



## Race Relations in Chickasha, Oklahoma

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Drawing heavily from the autobiography of Ada Sipuel and other primary documents, Katherine Loman recounts the unique history of postbellum race relations in Chickasha, Oklahoma, a city that offered unusual promise for black citizens in the early 1900s, but finally succumbed to existing structures of racism. This essay was written for History Methods with Dr. James Finck.

**D**URING WESTERN EXPANSION and the era of boomtowns, many towns with interesting beginnings emerged throughout the Southwest. Some of these towns quickly adapted to the ways of neighboring areas. There were typically unspoken guidelines regarding the racial hierarchy of employment preferences, acting as a common thread throughout these Western towns. Some, however, like Chickasha, Oklahoma, the largest city in Grady County since its founding, have a very unusual relationship with a preexisting African American population. This established black presence formed a strong community from the beginning of Chickasha, which continued well into the 1900s. The account of Ada Sipuel, a woman who grew up in Chickasha during the 1920s and 30s, illustrated the fervor of the community as well as the hardships they endured while living under the oppressive nature of segregation. Though many

black people had sought a better life in Chickasha, hoping the racial bias would fall away naturally with equality in the workforce, that dream fell short as workplace equality never truly occurred. and old, slave-like mentalities and segregation laws were able to persist.

After 1865, due to the freeing of the slave population, a new frontier was created for the country, as a new community of people entered the workforce of paid Americans. With years of history connected to a large black population, the social structure and economy of race relations has always had a strong presence in Chickasha, predating the town's founding. In many ways, Chickasha was before its time, offering opportunity that could not be readily found in other areas. New philosophies developed such as the New South, originally found by Henry Grady concerning the cultural aftermath of the Civil War. Grady's philosophy was founded to give direction for the new order of the South. It sought to solve the issue of freed slaves and how the two races should coexist. Chickasha, largely influenced by such concepts, was not without its more traditional views on race. This gave Chickasha a history of both progressive and yet traditional tendencies towards race relations, offering an exceptionally circumstantial account of what life looked like for a diverse town in the late 1800s through early 1990s.<sup>1</sup>

Segregation laws were strict and finite in Chickasha from the start, an idea that was founded by Henry W. Grady, who the county of Grady took its name after. Grady, a Georgian, was a strong believer and promoter of the idea of separation of the two races through stern yet civil lines. The locations of most places in town were designed to enforce separation between the races. Common to other Southern and Western towns of the twentieth century, a more multifaceted layering of transportation patterns and numerous

<sup>1</sup> Henry W. Grady, *The New South and Other Addresses: With Biography, Critical Opinions, and Explanatory Notes*, ed. Edna Henry Lee Turpin (New York: Merrill, 1904), 52.

businesses could be seen scattered throughout the town. The Chickasha Negro Directory of 1930, a collection of relevant black organizations in Chickasha at the time, reveals that, with few exceptions, the majority of colored businesses and churches were located between 4<sup>th</sup> Street and Shepard Street, a rather limited space. The town's directory of 1910 reveals that the list of employees for almost every business had many names marked with a (c) for "colored." Though blacks may have been given jobs in Chickasha, their professional titles and incomes prove that they were still typically confined to lower-paying positions, limiting overall opportunity. This indicates that while African Americans were given jobs, it was clear there was a definite separation for the treatment of blacks.<sup>2</sup>

The target audience for the appeal of the New South was the Southern man who had been "crushed by defeat, his very traditions gone ... without money, credit, employment, material, training" outside of being a slave owner." Instead, it led to unequal founding, education, medical care, public safety and other basic living environments. While the Wild West faded into the past, the stories and heroism stayed, now intertwined within the language of the New South. The rugged individualism of the Wild West fit well with the concept of equal treatment of all races within the work force that the New South encouraged. The racial disparity found in Chickasha's New South layout, however, only promoted inequality as opposed to evening the playing field. This was caused by the inherent flaws within segregation.<sup>3</sup>

<sup>2</sup> Ada Lois Sipuel Fisher and Danney Goble, *A Matter of Black and White: The Autobiography of Ada Lois Sipuel Fisher*, (Norman: University of Oklahoma Press, 1996), 13; Dolores Hayden, "The Power of Place: A Proposal for Los Angeles," *Public Historian* 10, no. 3 (1988): 5; "Black History Clippings," Grady County Historical Society; "*Hoffhine's: Chickasha, Oklahoma*," directory, 1910, Ivin Munn's Papers, Grady County Historical Society, Chickasha OK.

<sup>3</sup> Grady, *New South*, 30; Fisher and Goble, *Black and White*, 43.

Through the lenses of Chickasha's better-known history, whose documentation began with the arrival of white settlers, the development of the town, in many ways, had a seemingly simple foundation. Though Chickasha came from humble beginnings as a tent city, it possessed many traits of a boomtown. As if overnight, businesses flourished and multiplied in response to a quickly expanding population. A man by the name of Hobart Johnathan Whitney founded the town after forming the large railroad company commonly referred to as Rock Island. This railroad brought on an exponential growth of population. The town was bustling with people, many of whom were cowboys and drovers passing through for a few days. These travelers were in need of common services like barbers, food markets, clothing stores, and other mundane yet crucial amenities for daily life. Small business owners were able to thrive off the high demand for basic products. Anybody with special training in a specific field could find application for their skills. There was money to be made in the town for those who could capitalize on the market. Chickasha's income census reports from the years 1910-30 show that there were many families, white families in particular, profiting considerably in this economy.<sup>4</sup>

The quick and steady growth in population, for Chickasha, meant the demand for supplies increased, and a need for workers naturally arose. Research suggests that there has always been a large black population in Chickasha, predating its founding. During their relocation from the Old South in the 1800s, the Chickasaw Indian nation brought their black slaves in great numbers with them and primarily settled in Grady County. The population of the tribe's slaves was so great that, after being legally freed, there were many blacks who were well-adjusted to life in the area. By 1890, black settlements began to form on what would one day become Chickasha.

<sup>4</sup> Fisher and Goble, *Black and White*, 13; "United States Census Online Genealogy Records," *FamilySearch*, accessed September 18, 2018, [https://www.familysearch.org/wiki/en/United\\_States\\_Census\\_Online\\_Genealogy\\_Records](https://www.familysearch.org/wiki/en/United_States_Census_Online_Genealogy_Records).

A map of Indian Territory from 1890 indicates the entire area of future Chickasha was labeled “Negro Settlements” before becoming an established city in 1892. There was already a black community established in Chickasha before the white settlers arrived, mostly after the year 1899. By the 1900s, many African American families in the area were able to trace their lineage back to the freed slaves of the Negro settlements. For the incoming white people, this seemingly ever-present black population posed a new opportunity for exploitation in the workforce, particularly for those looking to make profit quickly in blossoming fields such as cotton.<sup>5</sup>

One of the most prominent industries in Chickasha’s early economic growth was cotton. The production of cotton scattered throughout Oklahoma began in the 1900s after the influx of white settlers to the territory nearing the years of statehood. This industry became so large in the area that cotton was soon the highest selling crop in the state. By 1922, Oklahoma was ranked fourth in the nation in cotton production; Chickasha was one of the leaders in the industry. At the height of its overall production, there were eighteen cotton mills as well as several cotton gins in Chickasha alone. Being an important producer of Oklahoma’s leading crop of the time, Chickasha was imperative to the state’s wealth. Part of what made the cotton industry so lucrative to the economy was the quantity of working-class jobs it provided. Each cotton mill and gin potentially provided jobs for several men. The number of gins and mills were so great, however, that finding a sufficient number of white workers posed a hardship.<sup>6</sup>

According to historians Michael D. Schulman, Rhonda Zingraff, and Linda Reif, it was a rare anomaly for people of color to be given

<sup>5</sup> “Map of Indian Territory (1890),” map (Chicago: Blomgren Bros, Engr's, 1890); Fisher and Goble, *Black and White*, 14.

<sup>6</sup> James W. Finck, and Gennifer Majors. *Images of America: Chickasha* (Charleston, SC: Arcadia, 2012), 31; Michael D. Schulman, Rhonda Zingraff, and Linda Reif. “Race, Gender, Class Consciousness and Union Support: An Analysis of Southern Textile Workers,” *Sociological Quarterly* 26, no. 2 (1985): 188.

paid jobs at cotton mills in the Midwestern and Southern regions of the country after the Civil War. These positions were more preferably and frequently filled by lower-class whites. The Chickasha Census of 1910 reveals the overall wealth existed among white people, while the black citizens' incomes were that of the lower and working class with few exceptions. Along with there being a shortage of lower-class whites, Chickasha was the only large, established town in Grady County in the early 1900s. Because of this, many people who lived in the smaller towns in the county would flock there in search of work. Blacks also made their way to Chickasha, one of the few towns that allowed black employment. Across America, blacks did not start working in mills until the 1960s and 70s. Because of the importance of the cotton industry, lower class black workers, in many ways, were a large part of the economy of Chickasha. Their steady and consistent presence gave black people a substantial status in the development of the town.<sup>7</sup>

Urban, economic, and social history all offer a balanced set of resources for historic preservation. Each can explain the unique design of a city and its financial as well as cultural growth. When looking into these factors of Chickasha's history, industries like cotton were the basis of much of the initial wealth of Chickasha among the white population. The significance of black workers for a growing town like Chickasha was critical to the success found in the early days. There would have been no substantial wealth to be earned in the town if there was not a sufficient number of laborers. The influence of the black population in Chickasha has always been deeply ingrained within its history. Though working-class citizens may not frequently have economic or political power, the social status of everyday workers often offer the greatest examples of everyday lifestyles. As Robert W. Blythe notes, historians often underline the importance of mill workers in helping to shape a unique social

<sup>7</sup> Schulman, Zingraff, and Reif, "Southern Textile Workers," 190, 191; "United States Census"; Fisher and Goble, *Black and White*, 13.

world, particularly within the history of growth in rural towns. Furthermore, the black community affected the geography of Chickasha as the town was segregated in ways that reflected Jim Crow laws, principally when it came to residential areas.<sup>8</sup>

Chickasha was a sundown town, which meant there were laws prohibiting black people from inhabiting the streets past sunset. While some towns nearby, such as Tuttle, Lexington, and Norman, had a sundown law for the entire town, Chickasha had signs prohibiting blacks west of 4<sup>th</sup> Street. This, in many ways, was Chickasha's isolated version of white flight, a common response in residential areas when black people move towards white neighborhoods. When observing urban history, the physical layout of areas can be better understood. The purpose of sundown towns was to limit black people's access to the basic essentials such as housing and other goods to ensure that white people would be the predominant race of an area. This practice drew a strong segregation line in Chickasha that still affects the racial disparity in the town today. Because of this, the effects of segregation continue to play a large part in Chickasha's geography. Dustin Cable's *Racial Dot Map*, first created in 2013, is the most current map that shows the racial layout of the Chickasha area. The map shows that the remaining black population in the town is much more predominant east of 4<sup>th</sup> Street. However, this was not the only form of segregation found in the town.<sup>9</sup>

Because of the large black population, segregation laws were quickly enacted throughout the town. While blacks were prominent

<sup>8</sup> Hayden, "Power of Place," 5; Timothy J. Minchin, "Black Activism, the 1964 Civil Rights Act, and the Racial Integration of the Southern Textile Industry," *Journal of Southern History* 65, no. 4 (1999): 810; Robert W. Blythe, "Unravelling the Threads of Community Life: Work, Play, and Place in the Alabama Mill Villages of the West Point Manufacturing Company," *Perspectives in Vernacular Architecture* 9 (2003).

<sup>9</sup> James Luther Adams, review of *Sundown Towns: A Hidden Dimension of American Racism*, by James W. Loewen, *Journal of American History* 93, no. 2 (2006): 601-602; Hayden, "Power of Place," 5; Dustin Cable, *The Racial Dot Map: One Dot Per Person for the Entire U.S.*, University of Virginia, accessed October 5, 2018, <http://demographics.virginia.edu/DotMap/>.

in the town and were given jobs in fields that they might not have been in other areas, there were still race lines clearly drawn. Similar to the economic dependence of slaves in the Old South, a town rich with textile wealth is dependent upon the laborers. Without workers, large companies cannot effectively yield a sufficient amount of product, making it a moneyless endeavor. Recruiting blacks, as well as lower-class white people, to work the remedial, poorly paid positions benefited upper-class white people. The deeply embedded slave culture of the Old South enabled control by white leaders. Chickasha objectively had far more opportunity than other places for to black workers. In fact, not only was this a rare opportunity, but many blacks, after being freed, believed that economic opportunity and upward mobility was possible. Discrimination, however, was still frequent within the workplace, as white people were preferred as well as better compensated. Due to lack of power, it was difficult for the blacks to avoid the inequality found both in and out of the workplace. Most notably, there were unwavering school segregation laws.<sup>10</sup>

Ada Sipuel, an African American woman who helped to end segregated education in Oklahoma, grew up in Chickasha in the 1920s and 30s, as previously mentioned. In her book, Sipuel illustrates the constant lack of funding for colored schools. She notes that Oklahoma did not have any laws ensuring funding for black schools but rather based funding on the tax income of the area each school resided in, leading to poorly subsidized black schools. Until Sipuel's personal court case regarding school segregation in 1948, there were no master programs that would accept blacks in the state. This ties into the lack of black people being professionally trained for higher-paying, skilled jobs. If there was no program for blacks to receive the proper schooling, there naturally would not be people in the area

<sup>10</sup> Schulman, Zingraff, and Reif, "Southern Textile Workers," 188; Thomas J. Durant and Kathleen H. Sparrow, "Race and Class Consciousness Among Lower- and Middle-Class Blacks," *Journal of Black Studies* 27, no. 3 (1997): 349; Fisher and Goble, *Black and White*, 43.

who were trained in those fields, feeding into the endless cycle of lack of opportunity.<sup>11</sup>

The oppressive tendencies once found in slave owners now translated into the platforms of politicians and business owners. Politicians and businessmen manipulating the profitable advantages of particular locations drew the maps and passed the laws supporting this type of system. Segregation laws were typically seen as a public safety issue, easily supported and passed by the majority of politicians. This structure of dominance was kept up well because those who sought to preserve the superiority of whites often were found in leadership roles. Essentially, this lack of personal connection helped to dehumanize the black population, avoiding the moral issue of inhibiting upward mobility. By limiting the fields that black people were able to be hired into, upper-class white people steadily monopolized power. This restrained not only of the types of jobs blacks were entitled to, but also the education available to them. Essentially, the black community was intended to stay uneducated and poor and therefore submissive to the elite whites kept in place by segregation.<sup>12</sup>

From the time of Chickasha's founding, there was a large emphasis placed upon the ideals of the New South and hope in the success in separate but equal opportunity. Chickasha Negro Directory of 1930 indicates that many black organizations as well as businesses are listed. Seven recognized churches, nine clubs, and twelve Pioneer Programs are included in the pamphlet. Outwardly, the number of establishments gives the illusion of a successful community among the blacks of Chickasha. While the black community life

<sup>11</sup> Fisher and Goble, *Black and White*, 52.

<sup>12</sup> Hayden, "Power of Place," 8; Blythe, "Threads of Community Life," 143; Jeffrey Leiter, "Continuity and Change in the Legitimation of Authority in Southern Mill Towns," *Social Problems* 29, no. 5 (1982), 540-42.

was thriving much more than other surrounding areas of the time, however, Chickasha was steeped in endless inequality.<sup>13</sup>

The white community was romanced by the notions of the New South. The areas that were particularly enamored by notions of this “New South” were typically the Southwestern territories who, because of Western expansion, were all fairly new and quickly rising states. “There was a South of slavery and secession—that South is dead. There is a South of union and freedom”: this was the promise that Grady wished to build his legacy upon. The concept was simple; the land would become a place for everyone to have an equal chance, unified as a nation through opportunity for all. Grady wanted the title “Southerner” to strike pride in the hearts of those who fell under the category. Grady even addressed the black population present in the New South as a valid work force that could potentially only add to the greatness of the new system. While this notion was accepted by whites, the same could not be said about blacks.<sup>14</sup>

The difference in race consciousness interpretation between black and white people of the town was quite stark in the early 1900s. Whites embraced the philosophy of “separate but equal,” but the black population living in Chickasha knew a much different reality. For instance, in the 1920s and 30s, almost every establishment, including the courthouse, had some type of “color restriction” for black customers. There was a persistent sense of racial violence that always lingered thick in the air, causing tension and fear that that evolved into a harsh reality. Though most white people took little notice of such events, the black community remained painfully aware of such tragedies. Sipuel vividly recounted such events such as the Argo tragedy, a chilling incident that resulted in a white mob killing of a young boy named Henry Argo. The boy was killed in Anadarko, a town only eighteen miles west of Chickasha, in May of 1930. This incident struck many blacks from surrounding areas with fear

<sup>13</sup> “Black History Clippings.”

<sup>14</sup> Grady, *New South*, 23, 31.

for the lives of their youth. While the black people in the town were acutely aware of the danger racial strain brought, whites often were not as concerned. Throughout Chickasha's history, there was a lack of race consciousness among the white population, not uncommon of most towns of the time. Black community members shared stories of racially charged shootings and lynchings. Five-year-old Ada Sipuel ran to her parents with news and rumors of a race riot on its way to the town. At the same time, the white population of Chickasha took pride in their separate-but-equal mentality due to the well-established black community in the town.<sup>15</sup>

In Sipuel's autobiography, she gives an insight of the tightly knit black community. Before her parents' arrival after fleeing the Tulsa Race Riots in 1921, there had already been about seven small black churches established within the town limits. Her own parents were in many organizations, her father a reverend at a black church, the Church of God in Christ, while her mother participated in several women's clubs and activist groups. Sipuel's parents were characteristic of the social dynamic of black people in Chickasha, most staying very active in the community. There was even a certain amount of pressure for everyone to participate; Sipuel explained that there was an established shame culture, especially present in the church women. Each person was expected to contribute and attend events, promoting a tightly knit culture. Good families went to church, and young children were expected to attend extracurricular activities. Some children from more affluent families, like Sipuel and her two siblings, attended piano lessons to cultivate more prestigious hobbies. Throughout the 1920s and 30s, though there were a few black workers within the cotton industry, different economic statuses arose among the African American population.<sup>16</sup>

Because of the job market inequality in Chickasha, the black community had their own form of social and economic hierarchy

<sup>15</sup> Fisher and Goble, *Black and White*, 51, 48, 44.

<sup>16</sup> Fisher and Goble, *Black and White*, 20; "Black History Clippings."

within the walls of segregation. Though nothing compared to the class disparity among white people of Chickasha, the black population did have a different set of opportunities available to them depending upon their class. The difference between the two class structures was that white people had a wider range of middle-to-upper classes while the class structure of black people was limited to the realm of the lower working class to middle class, but rarely ever higher. At the time of Sipuel's childhood, "at the top of the socio-economic structure, [there] were teachers, ministers, and a few professionals." Because of a lack of higher education for black people, occupations such as doctors were sparse, and only one African American in town was legally allowed to prescribe medicine. Throughout the New South, despite the concept of equal opportunity, there was a negative attitude towards hiring black people for jobs that could possibly be considered respectable or required particular skill. Most households were dependent upon two incomes or more, as the majority of women were beginning to enter the work force.<sup>17</sup>

The black laborers were treated as a replacement for slavery; the black women of Chickasha also followed similar roles that were common during slavery. They were typically cooks, maids, or caretakers of white families, even forming bonds with their employers. The black women's relationship with the white children they would care for often ran very deep, resembling the Old South mammy figure raising the young rich white children. The working ladies carried out everyday chores like grocery shopping for the household they worked for, going above and beyond the normal expectations for a cook or maid job. Sipuel mentioned that almost every woman in their community worked and brought in whatever income they could, her mother being one of the rare exceptions. As the men of

<sup>17</sup> Durant and Sparrow, "Race and Class Consciousness," 336; Fisher and Goble, *Black and White*, 21; Arthur S. Evans, "Pearl City: The Formation of a Black Community in the New South." *Phylon* 48, no. 2 (1987): 15.

the black community in Chickasha replaced slavery in some ways, and the women of the community reestablished caretaker roles in white families, many who had previously hoped for a better chance became quickly disheartened.<sup>18</sup>

The initial effects of racial integration in the workforce in Chickasha's early history were well received from the lower-class standpoint, giving the illusion of possible equality. Compared to other areas of the time, Chickasha offered paying jobs in the textile industry to blacks, which spread the notion opportunity. Coupled with the ideology of the New South, the town seemed like the perfect place for economic prosperity. Many blacks carried the hopes that if they could get a foot in the door with low-paying work, the higher-skilled jobs would follow suit. This was a strong appeal to young African American families wishing to establish financial security while also allowing generations after to find success. Not only were black men able to find work, but women were as well, as previously mentioned, typically as household staff. The early excitement towards these opportunities was later revealed to be misplaced.<sup>19</sup>

A common consequence of societal change, there was a white supremacist backlash, as political leaders scrambled to maintain racial dominance, with whispers of slavery rhetoric. Essentially, black people were embraced as laborers, only to be denounced as residents and therefore further ostracized from full agency of their own residential area. Such physical separation was necessary for white leaders, as there was a necessary distinction between the races in order to justify the continued prejudice of the fallen South. Old pro-slavery concepts, such as a reinvented forms of paternalism, began to strengthen in the New South, as well as Chickasha's mentality. This new idea of paternalism was far more removed from the indi-

<sup>18</sup> Fisher and Goble, *Black and White*, 23.

<sup>19</sup> Timothy J. Minchin, "Black Activism," 23; Grady, *New South*, 31; Fisher and Goble, *Black and White*, 21.

vidual relationships of the past. Instead of the dynamic being between master/father to slave/son, it shifted to employer to employee.<sup>20</sup>

Before, the concept of paternalism was based heavily on happy slaves who love and care for their master and his family. In one of Grady's many speeches over his ideas concerning the ways of the New South, he gave the example of a master who went off to fight for the South during the war and entrusted the safety of his family to his servant. Grady continued, "The slave held that charge sacred through storm and temptation, he gave new meaning to faith and loyalty." For New South promoters, blacks were still mentally lesser than the more rational whites, especially on a political level. To allow black voices the same platform as white voices would be socially damning, especially concerning voting rights. Taking black people out of the labor market, however, was damning for the economy in a town where their numbers were great. "In every community," Grady explains, "there are colored men who redeem their race from this reproach, and who vote under reason." According to researcher Jeffrey Leiter, in both new and old paternalism, laborers without proper education, without their own tools and land, and who live in isolated communities were essentially owned and were dependent upon their employers. Where slave owners under the illusion of paternalism would often take a hands-on approach, employers of lower-class factory workers would typically limit their "face-to-face interactions" with their employees. The strict segregation laws served to further separate the races, leading to little common ground, professionally or socially.<sup>21</sup>

Though many black families had migrated to or stayed in Chickasha and other new Southwestern towns like it after being freed in 1865 with hopes of the idealized "New South" coming to life, their

<sup>20</sup> Evans, "Pearl City," 163; Leiter, "Continuity and Change," 540.

<sup>21</sup> Grady, *New South*, 49, 51; Leiter, "Continuity and Change," 541.

economic status was typical of most black communities of the period, which was confined to lower and working classes. The concept of the New South was meant to foster equal opportunity, at least from a financial standpoint. While few blacks believed there would be social change in the New South, job opportunity was something they felt was possible, as boomtowns like Chickasha offered economic promise. Sipuel recounts many families in Chickasha, who fled racial violence from towns like Norman, Lexington, Pauls Valley, Tulsa, and other nearby towns with stricter race laws, hoped to find a more welcoming environment. To some degree, this improvement could be seen economically on a marginal level in Chickasha “with the opening of new industries, [but] there was still much to be desired.” From a cultural point of view, there were too many biases against the black population for it to truly thrive monetarily.<sup>22</sup>

Like a domino effect, if the first piece did not fall into place, the overall structure would not succeed. If basic financial fairness is not carried out, no other forms of fairness will be achieved. The concept of building up to equality in towns like Chickasha that have historically upheld laws of oppression and segregation is difficult, because it does not support or endorse true equality. Henry Grady, with his New South concepts, was not truly fighting for equal treatment but rather an equal and unifying respect for the preservation of white supremacy. Grady put such emphasis on his desire for separation because he did not believe the two races would ever live in harmony. According to Grady, the country “must carry these races in peace—for discord means ruin. [America] must carry them separately—for assimilation means debasement.”<sup>23</sup>

Chickasha had all the promise to become a society with equal opportunity, given its unique black history and its long-standing, pre-established black community, which, in many ways, was able to

<sup>22</sup> Evans, “Pearl City,” 153; Fisher and Goble, *Black and White*, 44.

<sup>23</sup> Schulman, Zingraff, and Reif, “Southern Textile Workers,” 189; Grady, *New South*, 46.

thrive. The progressiveness of hiring black workers to paying jobs that would most often only be extended only to white people gave Chickasha the ability to handle race relations very early on in its history. Because of how early on deep racial divides took place, however, old ideals were perpetuated in a new situation. Schools, businesses, opportunity, and even class- and race-consciousness were intensely segregated. While the New South carried notions of equality with their claims of “separate but equal” treatment, the intentions behind the philosophy were to maintain Southern pride. The New South was set on finding new industries and embracing industrialized factories in order to find ways of participating in the American economy after the main economic source for some, slavery, was taken away. Though the path leading up to this form of white supremacy was unique in Chickasha, the result of steady oppression and discrimination is reminiscent of other places, perpetuating the cycle of inequality. The New South catered to the glorification of beaten-but-proud confederate soldiers to give them a proper “heroes’ welcome home” by handing them a new kind of legacy to pursue.<sup>24</sup> ►►

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<sup>24</sup> Grady, *New South*, 29.

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