during slavery in order to keep up their strengths and spirits and often contain covert meanings.**

**Wade in The Water:**

Wade in the water  
Wade in the water, children  
Wade in the water God's a-going to trouble the water  
See that host all dressed in white  
God's a-going to trouble the water  
The leader looks like the Israelite  
God's a-going to trouble the water  
See that band all dressed in red  
God's a-going to trouble the water  
Looks like the band that Moses led  
God's a-going to trouble the water  
Look over yonder, what do you see?  
God's a-going to trouble the water  
The Holy Ghost a-coming on me  
God's a-going to trouble the water  
If you don't believe I've been redeemed  
God's a-going to trouble the water  
Just follow me down to the Jordan's stream  
God's a-going to trouble the water

Covert Meanings: The title wade in the water refers to the need for runaway slaves to travel and hide near water to hide their scent from bloodhounds and avoid slave catchers. The reference to Jordan is common in spirituals as it represented a land of freedom (the Northern states) for slaves.

### **Swing Low Sweet Chariot**

Swing low, sweet chariot,  
Coming for to carry me home  
Swing low, sweet chariot,  
Coming for to carry me home  
I looked over Jordan, and I what did I see  
Coming for to carry me home?  
A band of angels coming after me  
Coming for to carry me home  
If you get there before I do  
Coming for to carry me home  
Tell all my friends I coming too  
Coming for to carry me home  
I'm sometimes up, I'm sometimes down  
Coming for to carry me home  
But still my soul feels heavenly bound  
Coming for to carry me home

Covert Meaning: The word chariot is often used in spirituals to describe the Underground Railroad (the vehicle that would take slaves to freedom). Notice the use of “home” and “Jordan”, which here both refer to the North (freedom). The angels mentioned in the spiritual allude to the guides of the Underground Railroad and other individuals who helped slaves reach the North and Canada.

### **The Gospel Train's Comin'**

The Gospel train's comin'  
I hear it just at hand  
I hear the car wheel rumblin'  
And rollin' thro' the land  
Get on board little children  
Get on board little children  
Get on board little children  
There's room for many more  
I hear the train a-comin'  
She's comin' round the curve  
She's loosened all her steam and brakes  
And strainin' ev'ry nerve  
The fare is cheap and all can go  
The rich and poor are there  
No second class aboard this train  
No difference in the fare

Covert Meanings: Once again, the word train is used to refer to the Underground Railroad. It is also interesting to note that there are “no second class aboard this train” which ironically would not be the case after slavery as Blacks would be labeled as second-class citizens.

**Activity: After reading the songs and their meanings, it now time for you to create your own songs based on a struggle and/or issue in your life. Be creative and remember your song doesn't have to be religious and can include covert meanings to your lyrics if you wish.**

\*Lyrics to additional Negro spirituals can be found at [negrospirituals.com](http://negrospirituals.com)

## **Tables, Maps, Word Search**

### **Tables**

- Census
- Federal Troops

### **Maps**

16.A.3b→ Make inferences about historical events and eras using historical maps and other historical sources.

- Of Illinois showing the free and slave counties (1824)
- Of Civil War battles, in particular pointing out the Petersburg Battle

<http://www.pbs.org/civilwar/war/map19.html#>

- Diagrams of a slave ship

## Resource List

### Books on Champaign County

1. *Remembering Champaign County (IL)* (American Chronicles) by Dannel McCollum
2. *The Black Civil War Soldiers of Illinois: The Story of the Twenty-ninth U.S. Colored Infantry* by Edward A. Miller Jr.
3. *Hardtack and Coffee; or, The unwritten story of army life, including chapters on enlisting, life in tents and log huts, Jonahs and beats, offences and punishments, raw recruits, foraging, crops and crops badges, the wagon trains, the army mule, the engineering corps, the signal corps, etc.*, illustrated by Charles W. Reed. ) by Billings, John D.
4. *Champaign (Images of America: Illinois)* by Raymond Bial
5. *Urbana (Images of America)* by Iлона Matkovszki and Dennis Roberts
6. *From Salt Fork to Chickamauga Champaign County Soldiers in the Civil War* by Robert H. Behrens
7. Campbell, Edward D.C., Jr. *Before Freedom Came: African-American Life in the Antebellum South.* (The Museum of the Confederacy and the University of Charleston Press: Charleston, VA 1991)
8. Gutman, Herbert G. ed. *Who Built America? Working People and the Nation's Economy, Politics, Culture and Society.* (Pantheon Books: New York, 1989)

### Web Sites

1. The Fight for Equal Rights: Black Soldiers in the Civil War  
<http://www.archives.gov/education/lessons/blacks-civil-war/>
2. Illinois in the Civil War  
<http://www.illinoiscivilwar.org/heroes.html>
3. Negro Spirituals  
<http://www.negrospirituals.com/>
4. Sundown Towns  
<http://sundown.afro.illinois.edu/sundowntowns.php>