

she refuted the myth that the rape of white women by black men was the leading cause of lynching and asserted that evidence of such crimes was scarce. She concluded that racists used this brand of extralegal violence to ensure that African Americans would not challenge white supremacy. Wells took her campaign throughout the North and to Europe, where she gave lectures condemning lynching. She also joined the drive for women's suffrage, which she hoped would give black women a chance to use their votes to help combat racial injustice.

W. E. B. Du Bois also rejected Washington's accommodationist stance and urged blacks to demand first-class citizenship. In contrast to Washington and Wells, Du Bois had not experienced slavery. His ancestors were free blacks, and he grew up in Great Barrington, Massachusetts. Educated at Fisk University, a black institution, he transferred to Harvard and earned a Ph.D. in history. In 1899 he published *The Philadelphia Negro*, the first scientific study of the plight of blacks in urban America—a scholarly counterpart to the emerging investigative literature that fueled progressive reform. Du Bois

DOCUMENTS 19.3 AND 19.4

Addressing Inequality: Two Views

By the end of the nineteenth century, the former Confederate states had stripped most blacks of the right to vote and instituted legal forms of segregation. In the face of violence, hostility, and widespread discrimination, African American leaders Booker T. Washington and W. E. B. Du Bois developed two of the most influential approaches to the problem of racial inequality. Washington emphasized black economic self-development and accommodation within the existing social and political system, whereas Du Bois insisted that blacks must resist second-class citizenship in all forms.

Explore

19.3 Booker T. Washington | The Atlanta Compromise, 1895

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 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 [a cotton exhibition held in Atlanta]; 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 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 our material prosperity, will bring into our beloved South a new heaven and a new earth.

Source: Booker T. Washington, *The Story of My Life and Work* (Cincinnati: W. W. Ferguson, 1900), 170–71.