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civil rights, upon the basis of race, and cunningly devised to defeat legitimate results of the war,¹ under the pretense of recognizing equality of rights, can have no other result than to render permanent peace impossible, and keep alive a conflict of races, the continuance of which must do harm to all concerned.

We boast of the freedom enjoyed by our people above all other peoples. But it is difficult to reconcile that boast with a state of the law which, practically, puts the brand of servitude and degradation upon a large class of our fellow citizens, our equals before the law. The thin disguise of "equal" accommodations for passengers in railroad coaches will not mislead anyone, or atone for the wrong this day done. . . .

I am of opinion that the state of Louisiana is inconsistent with the personal liberty of citizens, white and black, in that state, and hostile to

¹ Civil War.

both the spirit and letter of the Constitution of the United States. If laws of like character should be enacted in the several states of the Union, the effect would be in the highest degree mischievous. . . .

I am constrained to withhold my assent from the opinion and judgment of the majority.

REVIEW QUESTIONS

1. The majority opinion drew a sharp distinction between "political" and "social" equality. How could the justices maintain such a distinction?
2. The majority opinion also insisted that segregation was a symbol of racial inferiority/superiority only if African Americans chose to view it as such. Assess the logic of this argument.
3. Which of Harlan's arguments would be used by later jurists to dismantle segregation?

BOOKER T. WASHINGTON

The Atlanta Compromise (1895)

How best to improve the plight of blacks in the so-called New South generated intense debate among African-American leaders. Booker T. Washington (1856–1915) emerged as the most eloquent advocate of what critics labeled the "accommodationist" perspective. Born a slave in Virginia, Washington was educated at Hampton Institute, which provided blacks with vocational training. In 1881 Washington created a similar school in Alabama, the Tuskegee Institute. Its success catapulted Washington into the national spotlight. In 1895 he was invited to deliver a speech at the Cotton States Exposition in Atlanta. His remarks seemed to condone social segregation. Journalists later labeled Washington's proposal the "Atlanta Compromise."

From Booker T. Washington, *Up from Slavery: The Autobiography of Booker T. Washington* (Garden City, NY: Doubleday and Co., 1959), pp. 153–58.

One-third of the population of the South is of the Negro race. No enterprise seeking the material, civil, or moral welfare of this section can convey to you, Mr. President and Directors, the sentiment of the masses of my race when I say that in no way have the value and manhood of the American Negro been more fittingly and generously recognized than by the managers of this magnificent Exposition at every stage of its progress. It is a recognition that will do more to cement the friendship of the two races than any occurrence since the dawn of our freedom.

Not only this, but the opportunity here afforded will awaken among us a new era of industrial progress. Ignorant and inexperienced, it is not strange that in the first years of our new life we began at the top instead of at the bottom; that a seat in Congress or the State Legislature was more sought than real estate or industrial skill; that the political convention or stump speaking had more attractions than starting a dairy farm or truck garden.

A ship lost at sea for many days suddenly sighted a friendly vessel. From the mast of the unfortunate vessel was seen a signal: "Water, water, we die of thirst." The answer from the friendly vessel at once came back, "Cast down your bucket where you are." A second time the signal, "Water, water, send us water," ran up from the distressed vessel and was answered, "Cast down your bucket where you are." The captain of the distressed vessel, at last heeding the injunction, cast down his bucket and it came up full of fresh, sparkling water from the mouth of the Amazon River. To those of my race who depend on bettering their condition in a foreign land, or who underestimate the importance of cultivating friendly relations with the Southern white man who is their next-door neighbor, I would say: Cast down your bucket where you are; cast it down in making friends, in every manly way, of the people of all races by whom we are surrounded.

Cast it down in agriculture, mechanics, in commerce, in domestic service, and in the professions. And in this connection it is well to bear in mind that whatever other sins the South may be called

upon to bear, when it comes to business pure and simple, it is in the South that the Negro is given a man's chance in the commercial world, and in nothing is this Exposition more eloquent than in emphasizing this chance. Our greatest danger is that, in the great leap from slavery to freedom, we may overlook the fact that the masses of us are to live by the productions of our hands and fail to keep in mind that we shall prosper in the proportion as we learn to dignify and glorify common labor, and put brains and skill into the common occupations of life; shall prosper in proportion as we learn to draw the line between the superficial and the substantial, the ornamental gewgaws¹ of life and the useful. No race can prosper until it learns that there is as much dignity in tilling a field as in writing a poem. It is at the bottom of life we must begin, and not at the top. Nor should we permit our grievances to overshadow our opportunities.

To those of the white race who look to the incoming of those of foreign birth and strange tongue and habits for the prosperity of the South, were I permitted I would repeat what I say to my own race, "Cast down your bucket where you are." Cast it down among the 8,000,000 Negroes whose habits you know, whose fidelity and love you have tested in days when to have proved treacherous meant the ruin of your firesides. Cast down your bucket among these people who have, without strikes and labor wars, tilled your fields, cleared your forests, built your railroads and cities, and brought forth treasures from the bowels of the earth and helped make possible this magnificent representation of the progress of the South. Casting down your bucket among my people, helping and encouraging them as you are doing on these grounds, and, with education of head, hand and heart, you will find that they will buy your surplus land, make blossom the waste places in your fields, and run your factories. While doing this, you can be sure in the future, as in the past, that you and your families will be surrounded by the most patient, faithful, law-abiding and unresentful people

¹ Trinkets.

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that the world has seen. As we have proved our loyalty to you in the past, in nursing your children, watching by the sick-bed of your mothers and fathers, and often following them with tear-dimmed eyes to their graves, so in the future, in our humble way, we shall stand by you with a devotion that no foreigner can approach, ready to lay down our lives, if need be, in defense of yours; interlacing our industrial, commercial, civil, and religious life with yours in a way that shall make the interest of both races one. In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress.

There is no defense or security for any of us except in the highest intelligence and development of all. If anywhere there are efforts tending to curtail the fullest growth of the Negro, let these efforts be turned into stimulating, encouraging, and making him the most useful and intelligent citizen. Effort or means so invested will pay a thousand per cent interest. These efforts will be twice blessed—"blessing him that gives and him that takes."

There is no escape, through law of man or God, from the inevitable:

The laws of changeless justice bind
Oppressor with oppressed,
And close as sin and suffering joined
We march to fate abreast.

Nearly sixteen million hands will aid you in pulling the load upward, or they will pull against you the load downward. We shall constitute one-third and more of the ignorance and crime of the South, or one-third its intelligence and progress; we shall contribute one-third to the business and industrial prosperity of the South, or we shall prove a veritable body of death, stagnating, depressing, retarding every effort to advance the body politic.

Gentlemen of the Exposition: As we present to you our humble effort at an exhibition of our progress, you must not expect over much. Starting thirty years ago with ownership here and there in a few quilts and pumpkins and chickens (gathered from miscellaneous sources), remember: the path that has led us from these to the invention and

production of agricultural implements, buggies, steam engines, newspapers, books, statuary carving, paintings, the management of drugstores and banks, has not been trodden without contact with thorns and thistles. While we take pride in what we exhibit as a result of our independent efforts, we do not for a moment forget that our part in this exhibition would fall far short of your expectations but for the constant help that has come to our educational life, not only from the Southern states, but especially from Northern philanthropists who have made their gifts a constant stream of blessing and encouragement.

The wisest among my race understand that the agitation of questions of social equality is the extremist folly, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle rather than of artificial forcing. No race that has anything to contribute to the markets of the world is long in any degree ostracized. It is important and right that all privileges of the law be ours, but it is vastly more important that we be prepared for the exercise of those privileges. The opportunity to earn a dollar in a factory just now is worth infinitely more than the opportunity to spend a dollar in an opera house.

In conclusion, may I repeat that nothing in thirty years has given us more hope and encouragement, and drawn us so near to you of the white race, as this opportunity offered by the Exposition; and here bending, as it were, over the altar that represents the results of the struggles of your race and mine, both starting practically empty-handed three decades ago, I pledge that, in your effort to work out the great and intricate problem which God has laid at the door of the South, you shall have at all times the patient, sympathetic help of my race; only let this be constantly in mind that, while from representations in these buildings of the product of field, of forest, or mine, of factory, letters and art, much good will come—yet far above and beyond material benefits, will be that higher good, that let us pray God will come, in a blotting out of sectional difference and racial animosities and suspicions, in a determination to

administer absolute justice, in a willing obedience among all classes to the mandates of law. This, coupled with material prosperity, will bring into our beloved South a new heaven and a new earth.

REVIEW QUESTIONS

1. In the previous selection (see pages 29–31), Justice Harlan insisted that the destiny of whites

and blacks was “indissolubly linked together.” How would Washington have responded to this assertion?

2. Why did many African Americans agree with Washington’s statement that it was more important to earn a dollar than to spend one?
3. Does Washington suggest how long it would take for social equality to develop?

JOHN HOPE

A Critique of the Atlanta Compromise (1896)

Many younger African-American activists criticized Washington’s accommodationist strategy and advocated a more comprehensive effort to gain civil rights and social equality for all blacks. In a speech to the Colored Debating Society, John Hope (1868–1936), a young professor at Roger Williams University in Nashville, Tennessee, rejected Washington’s emphasis on vocational education and called for more militant efforts to improve the status and opportunities of African Americans. Hope was the son of a white father and black mother. He graduated from Brown University and later would become president of Morehouse College and Atlanta University, the first graduate university for blacks.

From Ridgely Torrence, *The Story of John Hope* (New York: Macmillan, 1948), pp. 114–15.

If we are not striving for equality, in heaven’s name for what are we living? I regard it as cowardly and dishonest for any of our colored men to tell white people or colored people that we are not struggling for equality. If money, education, and honesty will not bring to me as much privilege, as much equality as they bring to any American citizens, then they are to me a curse, and not a blessing. God forbid that we should get the implements with which to fashion our freedom, and then be too lazy or pusillanimous to fashion it. Let us not fool ourselves nor be fooled by others. If we cannot do what other freemen do, then we are not

free. Yes, my friends, I want equality. Nothing less. I want all that my God-given powers will enable me to get, then why not equality? Now, catch your breath, for I am going to use an adjective: I am going to say we demand *social* equality. In this republic we shall be less than freemen, if we have a whit less than that which thrift, education, and honor afford other freemen. If equality, political, economic, and social, is the boon of other men in this great country of *ours*, then equality, political, economic, and social, is what we demand. Why build a wall to keep me out? I am no wild beast, nor am I an unclean thing.

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REVIEW QUESTIONS

1. How would Washington have responded to Hope's arguments?
2. In what ways does Hope suggest that the lack of social equality would impede the progress of African Americans?
3. If you were a black person living at the turn of the century, whose arguments, Hope's or Washington's, would you find more appealing? Why?

Rise, Brothers! Come let us possess this land. Never say: "Let well enough alone." Cease to console yourselves with adages that numb the moral sense. Be discontented. Be dissatisfied. "Sweat and grunt" under present conditions. Be as restless as the tempestuous billows on the boundless sea. Let your discontent break mountain-high against the wall of prejudice, and swamp it to the very foundation. Then we shall not have to plead for justice nor on bended knee crave for mercy; for we shall be men. Then and not until then will liberty in its highest sense be the boast of our Republic.

The Life of an Illinois Farmer's Wife (1905)

In 1905 the editors of The Independent asked an Illinois farmer's wife to write a candid account of her life on the prairie. They granted her request for anonymity.

From "One Farmer's Wife," *The Independent* 58 (February 9, 1905), 294-98. [Editorial insertions appear in square brackets—Ed.]

I have been a farmer's wife in one of the States of the Middle West for thirteen years, and everybody knows that the farmer's wife must of necessity be a very practical woman, if she would be successful one.

I am not a practical woman and consequently have been accounted a failure by practical friends and especially by my husband, who is wholly practical. . . . I was reared on a farm, was healthy and strong, ambitious, and the work was not disagreeable, having no children for the first six years of my married life, the habit of going whenever asked to do so firmly fixed, and he had no thought of hiring a man to help him, since I could do anything which he needed help.

I was always religiously inclined; brought up to attend Sunday school . . . every Sunday all the year . . .

I was an apt student at school and before I was married had earned a teacher's certificate of the

second grade and would gladly have remained in school a few more years, but I had, unwittingly, agreed to marry the man who is now my husband, and tho I begged to be released, his will was so much the stronger that I was unable to free my self without wounding a loving heart, and could not find it in my heart to do so. . . .

I always had a passion for reading; during girlhood it was along educational lines; in young womanhood it was for love stories, which remained ungratified because my father thought it sinful to read stories of any kind, and especially love stories.

Later, when I was married, I borrowed everything I could find in the line of novels and stories, and read them by stealth still, for my husband thought it a willful waste of time to read anything and that it showed a lack of love for him if I would rather read than to talk to him when I had a few moments of leisure, and, in order to avoid

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