

# Chicago Race Riots, 1919

## **Historical Context:**

Starting in the early 20th century, African Americans left the South in large numbers and tried to find work and freedom in the North. WWI provided tons of industrial work, and over 400,000 African Americans migrated from the South to Northern cities between 1916-1918 alone. The first Great Migration lasted until 1930, and resulted in a major shift in where African Americans lived in the United States. In Chicago, the resulting tensions exploded in 1919 when an African American teen was killed while swimming at the Chicago waterfront. The beach was informally segregated but as they played in the water, Eugene Williams and his friends inadvertently strayed into the whites only section. Whites on the beach began throwing rocks and Eugene was struck and killed. Police did not arrest any of the whites, instead arresting a black man instead. African Americans who began to protest these actions on the beach were met with violence, which spread through the city mob facing off in the streets. 38 people died in the resulting riots which lasted for a week until the state militia intervened.

## **Specific historical questions:**

On what points do these sources agree and disagree?

How was it possible that one boy's death could spark this level of violence?

What does it say about America immediately after WWI that the same summer as the Chicago race riot, there were 19 similar riots in other cities across the country?

## **Overall Question:**

What does this event contribute to our understanding of the 1920's through today's Essential Lens?

### Document A: Textbook

In the summer of 1919, over 20 race riots broke out across the nation. The worst violence occurred in Chicago. On a hot July day, African Americans went to a whites-only beach. Both sides began throwing stones at each other. Whites also threw stones at an African American teenager swimming near the beach to prevent him from coming ashore, and he drowned. A full-scale riot then erupted in the city. Angry African Americans attacked white neighborhoods while whites attacked African American neighborhoods. The riots lasted for several days. In the end, 38 people died—15 white and 23 black—and over 500 were injured.

*Source: The American Vision, 2006, p. 393.*

### Document B: History Book (Modified)

The most serious racial outbreak occurred in Chicago late in July of the so-called Red Summer.... The riot that began on July 27 had its immediate origin in a fight at Lake Michigan beach. A young Negro swimming offshore had drifted into water that was customarily used by whites. White swimmers commanded him to return to his part of the beach, and some threw stones at him. When the young man drowned, the Negroes declared that he had been murdered.... Rumors spread among blacks and whites. Mobs sprang up in various parts of the city. In the next afternoon, white bystanders bothered some blacks who were returning from work. Some were pulled off streetcars and whipped.... On the Negro South Side a group of young Negroes stabbed an old Italian peddler to death, and a white laundry operator was also stabbed to death.... When authorities counted the casualties, 38 people had been killed, including 15 whites and 23 blacks. Of the 537 people injured, 342 were black. More than 1,000 families, mostly Negroes, were homeless due to the burnings and destruction of property.

*Source: John Hope Franklin, From Slavery to Freedom: A History of Negro Americans, 1987 (Sixth Edition; first published in 1947). Franklin was a United States historian and past president of the Organization of American Historians and the American Historical Association. More than three million copies of From Freedom to Slavery have been sold. In 1995, Franklin was awarded the Presidential Medal of Freedom, the nation's highest civilian honor.*

### Document C (Modified)

Since 1915 the colored population of Chicago has more than doubled, increasing in four years from a little over 50,000 to what is now estimated to be between 125,000 and 150,000. Most blacks lived in the area called the "Black Belt." Already overcrowded, this so-called "Black Belt" could not possibly hold the doubled colored population. One cannot put ten gallons of water in a five-gallon pail.

Whites who are afraid that blacks will move out of the "Black Belt" and into "white" neighborhoods have formed the "Property Owners' Association" to keep blacks out of white neighborhoods. They discuss ways to keep Negroes in "their part of town."

In a number of cases during the period from January 1918 to August 1919, there were bombings of colored homes and houses occupied by Negroes outside of the "Black Belt." During this period no less than twenty bombings took place, yet only two persons have been arrested and neither of the two has been convicted.

*Source: The document above was published in an African-American newspaper in 1919. Its author was a leader of the NAACP, an organization devoted to protecting African American rights.*

### Document D (Modified)

The spirit of the Negro who went across the seas -- who was in battle -- is different from the spirit of the Negro before the war. He is altogether a new man, with new ideas, new hopes, new dreams, and new desires. He will not quietly accept discrimination, and we should not ask him to do so. It is a new Negro that we have with us now. . . . The war transformed these men into new creatures -- citizens of another type.

*Source: The article above was published on August 16, 1919 in The Independent, a New York magazine. The author is writing about black soldiers who served in World War One in Europe. More than 350,000 African Americans served in World War One, which ended in 1919. W.S. Scarborough (1852-1926), was an African American author, educator, and lecturer. He was born a slave but eventually became a professor of Latin and Greek, and later president, at Wilberforce University. He wrote frequently about civil rights issues.*

## Document E (Modified)

*Many people in Chicago worked at meat-packing factories, where they prepared meat to be shipped around the country. These factories were also called "stockyards."*

### **Packers' Force Cut by 15,000**

*Chicago Daily Tribune, April 12, 1919*

Outsiders who are thinking of coming to Chicago to take a "job at the yards" will not find the "welcome" sign out awaiting them.

It became known yesterday that since the end of the Great War the force of workers has dropped by nearly 15,000. This is due both to a big drop in war orders. . . .

Another problem is that the factories promised to return every employee who enlisted in the armed forces to "as good or better" a job than he held when he put on a uniform. [White] men are now returning in increasingly large numbers and none are being turned away.

"No discrimination is being shown in the reducing of our forces," said an official of one of the packing companies, in discussing reports that southern colored men, who were hired during the war job shortage, were being fired. "It is a case of survival of the fittest, the best man staying on the job. It is a fact that the southern Negro cannot compete with the northerner."

*Source: The article above is from the Chicago Tribune, the main newspaper in Chicago, April 12, 1919.*

# Palmer Raids, 1920

## **Historical Context:**

In the United States, there's been a long history of fear of communism and suppression of socialist ideas because the ideas of communism and socialism threaten the individual's right to private wealth. In the early 1900s however, many people in the United States believed in socialism. Industrialization had created a huge gap between rich and poor and many thought that wasn't fair. Though not all labor unions were socialist, many people joined ones that were like the International Workers of the World-I.W.W., who wanted all workers to unite (black, white, men, women, skilled, unskilled).

In 1917, the Bolshevik Revolution in Russia established a communist country. Many people in the United States were inspired by their success. Others however were scared by the potential spread of communism. At this time, some people were also anarchists—people who didn't believe in any government. Some anarchists thought the government should be overthrown with violence. Although anarchists, socialists, and communists shared some of the same ideas (for example, they all opposed government protection of private wealth), they represented different theories. After the Russian Revolution, however, many Americans equated all of these movements with each other and viewed them as anti-American.

## **Specific historical questions:**

What factors in American History helped contribute to the tension evident in these documents?

Why does Palmer think Goldman is Dangerous?

Why was the nation as a whole so accepting of the Palmer Raids?

## **Overall Question:**

What does this event contribute to our understanding of the 1920's through today's Essential Lens?

### Document A: "The Case Against the "Reds" (Modified)

*In 1917, Russia became a communist country. Also, right after WWI, the country experienced high inflation, high unemployment, and a number of labor strikes. Against this backdrop, the United States began arresting and deporting anyone suspected of "radical" thinking (e.g., communism, socialism, anarchism, pro-labor). These arrests became known as the "Palmer Raids" after the Attorney General of the United States, A. Mitchell Palmer.*

Like a prairie-fire, the blaze of revolution was sweeping over every American institution a year ago. It was eating its way into the homes of the American workmen, its sharp tongues of revolutionary heat were licking the altars of the churches, leaping into schools, crawling into the sacred corners of American homes, burning up the foundations of society.

My information showed that thousands of aliens supported communism in this country.

The whole purpose of communism appears to be a mass organization of the criminals of the world to overthrow the decencies of private life, to usurp property that they have not earned, to disrupt the present order of life. Communism distorts our social law.

The Department of Justice will pursue the attack of these "Reds" upon the Government of the United States with vigilance, and no alien, advocating the overthrow of existing law and order in this country, shall escape arrest and prompt deportation.

*Source: Excerpt from an essay written by A. Mitchell Palmer called "The Case Against the 'Reds,'" 1920.*



## Document B: Emma Goldman Deportation Statement (Modified)

I wish to register my protest against these proceedings, whose very spirit is nothing less than a revival of the ancient days of the Spanish Inquisition or Czarist Russia (when anyone who disagreed with the government was deported or killed). Today so-called aliens are deported. Tomorrow American citizens will be banished. Already some "patriots" are suggesting that some native-born American citizens should be exiled.

The free expression of the hopes of a people is the greatest and only safety in a sane society. The object of the deportations and of the anti-anarchist law is to stifle the voice of the people, to muzzle every aspiration of labor. That is the real and terrible menace of these proceedings. Their goal is to exile and banish every one who does not agree with the lies that our leaders of industry continue to spread.

Emma Goldman  
New York, October 27, 1919

*Source: Excerpt from the statement Emma Goldman gave at her deportation hearings. Goldman was an anarchist and socialist who sympathized with the working poor. She was deported during the Palmer Raids.*

# Scopes Trial, 1925

## **Historical Context:**

In 1925, science teacher John Scopes volunteered to break the law. The ACLU (American Civil Liberties Union) wanted to challenge the Butler Act and other such laws which prohibited the teaching of evolutionary concepts in science classes. Scopes agreed to be the test case which would bring these laws before the consideration of the courts. After his arrest, legendary jurist Clarence Darrow was retained to defend him, while William Jennings Bryan, former Populist and Democratic candidate for President, volunteered to prosecute the case.

## **Specific historical questions:**

Who supported and who opposed the Butler Acts?

How did rural America view cities like New York? Conversely, how does the New York Times portray rural America?

In what ways did the Scopes Trial symbolize greater changes in America?

## **Overall Question:**

What does this event contribute to our understanding of the 1920's through today's Essential Lens?



*In 1925, Tennessee passed the following law, called the Butler Act:*

It shall be unlawful for any teacher . . . to teach any theory that denies the story of the Divine Creation of man as taught in the Bible, and to teach instead that man has descended from a lower order of animals.

*The Butler Act made it illegal to teach from textbooks like the one below.*

### **Textbook – A Civic Biology, 1925**

#### **The Doctrine of Evolution.**

We have now learned that animals may begin with very simple one-celled forms and end with a group which contains man himself. The great English scientist Charles Darwin explained the theory of evolution. This is the belief that simple forms of life on the earth slowly gave rise to more complex forms.

#### **Man's Place in Nature.**

We see that man must be placed with the vertebrate animals because of his vertebral column. We place man with the apelike mammals because of structural likeness. The group of mammals which includes the monkeys, apes, and man we call the primates.

#### **Evolution of Man.**

There once lived races of men who were much lower in their mental organization than present people. If we follow the early history of man, we find that at first he must have been little better than one of the lower animals. Gradually he must have learned to use weapons and kill his prey, first using rough stones for this purpose. Man then began to farm the fields, and to have permanent houses. Civilization began long ago, but even today the earth is not entirely civilized.

**Source:** Excerpt from widely-used biology textbook, *A Civic Biology*, written in 1914 by George W. Hunter, a biology teacher from New York City.

## Document A: Sparks Letter to the Editor (Modified)

Dear Editor:

When the bill against the teaching of evolution in public schools was passed, I could not see why more mothers were not thanking the lawmakers. They were protecting our children from one of the destructive forces which will destroy our civilization. I for one was grateful that they stood up for what was right. And grateful, too, that we have a Christian man for governor who will defend the Word of God against this so-called science.

The Bible tells us that the gates of Hell shall not win against the church. We know there will always be those who set an example for the cross of Christ. But in these times of materialism I thank God deep down in my heart for everyone whose voice is raised for humanity and the coming of God's kingdom.

Mrs. Jesse Sparks  
Pope, Tennessee

**Source:** *Mrs. Jesse Sparks, letter to the editor, Nashville Tennessean, July 3, 1925. Mrs. Sparks was one of many citizens who wrote letters to Tennessee's newspapers in response to the Butler Act.*

## Document B: Malone's Trial Speech (Modified)

The least that this generation can do, your Honor, is to give the next generation all the facts and theories that observation and learning have produced—give it to the children in the hope of heaven that they will make a better world than we have. We have just had a war with 20 million dead. Civilization is not so proud of the work of the adults.

For God's sake let the children have their minds kept open—close no doors to their knowledge. Make the distinction between religion and science. Let them have both. Let them both be taught. Let them both live.

We feel we stand with progress. We feel we stand with science. We feel we stand with intelligence. We feel we stand with freedom in America. We are not afraid. Where is the fear? We meet it! Where is the fear? We defy it!  
(Loud applause. Bailiff raps for order)

**Source:** *Excerpt from Dudley Field Malone's speech on the fourth day of the Scopes trial, July 15, 1925. Dayton, Tennessee. Dudley Field Malone was a New York attorney who was on the defense team, defending John Scopes. He argued for the importance of teaching science.*

### Document C: Reverend Straton Article (Modified)

The real issue at Dayton and everywhere today is this: "Whether the religion of the Bible shall be ruled out of the schools, while the religion of evolution, with its harmful results, shall be ruled into the schools by law."

John Scopes's lawyers left New York and Chicago, where real religion is ignored, where crime is most widespread, and they came to Tennessee to save a community where women are still honored, where men are still polite, where laws are still respected, where home life is still sweet, where the marriage vow is still sacred. Think of the nerve of it! and the enormous vanity of it!

**Source:** Excerpt from Reverend John Roach Straton's article in *American Fundamentalist*, "The Most Sinister Movement in the United States." December 26, 1925. John Roach Straton was a minister who preached across the country against the sins of modern life. He was firmly opposed to the teaching of evolution.

### Document D: New York Times Article (Modified)

Cranks and Freaks Flock to Dayton:  
Strange Theories are Preached and Sung  
Visitors to Scopes Trial are Mostly Tennessean Mountaineers.

Tennessee came to Dayton today in overalls to attend the trial of John Scopes for the teaching of evolution. The Tennesseans came from mountain farms near Dayton, where work, usually begun at day light, had been deserted so that gaunt, tanned, toil-worn men and women and shy children might see William Jennings Bryan's "duel to the death" with "enemies of the Bible."

They stood in groups under the trees, listening to evangelists, moved by the occasion to speak for the "Word." They listened to blind minstrels, who sang mountain hymns and promises of reward for the faithful, and to a string quartet of negroes. They walked up and down hot, dusty Market Street, with its buildings hung with banners, and lined with soda-water, sandwich, and book stalls, as for a carnival. Religion and business had become strangely mixed.

**Source:** Excerpt from a front page New York Times article, "Cranks and Freaks Flock to Dayton." July 11, 1925. The New York Times editorials sided with the defense and criticized Dayton's small-town mentality. Dayton's population in 1925 was 1,800.

# Prohibition, 1919

## **Historical Context:**

In 1919, temperance forces in American society finally achieved their ultimate goal with the passage of the 18<sup>th</sup> Amendment, which prohibited the manufacture, distribution, and sale of alcoholic beverages. The 18<sup>th</sup> Amendment remains, however, the only Constitutional Amendment to have been totally repealed. The factors present in the 1919 which would make prohibition possible shaped many aspects of the 1920's.

## **Specific historical questions:**

What claims are being leveled against alcohol in these documents?

What do the scientific terms used in Document C tell you about the state of scientific inquiry in the 1920's? How did this affect the debate over alcohol at that time?

Do you agree with historians that say prohibition was primarily an attempt to help children and families or with those that claim it was primarily intended to exert control over the immigrant population and the urban poor?

## **Overall Question:**

What does this event contribute to our understanding of the 1920's through today's Essential Lens?



## The 18<sup>th</sup> Amendment (Modified)

*Source: United States Constitution*

*Context: The US Senate passed the 18<sup>th</sup> Amendment on December 18, 1917. It was ratified on January 16, 1919, after 36 states approved it. The 18<sup>th</sup> Amendment, and the enforcement laws accompanying it, established Prohibition of alcohol in the United States. Several states already had Prohibition laws before this amendment. It was eventually repealed by the 21<sup>st</sup> Amendment on December 5, 1933. It is the only amendment that has ever been completely repealed.*

Section 1. After one year from the **ratification** of this **article** the manufacture, sale, transportation, importation or exportation of **intoxicating liquors** in the United States and all its territory is hereby prohibited.

Section 2. The Congress and the States shall both have power to enforce this article by appropriate legislation.

Section 3. This article shall have no power unless it shall have been ratified as an amendment to the Constitution by the legislatures of the States, as provided in the Constitution, within seven years from the date of the submission to the States by the Congress.

## Document A: Prohibition and Health (Modified)

Alcohol poisons and kills; Abstinence and Prohibition save lives and safeguard health.

Dr. S.S. Goldwater, formerly Health Commissioner of New York City, stated the decision of science, the final opinion of our nation after a hundred years of education upon the subject of alcohol.

"It is believed that less consumption of alcohol by the community would mean less tuberculosis, less poverty, less dependency, less pressure on our hospitals, asylums and jails."

"Alcohol hurts the tone of the muscles and lessens the product of laborers; it worsens the skill and endurance of artists; it hurts memory, increases industrial accidents, causes diseases of the heart, liver, stomach and kidney, increases the death rate from pneumonia and lessens the body's natural immunity to disease."

Justice Harlan speaking for the United States Supreme Court, said:

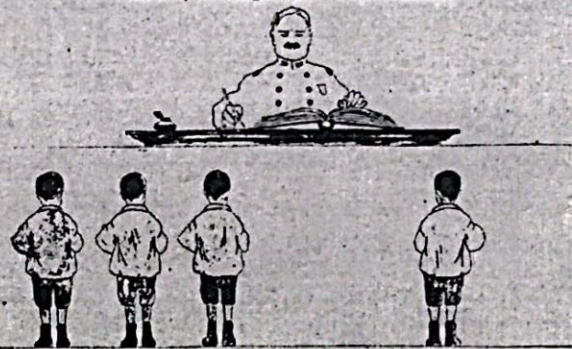
"We cannot shut out of view the fact that public health and public safety may be harmed by the general use of alcohol."

*Source: Statement read at the Eighth Annual Meeting of the National Temperance Council, Washington D.C., September 20, 1920. The National Temperance Council was created in 1913 to work for Prohibition.*

## Document D: "Children in Misery"

**CHILDREN IN MISERY  
PARENTS' DRINK TO BLAME  
IN AT LEAST  
THREE CASES OUT OF EVERY FOUR**

Handled by the Chicago Juvenile Protective Association



**75% DUE TO ALCOHOL**

*The Child's Birthrights* are

**To be Well Born  
To be Well Cared for  
To be Well Trained**

**DRINK SPOILS ALL THREE**

Statistics compiled by Gertrude H. Brittan, Supt. Chicago Juvenile Protective Assn., from 1,739 cases of Adult Delinquency, Jan. 1-June 30, 1910.

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WESTERVILLE OHIO

**NO. 15**

Source: Boston, MA and Westerville, Ohio: Scientific Temperance Federation and American Issue Publishing Company, 1913.



## Document B: “Hooch Murder” Bill (Modified)

### ‘Hooch Murder’ Bill Drafted by Anderson

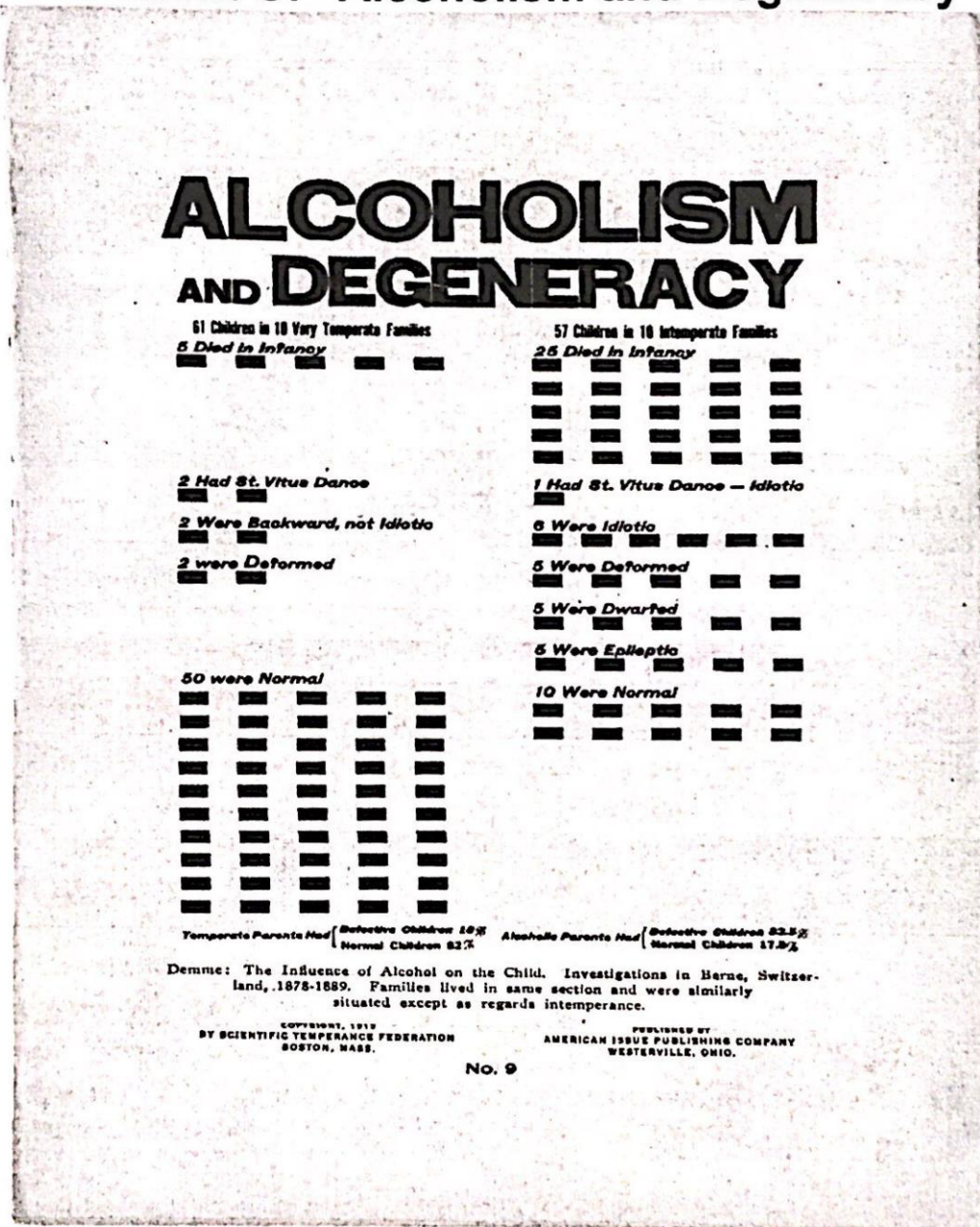
Anti-Saloon Head Aims to Reach Those Whose Drinks  
Cause Death.

William H. Anderson, State Superintendent of the Anti-Saloon League, announced in a statement yesterday that the organization would sponsor a measure at the upcoming State Legislature. The measure would be known as the “Hooch Murder” bill. It says a person can be tried for murder, and punished accordingly, if they are suspected of selling alcohol that resulted in the death of the person drinking it. Commenting on the measure, Mr. Anderson said:

“This bill is intended for whoever it may hit, but it is especially directed at the immoral foreigner, usually an alien, who had largely stopped killing with a knife from hate or with a gun for hire, and has gone into the preparation and thoughtless selling of poison for profit.”

*Source: “Hooch Murder Bill Drafted by Anderson,” The New York Times, November 14, 1922.*

## Document C: "Alcoholism and Degeneracy"



Source: Boston, MA and Westerville, Ohio: Scientific Temperance and American Issue Publishing Company, 1913.

# Mexican American issues, 1920's

## **Historical Context:**

History textbooks don't say much about the experience of Mexicans and Mexican Americans in the United States between the years of 1848, when the Mexican-American war ended, and 1942, after WWII began and Mexicans were brought in as contract workers through the Bracero Program. This absence calls for you to think like a historian. We know that tens of thousands of Mexicans and Mexican Americans lived in the United States after the Mexican War, but we don't have a very clear sense of what life was like.

## **Specific historical questions:**

What do these documents reveal about life for Mexican Americans and Mexican Immigrants in the 1920's?

In what ways does this experience mirror that of other immigrant groups and in what ways does it appear unique?

What attitudes, events, and legislation from the of the 1920's is necessary to understanding the historical context of these documents??

## **Overall Question:**

What does this event contribute to our understanding of the 1920's through today's Essential Lens?



## DOCUMENT A

*Paul Taylor writes: The interviews took place at one of the railroad labor camps of a type frequently seen in and near Chicago. The camp consists of old box cars taken from their tracks. Additions have in some cases been built to provide extra rooms, covered porches, or open floors. There are gardens, chickens, and even pigs, with the usual cats and dogs. The first man I spoke to had a box car with the addition of a covered porch and a screen for flies. His wife was sick but the rest of the family was well.*

I left Mexico in 1919, when there was good work in Texas. My first job was digging ditches. The good work lasted about a year and a half. Then I was laid off. So were many, many Mexicans. Some of them had worked there a long time but they kept the Americans. It made some of us mad but what could we do? Nothing.

I went North to Detroit in hope things would be better. Then to Pittsburgh. But they were worse. In 1923, I came to Chicago and worked for the steel mills. I like the work there. It pays well. It is very hot and heavy but I could stand that. Then I was laid off. I did not work for three months and I was desperate. Finally I landed here. I have been here four years.

The track work does not pay so well but it is steady. Out here we get our coal and water free. That makes it very nice in the winter. In the summer we have ice and that is a great luxury. We have no rent bill to pay and that makes it very much better than in town. There is always plenty of fresh air and sunshine and the children like it here because they can play in the open country.

We get *La Prensa* here and when I finish reading it I pass it to someone else. One man gets a paper from Los Angeles in California. That is a pretty place and I have often heard so much about it. There are many Mexicans there and we hear from them very often. Many of the people around here would like to go there. They say the people down there are so very happy and it is not cold like it is here.

*Source: Between 1927-1930, sociologist Paul Taylor conducted interviews with Mexican immigrants living in Chicago. The interview above was probably conducted in 1928.*

## DOCUMENT B: "Corrido Pensilvanio"

El 28 de Abril A las seis de la mañana Salimos en un enganche Para el estado de Pensilvania.	On the 28th of April At six o'clock in the morning We set out under contract For the state of Pennsylvania.
Mi chinita me decia Yo me voy en esa agencia- Para lavarle su ropa Para darle su asistencia.	My little sweetheart said to me, "I'm going into that office- And say I'll wash your clothes And take care of you."
El enganchista me dijo, No lleves a tu familia Para no pasar trabajo Es en el estado de West Virginia.	The contractor said to me, "Don't take your family Or you'll pass up this job It's in the state of West Virginia."
Para que sepas que te quiero Me dejas en Fort Worth Y cuando ya estes trabajando Me escribes de dónde estes.	"So you'll know that I love you, When you leave me in Fort Worth, And you have started working, Write me from where you are.
Adios Fort Worth y Dallas, Por no de mucha importancia Yo me voy para Pensilvania Por no andar en la vagancia.	Goodbye, Fort Worth and Dallas, You're not much to me now, I'm going to Pennsylvania To be a vagrant no more.
Al llegar al steel mill worque, Que vemos la locomotora Y salimos corriendo Ochenta millas por hora!	When we got to the steel works We saw the locomotive And we came running At eighty miles an hour!
Cuando llegamos allá Y del tren nos bajamos, Preguntan las italianas, De dónde vienen, Mexicanos?	When we arrived there And got off the train The Italian girls asked us, "Where do you come from, Mexicans?"
Responden los Mexicanos Los que ya saben "inglear" Venimos en un engache Del pueblo de Fort Worth	The Mexicans reply, Those who know how "to English," "We come out under contract From the town of Forth Worth."

*Source: A corrido is a Mexican narrative song or ballad that is passed around in the oral tradition. The corrido highlights important social, political and cultural issues that affect Mexican and Mexican American communities.*



## DOCUMENT C: Lynching

In September 1911, four hundred Mexican activists assembled in Laredo, Texas. The delegates denounced the brutal oppression of their people that had continued unchecked since the signing of the Treaty of Guadalupe Hidalgo (1848). It was agreed to establish a new civil rights organization with the purpose of protecting its members against white injustice. La Grán Liga Mexicanista de Beneficiencia y Protección intended to attract the support of wealthy philanthropists and the liberal press in order "to strike back at the hatred of some bad sons of Uncle Sam who believe themselves better than the Mexicans because of the magic that surrounds the word *white*".

In 1929, Mexicans founded another defense agency, the League of United Latin American Citizens (LULAC). LULAC organizers experienced difficulty mobilizing Mexican Americans, especially in small towns and remote rural areas. The only way to prevent further lynchings was for Mexicans to rally in protest. Yet it was the very fear of mob violence that frightened [many] into silence.

Decade		Population
1850	Population of U.S. born in Mexico	13, 317
1880	Population of U.S. born in Mexico	68,399
1880	Population of U.S. born in U.S. (Mexican descent)	83, 599
<b>1880</b>	<b>Total born in Mexico OR Mexican descent</b>	<b>151, 998</b>
1930	Population of U.S. born in Mexico	641, 462
1930	Population of U.S. born in U.S. (Mexican descent)	781, 071
<b>1930</b>	<b>Total born in Mexico OR Mexican descent</b>	<b>1,422, 533</b>
	Estimated average Mexican population, 1880-1930	787,266
	Estimated # of Mexicans Lynched in U.S. 1882-1930	216
	<b>"Lynching rate" for Mexicans (per 100,000 people)</b>	<b>27.4</b>
	Estimated average African American pop. 1882-1930	9,138,723
	Estimated # of African Americans Lynched 1882-1930	3,386
	<b>"Lynching rate" for African Americans (per 100,000 people)</b>	<b>37.1</b>

Source: "The Lynching of Persons of Mexican Origin or Descent in the United States, 1848 To 1928," William D. Carrigan. *Journal of Social History*, 2003.