

TITLE: POVERTY AND HOMELESSNESS  
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CHAPTER ONE

Most ancient Egyptians were entrenched in the poverty line while a small number of priests and kings had much wealth. Many typical Egyptians of the day began to work at a very young age, with an estimated two-thirds of family members working, according to Egyptian mathematician A. Y. Abul-Magd of Zagazig University. As noted by the number of homes with, varying sizes in the ruined city of Akhetaten suggest that wealth distribution was more unequal than most contemporary societies. Some of the work done by common people included cultivation, mining, manufacturing, fishing, and the construction of the pyramids, monuments, and homes, and other work. In Ancient Egypt, the upper class included the pharaohs and those around them, government officials, and some military men; as is the case elsewhere, the people in this social class were highly respected; some were also, feared. A large portion of the

nation's wealth was the property of the Pharaoh, because he or she was, considered a GOD, or GOD-like.

Abdul-Magd believes that the size and layout of a house is a good indicator of the owner's wealth in a society that did not use hard currency. The majority of Akhetaten's houses were single-storey, made of mud-brick, and were about 60 square meters in size, but one or two houses covered over half a dozen times the area. Akhetaten was founded by Pharaoh Akhenaton (Born Amenhotep IV), ruled from 1352 BC - 1336 BC).

In 1897, Italian Sociologist Vilfredo Pareto (July 15, 1848 - August 19, 1923) theorized that all contemporary cultures manifest the same kind of wealth distribution, indicated on a graph, 20 percent of the population had 80 percent of the wealth. The 'Pareto Distribution' is still, used today. The Pareto Distribution for Akhetaten indicates that there was no middle class, with a small number of people having access to this wealth. However, other notable opinions include the hard-working crafts-men as belonging to the middle class. Today, the city of Tell el-Amarna occupies the site of Akhetaten.

Women in Ancient Egypt were, treated as near-equals to men, having many of the rights of men. Women in the upper class were, allowed to go to the market on their own, own property, perform business transactions, sign contracts, were independent, had legal rights, and in a few circumstances, attained the level of a Pharaoh. Other women who were not as wealthy were, allowed to become singers, dancers, and musicians. Many lower class women were, employed as servants in peoples' homes.

In Ancient Mesopotamia (Known as the cradle of civilization) included more than 1,000 deities. Women took pleasure and comfort in having nearly equal rights to men (They deserved equal rights to men), including but not limited to owning land, businesses, and property, could file for divorce, conduct trade deals, and sign contracts.

In Ancient Mesopotamia, poverty was a serious and prevalent problem. The legal tender or currency of this era was mainly food. If a person or family had no food or depleted their food stocks, the result was almost certainly poverty. Good, wholesome food was the primary means of successful commerce. Mesopotamians looked down upon the poor.

"How lowly is the poor man? A mill for him is merely the edge of the oven; His ripped garment will not be, mended; what he has lost will not, be sought for! The poor man by his debts is he brought low! What is, snatched out of his mouth must repay his debts. Whoever has walked with truth generates life." (Posted by Max Kaplan, May 23, 2014; mkaplanjustice.blogspot.ca: Poverty in Ancient Mesopotamia)

Poverty had a big effect on Ancient Greek society. Greece was comprised of independent states, known as Polis, or city-state. The area was, ruled by an aristocracy that played a major role in politics. Much of the society consisted of free people or slaves (Aristocrats on one hand, and peasants and slaves on the other). Slaves were, charged with laborious work, as domestic servants and doing agricultural work. They could also be, employed in other areas, almost none were paid and they had no legal rights and could not own property. A slave had likely previously been a prisoner of war, or was, purchased by a slave trader. There were many slaves in Ancient Greece. The work of men and women was, segregated based on the deeply ingrained belief in the superiority of men over women. Female slaves worked as cooks and servers of food, carried water, shopped, family services, and sewing.

Nighttimes in Ancient Rome, was a very dangerous place. A large portion of the residents of Rome lived in very crowded high-rise dwellings. Wealthy residents of Rome lived in spacious homes and mansions. By the first Century BC, Rome had a million inhabitants including the wealthy and poor, slaves and former slaves, and foreigners. It was a true multicultural city, containing high-crime run-down socially and economically deprived neighbourhoods, and multi-occupancy tenements.

"Outside the splendid civic centre, Rome was a place of narrow alleyways, a labyrinth of lanes and passageways. There was no street lighting, nowhere to throw your excrement and no police force. After dark, ancient Rome must have been a threatening place. Most rich people, I am sure, did not go out - at least, not without their private security team of slaves or their 'long retinue of attendants' - and the only public protection you could hope for was the paramilitary force of the night watch, the vigils." (Submitted by Emma Mason, June 13, 2016; [historyextra.com](http://historyextra.com): The Dangerous Streets of Ancient Rome)

During the Medieval Period (5th Century CE to 15th Century CE) peasants lived very harsh and stressful lives, merely surviving was often-times an ordeal in of itself. Peasants are small farmers or farm labourers with low social rank, uneducated and of very limited financial means. Peasants worked very hard, paid exorbitant taxes, rent, and lived a life engulfed by filth and dangers. They were near the bottom rung of society only the beggars were lower. Peasants worked and lived on land that was, owned by their Lord.

Peasants had to take an oath of allegiance to their Lord and breaking or contravening that oath would result in severe or at times deadly punishments. To carry out and satisfy that oath required performing a plethora of manual labours including working on the fields, planting and caring for crops, harvesting

produce and warehousing it in barns, and preparing wood for the winter for their families and their Lords.

During the Medieval Period people in power commonly abused the lesser fortunate ones. Peasants paid high taxes to their Landlords and the Church, commonly referred to as a tithe. Oftentimes peasants were unable to pay their tithe in currency. The alternative was to make the payments in the form of produce that was, grown on the land. This land was, usually owned by the Landlord therefore defaulting on payments could easily result in eviction. The Church enjoyed receiving the large revenues from taxes; enormous barns were, used to store the produce acquired from peasants.

Peasants lived in what was, commonly referred to as 'crunk houses', made of simple materials such as straw, dirt, and dung. Without glass or wooded materials to be, used as doors and windows, peasants had to make due, with curtains. This meant that their homes were frigid in the winter and incredibly hot in the summer. In general, there was little or no furniture in their homes, only a floor which may not be, clean and sanitary. Because there were no toilets or anything resembling a rudimentary restroom, everything had to be, excreted into a bucket, which had to be, emptied on a daily basis, into the nearest body of water, which was also the reservoir for drinking and cleaning water. This practice, lead to the spread of waterborne diseases. Nevertheless, only a small quantity of water could be carried back home on a daily basis. Because peasants were filthy poor and barely owned any property, it was a common practice to keep farm animals in the home; it was too dangerous to keep them outside due to theft and predation by other animals.

Below the peasants in social class were the beggars, paupers, and vagrants. Those amongst these groups deemed able to work but refusing to do so were, treated extremely harshly; a whipping or hanging could ensue. Labourers were required to have a testimonial from a justice of the peace on their person, before being, allowed to journey outside of their parish to search for work. People that were unable to work were required to have a begging license on their person every attempt was, made to force the individual to work. People who could work but refused to do so were, branded with the letter 'V', thereby tarnishing their image for life.

English authorities issued a series of acts aimed at curbing the rise in the numbers of beggars, vagrants, and paupers. The Vagabonds and Beggars Act of 1494, was an act of parliament passed during the reign of King Henry VII of England. "Vagabonds, idle and suspected persons shall be set in the stocks for three days and three nights and have none other

sustenance but bread and water and then shall be put out of Town. Every beggar suitable to work shall resort to the Hundred where he last dwelled, is best known, or was born and there remain upon the pain aforesaid." (www.kingsnorton.info/time/poor\_law\_workhouse\_timeline.htm via Vagabonds and Beggars Act 1494: Wikipedia the Free Encyclopaedia)

The Vagabonds Act of 1530 was an act of parliament passed during the reign of King Henry VIII and is a part of the Tudor Poor Laws of England. Under this act, vagabonds were whipped rather than be humiliated in the stocks. The act also created alleviations for those deemed unable to work due to illness, age, or disability. This category of persons was eligible for licensure as beggars, granted by justices of the peace in the respective locality.

The Vagabonds Act of 1547 was a statute passed in England by King Edward VI. This act issued the potential punishment of enslavement for 2 years and parish collection work for the poor. Then enslaved vagabonds were, fed only bread and water or a bit of drink. In addition, they were, forced to work, through encouragement by beating, chaining, or other method/s deemed suitable by the respective master. However, in cases where no person wanted the enslaved vagabond, the person was, sent to the town of their birth to work as a slave for the townsfolk. Vagabond slaves were like other slaves they could be, purchased and sold on a whim. Male vagabond children were, subjected to classification as 'apprentices' to be in bondage until the age of 24; for girls it was 20 years of age.

Known in Ireland as 'The Great Hunger', but widely referred to elsewhere as 'The Irish Potato Famine' (1845 - 1852; Note that some scholars end the famine in 1849), was a period of horrific large-scale starvation, disease, poverty, eviction, and emigration. One million Irish people died, another million emigrated, and an unknown number were left destitute, homeless, and in a horrible state. In total, the population of Ireland was, reduced by up to 25 percent. The Irish people and peasants were overly dependent on the potato crop. Although there had been periods of crop failures in the past, this particular failure was catastrophic, caused by an infestation of *Phytophthora Infestans* (Also known as Potato Blight), a microscopic fungus.

Potato blight caused the potato plant and tubers to rot, leaving an ugly mud-like mass that was inedible to any human or animal. One theory has it that this particular fungus originated in America and had been, inadvertently brought over by one or more ships. Over 2 million Irish people relied on potato as their sole source of food, and for many others it was an important part of a healthy diet. However, what made matters

worse was that the typical Irish man, woman, and child, had to eat a very large quantity of potatoes every single day if it was their sole or primary source of nutrition. In short, many Irish people had nothing else to eat. Although potato blight also wreaked havoc on Europe during the 1840s, Ireland suffered to a greatly disproportionate level.

At the time of the famine Ireland was part of the United Kingdom of Great Britain and Ireland (Acts of Union, January 1801). The Irish Catholics were, treated as subordinate colonial subjects, by no stretch of the imagination were the masses considered equal to the British colonizers or their respective government. Under the penal laws of the 17th and 18th Centuries, Catholics were not allowed to own, purchase, or lease land, vote, hold political office or any respectable position, to reside within 8 km (5 mi) of a corporate town, or to receive a formal education. Land and large estates in Ireland were 'owned' and controlled by the English and Anglo-Irish-Protestant Landlords. Many of these Landlords were absentee owners, living in England. In the late 1820s, Catholics were, allowed to sit in parliament.

The absentee Landlords could not have cared less about the state of the lands they owned; they were mainly interested in the rent due. Many Landlords hardly set foot on their Irish lands, some never seeing it. It was common for Landlords to use paid go-betweens as rent collectors. Leases were long and caused great hardship for the peasant workers-tenants. Many peasants were barely able to pay the rent, not having much money left over for food. The population of Ireland during this period was 8 million, up to 2.5 million of which had to endure recurrent food shortages. The Great Hunger however, created extreme desperation on a vast scale; unknown numbers of starving Irish tried to eat the visibly rotten potatoes; the result was dangerous food poisoning, many deaths occurred.

Shockingly, during the famine Ireland maintained its status as the biggest exporter of wheat and oats to England. In effect, the sweat and labour of Irish peasants, many of whom were in a dismal state, continued to feed the English. In addition, Ireland exported many livestock. The Irish peasants that were producing this food could not afford to buy and eat it. Anglo-English attitudes toward Irish Catholics were extremely hostile and racist to say the least; the Irish Catholics were, considered the lowest of the low.

A quote from Thomas Robert Malthus (February 13, 1766 - December 29, 1834), renowned English cleric, professor, and scholar goes as follows: "The land in Ireland is infinitely more peopled than in England; and to give full effect to the natural resources of the country, a great part of the population should

be swept from the soil." (www.enjoy-irish-culture.com: The Irish Potato Famine - Causes)

One of the Irish Government's early responses to the famine was to set up a Poor Law system based on workhouses; the system was deficient. The only way for a person to receive aid was to enter a workhouse. Shockingly, entering a workhouse entailed the giving up of any portion of a holding of land larger than a quarter of an acre. The result was a rise in impoverishment. Furthermore, any aid given by a workhouse required laborious work in return. There were not enough workhouses, nor space therein to cater to the large number of desperate people. Severe overcrowding resulted in famine-related diseases and other ailments.

Bear in mind that Landlords had evicted hundreds of thousands of peasants. Some Landlords went so far as paying the way for peasants' emigration to America, Canada, and other English-speaking countries; overall, the idea was to rid Ireland of its the Catholic-Irish folks. Some parish priests, empathic unto their co-religionists but overwhelmed by the volume of deaths were forced to abandon the use of coffins in order to feed the multitude of famished families. Many victims were not buried others were buried in the clothes they were wearing at the time of their deaths. It was a catastrophic situation.

On June 29, 1846 the resignation of British Prime Minister Sir Robert Peel (February 5, 1788 - July 2, 1850; Conservative government) was, announced. Peel's resignation opened the way for Sir Charles Trevelyan (April 2, 1807 - June 19, 1886), a British civil servant and colonial administrator, to acquire complete control of Famine Policy under the Liberal government; a catastrophic event.

The liberals, headed by Lord John Russell (August 18, 1792 - May 28, 1878), were staunch supporters of the concept laissez-faire (In short, business practices with little or no government interference; a hands-off system).

Eighteen forty seven was the worst year of the famine. Daniel O'Connell (August 6, 1775 - May 15, 1847), known as 'The Liberator' was a prominent Irish political leader who strove for Irish emancipation and their right to sit in the Westminster Parliament made clear the potential horrors of the famine in an 1847 address to the House of Commons saying, "Ireland is in your hands, in your power. If you do not save her, she cannot save herself. I solemnly call upon you to recollect that I predict with the sincerest conviction that a quarter of her population will perish unless you come to her relief." (Historyplace.com: The History Place: The Irish Potato Famine)

Trevelyan ordered the closure of the food depots in Ireland that were selling Peel's Indian corn. Furthermore, he rejected

another boatload of Indian corn headed for Ireland. Indian corn was, shipped directly from America to be, given to the Irish. This was Peel's own solution to the famine. Overall, Indian corn was not a good substitute for potatoes. Trevelyan's logic was that he did not want the Irish to become 'habitually dependent' on the British Government (But the people were starving!)

Trevelyan and his close supporters knew very well, what was happening. In one particular letter a Father Mathew sent Trevelyan a letter saying, "In many places the wretched people were seated on the fences of their decaying gardens, wringing their hands and wailing bitterly the destruction that had left them foodless." (ibid)

London's slums can, be traced back to the mid-18th Century, a time when London's population began to grow at an unparalleled rate. During the last decade of the 19th Century, London's population reached a staggering 4 million, propelling a high demand for cheap housing. Slums emerged and grew as a result, of rapid population growth and incredible industrialization. Soon, parts of London became notorious for, being, overcrowded, unsanitary, poor, and run-down. Most well to do Victorians were either oblivious to the horrid conditions of London's slums, or ignored the plight of the residents. Most members of the upper class believed that the slums and predicament of the lower classes living therein was, caused by laziness, sin, and criminality. However, in the 19th Century some non-slum dwellers wanted this urban tragedy alleviated. They believed that this urban problem was, caused by poverty, unemployment, social disqualification, and homelessness. During Victorian times, people died of starvation on the streets of London.

The most hideous of London's slums was located on the east side, commonly referred to at the time as 'Darkest London'. During the closing decades of the Victorian era, East London's residents consisted mainly of working classes amongst the native English population. Others included Irish immigrants (A good portion of which lived in severe poverty, immigrants from eastern and central Europe (Predominately poor Russian, Polish, and German Jews), many of which crammed into White chapel and the adjacent area of St. George's and Mile End. Although White chapel contained some gas lamp lit streets and many foggy dark alleyways; crime including murder, prostitution, violence; and poverty, and disease were rampant. During the 1880s, Jack the Ripper, the notorious gruesome serial killer terrorized the White chapel district.

Arthur Morrison (November 1, 1863 - December 4, 1945) was a renowned English writer and journalist who wrote realistic novels and stories about the lives of underprivileged people in London's east side. "Black and noisome, the road sticky with



slime, and palsied houses, rotten from chimney to cellar, leaning together, apparently by the mere coherence of their ingrained corruption. Dark, silent, uneasy shadows passing and crossing - human vermin in this reeking sink like goblin exhalations from all that is noxious around. Women with sunken, black-rimmed eyes, whose pallid faces appear and vanish by the light of an occasional gas lamp, and look so like ill-covered skulls that we start at their stare." (Arthur Morrison, "White chapel," The Palace Journal, April 24, 1889 via Dr. Andrzej Diniejko D. Litt., Contributing Editor Poland; victorianweb.org: Slums and Slumming in Late-Victorian London)

Many destitute families were forced to make their children work at an early age, others were sent away to live on the street; these children had to grow up really fast, holding their ground against enemies and trying to satisfy their inherent hunger, thirst, and shelter drive. In the mid-19th Century, there were many thousands of dirty, desperate, half-starved children living on the streets of London. These slums were, commonly known as rookeries.

Many boys worked as chimney sweeps (Cleaned out the soot of chimneys), worked laboriously and very long hours in the dangerous unpredictable coalmines, shined shoes, sold matches, or worked in factories. During the Victorian era, people who were able to find work had to live nearby; transportation costs money. Available housing was deficient and oftentimes too expensive. Some residents rented out their rooms for the day in order to earn extra money.

In an attempt to alleviate the horrible plight of so many impoverished children, 'ragged schools' were, opened to provide rudimentary education. Some people thought that giving these children an education would result in a more intelligent criminal. More so, that money given to the poor was, blown away on alcoholic drinks and gambling and would do nothing to solve the fundamental social problems. On the positive side, the impoverishment of the many in the Victorian era produced one of the most generous periods of philanthropy and almsgiving to the poor and needy.

"If you were elderly, or ill, or a child, then often there was no alternative to going into an institution. You were stuck, and it could be very grim. But some of the able-bodied learned to play the system very well, went into and came out of shelters repeatedly, and some learned a trade and managed to get themselves out of poverty. The experience of the Victorian homeless was far from uniform." (By Maev Kennedy, January 2, 2015; theguardian.com: Homelessness in Victorian London: exhibition charts life on the streets)

The 'Four Penny Coffin' (Also called a 'Coffin House') was a Victorian term that described an early homeless shelter used for the residents of London, run by the Salvation Army from the late 19th and early 20th Centuries to comfort and help its poverty-stricken clients. 'Coffin Beds' were wooden boxes hardly big enough for a human body, placed in rows. Although this seems quite shocking, it was better than sleeping outdoors, having to deal with crime, the elements, sounds, and filth.

The Union Army's victory in the American Civil War (May 1861 - April 1865) was supposed to be the death knell of slavery and slave-like conditions. Initially, however, the victors did not have a game plan to deal with the humungous influx of newly freed slaves, nor for the massive reconstruction of the devastated south. What was to be the economic future of this category of people? The vast majority had limited skills beyond farming on their masters' lands. Now, they were free and for the most part, landless. The southern economy had relied quite heavily on free labour. The war had wreaked havoc on southern farmers who now had no work force.

Worse yet, soon thereafter, the north showed an indifferent attitude unto the newly freed slaves. The result was an increase in poverty in the south for the newly freed slaves and white landless southerners. The Freedmen's Bureau was, established near the end of the Civil War. The initial purpose of which was to help the newly freed slaves make the transformation from slaves to a free labour workforce. The Bureau's most enthusiastic goal was to place freed slaves on acquired Confederate land. In late 1864, thousands of freed slaves trailed Union General T. Sherman's Army through the Southeast.

Soon, many of these slaves and their families were, given 40 acres each of abandoned plantation land on the Georgia and South Carolina coasts; some mules were also, donated. Unfortunately, President Johnson (December 29, 1808 - July 31, 1875), the 17th President of the United States, issued an order returning all confiscated Confederate lands to their previous owners. The freed slaves occupying these lands were, told that they had to sign labour contracts with the landowners or get off the property. Most of the freed slaves opted for tenant farming or sharecropping rather than contract labour. Under tenant farming the non-owning residents who farm the land, pay rent with cash or a portion of the produce. Sharecropping was the lowest of the tenant farmers. They almost never owned any property, borrowing property and farming equipment from the landowners. Many bought their food and clothing on credit from nearby merchants or the landowner's store; interest rates were often high. In reality, many sharecroppers were continuously in

debt, barely able to break even, working very hard, a near-slave-like condition.

Poverty and aiding the poor were very serious problems for the Confederacy during the Civil War. Initially, southern Confederates believed that hunger and starvation would not be a misfortune or a worry during the war. After all, they had much free labour (Black slaves) who, would work the fields and help yield much food, during which time many white southerners would be fighting for their so-called nation.

The truth of the matter is that food shortages in the South were a serious, troubling matter. Many families, especially poor whites found themselves unable to find enough bread to eat. On April 2, 1863, a bread riot, turned violent ensued in the Confederate capital of Richmond, Virginia; desertions occurred, posing a serious threat to the Confederacy. There were an estimated 1,000 women amongst the rioters.

Richmond was founded in 1819 quickly became the jewel of the state's plantation economy. At the beginning of the war, Richmond had an estimated population of 9,000, considered by many in the nation to be a very rich city.

In *Battle Cry of Freedom* (2003), James M. McPherson writes, "Virginia brought crucial resources to the Confederacy. Her population was the South's largest. Her industrial capacity was nearly as great as that of the seven original Confederate states combined. The Tredegar Iron Works in Richmond was the only plant in the South capable of manufacturing heavy ordnance. Virginia's heritage from the generation of Washington, Jefferson, and Madison gave her immense prestige." ([www.civilwar.org](http://www.civilwar.org): Capital Cities of the Confederacy)

Although governments at the local, state, and federal level in the south made serious efforts to keep prices in check, supply provisions, and alleviate suffering their combined efforts were not enough. Non-slave-holding families lost many agricultural labourers when their men were, sent off to fight for the Confederacy. A father made clear his sentiments in a letter written to the Governor of Virginia writing, "If you {do not} [sic] send him home I am bound to louse my crop and cum to suffer." ([www.civilwar.org](http://www.civilwar.org): Capital Cities of the Confederacy)

No matter how much the white-European population of the North and South suffered, the blacks, under slavery and following emancipation (Freedom by decree from President Abraham Lincoln) suffered immensely more; never mind the Native Americans who suffered on the widest scale. There are many sad stories that must be, told otherwise they will be forgotten.

Even under the best narrative, it is quite apparent that the Civil War was not, fought to end racism, discrimination and persecution of blacks; ending slavery in no way ended the daily

injustices. Today in America, as the world can clearly see, the Ku Klux Klan (KKK), the Nazi Party, and other racist groups want to take America back to the 'Negro Days' (The 1950s or earlier), and still others amongst them want to go all the way back to the 'N\_gger Days'. Women who comprise the majority and non-black minority groups are also threatened. President Trump did not cause this, problem it was already brewing before he entered office; recorded acts of brutality by police officers against unarmed and non-resisting blacks, this is a red flag. The KKK had a temporary resurgence in the 1920s then it gradually faded away but never disappeared. Today's resurgence does not appear to be going away any time soon.

Natchez Concentration Camp, widely known as The Devil's Punchbowl (Because of the shape of the area), located in Natchez, Mississippi, had a population of around 10,000 people, but then shot up to 120,000 very quickly. These camps were, used to capture, transfer, and detain freed slaves during and after the Civil War. The natural route of many of these captured people was through and near the 'liberating' Union Army forces. Note that estimates of the total number of blacks brutalized in this manner in all camps combined are significantly higher.

A deeply ingrained racism is oftentimes quite difficult to eradicate, as was the case with the Union Army, but in their defence there were many good people therein whom aside for fighting to preserve the Union, fought to free their brothers in humanity. However, those who were in charge and their willing accomplices did not like to see so many freed blacks. Many black men who were, captured were, forcibly sent to labour camps.

Don Estes, former director of the Natchez City Cemetery said, "So they decided to build an encampment for 'em at Devil's Punchbowl which they walled off and wouldn't let 'em out ... Disease broke out among 'em, smallpox being the main one. In addition, thousands and thousands died. They were begging to get out. 'Turn me loose and I'll go home back to the plantation! Anywhere but there'." (November 23, 2016; blackthen.com: Was the Devil's Punchbowl A U.S. Concentration Camp for Black Slaves?)

Several such camps were established, the most dishonourable and deathly of which was the Natchez Concentration Camp. The very rapid influx of freed black slaves into the area resulted in their eradication. Many women and children were, penned behind the concrete walls of the camp and left to die from starvation and other problems therein, including but not limited to smallpox. One estimate has it that more than 20,000 people died in the first year. Today the area contains many peach groves but some people will not eat them, knowing that many of the trees were fertilized by death.

According to one account of Natchez Concentration Camp, "The union army did not allow them to remove the bodies from the camp. They just gave 'em shovels and said bury 'em where they drop." (Black Main Street.net: Never Forget: The Devil's Punchbowl - 20,000 Freed Slaves Died after Being Forced into Post Slavery Concentration Camp)

In his book Sick from Freedom, author and historian Jim Downs of Connecticut College says that hundreds of thousands of slaves freed during the American Civil War died of disease and hunger following their liberation. There was large-scale neglect, and acts of brutality by the Union Soldiers towards the displaced, oftentimes famished and desperate freed slaves. Downs believes that roughly one million of the four million freed slaves either died or suffered from illness between 1862 and 1870. More so, this catastrophe has barely been, investigated by historians.

"In the 19th century people did not want to talk about it. Some did not care and abolitionists, when they saw so many freed people dying, feared that it proved true what some people said: that slaves were not able to exist on their own," Downs told the Observer." (By Paul Harris - New York, June 16, 2012; The Observer: American Civil War via theguardian.com: How the end of slavery led to starvation and death for millions of black Americans)

Initially, many freed slaves had overestimated their supposedly newly acquired constitutional rights and underestimated the anger and ferocity of many southern whites. In particular, large plantation-estate owners had a powerful desire to keep the blacks impoverished and available for cheap hard labour. The Southern Homestead Act of 1866 was passed to bring about a more just land ownership distribution. The problem was that most blacks did not have the money to purchase the respective lands. Without the ability to acquire land, many blacks were, catapulted back into the servitude realm, doing agricultural and domestic work that was not much different than, during the slave days; wages were pitiful. In the years following reconstruction blacks had to face a brutal justice system wherein they could be arrested for actions related to walking in the wrong place or in the wrong manner, standing in the wrong place or at the wrong time, bumming around, talking too loudly around white women, just being there and a host of other outrageous offenses. The blunt truth is that blacks in general were, considered and treated like 'N\_ggers' by much of white America and the establishment. An emancipation proclamation, a Union victory, along with the enactment of a handful of civil rights laws was not enough for blacks to attain the level of equal citizens. The racism in the air was very

strong and well entrenched. Furthermore, having had a mulatto president has not improved the situation, in fact; we are now in worse off than a decade ago; honestly, it is going to take a lot of hard work and determination to reverse this vicious downward spiral.

Douglass Blackmon (Born 1964), of the Wall Street Journal makes reference to what he calls the 'Age of Neoslavery', which according to him continued for 80 years after the Emancipation Proclamation of 1862. "The slavery that survived long past emancipation was an offense permitted by the nation ... perpetrated across an enormous region over many years and involving thousands of extraordinary characters." (March 25, 2008, heard on Talk of the Nation via npr.org: The Untold History of Post-Civil War 'Neoslavery')

"The prevalence of these laws seems to be increasing. Reporting on the state of homelessness in 187 of America's cities in 2014 the National Law Center on Homelessness and Poverty observed a 60 percent increase in city-wide bans on public camping, a 43 percent increase in city-wide bans on sitting and lying down in public, and a 35 percent increase in city-wide bans on loitering, loafing, and vagrancy in public spaces since 2011." (By Ebony Slaughter, December 6, 2016; with support from the Economic Hardship Reporting Project; alternet.org: The Criminalization of Black Homelessness)

A short statement by Lonnie, a homeless man in Washington, D.C. speaks volumes, "If I do anything, just walk down the street, they will put me in jail - even if we don't do anything wrong." (ibid)

On August 31, 2017, according to NBC, while attending a rally in support of the Philadelphia Police (The 'pack of blue rally'), Philadelphia Fraternal Order of Police President John McNesby referred to Black Lives Matter (BLM) group as 'a pack of rabid animals' and 'a racist hate group determined to instigate violence'. The pro-police rally was in response to BLM protest that took place outside the home of Officer Ryan Pownall who shot and killed David Jones in June 2017.

"When you go to work each day, you shouldn't have to worry that a pack of rabid animals will suddenly show up at your home and openly threaten your family ... These are not activists they are racist hate groups determined to instigate violence." (September 3, 2017; telesurvtv.net: Philadelphia Police Union Pres Calls Black Lives Matter Activists 'a Pack of Rabid Animals')

'Hooverville' was an everyday term for shack towns and for homeless campsites during the Great Depression, which began in 1929 and lasted until the late 1930s. It was the worst and most painful economic calamity in the history of the United States;

the whole world was, affected by this calamity. In the 1920s, there were no widespread and prevalent warnings to the upcoming economic catastrophe, although a small number of economists and other experts did make mention of the fact that stocks cannot keep rising and rising without eventually crashing, the economy could not continue to expand at an accelerated rate indefinitely.

The 1920s, known as the 'Roaring Twenties' witnessed an incredible economic boom. The entire decade of the 1920s also witnessed prohibition (1920 - 1933), a countrywide ban on production, importation, the transporting, and sale of alcoholic beverages; there were some very limited exemptions. Nevertheless, there were countless speakeasies (illegal liquor stores or nightclubs) throughout the nation; organized crime took advantage of the illegality of the alcohol enterprise, and corruption regarding the breaking of prohibition laws was rampant even including many officers of the law and politicians.

During this period, automobiles, electricity, radios, and telephones aside from many other things were, manufactured on an unprecedented scale. New technologies and many new jobs enticed large numbers of Americans to move to the cities. Hence, Americans had more money to spend, invest in the stock market, and deposit in banks. Small wonder, new banks were opening on a regular basis. However, by the end of 1929, America's honeymoon ended, a stock market crash shocked the country and took millions of victims. An estimated 10,000 banks would eventually close. Over 12 million Americans became unemployed. At its worst over 12,000 Americans were losing their jobs daily. Death, malnutrition, disease, and extreme mental anguish and desperation were widespread. Many Americans fell into what is, called 'The Poverty Trap'. This entails a circumstance in which an unemployed individual will lose money by working because more will be lost in prosperity and well-being than is gained in income.

In the state of Washington alone, there were dozens of homeless living sites, and hundreds throughout the United States. It was, caused by the serious housing crisis that occurred. The term 'Hooverville' had strong emotional and political overtones, indicating that President Herbert Hoover (August 10, 1874 - October 20, 1964), the 31st President of the United States and the Republican Party were to be blamed for the economic catastrophe and its, hardship.

Many homeowners lost their homes following the loss of their jobs; mortgages and taxes could not, be paid. Many renters owed back-rent facing eviction or were evicted, outright. By 1932, millions of Americans were not living in the normal rent-paying housing market. Many extended families squeezed into

single homes, unit densities increased at an astonishing rate. Others who could not pay their rent stayed put (Squatters) defying eviction orders. Scores upon scores of Americans found themselves on the streets, searching and using whatever makeshift shelters they could find or make, living under bridges, in gutters, unoccupied public lands where they built basic shacks. Some cities permitted squatter communities others were unsympathetic.

Seattle, Washington's most notable Hooverville was one of the largest, longest standing (1931 to 1941) and well documented in the country. It encompassed 9 acres of public land and had up to 1,200 residents, claiming their own community government, having an unofficial mayor and they had the protection and blessing of leftwing groups and compassionate and caring public officials. Their land use was, terminated in 1941 due to the need for shipping facilities to help in the war effort.

In 1930 and 1931, Seattle authorities as a whole were unsympathetic to the erection of shacks by large groups of homeless people; the authorities commonly destroyed the residences following complaints by neighbours. What soon became Seattle's most notable Hooverville began as a congregation of little huts on land beside Elliot bay south of 'skid road', now called Pioneer square. Seattle Police burned this Hooverville on 2 occasions, nonetheless, the residents rebuilt. With the 1932 election of John Francis Dore as the Mayor of Seattle, the Hoovervilles received the gift of compassion and empathy.

The largest incident of forced migration of people occurred after the Second World War ended and the estimated 12 to 14 million ethnic German victims had posed no threat to the respective countries they lived in. The screams and sounds of pain and agony that resonated throughout the dimmed cattle cars packed with deportees, as it thrust through the icy Polish landscape a few nights before Christmas, were Dr. Loch's only method of locating his patient.

Dr. Loch had previously been the chief medical officer of a sizable large urban hospital, now found him-self scrambling over piles of baggage, other passengers, and buckets used as toilets, only to discover that his route to his patient was impeded by an old woman who disregarded his request to move aside. Studying the old woman more intently, Dr. Loch realized that she had frozen to death.

Shortly thereafter, he located the source of the screams; a pregnant woman who was suffering from premature, labour and was haemorrhaging at a dangerous level. When he tried to move her to a better location, he discovered that she had frozen to the floor in her own blood. Sadly, Dr. Loch was unable to help the dying pregnant woman; more so, he never found out if she had



survived. An addition 42 passengers would succumb to the horrors of the cattle car, one of them was Dr. Loch's wife.

At the Potsdam Conference in July 1945, British, American and Russian leaders accepted to ... "Recognise that the transfer to Germany of German populations ... remaining in Poland, Czechoslovakia and Hungary {and other nations}, will have to be undertaken. {they also agreed that} ... any, transfers that take place should be effected in an orderly and humane manner." {However, the truth is, the expulsions were, conducted in a ruthless and vengeful manner}. (By Bernard Wasserstein, February 17, 2011; [bbc.co.uk](http://bbc.co.uk): European Refugee Movements After World War Two)

During the Second World War millions of people were, herded off like animals to, far off places, the main culprits of this horrific atrocity were Adolf Hitler (April 20, 1889 - April 30, 1945) and Joseph Stalin (December 18, 1878 - March 5, 1953). Large populations, some including entire populations were, shifted around, like pawns in a chess or checkers game. Both men were trying to redraw the map of Europe to their own liking. Many of the atrocities against ethnic Germans occurred after the declaration of peace; the Axis Powers had already been obliterated, occupied, and posed no threat to the, Allied Powers.

The full spectrum of these atrocities occurred between 1945 and 1950. The vast majority of transferees were women, the elderly, and children under 16 years of age. The forced deportations occurred in Czechoslovakia, Hungary, Romania, Yugoslavia, and what today are, known as, the western regions of Poland. The deportees were, dumped within the ruins of Allied-occupied Germany to fend for themselves in whatever rudimentary way they could. Hundreds of thousands died of starvation, diseases, the elements, exhaustion, beatings, and executions.

Tens of thousands died while serving terms as slave labourers in horrible conditions; the Allies viewed this service as 'Reparations in Kind'). The area included an extensive network of camps, a good number of which, like Auschwitz 1 (Southern Poland) and Theresienstadt Chekya (At the time known as Czechoslovakia) had previously been used as German concentration camps, were put to use for years after the war. It was quite apparent that the horrors of the Nazi concentration camps were still being, used but not as ferociously as the Nazis had used them, the GULAGs however of the Soviet Union were comparable to the German concentration camps. Amusingly during this period, of time Captured Nazi leaders were put on, trial by the Allies in Nuremburg (Nuremburg Trials) for crimes against humanity. Some of the offenses included deportations and other brutal acts against any civilian population.

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