The slave Esteban, the first African known by name to take part in exploring the American West, accompanied Cabeza de Vaca in an odyssey north of Mexico in the early 1530s and died at the hands of the Zuñi Indians in 1539 while in search of the Seven Cities of Cibola.
RODNEY KING

IN APRIL 1992, SOUTH CENTRAL
Los Angeles exploded in a maelstrom of anger and rage. Although Los Angeles is by far the largest metropolis in the West, those scenes of carnage, no less than the city itself, belie the regional self-image most westerners prefer—placid valleys or broad vistas populated by a proud, self-reliant citizenry, jealously guarding its individual rights, equality, and freedom “under an open sky.” Yet black western history, much like the Los Angeles uprising, intrudes itself onto our sensibilities and forces reexamination of the imagined West. That history, with its examples of resistance, negotiation, conflict, and cooperation between African Americans and other westerners, can be celebrated or critiqued, but no longer can it be ignored.

It is tempting to credit the New Western History, with its emphasis on race, class, and gender, as primarily responsible for the growing recognition of the African American past in the region. Indeed, any bibliography on the black West would find most of the entries dating from the past two decades when new methodologies, interpretations, and debates reinvigorated the field. Yet for all that is new in the scholarship of African Americans of the region, black western history is, in fact, nearly a century in the making. One thinks, for example, of the early articles analyzing slavery in Texas, California, and Oregon, which appeared in 1898, 1905, and 1908, respectively, or the essays by W. Sherman Savage in 1928 and Kenneth W. Porter in 1932, which initiated long careers of reconstructing African American history “on the frontier.” Of course, the post-1970 period witnessed the rapid proliferation of studies of discrete aspects of black western history as historians ask, and answer, more profound questions about the region’s past.

Much of New Western History scholarship easily reconciles Asian American, Chicano, or most of nineteenth- and twentieth-century Native American history, which are axiomatically “western” in orientation. Yet anomaly continues to define black western history. There is the uneasy sense that it is imposed on regional historiography to appease contemporary sensibilities rather than because it is central to the historical narrative. Scholarship on African American westerners continues to be viewed by many western regional historians and historians of African America as an interesting footnote to a story focused largely on the rural South, the urban East, and the Midwest. The ghost of Walter Prescott Webb’s 1955 comment that the West is defined by its scarcity of “water, timber, cities, industry, labor, and Negroes” continues to intrude onto the region’s popular consciousness. This “dearth” argument, long a central tenet in the marginalization of black western scholarship, is particularly surprising considering the size of the affected population. As early as 1870 African Americans constituted 12 percent of the region’s inhabitants—some 284,000 people who resided in every western state and territory. By 1910, the percentage had dropped to 5.7, but that still represented 941,000 blacks, and in 1990, there were 5.2 million African Americans in the West, constituting 7.1 percent of the region’s population. If the percentages have fluctuated through the decades, they nonetheless show black westerners represented a substantial component of the western populace.
AFRICAN AMERICAN history in the West tests the validity of western exceptionalism, originally advanced by Frederick Jackson Turner and posited in a quite different context by many New West historians. Was the West significantly different for African Americans? That answer is a qualified yes as exemplified in the success of post–Civil War western blacks who gained and kept voting rights everywhere in the region except Texas, but no, if we consider the emergence of postbellum discriminatory legislation symbolized by antimiscegenation statutes and public school segregation in states as diverse as Montana, Arizona, and Kansas. Such ambiguity surely renders more complex the region's past.5

That complexity begins with the earliest African arrivals. Consider the lives of Esteban, the black slave who ventured to New Spain's northern frontier in 1539 in a futile search for the fabled Seven Cities of Cibola, or of Isabel de Olvera, a member of the Juan Guerra de Resa colonization expedition to New Mexico in 1600, who became the first free black woman to enter the West (predating by nineteen years the landing of twenty Africans at Jamestown). These accounts should be removed from the “contributions” school of ethnic history and allowed to suggest myriad possibilities for reconceptualizing the region's past. Esteban's travels, for example, initiated the meeting of Indian and Spanish cultures, which in turn shaped much of the region's history. Moreover, Esteban, Isabel de Olvera, and the hundreds of other Spanish-speaking black settlers who populated cities and towns from San Antonio to San Francisco, and who in 1781 comprised a majority of the founders of what was to become the greatest of the region's cities, Los Angeles, confirm the “multicultural” West as the meeting place of diverse races and cultures long before the arrival of nineteenth-century English-speaking settlers. From the sixteenth through the eighteenth centuries, persons of African ancestry who migrated to what now constitutes the West were far more likely to move north from central Mexico than west from the Atlantic seaboard. Their experiences call for a reinterpretation of Spanish Mexican history in the Southwest to illustrate the enigmatic role of race in shaping social and cultural traditions in colonial and post-colonial Mexican society. Those traditions, in turn, confounded Anglo sensibilities on proper racial attitudes long after the Treaty of Guadalupe Hidalgo established American sovereignty over the region.6

African American history in the West often reveals paradoxes, as in revolutionary-era Texas where the liberty of Anglo slaveholders was in direct opposition to the freedom of black people. Mexico's constitution of 1821 renounced black slavery and proclaimed political equality for all the nation's inhabitants. The promise of freedom and equality proved a powerful attraction for African Americans “from the states.” Many were fugitive slaves, but the African American immigrants also included free blacks determined to live under what they viewed as Mexican liberty rather than American tyranny. Samuel H. Hardin, for example, wrote that he had moved to Texas because Mexico's laws “invited his emigration” and guaranteed his right to own property. Yet the aspirations of free blacks and their supporters for a free, racially tolerant Texas soon clashed with the goal of southern white planters to transform the Mexican province into an empire for slavery. By 1835 Texas slaveholders had duplicated the slave system of the United States, increasing the servile population to 10 percent of English-speaking Texans. With growing numbers of slaveholders demanding protection for their property while openly selling black slaves, Anglo Texans and the Mexican government were on a collision course that led to the Alamo.7

African Americans were soon engulfed in the tumultuous creation of an independent Texas. For many Texas slaves the flag of Mexico rather than the revolutionary “lone star” seemed the banner of liberty. In
February 1836, one month before his siege of the Alamo, General Antonio López de Santa Anna, commander of the Mexican army, queried government officials in Mexico City about the liberation of the slaves. “Shall we permit those wretches to moan in chains any longer in a country whose kind laws protect the liberty of man without distinction of cast or color?” Mexico’s minister of war, José María Tornel, provided an answer on March 18. While affirming that “the philanthropy of the Mexican nation” had already freed the slaves, he directed commanding general Santa Anna to grant their “natural rights,” including “the liberty to go to any point on the globe that appeals to them,” to remain in Texas, or to relocate to another part of Mexico. The Mexican army seemed poised to become a legion of liberation. As that army crossed the Colorado and Brazos rivers, moving into the region heavily populated by slaves, the boldest of the bondspeople took flight toward Santa Anna’s forces both when they marched into Texas and when they retreated. In return for Mexican protection, fugitives served as spies, messengers, and provocateurs for their liberators.8

The victory of the Texas revolutionaries over the Mexican army set in motion political events that in the next decade resulted in all of Mexico’s northern territories being added to the United States. But it also initiated a decline in the status of free blacks who sought refuge in Texas, and fixed African slavery as the state’s predominate labor system. With guarantees of governmental protection, Texas’s “peculiar institution” grew from three thousand African Americans held in bondage in 1835 to a quarter of a million slaves by the time of the Civil War almost three decades later.

African slavery was central to the political economy of Texas. Yet few western historians have ever linked slavery with the rest of the region. When the Civil War began in 1861 only four western states had been admitted to the Union, and the Euramericans inhabitants of the vast western territories considered themselves physically and psychologically removed from the labor system that generated the turmoil engulfing the nation. The West’s claims of innocence on slavery are muted, however, by the presence of African American bond servants in virtually every state and territory in the region prior to the Civil War, and by the intense local debates about the suitability of slavery in Oregon, California, Utah, Nebraska, New Mexico, and particularly “bleeding” Kansas, where political discourse gave way to armed conflict in the 1850s. The ninety-eighth meridian may have represented the farthest advance of slave-based plantation agriculture as it was practiced in the Old South, but the meridian was not an insurmountable barrier to the development of some variation of the servile institution in the West. The region was saved from slavery by antislavery, antiblack “free soil” farmers, who were always more numerous than proslavery advocates or slaveholders, rather than any natural environmental barrier or any particular commitment by westerners to universal liberty or equality.9

Yet the significance of the western debate over slavery extended far beyond the valleys of California and Oregon or the prairies of eastern Kansas and Nebraska. The arrival of just a few black slaves into western states and territories often immediately transformed the intense political debate east of the Mississippi between sections into a contentious local struggle between neighbors. By the 1850s the West remained the only region

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8. Quoted in Lack, Texas Revolutionary Experience, 244.

in the nation where the fate of slavery had not been determined. Both pro- and antislavery interests felt compelled to compete for its allegiance in a contest that ultimately brought on the Civil War.

The first significant numbers of African Americans who entered the West from the older states came as slaves. The largest servile population resided in Texas, where the federal 1860 census reported 182,556 bondspeople comprising slightly over 30 percent of the state’s total population. Like Texas, the Five Indian Nations in what would become Oklahoma had an economy that rested on slave labor. Eight thousand bondspeople in Indian Territory in 1860 comprised 14 percent of the total population. Their subjugation by another “people of color” cautions our propensity to view the institution only in terms of white masters and black slaves. (In yet another irony of western exceptionalism, black slavery in New Mexico was rendered superfluous by the availability of Mexican peons and Indian slaves.) Slavery was legal in only one other western territory—Utah—yet the historical record is replete with accounts of black bond servants held illegally throughout the region.11

**Western Slaveholders**

did not anticipate the role that a dedicated minority of black and white abolitionists, particularly in California and Kansas, would play in undermining the “peculiar institution.” Through the 1850s white abolitionists such as Cornelius Cole, Joseph C. Zabriskie, Edwin Bryan Crocker (brother of Charles Crocker), and Mark Hopkins utilized the courts to free Californians illegally held in bondage. Their efforts were joined by an aroused African American community willing to employ legal and extra-legal means to ensure the freedom of black slaves. Unlike Texas and the Indian Territory, where abolitionist sentiment was virtually nonexistent, California slaves and antislavery activists resided in the same urban communities or worked side by side in the mining fields. The close proximity of slave and abolitionist gave bond servants direct contact with their champions, a position virtually impossible in the eastern United States. That proximity also heightened the sense of urgency for antislavery activists who could witness the horrors of the servile institution on a daily basis. Peter Lester, a former Philadelphia abolitionist who arrived in San Francisco in 1850, invited black slaves into his home to lecture them on their rights. “When they left,” he declared, “we had them strong in the spirit of freedom. They were leaving slavery every day.” The active role of blacks in challenging slavery prompted one contemporary German observer to remark: “The wealthy California Negroes . . . exhibit a great deal of energy and intelligence in saving their brethren.”12

Kansas blacks challenged slavery through flight. Indeed black Kansas was virtually created by the Civil War itself. Although the late 1850s battle for “bleeding Kansas” resulted in a victory for free state partisans, the territory in 1860 had only 627 African Americans. By 1865 more than 12,000 blacks resided in Kansas, comprising 9 percent of the population. A combination of politics and geography explains the explosion of black population Kansas. As a sparsely populated territory adjacent to the Missouri counties with the largest slave populations, Kansas was an obvious destination. After passage of the Kansas-Nebraska Act in 1854, the territory attracted a small group of ardent abolitionists who established Underground Railroad “stations” in the region. Although only a minority of Euroamericans approved of their actions, antislavery partisans such as James H. Lane, James Montgomery, and John Brown, who briefly resided in Kansas before returning east to direct the fateful raid on Harper’s Ferry, led bands of “Jayhawkers” into Missouri in the late 1850s on raids for slaves who were then led back across the border and directed toward northern states, creating what one historian described as the “golden age of slave abscending.” If northern black and white abolitionists mounted rhetorical campaigns against slavery and occasionally protected fugitives who fled the South, some white Kansans actually entered a slaveholding state to rescue black men and women from bondage.14

Slaves also acted on their own, seeking to cross the Kansas-Missouri border and then reach Lawrence, “the best advertised antislavery town in the world.” While both Kansas abolitionists and Missouri slaveholders exaggerated the figures of escaped slaves for their own purposes, it was clear that the western Missouri slaveholding counties, isolated from other major slaveholding regions and in close proximity to free,

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12. The Lester quote appears in the Pennsylvania Freeman, December 5, 1850. The quote of the German observer is in Ruth Frye Ax, ed., Bound for Sacramento (Claremont, Calif., 1938), 144. See also Rudolph Lapp, Blacks in Gold Rush California (New Haven, 1977), 137-39, 155-56.
Blacks experienced the West in both civilian and military capacities. Above, the town of Nicodemus, shown about 1885, was founded by ex-slaves in Kansas in 1877 on land they advertised “To the Colored Citizens of the United States” as “pleasing to the human eye.”

Blacks who lived in sparsely populated western territories, were particularly susceptible to servile flight. Freedom for such bondspeople, unlike their counterparts in the Deep South, lay a short trip to the west rather than a long, circuitous journey through slaveholding states to the north.15

Opportunities for flight increased dramatically with the coming of the Civil War. Kansas entered the Union on January 29, 1861, barely two months before Lincoln’s inauguration and five weeks after South Carolina seceded. The state legislature chose as one of its two United States senators James H. Lane, a passionate, volatile abolitionist who assumed leadership in the defense of his adopted state and quickly fused his military responsibilities with his antislavery goals. In August 1861 Lane mounted a brief incursion into southwest Missouri. News of his presence encouraged fugitive slaves to seek out his military camp near Springfield. Without authorization from higher military or civilian authorities, Lane enlisted the male fugitives into his command and arranged for the women and children to be sent to Kansas “to help save the crop and provide fuel for the winter.” His impetuous and largely symbolic act emancipated slaves and unofficially created the first African American troops in the Union army during the Civil War.16

When word of Lane’s action as a “liberator” spread, other Missouri slaves as well as refugees from Arkansas and Indian Territory made their way toward Kansas. Henry Clay Bruce, the brother of future Mississippi Senator Blanche K. Bruce, recounted in his autobiography how he and his fiancée escaped from Missouri to Kansas in 1863. Bruce strapped around his waist “a pair of Colt’s revolvers and plenty of ammunition” for the run to the western border. “We avoided the main road and made the entire trip . . . without meeting anyone,” he wrote. “We crossed the Missouri River on a ferry boat to Fort Leavenworth, Kansas. I then felt myself a free man.”17

After 1862, both Lawrence’s established white residents and black newcomers engaged in activities that suggested their recognition of the permanence of black settlement. “The Negroes are not coming. They are here. They will stay here,” asserted abolitionist Richard Cordley. “They are to be our neighbors, whatever we may think about it, whatever we may do about it.”18 The newcomers certainly heeded Cordley’s words. Despite their relatively short residence in the Sunflower State, African American men soon demanded the right to vote and to serve on juries. Both black women and men called for an end to discrimination in public transportation and accommodations, initiating


18. The quote is from Richard Cordley, Pioneer Days in Kansas (New York, circa 1903), 150–51.
a century-long struggle to extend the prewar promise of freedom for slaves into the post–Civil War prospect of equal rights for all of the state’s citizens.

African American agricultural history on the high plains during the post–Civil War decades provides another opportunity to explore the western promise of success and upward mobility for the freed people. On a thousand-mile frontier from North Dakota to Oklahoma, African American homesteaders, propelled by twin desires for land and political freedom, confronted the Great Plains. The Langston City Herald, the newspaper for the famous all-black town in Oklahoma Territory, proclaimed as much in 1893 when it called on African American southerners to avail themselves of the last chance to secure “free homes” on government domain. “Everyone that can should go to the [Cherokee] strip... and get a hundred and sixty, all you need... is a Winchester, a frying pan, and the $15.00 filing fee.” In Graham County, Kansas, in 1879, Logan County, Oklahoma, in 1891, or Cherry County, Nebraska, in 1904, African American women and men tried and often failed to “conquer” the plains. A sense of the daunting challenges they faced are found in the words of one settler, Willianna Hickman, who wrote of navigating across Kansas by compass in the summer of 1878, destined for Nicodemus, the first of the high plains black settlements. When fellow emigrants exclaimed: “There is Nicodemus!” she anxiously surveyed the landscape. Expecting to find buildings on the horizon, she said, “I looked with all the eyes I had. ‘Where is Nicodemus? I don’t see it.’” Her husband pointed to the plumes of smoke coming out of the ground. “The families lived in dugouts,” she dejectedly recalled. “We landed and struck tents. The scenery was not at all inviting and I began to cry.”

Success for black western farmers rested on a tenuous foundation of ample credit and rain. The absence of either could spell disaster. Gilbert Fite did not have African American farmers in mind when he wrote that homesteaders “battered and defeated by nature and ruined by economic conditions over which they had no control... who filed on government land soon found that natural and human-made barriers defeated their hopes and aspirations.” Yet the statement reflected the experience of a disproportionate number of African American agriculturalists on the high plains as well. Statistics indicate that the general poverty of black homesteaders from the South prevented their acquiring the land necessary to sustain farming in the West. In Oklahoma, which received the largest number of African American homesteaders, black farm ownership peaked at thirteen thousand in 1910. Perhaps more telling, 38 percent of these farmers had less than 50 acres. In a region where large landholding was a necessity, the small size of these farms ensured a rapid exit from western agriculture.

The experiences of black homesteaders in northwestern Nebraska suggests that farm size alone did not ensure success. The Kinkaid Homestead Act of 1904, which threw open thousands of acres in the Nebraska Sandhills, provided the last opportunity for black homesteading in the state. Recognizing the land’s aridity, the federal government provided homestead claims of 640 rather than 160 acres. The first African American to file a claim, Clem Deaver, arrived in 1904. Other blacks followed and by 1910 twenty-four families filed claim to 14,000 acres of land in Cherry County. Eight years later 185 blacks held 40,000 acres. Yet much like Oklahoma and Kansas, black farm families, unable to render the land productive enough for sustainable incomes, began...
The passengers and crew of the Missouri River steamer Helena posed (right) for photographer F. Jay Haynes at Milk River Landing, Montana Territory, in 1880. Among them are several African American men visible on the lower deck.

Below, twenty-one-year-old Private James D. Cowan of Company E, 25th Infantry, Fort Custer, Montana, 1888, was one of thousands of black infantry and cavalry men stationed in the region.

leaving the isolated region in the early 1920s for Denver, Omaha, or Lincoln. The disappearance of black homesteaders from the high plains constitutes one of many crucial areas in need of scholarly investigation. ²¹

No debate in black western history has been more contentious than that surrounding the "buffalo soldiers," the approximately 25,000 men who served in four regiments, the Ninth and Tenth Cavalry and the Twenty-fourth and Twenty-fifth Infantry, between 1866 and 1917. Along with cowboys, these troops were the first African American western historical figures to capture public attention in the 1960s when a nation eager to accept black heroes embraced the saga of the western regiments. Indeed, long before the nation recognized them, some black soldiers were highly conscious of their role in the "pacification" of the region. "We made the West," boasted Tenth Cavalry Private Henry McCombs. "[W]e defeated the hostile tribes of Indians; and made the country safe to live in." William Leckie, the first biographer of the black cavalry regiments, reiterated that view when he wrote in 1967 that "the thriving cities and towns, the fertile fields, and the natural beauty [of the West] are monuments enough for any buffalo soldier." But by the 1970s Jack Forbes and other historians began to probe the moral dilemma posed by the actions of these men. Were they not instruments in the subjugation of native peoples for a society that went on to "erect thriving white cities, grow fertile white fields and leave no real monuments to the memory of brave, but denigrated-in-their-lifetime soldiers."²²

Forbes’s critique rests on the presumption of an Indian-fighting army. Until 1890 that presumption was generally correct, although on occasion black soldiers defended Indian people from the depredations of Euramericans, as black troops did in 1879 when they were dispatched to protect Kiowas and Comanches from Texas Rangers or when they repeatedly removed hundreds of the white "boomers" who illegally occupied Indian lands between 1879 and 1885. After 1890 black soldiers were far more likely to confront angry white strikers than native warriors. Beginning with the Coeur d’Alene mining district shutdown in 1892 through the national railroad strike two years later, and the second confrontation in the Coeur d’Alene district in 1899, African American troops were called upon to defend life and property and to maintain law and order, a curious paradox in light of antiblack violence common in the South during this period. At the height of the Johnson County War in 1892, for example, the
Military service did not preclude families. Here, African American soldiers from Fort Keogh, Montana, pose with their wives near the Yellowstone River, probably in the early 1890s.

Wyoming Stockgrowers Association exploited the longstanding hostility between black soldiers and white Texans as well as the belief that poor whites' hostility toward black workers would ensure African American loyalty in the coming battle between the social classes. When local law enforcement officials sided with small ranchers, the stockgrowers association wired Wyoming Senator Joseph M. Carey, on June 1, 1892, asking him to arrange for stationing black troops in the area. "We want cool level-headed men whose sympathy is with us," the telegram read. "Send six companies of Ninth Cavalry. . . . The colored troops will have no sympathy for Texan thieves . . . these are the troops we want."23

Historians have provided nuanced accounts of black soldiers in the West that reveal the texture of military life. We know now, for example, that as soldiers were posted at various forts, wives and children accompanied them as did single black women and men—laundresses, cooks, prostitutes, gamblers, and laborers. As Virginia Scharff has written elsewhere, these military communities resembled a "traveling village, more like the bands of Plains Indians who inhabited the same territory." Eventually the traveling stopped as retired soldiers and their families settled in towns such as Havre, Montana, near Fort Assiniboine, and Douglas, Arizona, near Fort Huachuca, or they augmented black populations in larger communities such as Salt Lake City and Spokane.24

We also know now that black soldiers were not always "heroic," and that boredom, isolation, and racism emanating from both officers and civilians took a toll in alcoholism, desertion, suicide, and internalized violence such as the 1887 murder of Sergeant Emanuel Stance, a Congressional Medal of Honor winner. Stance's repeated verbal and physical abuse of his men at Fort Robinson, Nebraska, led to his death at their hands. The historical record even occasionally shows soldiers in sympathy with those they were sworn to fight. Private W. H. Prather, one of the Ninth Cavalry troopers who guarded the Sioux in the winter of 1891 after the Wounded Knee confrontation, summarized his


anger over the inadequate supplies left for both the Indians and the soldiers in a poem, the last lines of which read: “In a warm barracks our recent comrades take their ease, while we poor devils, and the Sioux are left to freeze.”

The explosion of scholarship on Euramerican women in the West in the 1970s shattered the myth that the region, even in its “pioneering” period, was a particularly male preserve. Several historians are examining the region’s African American women comprehensively to answer the often unstated assumption that their history simply parallels the experiences of white women or of black men. As with many fundamental assumptions concerning the West, the evidence indicates otherwise. Isabel de Olvera’s saga, for example, shows black women in the West from the seventeenth century in various roles and capacities. Sex ratios suggest that African American women were neither isolated from other women of their race or overwhelmingly outnumbered by black men. By 1860 African American women comprised half of the black population in Texas, Indian Territory, Utah Territory, and the Pacific Northwest. Only in gold rush California was there initially a huge imbalance between black women and men. Of the 952 blacks counted in the 1850 census, only 90 were women. Ten years later, when black California numbered slightly more than 4,000 inhabitants, black women comprised 31 percent of the total population. Post-Civil War settlement patterns of African American homesteaders in Nebraska, Kansas, and Oklahoma also show a balanced ratio as black women came both as single homesteaders and in families. Unfortunately we know far more about the numbers of women on the plains than about their experiences.

We know a great deal more about nineteenth-century urban black women. Accounts of Mary Ellen Pleasant in San Francisco, Biddy Mason in Los Angeles, Lutie Lytle in Topeka, when coupled with studies of organizations such as the black women’s clubs in Colorado, Kansas, Wyoming, and Montana, help provide a composite image of African American women as crucial pillars in the maintenance and defense of the black community. Bridget “Biddy” Mason, for example, founded Los Angeles’s First African Methodist Episcopal Church in 1872, the oldest black church in the city, and singlehandedly supported it during the crucial first years by paying all taxes and expenses, including the minister’s salary. Businesswoman Mary Ellen Pleasant challenged streetcar segregation in San Francisco in the 1860s and used her influence with prominent white politicians such as California governor Newton Booth (who was elected while a resident of her boardinghouse) to promote civil rights for African Americans. Lutie Lytle, only the second black female attorney in the nation, was a Populist campaigner and organizer in Topeka, Kansas. African American women in Lawrence organized the Ladies Refuge Aid Society in 1864 to collect food, clothing, and money and to assist destitute ex-slaves. A decade later, the Colored Ladies Legal Rights Association, a group of middle-class black Denverites, made highly visible protests of racial discrimination such as the exclusion of African Americans from the Tabor Opera House. That pattern of service and protest carried forward into the twentieth century and was embodied in the activities of individuals such as Los Angeles newspaper editor Charlotta Bass, who in 1952 became the first African American woman to be nominated on a presidential party ticket (the Progressive Party), or Clara Luper who in 1958 organized one of the first sit-in protests of the modern civil rights movement, when she led black students into Katz Drug Store in Oklahoma City, and in myriad...
The contrasting images of black cowboys, like these men branding a calf in Wyoming in the late nineteenth century, with black homesteaders, urban workers, and families at western military posts, serve as reminders that "multiple" Wests existed side by side.

Today the vast majority of African American women and men reside in the region's cities. The origins of these contemporary black western urban communities can be found in the rise of the nineteenth-century African American urban population. In 1885, when black cowboys were trailing cattle from Texas to Dodge City, Kansas, when black homesteaders were trying to grow wheat from stubborn west Kansas soil, or when buffalo soldiers were patrolling the Southwest desert, far more women and men entered Denver, San Francisco, Seattle, and Los Angeles, anxious to assume their various jobs that they believed the urban economy made available. The contrasting images of black cowboys, homesteaders, buffalo soldiers, and urban workers reminds us that "multiple" Wests often existed side by side.

The nineteenth-century black urban community expanded in the larger cities—San Francisco (which had the only significant antebellum black urban population), Los Angeles, Denver, Seattle, Salt Lake City, Omaha, Portland, Houston, Dallas, Fort Worth, and San Antonio. But black communities also evolved in smaller towns and cities such as Topeka, Kansas, Virginia City, Nevada, Helena, Montana, Yankton, South Dakota, and Pocatello, Idaho. It was here that churches, fraternal organizations, social clubs, even fledgling civil rights organizations such as the hundreds of black women's clubs stretching from Montana to Arizona.27

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The late-nineteenth- and early-twentieth-century black urban West population was small. The combined African American population of the five largest western cities in 1910—San Francisco, Los Angeles, Seattle, Denver, and Portland—totaled just 18,008 people, only slightly more than one-fifth the black population of Washington, D.C., the nation's largest black community. Such small numbers, however, did not keep western urban blacks from organizing a rich social and cultural life or prevent them from continuing the battle for racial justice. Despite the different local economies, blacks in western cities performed surprisingly similar work. Men and women were personal servants for wealthy households, and black men worked as hotel waiters, railroad porters, messengers, cooks, and janitors. The seaports had some sailors and dock workers. A small number of blacks were independent entrepreneurs operating barbershops, restaurants, and boardinghouses. By the 1890s most western cities had handfuls of black doctors, lawyers, and newspaper

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editors who, along with ministers and private school-teachers, comprised the “elite.” This elite often urged separation from impoverished blacks. Some of them anticipated following the advice of one Kansas newspaper editor who exhorted middle-class black westerners to “make a line, and keep within it . . . to ostracize them from our society.”

Most pre–World War II western urban populations proved too small, however, to successfully segregate themselves into distinct social classes, as had been done in Washington, D.C., Baltimore, New York, and other eastern cities. Despite their small numbers, black urban westerners usually established churches, fraternal organizations, social clubs, newspapers, and literary societies. These fledgling nineteenth-century institutions and organizations immediately addressed the spiritual, educational, social, and cultural needs of the local inhabitants. But such “race” organizations also provided African Americans with respite from a hostile world, a retreat where blacks could lose their anonymity and gain some control over their lives. While these desires were hardly unique to black westerners, the small size of the region’s population, the vast distances between black communities in the West, and from the South, increased the importance of these organizations.

As early as 1862, the San Francisco Pacific Appeal called on its readers to create political, religious, and moral organizations “wherever there are half a dozen Colored people.” This network of organizations did not end at the city’s boundaries. Indeed, its most important function was to link small, isolated black western populations with the larger African American world. Such linkages were far more crucial for western communities separated by huge distances and by their even greater remoteness from the large African American populations of the South and eastern cities. Thus, the creation of the Puget Sound African Methodist Episcopal conference, which embraced black churches in Oregon, Washington, Alaska, Idaho, and British Columbia in 1900, or the founding of National Association for the Advancement of Colored People (NAACP) chapters in places as diverse as Houston, Portland, Albuquerque, Omaha, El Paso, Oklahoma City, Tucson, San Antonio, Salt Lake City, and Boise, all by 1919, or the establishing of Marcus Garvey–inspired Universal Negro Improvement Association chapters by 1926 in Denver, Dallas, Kansas City, Tulsa, San Francisco, San Diego, Phoenix, Oakland, and smaller towns such as Prescott, Colorado Springs, Fresno, Muskogee, Ogden, and Waco, served as vital reminders that however isolated they might be in individual cities or towns, African Americans were part of a much larger black community that stretched across the region, the nation, and the world.

Whether the activity involved building a church, mounting a political campaign, organizing a women’s club, or protesting a lynching, black urban westerners generated a sense of cooperation and shared destiny that was impossible to establish among the region’s African American cowboys, soldiers, miners, or farmers. Thus, the urbanites were the first black westerners who could be accurately depicted as constituting a “community.” Their activities and aspirations would shape the black West for generations. There were consequences, of course. One was that urbanization made black westerners a less distinct group as they melded into an emerging national African American culture.


30. The quote is from a Pacific Appeal editorial, June 7, 1862, p. 2. On regional church networks see Taylor, Forging, 37–38. For representative examples of western NAACP chapter activities see Barr, Black Texans, 144; Elizabeth McGlagon, A Peculiar Paradise: A History of Blacks in Oregon, 1788–1940 (Portland, 1980), 123; Franklin, Journey toward Hope, 52; and Ronald Coleman, “Blacks in Utah History: An Unknown Legacy,” in The Peoples of Utah, ed. Helen Z. Papanikolas (Salt Lake City, 1976), 139. For a listing of UNIA branches in the West see Tony Martin, Race First: The Ideological and Organizational Struggles of Marcus Garvey and the Universal Negro Improvement Association (Westport, Conn., 1976), 301–368.
The right to vote epitomized complete African American political emancipation in the urban West as well as the rural South. In 1865 black women and men in Virginia City, Nevada, initiated a series of meetings that led to the formation of the Nevada Executive Committee, which in turn petitioned the next legislature for voting rights. The following year a convention of black men meeting in Lawrence, Kansas, challenged the widely held idea that black voting was a privilege that the white male electorate could embrace or reject at its pleasure. The convention then issued this warning to the Euramerican majority in the state:

Since we are going to remain among you, we believe it unwise to . . . take from us as a class, our natural rights. Shall our presence conduce to the welfare, peace, and prosperity of the state, or . . . be a cause of dissention, discord, and irritation. We must be a constant trouble in the state until it extends to us equal and exact justice.32

The victory black westerners gained in their campaign for suffrage in Colorado Territory had national implications. Between 1864 and 1867 Denver’s 150 African Americans, including Lewis Douglass, son of the national civil rights leader Frederick Douglass, waged a relentless campaign to press Congress to delay statehood for the territory until their suffrage rights were guaranteed. Denver barber William Jefferson Hardin, who had arrived from Kentucky in 1863, quickly assumed leadership of the effort, contacting Massachusetts senator Charles Sumner by letter and telegram in 1866 to outline the grievances of the territory’s African Americans. Hardin issued an ominous warning in his letter to Senator Sumner: “Slavery went down in a great deluge of blood, and I greatly fear, unless the American [sic] people learn from the past to do justice now & in the future, that their cruel prejudices will go down in the same crimson blood.” Senator Sumner read Hardin’s telegram to the United States Senate in a speech opposing Colorado statehood. The ensuing debate over black suffrage restrictions in Colorado prompted Congress to pass the Territorial Suffrage Act in January 1867, which gave black male residents the right to vote. Consequently black male Coloradans and those in other western territories gained suffrage months before similar rights were extended to African American males in the southern states and three years before ratification of the Fifteenth Amendment insured those rights for black men in northern and western states.33

**Although they had** to wait much longer, other black westerners were equally determined to win voting rights. In 1921 black urban Texans began their campaign for the restoration of the voting rights they had gradually lost after Reconstruction. Charles Norvell Love, editor of the Texas Freedman, filed suit against the Harris County Democratic Party for its prohibition of African Americans from voting in primary elections. The legal conflict that ensued produced four United States Supreme Court rulings between 1927 and 1944, culminating in *Smith v. Allwright*, the decision that outlawed the

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all-white Democratic primary and guaranteed voting rights to the state’s African Americans.34

The unprecedented migration of African Americans to the West during World War II fused the campaigns for civil rights and economic opportunity. Wartime migrants believed their access to jobs, to housing, and to the voting booth were all components of racial and individual advancement. The numbers suggest the scale of change in the African American West. During the 1940s the region’s African American population increased by 443,000 persons or 33 percent. The three Pacific Coast states and Nevada led the region (and the nation) in percentage growth with virtually all of the newcomers concentrated in five major metropolitan regions: Seattle-Tacoma, Washington, and Portland, Oregon-Vancouver, Washington, in the Pacific Northwest; the San Francisco Bay area, including San Francisco, Oakland, and smaller cities such as Berkeley and Richmond; the Los Angeles-Long Beach area; and San Diego. These regions saw black population increases ranging from 79.8 percent for San Francisco to 168 percent for Los Angeles. Las Vegas, although three hundred miles inland, also saw its population grow rapidly. Between 1940 and 1950 the African American population of Las Vegas exploded from 178 to 2,888, a 1,622 percent increase. Although their numbers were less dramatic, Denver, Omaha, Phoenix, Wichita, Kansas City, Tucson, Houston, and Honolulu also saw surging black populations. The migration signaled a significant shift in the intraregional concentration of African Americans. In 1940, Texas, Oklahoma, and Kansas accounted for 86 percent of the region’s blacks. Ten years later their share dropped to 67 percent. Conversely, the Pacific Coast states of California, Oregon, and Washington, saw their regional share jump from 10 percent to 28 percent.35

Expanding populations were only the initial indicators of change. After decades of labor in menial positions on the periphery of the economy, black workers throughout the region finally gained access to the industrial workplace. By 1943 thousands of black women and men, old residents and newcomers alike, worked in aircraft factories, shipyards, munitions plants, and related industries. Thousands more African American military personnel were stationed at western military facilities that also hired numerous black civilian employees.

Black service personnel frequently ended their enlistments in the West, sent for family members, and settled permanently in the region. Marilyn Johnson’s conclusion that World War II-era migration made the East Bay area population “younger, more southern, more female, and noticeably more black” than ever before, applies with equal force to other western communities from Omaha to San Diego.36

The World War II migration enlarged and intensified the campaign for civil rights. Determined to challenge local and national racial restrictions and obtain a double victory over the Axis and Jim Crow, black activists from Houston to Honolulu launched a full-scale assault on western citadels of racial discrimination, including some of the most powerful labor unions in the nation. In Seattle, for example, the enlarged black community, supported by white and Asian allies and ultimately the federal government, challenged the exclusionary practices of the International Association of Machinists Local 751. Their efforts forced the local to admit people of color and white women on a nondiscriminatory basis at Boeing Aircraft and prompted the IAM itself to remove its color bar at its national convention in 1946. Similar campaigns by black shipyard workers against the International Boilermakers’ Union in Portland, the San Francisco Bay area, Los Angeles, and Honolulu led to the union’s postwar admission of African American workers and put in place important legal precedents that would be used in the 1960s and 1970s to challenge workplace discrimination throughout the nation.37

Black western urbanites continued their campaign for full political equality into the Cold War. In 1951, Oliver Brown filed suit in Topeka, Kansas, on behalf of his daughter, Linda, against her exclusion from a nearby racially segregated elementary school. The case would reach the United States Supreme Court in 1954 as Brown v. Board of Education and would inspire a national effort toward racial equality whose repercussions are felt to this day. Although Brown received international notoriety for the societal change it initiated, a few scholars have explored the seventy-year campaign


by Topeka activists that culminated in the decision. Nor do most scholars know of the decades-old effort by blacks in Phoenix and Tucson that led to a 1953 Arizona State Supreme Court decision providing a crucial legal precedent for _Brown_.

A decade before _Brown_, other black and white westerners were employing “direct action”—sit-ins and boycotts of public facilities that discriminated against African Americans. The impetus for these efforts came from the creation of the multiracial Congress of Racial Equality (CORE). Formed in Chicago in 1942 by a nonviolent demonstration to confront the three major community grievances—job discrimination, housing bias, and _de facto_ school segregation. When Reverend John H. Adams, a local activist, proudly proclaimed in 1963 that “the Civil Rights Movement has finally leaped the Cascade Mountains,” he was simply confirming the rise of a nonviolent crusade that already had engaged the energies and aspirations of thousands of Seattleites. Although the “direct action” efforts of western black civil rights activists and their allies did not eliminate all of their racial grievances, as became apparent in Los Angeles in 1992, the campaign nonetheless demolished decades-old barriers to opportunity and equality, confirming what nineteenth-century black westerners had long known: that the struggle for racial justice was not simply a southern campaign, it had to be waged everywhere in the nation, including the American West.

The 1992 Rodney King uprising in Los Angeles should remind historians of the complex, uncertain, evolving relationships between peoples in the modern urban West. The 1992 conflagration was not simply a reprise of the 1965 Watts Riot, which pitted angry black ghetto residents against a largely white police force and National Guard. The 1992 confrontation revealed tensions that divided Angelenos by class as much as by race (impoverished blacks, Latinos, and whites engaged in looting and burning), as well as conflicts and rivalries between people of color (black and Latino hostility toward Korean American merchants). Yet the as an integral part of the national campaign that attempted to eradicate racism, empower black communities, and achieve the full and final democratization of the United States. The Seattle “Movement,” for example, an entirely local effort mounted by blacks and sympathetic whites and Asians, employed sit-ins, economic boycotts, protest marches, and other forms of nonviolent demonstration to confront the three major community grievances—job discrimination, housing bias, and _de facto_ school segregation. When Reverend John H. Adams, a local activist, proudly proclaimed in 1963 that “the Civil Rights Movement has finally leaped the Cascade Mountains,” he was simply confirming the rise of a nonviolent crusade that already had engaged the energies and aspirations of thousands of Seattleites. Although the “direct action” efforts of western black civil rights activists and their allies did not eliminate all of their racial grievances, as became apparent in Los Angeles in 1992, the campaign nonetheless demolished decades-old barriers to opportunity and equality, confirming what nineteenth-century black westerners had long known: that the struggle for racial justice was not simply a southern campaign, it had to be waged everywhere in the nation, including the American West.

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multiple sources of that relationship are rooted in five centuries of encounters between racially and culturally diverse peoples both as individuals and distinct populations. A careful reading of African American history in the West reveals the numerous ways in which Asian Americans, Native Americans, and Latinos have been allies or competitors for land, jobs, and political power, and how each group has, in its own particular fashion, incorporated racist beliefs against other people of color to further its own interests. This view was bluntly advanced by nineteenth-century San Francisco newspaper editor Philip A. Bell, who attempted to distance the post-Civil War black suffrage campaign from “heathen . . . idolatrous” Chinese. “We make no issue in the Chinese question,” Bell proclaimed, “let them paddle their own canoe.” The record also reveals how people of color have overcome what appeared to be insurmountable cultural chasms to forge bonds of friendship and fidelity as occurred in the 1850s when Tejanos (Texans of Mexican ancestry) aided black slaves via an underground railroad that ran south across the Rio Grande, or the 1930s when a remarkable coalition of Asian Americans and African Americans forestalled enactment of anti-interracial marriage laws in Washington state. These examples, at the very least, confirm the obsolescence of the model of race relations that centers on Euramerican interaction with each group. Historians must now ask how the groups faced each other in the West.41

In an influential article published in 1986, Richard White argued that the peculiar pattern of race relations in the region provides much of the foundation for western distinctiveness. Without it the West, White maintained, “might as well be New Jersey with mountains and deserts.” Indeed, from the sixteenth-century encounter of Esteban with native peoples to the Rodney King uprising eight years before the beginning of the twenty-first century, “race” in the West has mattered, although its specific impact and consequence has varied as much as the regional landscape. African American history in this region affords us an opportunity to view this contested racial terrain and to understand how the contest itself, as it unfolded through the centuries, shaped the destiny of all westerners.42

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African Americans in the West employed increasingly direct, visible efforts to air grievances and achieve racial equality. Here, ten thousand people march in Seattle in April 1968 in a memorial for the slain Reverend Martin Luther King, Jr.
BIBLIOGRAPHIC ESSAY
ON THE AFRICAN AMERICAN WEST

by Quintard Taylor

CONSIDERING THE WIDELY HELD assumption that the African American presence in the West was not significant until World War II, the historical literature on blacks in the region is surprisingly rich and diverse. Unfortunately, broad regional syntheses are absent. W. Sherman Savage’s Blacks in the West (Westport, Conn.: Greenwood Press, 1976) remains the only regionwide study, although it ends, in classic Turnerman fashion, in 1890. Kenneth W. Porter’s The Negro on the American Frontier (New York: Arno Press, 1971), often cited as a work of synthesis, is in fact a compilation of the author’s numerous articles on the advancing North American frontier. Only a few of Porter’s articles actually address African American history in the West. William Loren Katz’s The Black West (Seattle: Open Hand Publishing, 1987), a pictorial survey of the region, remains a highly popular account intended primarily for a nonacademic audience. Like Savage’s work, however, it fails to discuss twentieth-century developments.


Some of the earliest articles on African Americans in the West describe slavery in the region. They include Lester G. Bugbee, “Slavery in Early Texas,” Political Science Quarterly, 13 (September 1898), 389–412; Clyde Duniway, “Slavery in California after 1848,”


African American settlement on the high plains is described in Nell Painter’s, *Exodusters: Black Migration to Kansas after Reconstruction* (New York: W. W. Norton, 1976); Robert Athearn, *In Search of Canaan: A Gift of the artist, MHS Museum, Helena* (the black man who accompanied Lewis and Clark across the continent), by Charles M. Russell (1908, watercolor, 18½" x 25")

Although much of the contemporary interest in the African American West can be traced to the “discovery” of black cowboys in the 1960s, the subsequent literature has been disappointing. Philip Durham and Everett Jones, *The Negro Cowboy* (New York: Dodd and Mead, 1965), was far more successful in inspiring popular than scholarly accounts. The one exception was Kenneth W. Porter’s “Negro Labor in the Western Cattle Industry, 1866-1900,” *Labor History*, 10 (Summer 1969), 346-74. One must look to general accounts such as Jack Watson’s *The Real American Cowboy* (New York: New Amsterdam Press, 1988) to find much about black cowboys. A brief but useful primary source is D. W. Wallace’s personal memoir in R. R. Crane, “D. W. Wallace (‘80 John’): A Negro Cattleman on the Texas Frontier,” *West Texas Historical Association Yearbook*, 28 (1952), 113-18.

In contrast, the literature on the buffalo soldiers, the other black westerners who captured the public’s attention in the 1960s, is rich, detailed, and increasingly sophisticated. See William L. Leckie, *Buffalo Soldiers*:


Literature on the interaction of black westerners with other people of color is slowly evolving. Beginning in the 1930s Kenneth W. Porter wrote a series of articles on black-Indian contact, although not all of his studies were set in the western United States. See especially “Relations between Indians and Negroes within the Present Limits of the United States,” Journal of Negro History, 17 (July 1932), 287-307; and “Negroes and Indians on the Texas Frontier, 1831-1876,” Journal of Negro History, 41 (July 1956), 185-214, and ibid., 41 (October 1956), 289-310. For later efforts see Daniel F. Littlefield and Lonnie E. Underhill, “The Crazy Snake Uprising of 1909: A Red, Black or White Affair?”

The Stampede (in which a black cowboy tries to turn the herd), by Frederic Remington (1908, oil on canvas, 27" x 40")
ON BLACK INTERACTION WITH ASIANS


Numerous African Americans worked in service capacities in the nineteenth-century West, as did these waiters from Canyon Hotel in Yellowstone National Park, pictured in 1896 enjoying a day’s respite on the Yellowstone River.