

Booker T. Washington

(1856-1915)



Few African-Americans figures are now viewed with the mixture of admiration and contempt reserved for Booker T. Washington. Born into slavery, he became the most influential black in his day, shaping his Tuskegee Institute into a major institution, enjoying influence with the White House, dispensing political patronage, and writing a dozen books, including his immensely popular autobiography, *Up from Slavery*.

Born on a small Virginia farm, perhaps of a white father, Washington was freed with the coming of the Civil War at the age of nine. Moving with his family to West Virginia, he worked in the salt furnaces and coal mines as a child laborer. In 1872 he walked the five hundred miles to Hampton Institute, where he inculcated the school's norms of self-reliance and industry. After brief attempts to study law and for the ministry in Washington, D.C., he returned to teach at Hampton and then in 1881 founded Tuskegee Normal and Industrial Institute in Alabama.

Washington showed a remarkable ability to gain the support for the institution among varied groups, including conservative whites, wealthy patrons, and prosperous blacks. At Tuskegee, Washington stressed industrial, rather than academic, education, seizing upon it as a means of gaining economic independence from the sharecropper system. At the same time he sought to influence whites, he ruled among blacks with his "Tuskegee Machine" and the National Negro Business League, which he founded in 1900. He virtually controlled the black press, owning several newspapers himself, and was largely responsible for which individuals and institutions received political appointments and government funds.

The most famous articulation of Washington's methods was his Atlanta Exposition Address, delivered at a business convention on September 18, 1895, the same year that Frederick Douglass died. Dubbed the "Atlanta Compromise," this philosophy, which carved out a defined, and subordinate, "place" for blacks, found many critics, most notably W. E. B. Du Bois (see "Of Mr. Booker T. Washington and Others"[†]). Nonetheless, echoes of his self-reliant "mutual aid" philosophy may be seen in the later writings of Carter G. Woodson on education and contemporary emphasis

on economic empowerment. Washington also, clandestinely, organized, funded, and directed lawyers who tested cases in the South of Jim Crow legal discrimination. Publicly, however, he maintained his accommodationist stance and remained opposed to Du Bois's NAACP and other groups that espoused equality of civil rights.

Washington's *Up from Slavery* reads today as a troublesome document. In it, he embodies many noble qualities and provides a damning portrait of slavery; yet the problem, for many readers, is in the author's willingness to dismiss the historical attitudes that made slavery a possibility. In the excerpt included here, Washington conveys the powerful desire to gain an education, an almost archetypal theme in African-American autobiography, sounded by dozens of writers before and since.

In 1900 the twice-widowed Washington married Margaret Murray, a dean at Tuskegee, who became active in the women's club movement. Washington's other books include *The Future of the American Negro* (1899), *Life of Frederick Douglass* (1907), and *My Larger Education, Being Chapters from My Experience* (1911). He died November 14, 1915, in Tuskegee, Alabama.

The Atlanta Exposition Address

"Cast down your bucket where you are. . . ."

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 disregard this element of our population and reach the highest success. I but 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 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." And a third and fourth signal for water 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 gewgaws of life and the useful. 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. 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, builded 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 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 interests 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 percent 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 extremest 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 laws 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 doors 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, of mine, of factory, letters and art, much good will come—yet by far above and beyond material benefits, will be that higher good, that let us pray God will come, in

a blotting out of sectional differences 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.

September 18, 1895



Crossing the Danger Water

THREE HUNDRED
YEARS OF
AFRICAN-AMERICAN
WRITING

Edited and
with an Introduction by
Deirdre Mullane



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