*Booker T. Washington was born a slave in 1856 and was nine years old when slavery ended. He became the principal of the Tuskegee Institute in Alabama, a school designed to teach blacks industrial skills. Washington was a skillful politician and speaker, and he won the support of whites in the North and South who donated money to the school. On September 18, 1895, Booker T. Washington spoke before a mostly white audience in Atlanta.*

 Ignorant and inexperienced, it is not strange that in the first years of our freedom we began at the top instead of at the bottom; that a seat in Congress or the state legislature was more attractive than starting a dairy farm or garden.

A ship lost at sea for many days passed a friendly ship and sent out a signal, “Water, water; we die of thirst!” The answer from the friendly ship 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 ship, and was answered, “Cast down your bucket where you are” . . . .The captain of the distressed vessel (ship), at last heeding (listening to) the injunction (order), cast down his bucket, and it came up full of fresh, sparkling water.

To those of my race I would say: “Cast down your bucket where you are”— cast it down in making friends with the Southern white man, who is your next-door neighbor. Cast it down in agriculture, mechanics, in commerce, in domestic service. . . . No race can prosper till 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.

To those of the white race who look to foreign immigrants for the prosperity of the South, I would repeat what I say to my own race, “Cast down your bucket where you are.” Cast it down among the eight millions of Negroes, whose fidelity (loyalty) and love you have tested. . . . As we have proved our loyalty to you in the past . . . so in the future, in our humble way, we shall stand by you with a devotion that no foreigner can approach. . . . 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.

 **Source**: Excerpt from Booker T. Washington’s ‘Atlanta Compromise’ speech, 1895.

*The most influential public critique of Booker T. Washington came in 1903 when black leader and intellectual W.E.B. DuBois published an essay in his book, The Souls of Black Folk. DuBois rejected Washington’s message and instead called for political power, insistence on civil rights, and the higher education of African-American youth. DuBois was born and raised a free man in Massachusetts and was the first African American to earn a PhD from Harvard.*

The most striking thing in the history of the American Negro since 1876 is the rise of Mr. Booker T. Washington. His leadership began at the time when Civil War memories and ideals were rapidly passing; a day of astonishing commercial development was dawning; a sense of doubt and hesitation overtook the freedmen’s sons. Mr. Washington came at the psychological moment when whites were a little ashamed of having paid so much attention to Negroes [during Reconstruction], and were concentrating their energy on dollars.

Mr. Washington practically accepts the alleged inferiority of the Negro races. Mr. Washington withdraws many of the high demands of Negroes as men and American citizens. He asks that black people give up, at least for the present, three things—

First, political power; Second, insistence on civil rights; Third, higher education of Negro youth,

— and concentrate all their energies on industrial education, the accumulation of wealth, and the pacifying (calming down) of the South. As a result of this tender of the palm-branch (peace offering), what has been the return? In these years there have occurred:

 1. The disfranchisement (taking away the right to vote) of the Negro; 2. The legal creation of a distinct status of civil inferiority for the Negro; 3. The steady withdrawal of aid from institutions for the higher training of the Negro. Mr. Washington’s doctrine has tended to make the whites, North and South, shift the burden of the Negro problem to the Negro’s shoulders and stand aside as critical spectators (onlookers); when in fact the burden belongs to the nation, and the hands of none of us are clean if we do not all work on righting these great wrongs.

Source: W. E. B. DuBois, The Souls of Black Folk (Chicago, 1903).

It is considered a sufficient excuse and reasonable justification to put a prisoner to death under this "unwritten law" for the frequently repeated charge that these lynching horrors are necessary to prevent crimes against women. The sentiment of the country has been appealed to, in describing the isolated condition of white families in thickly populated negro districts; and the charge is made that these homes are in as great danger as if they were surrounded by wild beasts. And the world has accepted this theory without let or hindrance. In many cases there has been open expression that the fate meted out to the victim was only what he deserved. In many other instances there has been a silence that says more forcibly than words can proclaim it that it is right and proper that a human being should be seized by a mob and burned to death upon the unsworn and the uncorroborated charge of his accuser. No matter that our laws presume every man innocent until he is proved guilty; no matter that it leaves a certain class of individuals completely at the mercy of another class; no matter that it encourages those criminally disposed to blacken their faces and commit any crime in the calendar so long as they can throw suspicion on some negro, as is frequently done, and then lead a mob to take his life; no matter that mobs make a farce of the law and a mockery of justice; no matter that hundreds of boys are being hardened in crime and schooled in vice by the repetition of such scenes before their eyes--if a white woman declares herself insulted or assaulted, some life must pay the penalty, with all the horrors of the Spanish Inquisition and all the barbarism of the Middle Ages. The world looks on and says it is well.

Not only are two hundred men and women put to death annually, on the average, in this country by mobs, but these lives are taken with the greatest publicity. In many instances the leading citizens aid and abet by their presence when they do not participate, and the leading journals inflame the public mind to the lynching point with scare-head articles and offers of rewards. Whenever a burning is advertised to take place, the railroads run excursions, photographs are taken, and the same jubilee is indulged in that characterized the public hangings of one hundred years ago. There is, however, this difference: in those old days the multitude that stood by was permitted only to guy or jeer.

Source: <http://www.blackpast.org/1900-ida-b-wells-lynch-law-america>

For each of the documents answer the following questions under the correct column.

1. What kind of document is this? Speech, letter, etc
2. What kind of claims can you make about this document? What is the position?
3. Who is the audience?
4. What do you predict the outcome of this speech will be?
5. What are some things that you already know from this era?
6. What is the most powerful line in this document that gets the attention of the audience?
7. What may other supporters say about the other two advocates?
8. How do each contradict the other?
9. Who is the stronger advocate for the rights of African Americans?

Booker T. Washington WEB De Bois Ida B. Wells