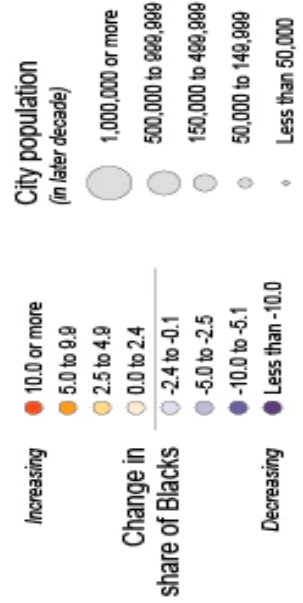
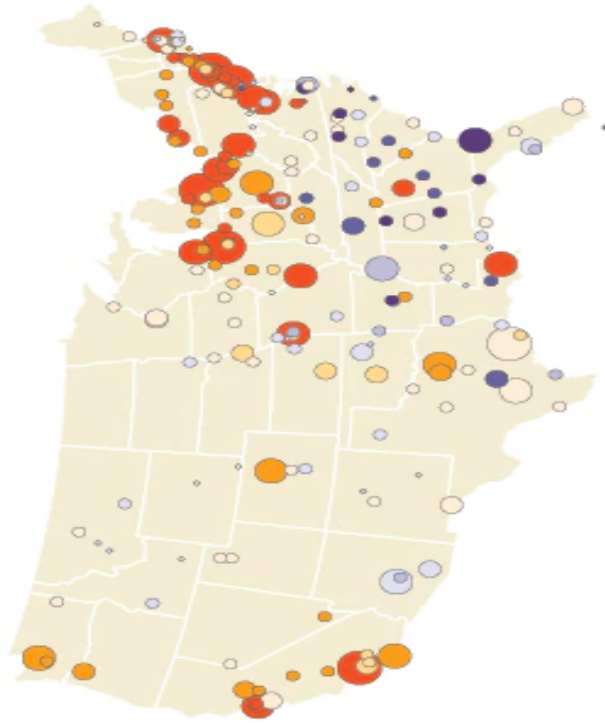


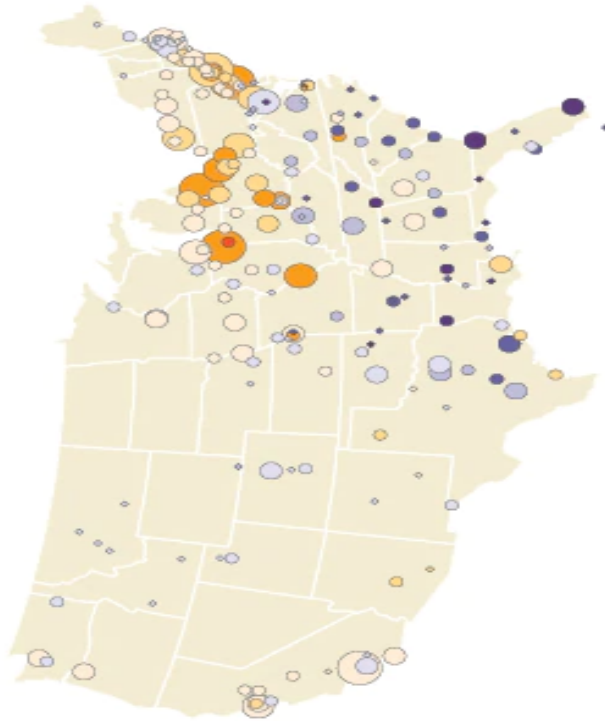
Primary and Secondary Source Materials

Source 1: From: <https://www.census.gov/dataviz/visualizations/020/>

The Second Great Migration:
1940-1970



The First Great Migration:
1910-1940



The change in share of Blacks in cities is based on the percentage point difference in the percent of population that was Black in the later time period compared to the earlier. For example, 18.3 percent of the population in Gary, IN was Black in 1940 but was just 2.3 in 1910, which represented a 16.0 percentage-point change in the share of Blacks in the city. It was the largest change in share during the First Great Migration. By the end of the Second Great Migration, Newark, NJ had realized the largest increase in Black population share, with the Black proportion of the city rising from 10.6 in 1940 to 54.2 in 1970.

Source 2:

[The History of Halifax County, Virginia 1750 - 1940](#)

Excerpts from the

[Historical Monograph, Black Walnut Plantation Rural Historic District, Halifax County Virginia,](#)

prepared by R. Christopher Goodwin & Associates, Inc., April 1996

Transition in Agricultural Economy

The South's defeat in the Civil War brought changes in agriculture. The major change was the loss of the former slave labor force.

Sharecropping was accepted quickly in the tobacco belt, resulting in a fairly smooth transition from their previous dependence on slave labor. Under this system, the landowner supplied the land, buildings, teams, tools, one-half the expenses, and supervision. Landowners were no longer responsible for clothing, nursing, and feeding their labor force. The sharecropper would, in turn, supply the labor and farm a portion of the plantation. The laborer was paid a fraction of the crop or its equivalent monetary value in exchange for his effort. Freedmen preferred sharecropping agreements since it provided them with a degree of independence and authority in the overall management of their land. Many planters, however, did not welcome the idea of sharing responsibility for harvesting crops.

One crucial development in the economic, agricultural, and labor history of the postwar tobacco belt that not only facilitated widespread sharecropping in Southside counties but kept tobacco factory operatives at work as well was the appearance of a new strain of tobacco called Bright. The most compelling feature of Bright (tobacco) was that it actually grew best in poorer soils of light, somewhat sandy composition, its hue resulting from semistarvation. Its growth was restricted to a central band along the Virginia-North Carolina piedmont border that came to be known as the new or Bright Belt.

Between 1885 and 1914, tobacco production declined, and alternative economic pursuits, such as grain milling, tanning, and sawmilling, became important elements of the regional economy. Mining companies further developed the mineral resources in the southern part of the county. Towns such as Virgilina formed during the 1890s around these coal and copper mines.

Several Southside counties switched successfully from the production of burley to bright tobacco. Halifax County was successful at making the transition to the cultivation of Bright tobacco and represented one of the two largest tobacco-producing counties in the state during this period.

By the late-nineteenth century, railroad construction moved tobacco production and market centers westward into Kentucky. The improved transportation network was effective in opening new farmland suitable to the new variety of Bright tobacco. By 1880, Kentucky supplanted Virginia as the leading tobacco state, producing one-half of the region's crop.

Tobacco production rebounded after 1914, and once again dominated the economy of Halifax County. The town of Clover owed its twentieth century prosperity and growth in large measure to tobacco. In 1907, tobacco sales at the Clover warehouses exceeded 1 million pounds. By 1900, the town had a population of 225. Businesses located in Clover at the turn of the century included two tobacco warehouses, seven commercial establishments, one drug store, one hotel, and the Bank of Clover. Residents could choose from five churches, and there was a grade school.

Source 3

**“One-Way Ticket” by Langston Hughes
1949**

I pick up my life
And take it with me
And I put it down
in Chicago, Detroit,
Buffalo, Scranton,
Any place that is
North and East—
And not Dixie.

I pick up my life
And take it on the train
To Los Angeles, Bakersfield,
Seattle, Oakland, Salt Lake,
Any place that is
North and West—
And not South.

I am fed up
With Jim Crow laws,
People who are cruel
And afraid,
Who lynch and run,
Who are scared of me
And me of them.

I pick up my life
And take it away
On a one-way ticket—
Gone up North,
Gone out West,
Gone!

From: https://nationalhumanitiescenter.org/ows/seminars/tcentury/gmigration/Hughes_OneWayTicket.pdf

Source 4

Letter to the Chicago Defender Newspaper

Author Unknown, Lutcher, Louisiana

LUTCHER, LA., May 13, 1917

Dear Sir: I have been reading the Chicago defender and seeing so many advertisements about the work in the north I thought to write you concerning my condition. I am working hard in the south and can hardly earn a living. I have a wife and one child and can hardly feed them. I thought to write and ask you for some information concerning how to get a pass for myself and family. I dont want to leave my family behind as I cant hardly make a living for them right here with them and I know they would fare hard if I would leave them. If there are any agents in the south there havent been any of them to Lutcher if they would come here they would get at least fifty men. Please sir let me hear from you as quick as possible. Now this is all. Please dont publish my letter, I was out in town today talking to some of the men and they say if they could get passes that 30 or 40 of them would come. But they havent got the money and they dont know how to come. But they are good strong and able working men. If you will instruct me I will instruct the other men how to come as they all want to work. Please dont publish this because we have to whisper this around among our selves because the white folks are angry now because the negroes are going north. * * *

NATCHEZ, MISS., Sept. 22-17

<http://historymatters.gmu.edu/d/5332/>

Letter to the Chicago Defender Newspaper

Source: *Journal of Negro History*, Vol. IV, 1919, pp. 417, 302, 317, 327, 307, 59

Source 5:

"Says Lax Conditions Caused Race Riots"

Chicago Daily News and Carl Sandburg Report the Chicago Race Riot of 1919
Carl Sandburg, "No Protection Is Given," Chicago Daily News, 28 July 1919.

Background:

As U.S. soldiers returned from Europe in the aftermath of World War I, scarce housing and jobs heightened racial and class antagonisms across urban America. African-American soldiers, in particular, came home from the war expecting to enjoy the full rights of citizenship that they had fought to defend overseas. In the spring and summer of 1919, murderous race riots erupted in 22 American cities and towns. Chicago experienced the most severe of these riots. On Sunday, July 27, white bathers attacked several black youths swimming near one of Lake Michigan's white beaches, resulting in the death of an African-American boy. Five days of intense racial violence followed, claiming the lives of 23 black and 15 white Chicagoans, with more than 500 others wounded and thousands of black and white citizens burned out of their homes. A plethora of news reports and editorials offered instant analysis and helped shape local and national attitudes. On July 28, 1919, the Chicago Daily News printed this article by noted poet Carl Sandburg on its front page. Unlike most white reporters, Sandburg relied on black sources in researching his articles. The Chicago Daily News's reporting on the riot was generally considered the most evenhanded of the city's daily newspapers, yet even it inflamed tensions by printing unsubstantiated stories. For example, the same front page included a "bulletin" that recounted supposed African-American plans to retaliate against white rioters.

Says Lax Conditions Caused Race Riots

Deplores Segregation.

"In the first place, the police had no business to undertake segregation, of bathers with no ordinance or warrant of law or any form of consultation of the people concerned" said Dr. Hall. "The action of the police in this instance may be traced back to the same conditions that permit to flourish at the present time to an extent never before known in recent years. The segregation line on the bathing beach was drawn by the police. Then when a boy got over the line and trouble arose, the police immediately spread their men out through the district. Wherever colored people were in the habit of congregating peacefully squads of policemen were placed. They drew the color line and followed a policy precisely as the authorities do in Georgia.

"The colored people have simply been sold out by colored leaders. Our leaders are in the hands of white politicians. That is the whole situation in a nutshell. We need representatives who are strictly representative, who are responsible first of all to the people of the ward."

Sent Parishioners Home.

"When I went to my church I saw squads of police officers on the streets and learned there was trouble," said the Rev. J. F. Thomas, pastor of the Ebenezer church, 3629 Vernon avenue. "I was a little fearful of what might happen after dark and told the members of my church to go to their homes while it was still daylight and to be quiet.

"To me and to most of my people this trouble comes very suddenly. Among our people and over the city in general, as we knew about it, we did not expect an outbreak of violence. On Sunday just a week ago I

preached a sermon on a circular issued by the I. W. W. I told my people we must stand against violence in every form that we must stand by law and order no matter what happens. I don't care what the past has been; it won't help us to jump in for revolutionary ideas.

Caused by Racial Prejudice

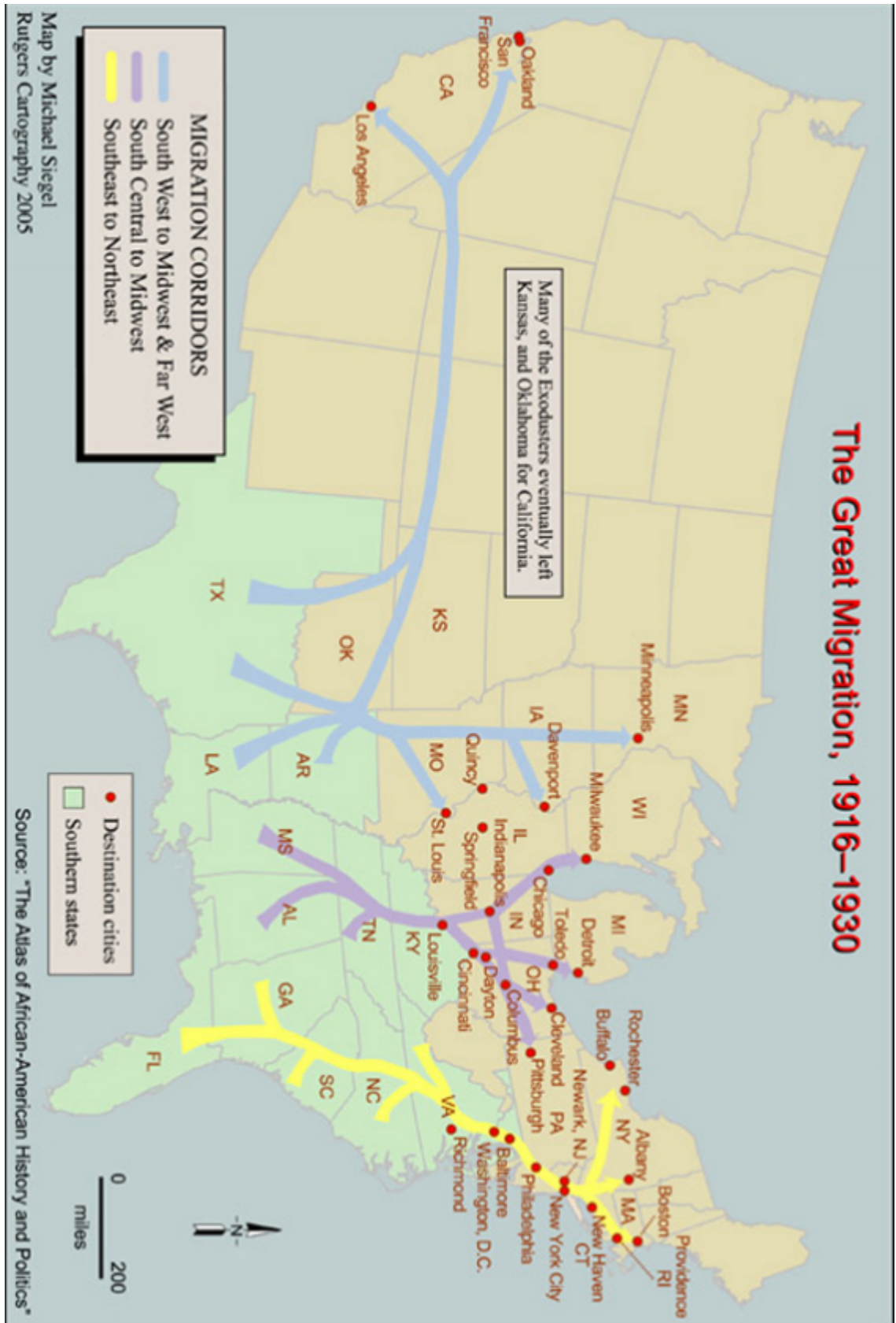
"It appears to me that the best information at hand indicated that this had its origin in or was occasioned by the same old thing, race prejudice, race restriction, which essayed to express itself by stopping two colored boys from bathing or swimming in a certain locality supposed to be pre-empted by white bathers," said Dr. Williams to-day. "It was but another expression of force to take away from the members of my race the right granted to us by law. Let the best white and colored people come together and form a program that will protect us all and save this city's fair name."

Charles E. Fox, president of Kenwood and Hyde Park Property Owners' association which had been dealing with problems in connection with the influx of colored people in white residence districts of the south side, prepared the following statement on the recent occurrences: "The rioting of yesterday emphasizes the need of intelligent co-operation on both sides. Both can be blamed for this unfortunate occurrence. Violence will not help to solve the problems of the races. Some real constructive action at this time tending toward the creation of a commission to adjudicate differences arising from time to time will do much toward solving the problem. Both races have rights and the rights of each should be respected by the other."

Excerpt from: <http://historymatters.gmu.edu/d/4974>

Source: *Chicago Daily News*, 28 July 1919.

Source 6: The Great Migration, 1916-1930



Primary Source: Letter from Johann Bonkowski

William I. Thomas and Florian Znaniecki published the following excerpts of letters from immigrants in America to their families in Poland in their book *The Polish Peasant in Europe and America*, volume 1. Johann Bonkowski to his family in Poland

Woodtown
April 26, 1891

Dearly Beloved Parents,

I take my pen to tell you the good news. I am safe and sound, thank God. I received your letter on the 24th of the month, in which I learned that my sister Marianna wants to come to me here. Well, it is good sailing time now. She should have at least 80 rubles. She will get a job here as a domestic for which she will be paid 8 dollars, 10 dollars, 17 dollars a month. If she will be able to understand everything that is said, she will be paid more. If she were here now, she would be getting the same pay as she does now working for the Germans...

Dear Sister, do be careful on the streets [on the way]. When you arrive at Castle Garden telegraph me. Stay in Castle Garden until I come and fetch you. When you get here, you will not be digging for potatoes or pitching hay.

When you are ready to leave, travel to Bremen. There, buy yourself a steamship ticket. In Torun, sit only in the back [of the train]. You must have at least 25 marks to pay for the train and for the food. From Torun to Hamburg, the train costs 13 marks 73 pfennig, but I do not know how much it will cost to Bremen. If sister does come here, I have made up my mind to stay here two more years.

Dear Parents, write me if Mary took my address, if she will come to me or not, and when my sister will depart. Write me a letter as soon as possible. You can give her some money and when she gets here, we will send it back to You. If the steamship tickets had not been sold out, I would have sent her one but that would have caused me a great deal of trouble. If you do not have the money, then write and I will send a steamship ticket to Jacob for her. If she wants to, she can come now because it is warm and the trip would be pleasant.

Dear Sister take care of yourself and pay attention to what I have written.

Best regards to father and mother, to my sisters and brothers, to my friends and relatives, and to all acquaintances. I remain your faithful son until we meet again happily. Please send me a speedy reply because I want to know if she will come or not.

Johann Bonkowski