

The Talented Tenth

"Education is that whole system of human training within and without the school house walls, which molds and develops men."

THE NEGRO RACE, LIKE ALL RACES, IS GOING TO BE SAVED BY its exceptional men. The problem of education, then, among Negroes must first of all deal with the Talented Tenth; it is the problem of developing the Best of this race that they may guide the Mass away from the contamination and death of the Worst, in their own and other races. Now the training of men is a difficult and intricate task. Its technique is a matter for educational experts, but its object is for the vision of seers. If we make money the object of man-training, we shall develop money-makers but not necessarily men; if we make technical skill the object of education, we may possess artisans but not, in nature, men. Men we shall have only as we make manhood the object of the work of the schools—intelligence, broad sympathy, knowledge of the world that was and is, and of the relation of men to it—this is the curriculum of that Higher Education which must underlie true life. On this foundation we may build bread winning, skill of hand and quickness of brain, with never a fear lest the child and man mistake the means of living for the object of life.

If this be true—and who can deny it—three tasks lay before me; first to show from the past that the Talented Tenth as they have risen among American Negroes have been worthy of leadership; secondly, to show how these men may be educated and developed; and thirdly, to show their relation to the Negro problem.

You misjudge us because you do not know us. From the very first it has been the educated and intelligent of the Negro people that have led and elevated the mass, and the sole obstacles that nullified and retarded their efforts were slavery and race prejudice; for what is slavery but the legalized survival of the unfit and the nullification of the work of natural internal leadership? Negro leadership, therefore, sought from the first to rid the race of this awful incubus that it might make way for natural selection and the survival of the fittest. In colonial days came Phillis Wheatley and Paul Cuffe striving against the bars of prejudice; and Benjamin Banneker, the almanac maker, voiced their longings when he said to Thomas Jefferson, "I freely and cheerfully acknowledge that I am of the African race, and in colour which is natural to them, of the deepest dye; and it is under a sense of the most

profound gratitude to the Supreme Ruler of the Universe, that I now confess to you that I am not under that state of tyrannical thralldom and inhuman captivity to which too many of my brethren are doomed, but that I have abundantly tasted of the fruition of those blessings which proceed from that free and unequalled liberty with which you are favored, and which I hope you will willingly allow, you have mercifully received, from the immediate hand of that Being from whom proceedeth every good and perfect gift.

"Suffer me to recall to your mind that time, in which the arms of the British crown were exerted with every powerful effort, in order to reduce you to a state of servitude; look back, I entreat you, on the variety of dangers to which you were exposed; reflect on that period in which every human aid appeared unavailable, and in which even hope and fortitude wore the aspect of inability to the conflict, and you cannot but be led to a serious and grateful sense of your miraculous and providential preservation, you cannot but acknowledge, that the present freedom and tranquility which you enjoy, you have mercifully received, and that a peculiar blessing of heaven.

"This, sir, was a time when you clearly saw into the injustice of a state of Slavery, and in which you had just apprehensions of the horrors of its condition. It was then that your abhorrence thereof was so excited, that you publicly held forth this true and invaluable doctrine, which is worthy to be recorded and remembered in all succeeding ages: 'We hold these truths to be self evident, that all men are created equal; that they are endowed with certain inalienable rights, and that among these are life, liberty and the pursuit of happiness.'"

Then came Dr. James Derham, who could tell even the learned Dr. Rush something of medicine, and Lemuel Haynes, to whom Middlebury College gave a honorary A.M. in 1804. These and others we may call the Revolutionary group of distinguished Negroes—they were persons of marked ability, leaders of a Talented Tenth, standing conspicuously among the best of their time. They strove by word and deed to save the color line from becoming the line between the bond and free, but all they could do was nullified by Eli Whitney and the Curse of Gold. So they passed into forgetfulness.

But their spirit did not wholly die; here and there in the early part of the century came other exceptional men. Some were natural sons of unnatural fathers and were given often a liberal training and thus a race of educated mulattoes sprang up to plead for black men's rights. There was Ira Aldridge, whom all Europe loved to honor; there was that Voice crying in the Wilderness, David Walker, and saying:

"I declare it does appear to me as though some nations think God is asleep, or that he made the Africans for nothing else but to dig their mines and work their farms, or they cannot believe history, sacred or profane. I ask every man who has a heart, and is blessed with the privilege of believing—Is not God a God of justice to all his creatures? Do you say he is? Then if he

gives peace and tranquility to tyrants and permits them to keep our fathers, our mothers, ourselves and our children in eternal ignorance and wretchedness to support them and their families, would he be to us a God of Justice? I ask, O, ye Christians, who hold us and our children in the most abject ignorance and degradation that ever a people were afflicted with since the world began—I say if God gives you peace and tranquility, and suffers you thus to go on afflicting us, and our children, who have never given you the least provocation—would He be to us a God of Justice? If you will allow that we are men, who feel for each other, does not the blood of our fathers and of us, their children, cry aloud to the Lord of Sabaoth against you for the cruelties and murder with which you have and do continue to afflict us?"

This was the wild voice that first aroused Southern legislation in 1829 to the terrors of abolitionism.

In 1831 there met that first Negro convention in Philadelphia, at which the world gaped curiously but which bravely attacked the problems of race and slavery, crying out against persecution and declaring that "Laws as cruel in themselves as they were unconstitutional and unjust, have in many places been enacted against our poor, unfriended and unoffending brethren (without a shadow of provocation on our part), at whose bare recital the very savage draws himself up for fear of contagion—looks noble and prides himself because he bears not the name of Christian." Side by side this free Negro movement, and the movement for abolition, strove until they merged into one strong stream. Too little notice has been taken of the work which the Talented Tenth among Negroes took in the great abolition crusade. From the very day that a Philadelphia colored man became the first subscriber to Garrison's "Liberator," to the day when Negro soldiers made the Emancipation Proclamation possible, black leaders worked shoulder to shoulder with white men in a movement, the success of which would have been impossible without them. There was [Robert] Purvis and [Charles Lenox] Remond, [James] Pennington and Highland Garnett, Sojourner Truth and Alexander Crummell, and above all, Frederick Douglass—what would the abolition movement have been without them? They stood as living examples of the possibilities of the Negro race, their own hard experiences and well wrought culture said silently more than all the drawn periods of orators—they were the men who made American slavery impossible. As Maria Weston Chapman once said, from the school of anti-slavery agitation "a throng of authors, editors, lawyers, orators and accomplished gentlemen of color have taken their degree! It has equally implanted hopes and aspirations, noble thoughts, and sublime purposes, in the hearts of both races. It has prepared the white man for the freedom of the black man, and it has made the black man scorn the thought of enslavement, as does a white man, as far as its influence has extended. Strengthen that noble influence! Before its organization, the country only saw here and there in slavery some faithful Cudjoe or Dinah, whose strong natures blossomed even in bondage, like a

fine plant beneath a heavy stone. Now, under the elevating and cherishing influence of the American Anti-Slavery Society, the colored race, like the white, furnished Corinthian capitals for the noblest temples."

Where were these black abolitionists trained? Some, like Frederick Douglass were self-trained, but yet trained liberally; others, like Alexander Crummell and [James] McCune Smith, graduated from famous foreign universities. Most of them rose up through the colored schools of New York and Philadelphia and Boston, taught by college-bred men like [John Brown] and Russworm, of Dartmouth, and college-bred white men like [Elias] Neau and [Anthony] Benezet.

After emancipation came a new group of educated and gifted leaders: [John Mercer] Langston, [Blanche K.] Bruce and [Robert Brown] Elliott; [Richard Theodore] Greener, [Dr. Daniel Hale] Williams and [Daniel A.] Payne. Through political organization, historical and polemic writing and moral regeneration, these men strove to uplift their people. It is the fashion of to-day to sneer at them and to say that with freedom Negro leadership should have begun at the plow and not in the Senate—a foolish and mischievous lie; two hundred and fifty years that black serf toiled at the plow and yet that toiling was in vain till the Senate passed the war amendments; and two hundred and fifty years more the half-free serf of to-day may toil at his plow, but unless he have political rights and righteously guarded civic status, he will still remain the poverty-stricken and ignorant plaything of rascals, that he now is. This all sane men know even if they dare not say it.

And so we come to the present—a day of cowardice and vacillation, of strident wide-voiced wrong and faint hearted compromise; of double-faced dallying with Truth and Right. Who are to-day guiding the work of the Negro people? The "exceptions" of course. And yet so sure as this Talented Tenth is pointed out, the blind worshippers of the Average cry out in alarm: "They are exceptions, look here at death, disease and crime—these are the happy rule." Of course they are the rule, because a silly nation made them the rule: Because for three long centuries this people lynched Negroes who dared to be brave, raped black women who dared to be virtuous, crushed dark-hued youth who dared to be ambitious, and encouraged and made to flourish servility and lewdness and apathy. But not even this was able to crush all manhood and chastity and aspiration from black folk. A saving remnant continually survives and persists, continually aspires, continually shows itself in thrift and ability and character. Exceptional it is to be sure, but this is its chiefest promise; it shows the capability of Negro blood, the promise of black men. Do Americans ever stop to reflect that there are in this land a million men of Negro blood, well-educated, owners of homes, against the honor of whose womanhood no breath was ever raised, whose men occupy positions of trust and usefulness, and who, judged by any standard, have reached the full measure of the best type of modern European culture? Is it fair, is it decent, is it Christian to ignore these facts of the

Negro problem, to belittle such aspiration, to nullify such leadership and seek to crush these people back into the mass out of which by toil and travail, they and their fathers have raised themselves?

Can the masses of the Negro people be in any possible way more quickly raised than by the effort and example of this aristocracy of talent and character? Was there ever a nation on God's fair earth civilized from the bottom upward? Never; it is, ever was and ever will be from the top downward that culture filters. The Talented Tenth rises and pulls all that are worth the saving up to their vantage ground. This is the history of human progress; and the two historical mistakes which have hindered that progress were the thinking first that no more could ever rise save the few already risen; or second, that it would better the unrisen to pull the risen down.

How then shall the leaders of a struggling people be trained and the hands of the risen strengthened? There can be but one answer: The best and most capable of their youth must be schooled in the colleges and universities of the land. We will not quarrel as to just what the university of the Negro should teach or how it should teach it—I willingly admit that each soul and each race-soul needs its own peculiar curriculum. But this is true: A university is a human invention for the transmission of knowledge and culture from generation to generation, through the training of quick minds and pure hearts, and for this work no other human invention will suffice, not even trade and industrial schools.

All men cannot go to college but some men must; every isolated group or nation must have its yeast, must have for the talented few centers of training where men are not so mystified and befuddled by the hard and necessary toil of earning a living, as to have no aims higher than their bellies, and no God greater than Gold. This is true training, and thus in the beginning were the favored sons of the freedmen trained. Out of the colleges of the North came, after the blood of war, Ware, Cravath, Chase, Andrews, Bumstead and Spence to build the foundations of knowledge and civilization in the black South. Where ought they to have begun to build? At the bottom, of course, quibbles the mole with his eyes in the earth. Aye! truly at the bottom, at the very bottom; at the bottom of knowledge, down in the very depths of knowledge there where the roots of justice strike into the lowest soil of Truth. And so they did begin; they founded colleges, and up from the colleges shot normal schools, and out from the normal schools went teachers, and around the normal teachers clustered other teachers to teach the public schools; the college trained in Greek and Latin and mathematics, 2,000 men; and these men trained full 50,000 others in morals and manners, and they in turn taught thrift and the alphabet to nine millions of men, who to-day hold \$300,000,000 of property. It was a miracle—the most wonderful peace-battle of the 19th century, and yet to-day men smile at it, and in fine superiority tell us that it was all a strange mistake; that a proper way to found a system of education is to gather the children and buy them spelling

books and hoes; afterward men may look about for teachers, if haply they may find them; or again they would teach men Work, but as for Life—why, what has Work to do with Life, they ask vacantly.

Was the work of these college founders successful; did it stand the test of time? Did the college graduates, with all their fine theories of life, really live? Are they useful men helping to civilize and elevate their less fortunate fellows? Let us see. Omitting all institutions which have not actually graduated students from a college course, there are to-day in the United States thirty-four institutions giving something above high school training to Negroes and designed especially for this race.

Three of these were established in border States before the War; thirteen were planted by the Freedman's Bureau in the years 1864-1869; nine were established between 1870 and 1880 by various church bodies; five were established after 1881 by Negro churches, and four are state institutions supported by United States' agricultural funds. In most cases the college departments are small adjuncts to high and common school work. As a matter of fact six institutions—Atlanta, Fisk, Howard, Shaw, Wilberforce and Leland, are the important Negro colleges so far as actual work and number of students are concerned. In all these institutions, seven hundred and fifty Negro college students are enrolled. . . . In addition to these students in the South, Negroes have attended Northern colleges for many years. As early as 1826 one was graduated from Bowdoin College, and from that time till to-day nearly every year has seen elsewhere, other such graduates. They have, of course, met much color prejudice. Fifty years ago very few colleges would admit them at all. Even to-day no Negro has ever been admitted to Princeton, and at some other leading institutions they are rather endured than encouraged. Oberlin was the great pioneer in the work of blotting out the color line in colleges, and has more Negro graduates by far than any other Northern college. . . .

The most interesting question, and in many respects the crucial question, to be asked concerning college-bred Negroes, is: Do they earn a living? It has been intimated more than once that the higher training of Negroes has resulted in sending into the world of work, men who could find nothing to do suitable to their talents. Now and then there comes a rumor of a colored college man working at menial service, etc. Fortunately, returns as to occupations of college-bred Negroes, gathered by the Atlanta conference, are quite full—nearly sixty per cent. of the total number of graduates.

This enables us to reach fairly certain conclusions as to the occupations of all college-bred Negroes. Of 1,312 persons reported. . . . over half are teachers, a sixth are preachers, another sixth are students and professional men; over 6 per cent. are farmers, artisans and merchants, and 4 per cent. are in government services. . . .

These figures illustrate vividly the function of the college-bred Negro. He is, as he ought to be, the group leader, the man who sets the ideals of the

community where he lives, directs its thoughts and heads its social movements. It need hardly be argued that the Negro people need social leadership more than most groups; that they have no traditions to fall back upon, no long established customs, no strong family ties, no well defined social classes. All these things must be slowly and painfully evolved. The preacher was, even before the war, the group leader of the Negroes, and the church their greatest social institution. Naturally this preacher was ignorant and often immoral, and the problem of replacing the older type by better educated men has been a difficult one. Both by direct work and by direct influence on other preachers, and on congregations, the college-bred preacher has an opportunity for reformatory work and moral inspiration, the value of which cannot be overestimated.

It has, however, been in the furnishing of teachers that the Negro college has found its peculiar function. Few persons realize how vast a work, how mighty a revolution has been thus accomplished. To furnish five millions and more of ignorant people with teachers of their own race and blood, in one generation, was ~~not~~ only a very difficult undertaking, but a very important one, in that, it placed before the eyes of almost every Negro child an attainable ideal. It brought the masses of the blacks in contact with modern civilization, made black men the leaders of their communities and trainers of the new generation. In this work college-bred Negroes were first teachers, and then teachers of teachers. And here it is that the broad culture of college work has been of peculiar value. Knowledge of life and its wider meaning, has been the point of the Negro's deepest ignorance, and the sending out of teachers whose training has not been simply for bread winning, but also for human culture, has been of inestimable value in the training of these men.

In earlier years the two occupations of preacher and teacher were practically the only ones open to the black college graduate. Of later years a larger diversity of life among his people, has opened new avenues of employment. Nor have these college men been paupers and spendthrifts; 557 college-bred Negroes owned in 1899, \$1,342,862.50 worth of real estate, (assessed value) or \$2,411 per family. The real value of the total accumulations of the whole group is perhaps about \$10,000,000 or \$5,000 a piece. Pitiful, is it not, beside the fortunes of oil kings and steel trusts, but after all is the fortune of the millionaire the only stamp of true and successful living? Alas! it is, with many, and there's the rub.

The problem of training the Negro is to-day immensely complicated by the fact that the whole question of the efficiency and appropriateness of our present systems of education, for any kind of child, is a matter of active debate, in which final settlement seems still afar off. Consequently it often happens that persons arguing for or against certain systems of education for Negroes, have these controversies in mind and miss the real question at issue. The main question, so far as the Southern Negro is concerned, is:

What under the present circumstance, must a system of education do in order to raise the Negro as quickly as possible in the scale of civilization? The answer to this question seems to me clear: It must strengthen the Negro's character, increase his knowledge and teach him to earn a living. Now it goes without saying, that it is hard to do all these things simultaneously or suddenly, and that at the same time it will not do to give all the attention to one and neglect the others; we could give black boys trades, but that alone will not civilize a race of ex-slaves; we might simply increase their knowledge of the world, but this would not necessarily make them wish to use this knowledge honestly; we might seek to strengthen character and purpose, but to what end if this people have nothing to eat or to wear? A system of education is not one thing, nor does it have a single definite object, nor is it a mere matter of schools. Education is that whole system of human training within and without the school house walls, which molds and develops men. If then we start out to train an ignorant and unskilled people with a heritage of bad habits, our system of training must set before itself two great aims—the one dealing with knowledge and character, the other part seeking to give the child the technical knowledge necessary for him to earn a living under the present circumstances. These objects are accomplished in part by the opening of the common schools on the one, and of the industrial schools on the other. But only in part, for there must also be trained those who are to teach these schools—men and women of knowledge and culture and technical skill who understand modern civilization, and have the training and aptitude to impart it to the children under them. There must be teachers, and teachers of teachers, and to attempt to establish any sort of a system of common and industrial school training, without *first* (and I say *first* advisedly) without *first* providing for the higher training of the very best teachers, is simply throwing your money to the winds. School houses do not teach themselves—piles of brick and mortar and machinery do not send out *men*. It is the trained living human soul, cultivated and strengthened by long study and thought, that breathes the real breath of life into boys and girls and makes them human, whether they be black or white, Greek, Russian or American. Nothing, in these latter days, has so dampened the faith of thinking Negroes in recent educational movements, as the fact that such movements have been accompanied by ridicule and denouncement and deriding of those very institutions of higher training which made the Negro public school possible, and make Negro industrial schools thinkable. It was Fisk, Atlanta, Howard and Straight, those colleges born of the faith and sacrifice of the abolitionists, that placed in the black schools of the South the 30,000 teachers and more, which some, who depreciate the work of these higher schools, are using to teach their own new experiments. If Hampton, Tuskegee and the hundred other industrial schools prove in the future to be as successful as they deserve to be, then their success in training black artisans for the South, will be due primarily to the white colleges of the

North and the black colleges of the South, which trained the teachers who to-day conduct these institutions. . . .

I would not deny, or for a moment seem to deny, the paramount necessity of teaching the Negro to work, and to work steadily and skillfully; or seem to depreciate in the slightest degree the important part industrial schools must play in the accomplishment of these ends, but I do say, and insist upon it, that it is industrialism drunk with its vision of success, to imagine that its own work can be accomplished without providing for the training of broadly cultured men and women to teach its own teachers, and to teach the teachers of the public schools.

But I have already said that human education is not simply a matter of schools; it is much more a matter of family and group life—the training of one's home, of one's daily companions, of one's social class. Now the black boy of the South moves in a black world—a world with its own leaders, its own thoughts, its own ideas. In this world he gets by far the larger part of his life training, and through the eyes of this dark world he peers into the veiled world beyond. Who guides and determines the education which he receives in his world? His teachers here are the group-leaders of the Negro people—the physicians and clergymen, the trained fathers and mothers, the influential and forceful men about him of all kinds; here it is, if at all, that the culture of the surrounding world trickles through and is handed by the graduates of the higher schools. Can such culture training of group leaders be neglected? Can we afford to ignore it? Do you think that if the leaders of thought among Negroes are not trained and educated thinkers, that they will have no leaders? On the contrary a hundred half-trained demagogues will still hold the places they so largely occupy now, and hundreds of vociferous busy-bodies will multiply. You have no choice; either you must help furnish this race from within its own ranks with thoughtful men of trained leadership, or you must suffer the evil consequences of a headless misguided rabble.

I am an earnest advocate of manual training and trade teaching for black boys, and for white boys, too. I believe that next to the founding of Negro colleges the most valuable addition to Negro education since the war, has been industrial training for black boys. Nevertheless, I insist that the object of all true education is not to make men carpenters, it is to make carpenters men; there are two means of making the carpenter a man, each equally important: the first is to give the group and community in which he works, liberally trained teachers and leaders to teach him and his family what life means; the second is to give him sufficient intelligence and technical skill to make him an efficient workman; the first object demands the Negro college and college-bred men—not a quantity of such colleges, but a few of excellent quality; not too many college-bred men, but enough to leaven the lump, to inspire the masses, to raise a good system of common schools, well-taught, conveniently located and properly equipped. . . .

What is the chief need for the building up of the Negro public school

in the South? The Negro race in the South needs teachers to-day above all else. This is the concurrent testimony of all who know the situation. . . . [I]t is safe to say that the Negro has not one-tenth his quota in college studies. How baseless, therefore, is the charge of too much training! We need Negro teachers for the Negro common schools, and we need first-class normal schools and colleges to train them. This is the work of higher Negro education and it must be done.

Further than this, after being provided with group leaders of civilization, and a foundation of intelligence in the public schools, the carpenter, in order to be a man, needs technical skill. This calls for trade schools. Now trade schools are not nearly such simple things as people once thought. The original idea was that the "Industrial" school was to furnish education, practically free, to those willing to work for it; it was to "do" things—i.e.: become a center of productive industry, it was to be partially, if not wholly, self-supporting, and it was to teach trades. Admirable as were some of the ideas underlying this scheme, the whole thing simply would not work in practice: it was found that if you were to use time and material to teach trades thoroughly, you could not at the same time keep the industries on a commercial basis and make them pay. Many schools started out to do this on a large scale and went into virtual bankruptcy. . . .

[M]odern industry has taken great strides since the war, and the teaching of trades is no longer a simple matter. Machinery and long processes of work have greatly changed the work of the carpenter, the ironworker and the shoemaker. A really efficient workman must be today an intelligent man who has had good technical training in addition to thorough common school, and perhaps even higher training. To meet this situation the industrial schools began a further development; they established distinct Trade Schools for the thorough training of better class artisans, and at the same time they sought to preserve for the purpose of general education, such of the simpler processes of elementary trade learning, as were best suited therefor. In this differentiation of the Trade School and manual training, the best of the industrial schools simply followed the plain trend of the present educational epoch. . . .

Thus, again, in the manning of trade schools and manual training schools we are thrown back upon the higher training as its source and chief support. There was a time when any aged and worn-out carpenter could teach in a trade school. But not so to-day. Indeed the demand for college-bred men by a school like Tuskegee, ought to make Mr. Booker T. Washington the firmest friend of higher training. Here he has as helpers the son of a Negro senator, trained in Greek and the humanities, and graduated at Harvard; the son of a Negro congressman and lawyer, trained in Latin and mathematics, and graduated at Oberlin; he has as his wife, a woman who read Virgil and Homer in the same class room with me; he has as college chaplain, a classical graduate of Atlanta University; as teacher of science, a graduate of Fisk; as

teacher of history, a graduate of Smith,—indeed some thirty of his chief teachers are college graduates, and instead of studying French grammars in the midst of weeds, or buying pianos for dirty cabins, they are at Mr. Washington's right hand helping him in a noble work. And yet one of the effects of Mr. Washington's propaganda has been to throw doubt upon the expedience of such training for Negroes, as these persons have had.

Men of America, the problem is plain before you. Here is a race transplanted through the criminal foolishness of your fathers. Whether you like it or not the millions are here, and here they will remain. If you do not lift them up, they will pull you down. Education and work are the levers to uplift a people. Work alone will not do it unless inspired by the right ideals and guided by intelligence. Education must not simply teach work—it must teach Life. The Talented Tenth of the Negro race must be made leaders of thought and missionaries of culture among their people. No others can do this work and Negro colleges must train men for it. The Negro race, like all other races, is going to be saved by its exceptional men.

The Negro Problem, 1903

Ida Wells-Barnett (1862-1931)

A fearless "crusader for justice," Ida Wells-Barnett waged a constant battle against racial discrimination and the rule of the mob. Born into slavery on July 16, 1862, in Holly Springs, Mississippi, Ida Bell Wells was the oldest of eight children. In 1878 Ida lost both of her parents and a younger brother in a yellow-fever epidemic. Determined to keep her family together, at age sixteen Ida supported her surviving siblings by working as a schoolteacher nearby, and then in 1882 or 1883 she moved to Memphis, where she studied for the teacher's examination and attended Fisk University.

Wells's first public protest began in 1882 when, en route from Memphis to her school in Woodstock, Tennessee, she was ordered to ride in the separate smoking car of the train. She refused, returned to Memphis, and separate charges against the train company. She won her case, but the decision was reversed by the state supreme court, a defeat she recounted bitterly in her diary: "I have firmly believed all along that the law was on our side and would, when we appealed to it, give us justice. I feel shorn of that belief and utterly discouraged, and just now, if it were possible, would gather my race in my arms and fly away with them." She wrote about the case in 1887 in the Baptist weekly *Living Way* under the pen name "Iola," and went on to contribute articles to numerous other church and secular journals. In 1889 she bought an interest in the *Memphis Free Speech and Headlight*, where her article citing the inequalities of the public-school system cost her her teaching job in 1891. But it was her bold denunciation of lynching that would launch her true career.

On March 9, 1892, three successful black businessmen, whom Ida knew personally, were lynched by a mob. In an editorial she rejected the claim that an affront to a white woman was the cause of the incident and denied that all relations between white women and black men were coercive: "Nobody in this section of the country believes the old thread bare lie that Negro men rape white women. If Southern white men are not careful, they will over-teach themselves and . . . a conclusion will then be reached which will be very damaging to the moral reputation of their