

H-O-H: Black Civil Rights At the End of the 19c and the Early 20c

Document 1

One of the points in which I was especially interested was the Jim Crow regulations, that is, the system of separation of the races in street cars and railroad trains.

I was curious to see how the system worked out in Atlanta. Over the door of each car, I found the sign: "White people will seat from front of car toward the back and colored people from toward front". Sure enough, I found the white people in front and the Negroes behind.

As the sign indicates, there is no definite line of division between the white seats and the black seats, as in many other Southern cities. This very absence of a clear demarcation is significant of many relationships in the South. The color line is drawn, but neither race knows just where it is. Indeed, it can hardly be definitely drawn in many relationships, because it is constantly changing. This uncertainty is a fertile source of friction and bitterness.

The very first time I was on a car in Atlanta, I saw the conductor - all conductors are white - ask a Negro woman to get up and take a seat farther back in order to make a place for a white man. I have also seen white men requested to leave the Negro section of the car.

"We pay first-class fare," said one of the leading Negroes in Atlanta, "exactly as the white man does, but we don't get first-class service. I say it isn't fair."

Charles T. Hopkins, a leader in the Civic League and one of the prominent lawyers of the city, told me that he believed the Negroes should be given their definite seats in every car; he said that he personally made it a practice to stand up rather than to take any one of the four back seats, which he considered as belonging to the Negroes....

A few years ago no hotel or restaurant in Boston refused Negro guests; now several hotels, restaurants, and especially confectionary stores, will not serve Negroes, even the best of them. The discrimination is not made openly, but a Negro who goes to such places is informed that there are no accommodations, or he is overlooked and otherwise slighted, so that he does not come again. A strong prejudice exists against renting flats and houses in many white neighborhoods to colored people. The Negro in Boston, as in other cities, is building up "quarters," which he occupies to the increasing exclusion of other classes of people.

SOURCE: Ray Stannard Baker, "following the Color Line", *American Magazine*, 1908.

Document 2

In detail our demands are clear and unequivocal. First, we would vote, with the right to vote goes everything: Freedom, manhood, the honor of your wives, the chastity of your daughters, the right to work,

and the chance to rise, and let no man listen to those who deny this.

We want full manhood suffrage, and we want it now, henceforth and forever.

Second. We want discrimination in public accommodation to cease. Separation in railway and street cars, based simply on race and color, is un-American, un-democratic, and silly. We protest against all such discrimination.

Third. We claim the right of freedmen to walk, talk, and be with them that wish to be with us. No man has a right to choose another man's friends, and to attempt to do so is an impudent interference with the most fundamental human privilege.

Fourth. We want the laws enforced against rich as well as poor; against Capitalists as well as Laborer; against white as well as black. We are not more lawless than the white race, we are more often arrested, convicted, and mobbed. We want justice even for criminals and outlaws. We want the Constitution of the country enforced. We want Congress to take charge of Congressional elections. We want the Fourteenth amendment carried out to the letter and every State disenfranchised in Congress which attempts to disfranchise its rightful voters. We want the Fifteenth amendment enforced and no State allowed to base its franchise simply on color.

The failure of the Republican Party in Congress at the session just closed to redeem its pledge of 1904 with reference to suffrage conditions at the South seems a plain, deliberate, and premeditated breach of promise, and stamps that party as guilty of obtaining votes under false pretense.

Fifth. We want our children educated. The school system in the country districts of the South is a disgrace and in few towns and cities are the Negro schools what they ought to be. We want the national government to step in and wipe out illiteracy in the South. Either the United States will destroy ignorance or ignorance will destroy the United States.

And when we call for education we mean real education. We believe in work. We ourselves are workers, but work is not necessarily education. Education is the development of power and ideal. We want our children trained as intelligent human beings should be, and we will fight for all time against any proposal to educate black boys and girls simply as servants and underlings, or simply for the use of other people. They have a right to know, to think, to aspire.

These are some of the chief things which we want. How shall we get them? By voting where we may vote, by persistent, unceasing agitation; by hammering at the truth, by sacrifice and work.

We do not believe in violence, neither in the despised violence of the raid nor the lauded violence of the soldier, nor the barbarous violence of the mob, but we do believe in John Brown, in that incarnate spirit of justice, that hatred of a lie, that willingness to sacrifice money, reputation, and life itself on the altar of right. And here on the scene of John Brown's martyrdom we reconsecrate ourselves, our honor, our property to the final emancipation of the race which John Brown died to make free.

SOURCE: The Niagara Movement's Address to the Country by W.E.B. Du Bois, August 20, 1906.

Document 3

Mr. Chairman, Ladies and Gentlemen:

It is said that the strongest chain is no stronger than its weakest link. In the Southern part of our country there are twenty-two millions of your brethren who are bound to you by ties which you cannot tear asunder if you would. The most intelligent man in your community has his intelligence darkened by the ignorance of a fellow citizen in the Mississippi bottoms. The most wealthy in your city would be more wealthy but for the poverty of a fellow being in the Carolina rice swamps. The most moral and religious among you has his religion and morality modified by the degradation of the man in the South whose religion is a mere matter of form or emotionalism.

The vote in your state that is cast for the highest and purest form of government is largely neutralized by the vote of the man in Louisiana whose ballot is stolen or cast in ignorance. When the South is poor, you are poor; when the South commits crime, you commit crime. My friends, there is no mistake; you must help us to raise the character of our civilization or yours will be lowered....

Can you make your intelligence affect us in the same ratio that our ignorance affects you? Let us put a not improbable case, one that involves peace or war, the honor or dishonor of our nation—yea, the very existence of the government. The North and West are divided. There are five million votes to be cast in the South, and of this number one half are ignorant. Not only are one half the voters ignorant, but, because of this ignorant vote, corruption, dishonesty in a dozen forms have crept into the exercise of the political franchise.... The time may not be far off when to this kind of jury we shall have to look for the verdict that is to decide the course of our democratic institutions.

When a great national calamity stares us in the face, we are, I fear, too much given to depending on a short campaign of education to do on the hustings what should have been accomplished in the schoolroom. With this preliminary survey, let us examine with more care the work to be done in the South before all classes will be fit for the highest duties of citizenship.

In reference to my own race I am confronted with some embarrassment at the outset because of the various and conflicting opinions as to what is to be its final place in our economic and political life. Within the last thirty years—and, I might add, within the last three months—it has been proven by eminent authority that the Negro is increasing in numbers so fast that it is only a question of a few years before he will far outnumber the white race in the South, and it has also been proven that the Negro is fast dying out and it is only a question of a few years before he will have completely disappeared. It has also been proven that crime among us is on the increase and that crime is on the decrease; that education helps the Negro, that education also hurts him; that he is fast leaving the South and taking up his residence in the North and West, and that the tendency of the Negro is to drift to the lowlands of the Mississippi bottoms. It has been proven that as a slave laborer he produced less cotton than a free man. It has been proven that education unfits the Negro for work....

In the midst of this confusion there are a few things of which I feel certain that furnish a basis for thought and action. I know ... that, whether in slavery or freedom, we have always been loyal to the Stars and Stripes, that no schoolhouse has been opened for us that has not been filled; that 1,500,000 ballots that we have the right to cast are as potent for weal and woe as the ballot cast by the whitest and most influential man in your commonwealth....

I fear that the wisest and most interested have not fully comprehended the task which American slavery has laid at the doors of the Republic. Few, I fear, realize what is to be done before the seven million of my people in the South can be made a safe, helpful, progressive part of our institutions. The South, in proportion to its ability, has done well, but this does not change facts. Let me illustrate what I mean by a single example. In spite of all that has been done, I was in a county in Alabama a few days ago where there are some thirty thousand colored people and about seven thousand whites; in this county not a single public school for Negroes has been open this year longer than three months, not a single colored

teacher has been paid more than fifteen dollars a month for his teaching. Not one of these schools was taught in a building worthy of the name of schoolhouse. In this county the state or public authorities do not own a dollar's worth of school property—not a schoolhouse, a blackboard, or a piece of crayon.

Each colored child had spent on him this year for his education about fifty cents, while one of your children had spent on him this year for education not far from twenty dollars. And yet each citizen of this county is expected to share the burdens and privileges of our democratic form of government just as intelligently and conscientiously as the citizens of your beloved Kings County. A vote in this county means as much to the nation as a vote in the city of Boston....

I have referred to industrial education as a means of fitting the millions of my people in the South for the duties of citizenship. Until there is industrial independence it is hardly possible to have a pure ballot. In the country districts of the Gulf states it is safe to say that not more than one black man in twenty owns the land he cultivates. Where so large a proportion of the people are dependent, live in other people's houses, eat other people's food, and wear clothes they have not paid for, it is a pretty hard thing to tell how they are going to vote.

My remarks thus far have referred mainly to my own race. But there is another side. The longer I live and the more I study the question, the more I am convinced that it is not so much a problem as to what you will do with the Negro as what the Negro will do with you and your civilization.... The educators, the statesmen, the philanthropists have never comprehended their duty toward the millions of poor whites in the South who were buffeted for two hundred years between slavery and freedom, between civilization and degradation, who were disregarded by both master and slave. It needs no prophet to tell the character of our future civilization when the poor white boy in the country districts of the South receives one dollar's worth of education and your boy twenty dollars' worth, when one never enters a library or reading room and the other has libraries and reading rooms in every ward and town. When one hears lectures and sermons once in two months and the other can hear a lecture or sermon every day in the year. When you help the South you help yourselves....

Some years ago a bright young man of my race succeeded in passing a competitive examination for a cadetship at the United States Naval Academy at Annapolis. Says the young man, Mr. Henry Baker, in describing his stay at this institution: "I was several times attacked with stones and was forced finally to appeal to the officers, when a marine was detailed to accompany me across the campus and from the mess hall at meal times. My books were mutilated, my clothes were cut and in some instances destroyed, and all the petty annoyances which ingenuity could devise were inflicted upon me daily, and during seamanship practice aboard the Dale attempts were often made to do me personal injury while I would be aloft in the rigging. No one ever addressed me by name. I was called the Moke usually, the Nigger for variety. I was shunned as if I were a veritable leper, and received curses and blows as the only method my persecutors had of relieving the monotony."

Not once during the two years, with one exception, did any one of the more than four hundred cadets enrolled ever come to him with a word of advice, counsel, sympathy, or information.... The one exception was in the case of a Pennsylvania boy, who stealthily brought him a piece of his birthday cake at twelve o'clock one night. The act so surprised Baker that his suspicions were aroused, but these were dispelled by the donor, who read to him a letter which he had received from his mother, from whom the cake came, in which she requested that a slice be given to the colored cadet who was without friends.

I recite this incident not for the purpose merely of condemning the wrong done a member of my race; no, no, not that. I mention the case, not for the one cadet, but for the sake of the four hundred cadets, for the sake of the four hundred American families, the four hundred American communities whose civilization and Christianity these cadets represented. Here were four hundred and more young men representing the flower of our country, who had passed through our common schools and were preparing themselves at public expense to defend the honor of our country. And yet, with grammar, reading, and arithmetic in the public schools, and with lessons in the arts of war, the principles of physical courage at Annapolis, both systems seemed to have utterly failed to prepare a single one of these young men for real life, that he could be brave enough, Christian enough, American enough, to take this poor defenseless black

boy by the hand in open daylight and let the world know that he was his friend. Education, whether of black man or white man, that gives one physical courage to stand in front of the cannon and fails to give him moral courage to stand up in defense of right and justice is a failure.

... My friends, we are one in this country. The question of the highest citizenship and the complete education of all concerns nearly ten million of my own people and over sixty million of yours. We rise as you rise; when we fall you fall. When you are strong we are strong; when we are weak you are weak. There is no power than can separate our destiny. The Negro can afford to be wronged; the white man cannot afford to wrong him....

If a white man steals a Negro's ballot it is the white man who is permanently injured. Physical death comes to the one Negro lynched in a county, but death of the morals—death of the soul—comes to the thousands responsible for the lynching.

We are a patient, humble people. We can afford to work and wait. There is plenty in this country for us to do. Away up in the atmosphere of goodness, forbearance, patience, long-suffering, and forgiveness the workers are not many or overcrowded. If others would be little we can be great. If others would be mean we can be good. If others would push us down we can help push them up. Character, not circumstances, makes the man....

During the next half-century and more my race must continue passing through the severe American crucible. We are to be tested in our patience, in our forbearance, our power to endure wrong, to withstand temptation, to succeed, to acquire and use skill, our ability to compete, to succeed in commerce; to disregard the superficial for the real, the appearance for the substance; to be great and yet the servant of all. This, this is the passport to all that is best in the life of our republic, and the Negro must possess it or be debarred. In working out our destiny, while the main burden and center of activity must be with us, we shall need in a large measure the help, the encouragement, the guidance that the strong can give the weak. Thus helped, we of both races in the South shall soon throw off the shackles of racial and sectional prejudice and rise above the clouds of ignorance, narrowness, and selfishness into that atmosphere, that pure sunshine, where it will be our highest ambition to serve man, our brother, regardless of race or past conditions.

SOURCE: Booker T. Washington, Address Before the Institute of Arts and Sciences, Brooklyn, NY, September 30, 1896.

Document 4

Dear Miss Wells:

Let me give you thanks for your faithful paper on the lynch abomination now generally practiced against colored people in the South. There has been no word equal to it in convincing power. I have spoken, but my word is feeble in comparison. You give us what you know and testify from actual knowledge. You have dealt with the facts with cool, painstaking fidelity and left those naked and un-contradicted facts to speak for themselves.

Brave woman! you have done your people and mine a service which can neither be weighed nor measured. If American conscience were only half alive, if the American church and clergy were only half

christianized, if American moral sensibility were not hardened by persistent infliction of outrage and crime against colored people, a scream of horror, shame and indignation would rise to Heaven wherever your pamphlet shall be read.

But alas! even crime has power to reproduce itself and create conditions favorable to its own existence. It sometimes seems we are deserted by earth and Heaven--yet we must still think, speak and work, and trust in the power of a merciful God for final deliverance.

Very truly and gratefully yours,
FREDERICK DOUGLASS.

Cedar Hill, Anacostia, D.C., Oct. 25, 1892.

SOURCE: Letter from Frederick Douglass to Ida B. Wells, 1892.

Document 5



SOURCE: Tuskegee Institute classroom, late 19c.

Document 6

Persons Lynched in the U. S. [by race]

<u>Year</u>	<u>Whites</u>	<u>Blacks</u>	<u>TOTAL</u>
1882	64	49	113
1885	110	74	184
1890	11	85	96
1895	66	113	179
1900	9	106	115

SOURCE: U. S. National Archives (1882 was the first year that these statistics were gathered).

Document 7

Black Leaders Criticize Theodore Roosevelt

Negro Pastors Assail Roosevelt's Army Order One Calls Him a Judas for Dismissing Colored Troops

Threaten a Change in Votes

Deep resentment over the action of President Roosevelt in discharging without honor three companies of the colored Twenty-fifth United States Infantry was expressed yesterday by the preachers in the negro churches in the city. They protested against the arbitrary nature of the order and declared that the President never would have dared to give like treatment to white soldiers.

They saw in the selection of a Southerner to make the official investigation into the troubles at Brownsville a truckling to sectional prejudice, and they declared in so many words that the negroes of New York would seek revenge at the ballot box.

As the preachers expressed their feelings it was evident that the feelings of their congregations had been deeply touched also. They punctuated the telling points of the sermons with exclamations of approval. At Mount Olivet Baptist Church, Fifty-third Street and Seventh Avenue, the Rev. Dr. Gilbert presented resolutions condemning the President, and they were carried by the congregation rising in a body. In introducing the subject he said:

"You have often heard me speak in admiration of the President, but now we have lost confidence in him. He has yielded to the ungodly prejudice of the South and has acted as he never would have done with white people. You know colored people, and you know that those who committed the crime, which we as much as any condemn, would never have told their comrades. Yet he punishes all alike. His own son a few weeks ago refused to accuse his comrades, and no one approved more heartily than the President."

The resolutions offered recited the history of Brownsville trouble and went on:

As a church we object to the singling out of negro soldiers for a course of treatment that is unprecedented in the history of the country. We are unalterably opposed to the un-American idea of making the innocent suffer vicariously for the wrongdoing of a few guilty men, and we believe that the dismissal of all of the men of the three companies referred to is too great a concession to prejudice against our people. In view of the above-expressed sentiments be it

Resolved. That the action of the President of the United States is most heartily disapproved by us, and is so much the more disapproved by us because of the high regard we have hitherto cherished for him.

Resolved, further. That it is our conviction that the order of the President should be forthwith rescinded.

Resolved, further. That a copy of these resolutions be given to the press for publication, and that a copy be sent to the President and also one to the War Department.

In the Memorial, A. M. E. Zion Church of Brooklyn the Rev. Dr. F. M. Jacobs said:

"The President might eat with a thousand Booker T. Washington's and it would not hurt us as much as this action. The black man and woman do not want social equality; they do want justice and equity. In his ambition he has forgotten all of the bravery and self-sacrifice of the negro troops, through which alone he is alive to-day."

Further references to the rescue of the Rough Riders on San Juan Hill by the negro troops were made at the Abyssinian Baptist Church, West Fortieth Street, by the Rev. Dr. Charles S. Morris. He said:

"When the President, whose life our soldiers saved on the red slopes of San Juan Hill, whose nomination to the Governorship of New York our votes ratified at the ballot box, sends a Southerner full of the prejudice of that section to investigate a case of lawless disorder, and brands with an ineffable stain 150 men for the crime of ten or twelve, a people with a million votes, which can be cast and counted, will smite with unforgiving condemnation the next Presidential candidate of the Republican Party.

"The President's decree was signed the day after election. He shot us when our gun was empty. But we have two years to work, and our slogan shall be a Republican Congress to protect our people in the South, a Democratic President to resent the insult heaped upon us. Thus we shall answer Theodore Roosevelt, once enshrined in our love as our Moses, now enshrouded in our scorn as our Judas."

SOURCE: *The New York Times*, November 20, 1906.

Document 8

A ship lost at sea for many days suddenly sighted a friendly vessel. From the mast of the unfortunate vessel was seen a signal, "Water, water; we die of thirst!" The answer from the friendly vessel at once came back, "Cast down your bucket where you are." A second time the signal, "Water, water; send us water!" ran up from the distressed vessel, and was answered, "Cast down your bucket where you are." And a third and fourth signal for water was answered, "Cast down your bucket where you are." The captain of the distressed vessel, at last heeding the injunction, cast down his bucket, and it came up full of fresh, sparkling water from the mouth of the Amazon River. To those of my race who depend on bettering their condition in a foreign land or who underestimate the importance of cultivating friendly relations with the Southern white man, who is their next-door neighbor, I would say: "Cast down your bucket where you are"- cast it down in making friends in every manly way of the people of all races by whom we are surrounded.

Cast it down in agriculture, mechanics, in commerce, in domestic service, and in the professions. And in this connection it is well to bear in mind that whatever other sins the South may be called to bear, when it comes to business, pure and simple, it is in the South that the Negro is given a man's chance in the commercial world, and in nothing is this Exposition more eloquent than in emphasizing this chance. Our greatest danger is that in the great leap from slavery to freedom we may overlook the fact that the masses of us are to live by the productions of our hands, and fail to keep in mind that we shall prosper in proportion as we learn to dignify and glorify common labor, and put brains and skill into the common occupations of life; shall prosper in proportion as we learn to draw the line between the superficial and the substantial, the ornamental gewgaws of life and the useful. No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem. It is at the bottom of life we must begin, and not at the top. Nor should we permit our grievances to overshadow our opportunities.

To those of the white race who look to the incoming of those of foreign birth and strange tongue and habits for the prosperity of the South, were I permitted I would repeat what I say to my own race, "Cast down your bucket where you are." Cast it down among the eight millions of Negroes whose habits you know, whose fidelity and love you have tested in days when to have proved treacherous meant the ruin of your firesides. Cast down your bucket among these people who have, without strikes and labour wars, tilled your fields, cleared your forests, builded your railroads and cities, and brought forth treasures from the bowels of the earth, and helped make possible this magnificent representation of the progress of the South. Casting down your bucket among my people, helping and encouraging them as you are doing on these grounds, and to education of head, hand, and heart, you will find that they will buy your surplus land, make blossom the waste places in your fields, and run your factories. While doing this, you can be sure in the future, as in the past, that you and your families will be surrounded by the most patient, faithful, law-abiding, and unresentful people that the world has seen. As we have proved our loyalty to you in the past, in nursing your children, watching by the sick-bed of your mothers and fathers, and often following them with tear-dimmed eyes to their graves, so in the future, in our humble way, we shall stand by you with a devotion that no foreigner can approach, ready to lay down our lives, if need be, in defense of yours, interlacing our industrial, commercial, civil, and religious life with yours in a way that shall make the interests of both races one. In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress....

Nearly sixteen millions of hands will aid you in pulling the load upward, or they will pull against you the load downward. We shall constitute one-third and more of the ignorance and crime of the South, or one-third its intelligence and progress; we shall contribute one-third to the business and industrial prosperity of the South, or we shall prove a veritable body of death, stagnating, depressing, retarding every effort to

advance the body politic.

In conclusion, may I repeat that nothing in thirty years has given us more hope and encouragement, and drawn us so near to you of the white race, as this opportunity offered by the Exposition; and here bending, as it were, over the altar that represents the results of the struggles of your race and mine, both starting practically empty-handed three decades ago, I pledge that in your effort to work out the great and intricate problem which God has laid at the doors of the South, you shall have at all times the patient, sympathetic help of my race; only let this be constantly in mind, that, while from representations in these buildings of the product of field, of forest, of mine, of factory, letters, and art, much good will come, yet far above and beyond material benefits will be that higher good, that, let us pray God, will come, in a blotting out of sectional differences' and racial animosities and suspicions, in a determination to administer absolute justice, in a willing obedience among all classes to the mandates of law. This, coupled with our material prosperity, will bring into our beloved South a new heaven and a new earth.

SOURCE: Booker T. Washington, Atlanta Exposition Address, 1895.

Document 9

...We think the enforced separation of the races, as applied to the internal commerce of the State, neither abridges the privileges or immunities of the colored man, deprives him of his property without due process of law, nor denies him the equal protection of the laws, within the meaning of the Fourteenth Amendment.

We consider the underlying fallacy of the plaintiff's argument to consist in the assumption that the enforced separation of the two races stamps the colored race with a badge of inferiority. If this be so, it is not by reason of anything found in the act, but solely because the colored race chooses to put that construction upon it. The argument necessarily assumes that if, as has been more than once the case, and is not unlikely to be so again, the colored race should become the dominant power in the state legislature, and should enact a law in precisely similar terms, it would thereby relegate the white race to an inferior position. We imagine that the white race, at least, would not acquiesce in this assumption. The argument also assumes that social prejudices may be overcome by legislation, and that equal rights cannot be secured to the negro except by an enforced commingling of the two races. We cannot accept this proposition....Legislation is powerless to eradicate racial instincts or to abolish distinctions based upon physical differences, and the attempt to do so can only result in accentuating the difficulties of the present situation. If the civil and political rights of both races be equal one cannot be inferior to the other civilly or politically. If one race be inferior to the other socially, the Constitution of the United States cannot put them upon the same plane....

SOURCE: Majority decision--*Plessy v. Ferguson*, 1896.

Document 10

...we have before us a state enactment that compels, under penalties, the separation of the two races in railroad passenger coaches, and makes it a crime for a citizen of either race to enter a coach that has been assigned to citizens of the other race....

In respect of civil rights, common to all citizens, the Constitution of the United States does not, I think, permit any public authority to know the race of those entitled to be protected in the employment of such rights....

It was said in argument that the statute of Louisiana does not discriminate against either race, but prescribes a rule applicable alike to white and colored citizens. But this argument does not meet the difficulty. Every one knows that the statute in question had its origin in the purpose,...to exclude colored people from coaches occupied by or assigned to white persons....

The white race deems itself to be the dominant race in this country.

...But in view of the Constitution, in the eye of the law, there is in this country no superior, dominant, ruling class of citizens. There is no caste here. Our Constitution is color-blind, and neither knows nor tolerates classes among citizens. In respect of civil rights, all citizens are equal before the law....It is, therefore, to be regretted that this high tribunal, the final expositor of the fundamental law of the land, has reached the conclusion that it is competent for a State to regulate the enjoyment by citizens of their civil rights solely upon the basis of race.

In my opinion, the judgment this day rendered will, in time, prove to be quite as pernicious as the decision made by this tribunal in the Dred Scott case....

The arbitrary separation of citizens, on the basis of race, while they are on a public highway, is a badge of servitude wholly inconsistent with the civil freedom and the equality before the law established by the Constitution. It cannot be justified upon any legal grounds....

SOURCE: Justice Harlan dissenting--*Plessy v. Ferguson*, 1896.