

Excerpts from the Black Code of Mississippi (1865)

All freedmen, free negroes, or mulattoes who do now and have herebefore lived and cohabitated together as husband and wife shall be taken and held in law as legally married . . . it shall not be lawful for any freedman, free negro, or mulatto to intermarry with any white person; nor for any white person to intermarry with any freedman, free negro, or mulatto; and any person who shall so intermarry, shall be deemed guilty of felony, and on conviction thereof shall be confined in the State penitentiary for life. . . .

All contracts for labor made with freedmen, free negroes, and mulattoes for a longer period than one month shall be in writing and if the laborer shall quit the service of the employer before the expiration of his term of service, without good cause, he shall forfeit his wages for that year up to the time of quitting.

Every civil officer shall, and every person may, arrest and carry back to his or her legal employer any freedman, free negro, or mulatto who shall have quit the service of his or her employer before the expiration of his or her term of service without good cause; and said officer and person shall be entitled to receive for arresting and carrying back every deserting employee aforesaid the sum of five dollars, and ten cents per mile from the place of arrest to the place of delivery; and the same shall be paid by the employer, and held as a set-off for so much against the wages of said deserting employee.

All freedmen, free negroes and mulattoes in this State, over the age of eighteen years . . . with no lawful employment or business, or found unlawfully assembling themselves together, either in the day or night time, and all white persons so assembling themselves with freedmen, free negroes, or mulattoes . . . on terms of equality shall be deemed vagrants, and on conviction shall be fined. . . .

No freedman, free negro or mulatto, not in the military service of the United States government, and not licensed so to do by the board of police of his or her county, shall keep or carry fire-arms of any kind, or ammunition, dirk or bowie knife. . . .

Any freedman, free negro, or mulatto committing riots, routs, affrays, trespasses, malicious mischief, cruel treatment to animals, seditious speeches, insulting gestures, language, or acts, or assaults on any person, disturbance of the peace, exercising the function of a minister of the Gospel without a license from some regularly organized church; vending spiritous or intoxicating liquors . . . shall . . . be fined . . . and may be imprisoned. . . .

If any freedman, free negro or mulatto convicted of any of the misdemeanors provided against in this act, shall fail . . . to pay the fine and costs imposed, such person shall be hired out by the sheriff or other officer, at public outcry, to any white person who will pay said fine and all costs, and take said convict for the shortest time.

Excerpts from the Black Code of Louisiana (1865)

Every laborer shall have full and perfect liberty to choose his employer, but when once chosen, he shall not be allowed to leave his place of employment until the fulfillment of his contract . . . and if they do so leave, without cause or permission, they shall forfeit all wages earned to the time of abandonment. . . .

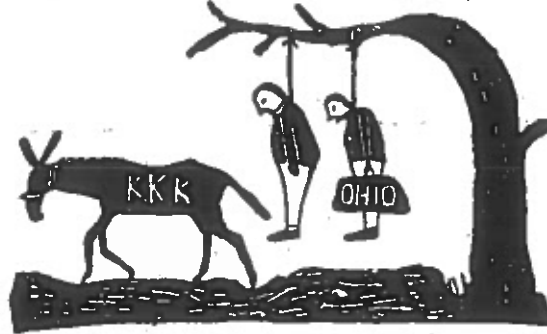
In case of sickness of the laborer, wages for the time lost shall be deducted, and where the sickness is feigned for purposes of idleness, and also on refusal to work according to contract, double the amount of wages shall be deducted for the time lost . . . and should the refusal to work continue beyond three days, the offender . . . shall be

forced to labor on roads, levees, and other public works, without pay, until the offender consents to return to his labor.

Failing to obey reasonable orders, neglect of duty, and leaving home without permission shall be deemed disobedience; impudence, swearing, or indecent language

or quarreling or fighting with one another, shall be deemed disobedience. For any disobedience a fine of one dollar shall be imposed on and paid by the offender. . . . For all absence from home without leave, he will be fined at the rate of two dollars per day.

(From the Independent Monitor, Tuscaloosa, Alabama, September 1, 1893.)
A PROSPECTIVE SCENE IN THE CITY OF OAKS, CHM OF MARCH, 1893.



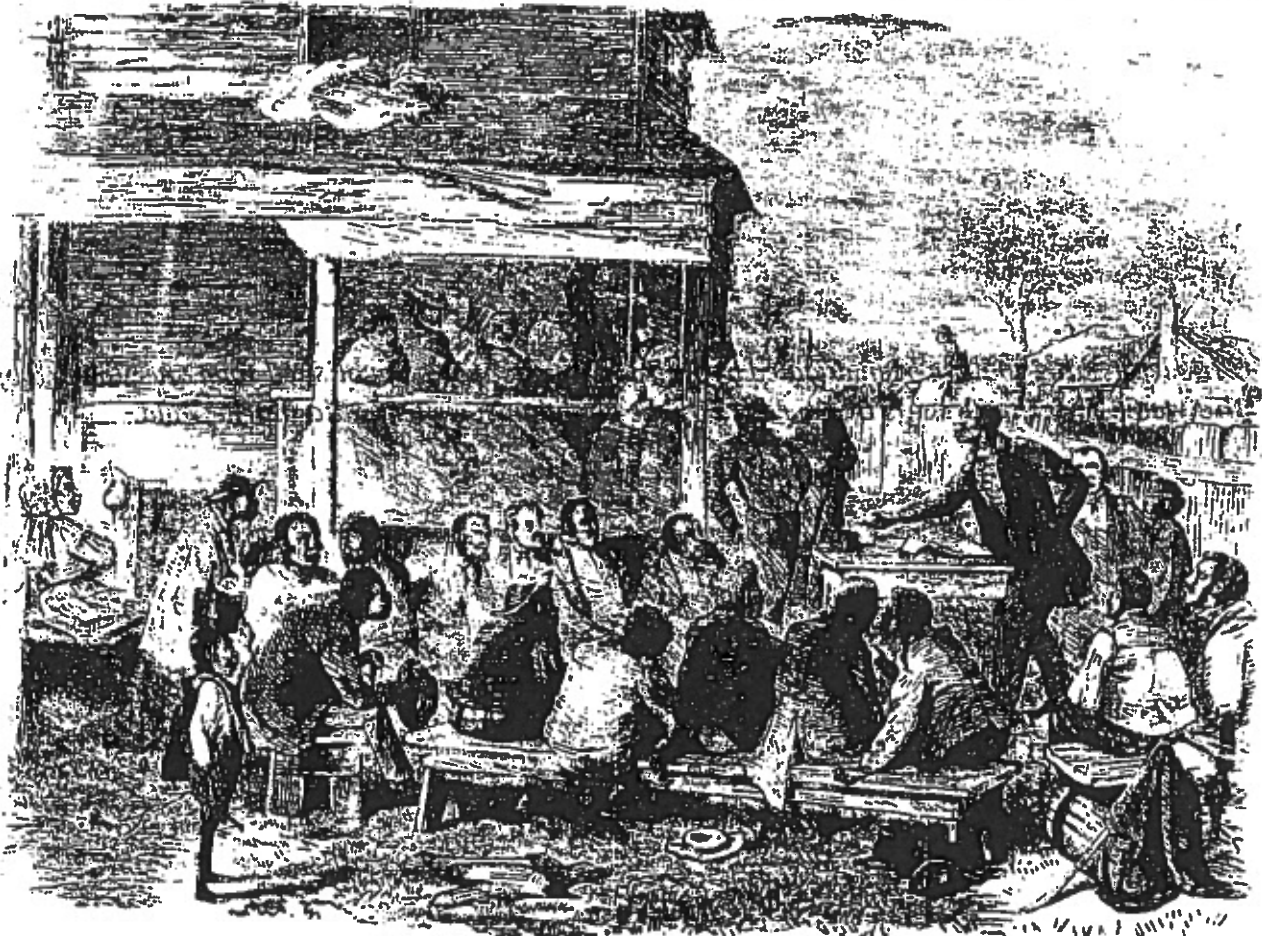
"Hark, you, hear! * * * * * Their execution is perfect justice. Stand fast, good folk, to your hanging!"
"The above cut represents the fate in store for these great pests of Southern society—the carpet-bagger and scabwag—if found in Dixie's land after the break of day on the 4th of March next."

A Newspaper Cutting put in Evidence before the Congressional Committee

HARPER'S WEEKLY.



TWO MEMBERS OF THE BU-GUY KILLERS IN THEIR DRESSING.



ELECTIONEERING AT THE SOUTH—DESIGNED BY W. L. BUSHFORD—(SEE PAGE 607.)

Dayton, Ohio, August 7, 1865

To my old Master, Colonel P. H. Anderson, Big Spring, Tenn.

SIR: I got your letter, and was glad that you had not forgotten Jourdon, and that you wanted me to come back and live with you again, promising to do better for me than anybody else can. I have often felt uneasy about you. I thought the Yankees would have hung you long before this, for harboring Rebs they found at your house. I suppose they never heard about your going to Colonel Martin's to kill the Union soldier that was left by his company in their stable. Although you shot at me twice before I left you, I did not want to hear of your being hurt, and I am glad you are still living. It would do me good to go back to the dear old home again, and see Miss Mary and Miss Martha and Allen, Esther, Green and Lee. Give my love to them all, and tell them I hope we will meet in the better world, if not in this. I would have gone back to see you all when I was working in the Nashville hospital, but one of the neighbors told me that Henry intended to shoot me if he ever got a chance.

I want to know particularly what the good chance is you propose to give me. I am doing tolerably well here. I get twenty-five dollars a month, with victuals and clothing; have a comfortable home for Mandy . . . and the children . . . go to school and are learning well. . . . They go to Sunday school, and Mandy and me attend church regularly. We are kindly treated. Sometimes we overhear others saying, "Those colored people were slaves" down in Tennessee. The children feel hurt when they hear such remarks; but I tell them it was no disgrace in Tennessee to belong to Colonel Anderson. Many darkeys would have been proud, as I used to be, to call you master. Now if you will write and say what wages you will give me, I will be better able to decide whether it would be to my advantage to move back again.

As to my freedom, which you say I can have, there is nothing to be gained on that score, as I got my free papers in 1864. . . . Mandy says she would be afraid to go back without some proof that you were disposed to treat us justly and kindly; and we have concluded to test your sincerity by asking you to send us our wages for the time we served you. This will make us forget and forgive old scores, and rely on your justice and friendship in the future. I served you faithfully for thirty-two years, and Mandy for twenty years. At twenty-five dollars a month for me, and two dollars a week for Mandy, our wages would amount to eleven thousand six hundred and eighty dollars. Add to this the interest for the time our wages have been kept back, and deduct what you paid for our clothing, and three doctor's visits to me, and pulling a tooth for Mandy, and the balance will show what we are in justice entitled to. Please send the money by Adams' Express, in care of V. Winders, Esq., Dayton, Ohio. If you fail to pay us for faithful labors in the past, we can have little faith in your promises in the future. We trust the good Maker has opened your eyes to the wrongs which you and your fathers have done to me and my fathers, in making us toil for you for generations without recompense. Here I draw my wages every Saturday night; but in Tennessee there was never any pay-day for the Negroes any more than for the horses and cows. Surely there will be a day of reckoning for those who defraud the laborer of his hire.

In answering this letter . . . please state if there has been any schools opened for the colored children in your neighborhood. The great desire of my life now is to give my children an education, and have them form virtuous habits.

Say howdy to George Carter, and thank him for taking the pistol from you when you were shooting at me.

From your old servant,
—JOURDON ANDERSON