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THE AMERICAN NEGRO IN 1901

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Of the many racial and national groups that made up the American scene in 1901, the Negro group constituted the most serious minority problem. Although Negroes had been in the Western Hemisphere since 1512, their number had been greatly increased by an accelerated influx of slaves into the English colonies after 1620. In bondage until the 1860's, a civil war had been fought, partly because the North and South could not agree on the status of the Negro. Immediately after the Civil War, the Negro had gained significantly in his political and social rights, but by 1901 many of these newly acquired rights had been eroded away.

In politics the southern whites drastically reduced Negro voting strength by such devices as the "grandfather" clause, interpretation-of-the-Constitution provisions, residency, literacy, and property requirements, economic pressure, and physical coercion. The justification for Negro disfranchisement and the methods used to accomplish it were best expressed at the turn of the century by Senators Oscar W. Underwood of Alabama, John S. Williams of Mississippi, and Ben Tillman of South Carolina. Underwood stated that the Fourteenth Amendment had been a lamentable mistake, and that the South was not trying to oppress the Negro but rather to protect the homes and property of the whites against misgovernment. At the same time, he said, the South wanted to give this inferior race a chance to grow up and acquire civilization. Williams expressed this same thought in a derisive comparison of whites and Negroes. He said if 10,000 illiterate white Americans were ship-wrecked on a desert island, they would have a fairly good government in three weeks. If, on the other hand, 10,000 college-trained Negroes were ship-wrecked on a similar island, the results would be the reverse. Within three years, they would have retrograded governmentally, and half of the men would have been murdered and the other half would have two wives apiece. Tillman, who was more for action than for explanations, stated with satisfaction that his state had disfranchised all the colored people it could. "We have done our level best. We have scratched our heads to find out how we could eliminate the last one of them. We stuffed ballot boxes. We shot them (Negroes). We are not ashamed of it."

The poor political position of the Negro was illustrated in 1901 by the departure from office of the last Negro con-

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gressman of the Post-Reconstruction era. The number of Negro congressmen had ranged from three in 1869 to a high of eight in 1875 and then down to one by 1891. The last Negro representative was George H. White of North Carolina who had been elected in 1896 and had been returned two years later in spite of the "white supremacy" campaign. North Carolina was overjoyed by White's departure from the House of Representatives in 1901. On March 4 of that year, both houses of the North Carolina legislature noted with speeches of thanksgiving that White's term had ended.¹

Other aspects of the Negro's existence were equally bad. Family life among the Negroes was often haphazard. Sexual immorality and unstable family conditions were common. This situation was caused largely by the Negro's low economic and social position and traditions developed under slavery. The white masters had often been more interested in producing slaves than in promoting stable Negro family relationships. Family instability was further increased by 1901 because many Negro mothers worked and neglected their children. Whereas only three per cent of white married women worked outside the home, twenty-six per cent of Negro married women had outside employment.² Because of their low social and economic position, the Negro death rate was also higher. In Baltimore, Maryland, and Nashville, Tennessee, for example, the death rate of Negroes was about twice that of the whites, and this situation existed generally across the nation.³

The Negro was also at a disadvantage in the labor market. The percentage of Negroes and whites engaged in various occupations in 1900 clearly showed the Negro's disadvantageous position. Agriculture, fishing, and mining had 53.7 per cent of the Negroes and 43.3 per cent of the native whites; manu-

¹Rayford W. Logan, *The Negro in American Life and Thought: The Nadir 1877-1901* (New York, 1954), 90-95. With the disfranchisement of the southern Negro, Congressman Martin E. Olmstead of Pennsylvania and Edgar D. Crumpacker of Indiana sought to enforce the second section of the Fourteenth Amendment pertaining to reduction in representation in the House of Representatives. On January 3, 1901, Olmstead introduced a resolution authorizing the appointment of a committee to investigate the alleged abridgement of Negro suffrage in Mississippi, South Carolina, and Louisiana. Four days later Crumpacker tried to put through an amendment to reduce the representation of Mississippi, South Carolina, Louisiana, and North Carolina. This amendment along with Olmstead's resolution were both promptly defeated.

²R. R. Wright, "The Negro in Unskilled Labor," *The Annals: Academy of Political and Social Science, The Negroes' Progress in Fifty Years* (Philadelphia, 1913), 26.

³Benjamin Brawley, *A Social History of the American Negro* (New York, 1921), 329; Charles H. Brough, "Work of the Commission of Southern Universities on the Race Question," *The Negroes' Progress*, 53.

facturing and mechanical industries, 6.9 per cent of the Negroes and 20.3 per cent of the native whites; trade and transportation, 5.2 per cent of the Negroes and 17.3 per cent of the native whites; and professional services, 1.2 per cent of the Negroes and 5.8 per cent of the native whites.⁴ Generally, Negroes were not prepared for industry; facilities were not available to train them, and the white industrial world was prejudiced against them. Negroes, even when they lived in areas that were unionized, often were not allowed into the white unions. Out of the 60 unions in existence in 1900, the Negroes had only 32,069 members in nine unions. To illustrate, out of 22,435 colored carpenters, only 1,000 were unionized; out of 5,934 painters, 169 were unionized; and out of 14,457 bricklayers, 200 were unionized. Moreover, the normally strained relations between white and black workers became even worse when unorganized Negroes were used as scab labor.⁵

Negro education revealed similar deplorable conditions. Many of the Negro children were working rather than going to school. Overall, 42.3 per cent of all Negro boys and 30.6 per cent of all Negro girls ages 10 to 15 were engaged in gainful employment, compared to 22.5 per cent and 7 per cent, respectively, for white boys and girls of the same ages. Of the 1,092,020 Negro children 10 to 14, only 54 per cent were in school for limited amounts of time.⁶ Although Negro children received money for their education from both philanthropists and local taxes, they still fared badly in educational funds. In a typical example like Atlanta, Georgia, the Negro school population numbered 35 per cent of the whole, and yet they received only 12 per cent of the school funds.⁷

In court the Negro was again at a disadvantage. A white person's word was usually accepted over a black's, and the juries were usually composed of whites. The United States Supreme Court had ruled in somewhat conflicting decisions that a Negro could have a retrial if he could prove that Negroes had been systematically kept off of the jury, but this was difficult to prove. As a result of the Negro's poor legal position, he was often exploited by whites. Negroes on plantations in back-country districts, especially, were held at forced labor at ex-

⁴Another revealing statistic on the distaff side on the status of Negroes in the labor market was that out of 665,791 female agricultural laborers in the United States, 509,687 or 76 per cent were Negro.

⁵Logan, Negro, 151-154; Wright, "The Negro in Unskilled Labor," *The Negroes' Progress*, 25.

⁶*Ibid.*, 26.

⁷Brawley, *Social History*, 327-34. These philanthropists, living and dead, included men like John D. Rockefeller, George Peabody, and John F. Slater.

tremely low wages. If a Negro ran away, the sheriff would bring him back on some technicality and his labor would continue.

The Supreme Court had ruled previously in *Plessy v. Ferguson* (1896) that separate but equal accommodations for Negroes and whites were legal and enforceable under the state's police power. The majority of the court said in effect that if one race was inferior to another socially, the Constitution of the United States could not put them on the same plane. In this case, Justice John M. Harlan filed a dissenting opinion. He maintained laws requiring segregation on public carriers were unconstitutional since they interfered with the personal freedom of citizens. Furthermore, such laws fostered ideas of caste and inferiority and would stimulate further aggressions upon the rights of Negroes. Harlan concluded that the United State Constitution was blind and neither knew nor allowed class or color to enter into the civil rights as guaranteed by the supreme law of the land.⁸

The most odious treatment, however, meted out to Negroes, was lynch "law," carried on often with the tacit consent of law enforcement officials. Southern whites felt that such extreme actions were necessary to assure white supremacy. When one considers the population statistics, it becomes clear why the southern whites believed these actions were necessary. In many of the southern states there were nearly as many Negroes as whites and in two states—Mississippi and South Carolina—the Negroes were numerically superior.⁹

Generally, few lynchings took place outside the South. During 1901 there were 130 lynchings in the United States. Of these, 115 were in the South, and Mississippi headed the list with 16. Georgia and Louisiana were tied for second place with fourteen each. Broken down racially, the 130 lynched persons included 103 Negroes, 25 whites, one Indian, and one Chinaman.¹⁰

These lynchings were rather gruesome affairs. On August 12, Joe Washington was burned by a white mob eighteen miles from Savannah, Georgia. He refused to admit that he had assaulted Mrs. J. J. Clark, but she positively identified him as her attacker. Only the charred trunk of his body remained after the burning.¹¹ Eleven days later, Abe Wildner

⁸Logan, *Negro*, 112-16.

⁹U. S. Census Office, *Twelfth Census, 1900, Population*, I, pt. 1 p. cxii, Table LI. Mississippi had 641,200 whites and 907,630 Negroes. South Carolina had 557,807 whites and 782,321 Negroes. Georgia was almost equally divided, 1,181,294 whites and 1,034,813 Negroes.

¹⁰*World Almanac and Encyclopedia for 1902* (New York, 1901), 242.

¹¹Jacksonville, Florida, *Times Union*, August 13, 1901, p. 1, c. 6.

met a similar fate at Dallas, Texas. He had allegedly murdered a woman. He was chained to an elm tree, dried sorghum hay applied about his legs, and wood piled to his shoulders. The murdered woman's husband applied the torch. According to eye witnesses, Wildner burned twenty-one minutes before life became extinct.¹² On the last Sunday of October, 1901, a group of Negroes, holding their usual fall camp meeting in a grove at Washington Parish, Louisiana, were attacked by whites and ten Negroes were killed.¹³

On the other hand, there were many southerners who were attempting to abolish lynch law and improve Negro-white relations. On January 20, 1900, Congressman White of North Carolina introduced a bill to make lynching of American citizens a federal crime. But when White delivered his valedictory on January 29, 1901, he lamented that the bill was still "sweetly sleeping in the judiciary committee."¹⁴ Another Negro, Booker T. Washington, was also active in advocating better race relations and the abolition of mob law. On the occasion of President William McKinley's assassination in September 1901, Washington took the opportunity to point out that Leon Czolgosz's deed was the expected manifestation of mob law prevailing especially in the South. He believed lynching to be just as criminal as the shooting of the President.¹⁵ As a positive step to stop lynching, Washington suggested to his race that they work harder to succeed in the community and that they try not to antagonize the white majority. Do not ask for the right to vote, he said. Do not fight for civil liberties or against segregation; go to school; work hard; save money; buy property. Eventually such actions will prove to the whites that Negroes are worthy of equal treatment.¹⁶

Respectable southern whites were also indignant at Judge Lynch. In Greenville, Mississippi, Reverend Quincy Ewing told his congregation that if the southern states could not stop lynching, the United States Government should. He added that although he was a States-Rights Democrat, the stoppage of mobocracy was important enough to over-ride that consideration.¹⁷ The *Atlanta Constitution* noted the terrible state of affairs, when the mob burning of a Negro was dismissed by a few lines in some obscure corner of the newspaper.¹⁸

¹²Ibid., August 23, 1901, p. 1, c. 1.

¹³Logan, Negro, 317.

¹⁴Ibid., 91.

¹⁵New York Times, September 25, 1901, p. 2, c. 6.

¹⁶Vincennes, Indiana, Western Sun, September 6, 1901, p. 4, c. 3; St. Clair Duke and Horace R. Cayton, *Black Metropolis: A Study of Negro Life in a Northern City* (New York 1945), 52.

¹⁷Outlook: A Weekly Newspaper, LXIX (September 7, 1901), 11.

¹⁸Literary Digest, XXIII (September 7, 1901), 272.

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Some southerners were acting on these convictions as well as just talking about them. At Wetumpka, Alabama, a white man who helped to lynch a Negro was found guilty by a white jury and sentenced to imprisonment for life.¹⁹ In Carroll County, Georgia, the sheriff killed a member of a mob who was attempting to take Ike Williams, a Negro, out of jail. Williams was accused of murdering Charles Word, a little boy from the county. Williams was not lynched.²⁰

In 1900 most of the Negroes lived in the South. Out of the total Negro population of 8,883,994, 89.7 per cent or 7,922,969 lived south of the Mason-Dixon line. Like the southern whites, the great bulk of southern Negroes lived in the country. Of the 7,922,969 Negroes in the South, 6,558,173 or 85.3 per cent lived in the rural areas. However, the Negroes were beginning to move to town at about the same rate as the whites.²¹

Living conditions of southern Negroes in 1901 varied greatly, but they were generally substandard. Some of the most prosperous Negroes lived on farms near Christianburg, Virginia. Here, they owned two-story frame houses, surrounded by gardens and numerous outbuildings. The interiors of these homes were neat and clean, containing pictures, a few books, and adequate furnishings. Nearby, they had a small country school that operated spasmodically for about six months during the year.

A more average Negro community was on the upper reaches of the Alabama River, where 100 Negro families lived on a sandy stretch dotted with giant live oak trees. Their houses were rude huts with two or three rooms and a few outbuildings. Generally, the interiors of the houses were bare, but neat and clean. Vines grew over the porches, and gourds hung from the beams.

The average, annual budget for both rural and urban Negro families was under \$600. Of this, around \$125 was allotted for food, \$75 for clothing, \$10 for medical care, \$15 for Christmas money, and \$5 for church and school. The standard Negro diet in the South was fat pork and cornbread with syrup and greens. Eggs, chicken, fish, wild game, coffee, and tea were sometimes added.²²

Many southerners felt that the southern Negro's position was pleasant and uplifting. Mrs. Orra Longhorne, of Virginia,

¹⁹Nation, LXXIII (September 5, 1901), p. 178, c. 1.

²⁰Ibid., September 14, 1901, p. 2, c. 1.

²¹Thomas J. Jones, "Negro Population in the United States," *The Negroes' Progress*, 4 and 7.

²²Robert E. Park, "Negro Home Life and Standards of Living," *The Negroes' Progress*, 149-52.

for example, said that in Virginia and in much of the South the great estates were divided into small Negro holdings, where exslaves continued to dwell happily under their own vine, and fig tree on a portion of their old master's land. They lived there, educating their children, holding up their heads, and feeling that the great revolution had borne them to a point that their fathers dared not hope to reach.²³

In contrast, an Alabama resident, Edgar C. Murphy, stated that the Negro had made slow progress in the generation, 1865 to 1901. Of an average twenty-five Negro families he knew, not more than half a dozen were owners of homes, which with some exceptions were mere cabins surrounded with enough land for a small garden. Three-fourths of the Negro farmers were share-croppers or tenants. Most of the great estates had not been divided into small farms; but rather, the huge plantations remained in the hands of single owners who cut them into share-cropper strips that counted as single farms.²⁴

In general, the Negro's economic, social and political lot in the South was unpleasant. Because of the Civil War and Reconstruction, the Negro was often viewed by southern whites, especially the poorer ones, as a symbol of southern humiliation. Added to this was the southern-white concept of superiority to the black, the struggle between white and black counties for control of state governments, and the competitive labor struggle between white and Negro employees. As a result of these factors, Negroes were lynched, state appropriations for their education were curtailed, they were relegated to menial tasks, their living standards were a bare subsistence, and they were restricted in the exercise of their suffrage.²⁵

The North, generally, with few Negroes was happy to act as judge of the "unholy" South. William G. Sumner wrote that it was disgraceful in our civilization to put men to death without proof of guilt and in such a painful way. He said that even the burning of a rattlesnake or a mad dog was disgraceful, not because the victim was not bad enough, but because people should be beyond cruelty.²⁶ On September 11, 1901, the *Cleveland News and Herald* remarked that George Parker, the Negro who seized Czolgosz and attempted to save McKinley's life, was looked upon by a large section of the

²³Mrs. Orra Longhorne, "Changes of a Half Century in Virginia," *Journal of Social Science: Containing the Proceedings of the American Association*, XXXVIII (December, 1900), 175.

²⁴Edgar G. Murphy, "The Freedman's Progress in the South," *Outlook: A Weekly Newspaper*, LXVIII (July 27, 1901), 721-24.

²⁵William A. Sinclair, *The Aftermath of Slavery: A Study of the Condition and Environment of the American Negro* (Boston, 1905), 284.

²⁶Albert G. Keller, and Maurice R. Davie, eds., *Essays of William Graham Sumner* (New Haven, Connecticut, 1911), I, 112.

country as inferior because he had black skin.²⁷ William D. Howells, writing to Henry B. Fuller, said that he had been reading *Morrow of Tradition* by Charles W. Chesnutt, a Negro author. Howells reflected how such a brilliant man must hate the white race with its injustice and its feeling of superiority.²⁸ Washington Gladden, president of the American Missionary Association, warned the South that a nation which tried to suppress a weak minority would eventually be overthrown. Gladden said that the southern white wanted to educate the Negro so that he would be helpful but still would not know anything.²⁹

Of course there were people in the North who held the same view as the southern whites on what the position of the Negro should be, and they were not hesitant in stating it. Men as diverse as Senator Albert J. Beveridge, Reverend Josiah Strong, and journalist Poultney Bigelow felt that there were vast differences in capacity between the races and that it was the white man's mission, his duty, and his right to hold the reins of political power in his own hands for the good of the country and mankind. Bigelow, especially, disliked Negroes generally, and Booker T. Washington in particular. Bigelow attempted to soil the reputation of Washington by alleging that the Negro educator was arrested in upper New York for making an indecent proposal to some man's wife in a poorly lighted doorway. The journalist concluded that the episode was hushed up, and Washington was quickly gotten out of jail to prevent any scandal that might harm fashionable families and Republican leaders.³⁰

Overall, however, Negroes in the North fared somewhat better than their counterparts in the South. This was due partly to the fact that even though the Negroes had begun to migrate from the South, there were still few in the North. Out of the 8,833,994 Negroes in the United States, only 911,025 or 10.3 per cent lived in the North; and two-thirds of these were in the cities.³¹

Negro life in the northern cities was far from ideal. Negroes were segregated into slum areas like "San Juan Hill" and Harlem in New York, the Seventh Ward in Philadelphia, State Street in Chicago, the Northwest neighborhood in Washing-

²⁷Cleveland News and Herald, September 11, 1901, p. 4, c. 1.

²⁸William D. Howells to Henry B. Fuller, November 10, 1901, Mildred Howells, ed., *Life in Letters of William Dean Howells* (Garden City, New York, 1928), II, 149.

²⁹Washington Gladden, *Recollections* (New York, 1909), 368-72.

³⁰Claude G. Bowers, *Beveridge and the Progressive Era* (Boston, 1932), 68; Poultney Bigelow, *Seventy Summers* (London, 1925), 229-31.

³¹T. J. Woolfer, *Negro Problems in Cities* (New York, 1928), 27.

ton, D. C., and Druid Hill Avenue in Baltimore.³² The Negro crime rate reflected this slum environment. In fact the northern crime rate for Negroes was about three times what it was in the South. Whereas the South had 220 Negro prisoners per 100,000 Negroes, the North had 765 per 100,000.³³ There were also color-line disturbances in the Northern cities. In Indianapolis, for example, on September 3, a white gang called the "Bungaloos" began a riot at Columbia Avenue and Nineteenth Street. One person was killed and several were seriously injured. Two hundred Negroes and whites were engaged in the affray. This was the third such disorder in two months.³⁴

Chicago's State Street section, which had around 30,000 Negroes in 1901, was a good example of a developing urban-Negro community. Chicago was attracting a large percentage of the Negroes referred to as the "talented tenth," who left the South during this period. Among this group were preachers and politicians who had enjoyed political office for a few years after the Civil War, and the restless half-educated who were not content to live on southern farms. This group built a community on the narrow economic base of domestic and personal service and the paternalistic philanthropy of some wealthy Chicago merchants and industrialists. The Negro community life revolved primarily around the lodge and the church. A few Negro business and professional men, politicians, and ambitious servants constituted the social elite, and their wives became the social arbiters. This community was plagued with a red-light district and disturbed relations with native and immigrant whites. Although the Negroes did mix with immigrants, especially the Jews and Italians, they viewed the latter's coming with mixed emotions. The foreign born constituted a potential threat to their jobs as butlers and maids, janitors, and waiters. On the whole, however, the Negroes regarded foreigners with a certain amount of condescension. The foreign born in turn quickly adopted the prevailing stereotypes about Negroes. "Foreigners learn how to cuss, count, and say 'nigger' as soon as they get here," grumbled the Negroes.³⁵

Jacob A. Riis painted a slightly more pleasant picture of Negro-community life in Harlem. He said the Negroes in New York kept their houses very neat. The poorest Negro housekeeper's room was bright with gaily-colored prints of her beloved "Abe Linkum," General Grant, and President Garfield

³²George E. Haynes, "Conditions Among Negroes in the Cities," *The Negroes' Progress*, 109.

³³Monroe N. Work, "Negro Criminality in the South," *The Negroes' Progress*, 75.

³⁴Louisville *Courier Journal*, September 4, 1901, p. 2, c. 6.

³⁵Drake and Cayton, *Black Metropolis*, 52-57.

and cheery with flowers and singing birds. In the uptown homes of colored tenants, pianos and parlor furniture were abundant and lent a prosperous air. Riis did note, however, that the Negro community had problems such as disrupted family life, gambling, and a criminal element.³⁶

Compared to the South, the Negro was in somewhat better legal, social, and economic circumstances in the North. There he found less segregation, a wider variety of job opportunities, and more chance of economic advancement. But even in the North, there was a color-line prejudice, and again, there was discrimination. His chance for a job was not equal to that of a white. As for housing, he was compelled to pay a high rent for a home in a prescribed section of the city. And even if the Afro-American remained inobtrusive, there was always a chance that he would be the victim of a riot.

Generally, North and South, the Negro was treated and viewed as an inferior. In the South, especially, the whites believed that the labor of the Negro existed only for the good of the white man; and if this labor were to be exploited most efficiently, the Negro must not have political power or equal justice in court. In all parts of society, in hospitals, in schools, in places of public accommodation, and even in prison, there developed the idea of inferior service for Negroes. The whites tended to deprive the Negro of many privileges due him, education, economic opportunity, and legal equality. By so doing, the whites brutalized the Negro rather than elevating him. Treated like an animal, he often responded like one.³⁷

Through articles, stories, anecdotes, poems, and cartoons, the Negro in the public mind was made to appear superstitious, dull, imitative, suspicious, improvident, lazy, immoral, criminal, untruthful, and intemperate in his consumption of alcoholic beverages. He used big words which he did not understand. He liked fine clothes and trinkets, chickens, "watermillions," "sweet-tators," and "possum." The inevitable razor-totin' Negro made his appearance. Many comments were made about the Negro's passion for gambling, especially the numbers racket. Preachers and to a lesser degree lawyers were made the frequent butt of jokes. The Negro was portrayed in the plantation tradition as a faithful slave, who had been unable to adapt to his freedom.³⁸

Despite their difficulties, Negroes in the United States were progressing economically and socially. In 1900, of the 8,833,-

³⁶Jacob A. Riis, *How the Other Half Lives: Studies Among the Tenements of New York* (New York, 1912), 150-56.

³⁷Brawley, *Social History*, 297-98.

³⁸Logan, *Negro*, 242.

994 Negroes in the United States, 3,992,377 over the age of ten were making themselves felt in the economic life of the nation.³⁹ In agriculture alone, they operated 746,717 farms which, including buildings, tools, machinery, and livestock, were valued at \$499,943,734. The value of the products produced on these farms was \$255,751,145.

The Negro was also being educated. In the generation after 1865, Negro illiteracy declined forty-seven per cent. By 1901 there were two-thousand Negroes who had graduated from college, of which 278 were women. At the beginning of the twentieth century, 1,200,000 Negro children were in elementary school, 30,000 were in high schools and trade schools, and two hundred were in northern universities. To aid in the education and improvement of their race, the Negroes privately owned and managed fifty high schools, five law schools, five medical schools, twenty-five theological schools, and \$40,000,-000 worth of church property.

Therefore, as a result of the desire and facilities for training, Afro-Americans were assuming a role in the professional world. They numbered in their professional ranks thirty-thousand elementary and secondary teachers, hundreds of college professors, fifteen-thousand clergymen, two-thousand lawyers, 1,500 medical doctors, several former United States congressmen, and 4,610 government employees. Negroes had written and published four-hundred books. In addition, they owned and published three-hundred newspapers and twelve magazines. They also had five-hundred patents registered in the United States Patent Office.⁴⁰

Among the outstanding Negroes in 1901 were W. E. DuBois, Harvard trained economist; Paul L. Dunbar, Dayton, Ohio, poet; Booker T. Washington, educator; George W. Carver, educator and scientist; Henry O. Tanner, painter; Sissieretta Jones, concert stage artist; Joe Walcott, world welterweight champion; and John Mackey of Philadelphia who died in 1902, leaving an estate of \$432,000.⁴¹

The *New York World*, speaking of the achievements of the colored man since his emancipation said: "He owns 137,-000 farms and homes worth \$725,000,000; he has personal

³⁹Twelfth Census, 1900, *Pop.*, II, pt. 2, p. xviii, Table II; *Ibid.*, *Special*, p. 230, Table LXII.

⁴⁰Sinclair, *Aftermath of Slavery*, 271-85.

⁴¹Brawley, *Social History*, 308-32; Robert E. Park, "Negro Home Life and Standards of Living," *The Negroes' Progress*, 148.

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property to the value of \$165,000,000; he has raised \$10,000,000 for his own education; and his per capita possessions amount to \$72.50." Considering his status in 1865, these facts indicated that the Negro had made remarkable progress in the thirty-six years since his emancipation.⁴²

⁴²Sinclair, *Aftermath of Slavery*, 280-285; Thomas N. Page, *The Negro: The Southerner's Problem* (New York, 1904), 65-66. Of course, some whites viewed this progress darkly. William H. Thomas wrote that the Negro had accumulated about \$700,000,000 in property which gave him only \$72.50 per capita, or only about \$2.50 a year increase since emancipation. William H. Thomas, *The American Negro* (New York, 1901), 76.