The two names above have often been associated together as representing extremes in leadership among the Negroes in America. The latter, Mr. W.E.B. Washington, is preferred in the South. His advice, teaching and passive in approach to the question of the Negro in the South, we have gained for him a notability and acceptance that no other colored leader enjoys. Mr. Washington has made a success of the one idea which he caught from his great Master, Armstrong. Industrial Training is the key of this country and it is due to Mr. Washington, not Armstrong that this key has caught the popular ear of America. So great is the imperium for this training that our colleges vie with each other in announcing to the world the adoption of this as a part of training along with its Philosophy and Sciences and in fact the Philosophy and Sciences have been practically taken out of Colleges for Negroes. Philanthropists who give to Negro Education are making this a "sine qua non" for gifts. Mr. Washington has been able to link his Petition with the National Government so as hold a monopoly on gifts for Negro Training. The greatest politicians, including the President of the U.S. and lesser lights are guided by Mr. Washington in their actions toward the Negro race. It is the avowed purpose of the Republican Party, through its President, to break up the Solid South. To do this the President and his party must yield to the demands of the South and not the South come to theirs. The South demands elimination of the Negro from Politics and the treating of him in all respects just as they did in the days of Slavery, saving the public whipping of his body, selling of his children and using him legally as chattel. The must understand that this is a "White Man's Country". He must acquiesce in paying his taxes, working the public Highways and keeping of the laws made especially to crush him without any resistance whatever. Mr. Washington says it is best for the Negro to pay no attention to politics, surrender the machinery of the government to the White men, obey humbly every law he makes, call every man who speaks up a "Boodah" and with all the law makers of the South. To do this, it is necessary that Negroes have a special kind of education. Mr. Washington calls it Industrial. The true name, i.e. Servant Education. It is the desire of the South that Negroes be good servants and this is as far as it really wishes him to go. It is tolerating half hearted attempts to make him a little better, but as yet there is not a single law in public life that advocates going to the education which will make him a man among men, regardless of the hue of their skin. Mr. Washington has been diplomatic enough to fall in with this idea. He will give demonstration by allowing one thousand girls to march with brooms in hand as "servants" around their waists and white caps on the back of their heads. As President of the S.U.G., along with Thaddeus Newton and N.R. Tollman will take over the bands "Appled. But I question, whether these same gentlemen will or would applaud this same array of Negro Girls, as they would sit down with Shakespeare, Milton, Goethe, Byron, and breathe out their sublimity and wit, with the great Artists among musicians, and cause strains to swell forth which would raise the higher men into fellowship with the Divine and in stead of on their heads the cap of Servants, they had the cap of mental acquirements which would entitle them to a place among educated women however white or otherwise. The first array of girls can get millions to continue these maps of Servility, while the latter thousand can not get ten thousand to patch the maps of Intellectuality. Mr. Washington being the leader of this former array of course he can get what money he wishes. The South says he is the man to teach the Negroes. W.E.B. DuBois is the leader of the second array of girls who can't seem to patch their cap. He stand for manhood and womanhood. He stands for education. This education for the Negroes should be as thorough and as complete and ideal as that for his white or yellow brother. DuBois stands for the carrying out of the constitution of the U.S. The Pilgrims landed at Plymouth because they believed that Freedom of thought, equality before the law and due regards for the rights of all men, belonged to them. To remain in Europe and acquiesce in that would be cowardice. The Declaration of Independence was due to this same spirit that brought them here. DuBois is asking for the Negro what the Signers or the Declaration asked for themselves.
As a citizen DuBois has no superior in this country. He believes in obeying the laws of his land, but he does not believe in making inhuman laws for mankind to obey. As to citizenship, DuBois believes in a restricted franchise, but this restriction applies to all men alike. As to marriage, DuBois abhors all that is bigoted, obstreperous and that tending to daily imm. He advocates order and peaceful citizenship for the Negro. In the dealings with the Negro, he questions, do all other thinking men, whether the man who would make a law purposely to degrade or to humiliate a man could give this man for whom he made this law, a righteous man should be anywhere where the interests of the other race appeared. Possibly this might be done, but it is not likely. DuBois advocates the keeping of all laws from the statutes. He has been attacked by those believing in the so-called Jim Crow law. DuBois does not ask that Negroes be permitted to ride with any other race, but he does ask that the Negro be permitted to enjoy for the same money any privilege that is given any other man while traveling.

Does the world know that a Negro woman however sick or otherwise can get no accommodation other than Jim Crow Car, that is the half of a regular day coach? Galveston Texas to Washington D.C.? Does the world know that it is unlawful for a Negro to eat in a Dining Car going from Texas to Washington. Is this right? Should any people suffer such without making complaint? It is true that a Negro going from Texas to Washington or any other place in the South can get a decent meal for any money. However tired he can ride in any coach where he might rest his body, not even a chair car. Does the world know that no accommodation for smoking is made for Negro passengers other than in the half Jim Crow Car, where all of his women are riding? Does the world know that the best women among Negroes must ride in this half car, where no accommodation is made for women at all but she must be treated as the roughest man is treated? Against such things and worse DuBois is contending and because he asks the intelligent of his race to join him in protesting, Ex-President of Harvard, Mr. Eliot says DuBois is interfering with his Aesop. But in the opinion of Mr. Wilcott the Jim Crow Car law and the other inhuman laws are not inhuman laws? I would like to ask the Senecaville Bure; if he would acquiesce in such for his people? If he would, he never would have been at Harvard so long, if he judgment in further would ask, why would he call upon another man to suffer what he would not suffer? Would he would or could, no man would. On these issues Mr. Washington is reticent. I go further and state that there is not a white man in the South who has in him the instinct or civilization that approves the present condition of our Jim Crow Car law. The blame for such hardships is laid on the Rail Roads. The Rail Roads say they are opposed to it but the Southern States compel them to do so. Where then can we have these things remedied, if we do not appeal to public sentiment? By every law that dwells in the bosom of mankind, DuBois is adjudged right in his appeal to Caesar Drum with Power. If DuBois is right then Washington is wrong. But if you say he is reticent or even passive in this matter then you say he is cowardly. There is not an American living that does not see the immortal utterance that did so much to hasten the Revolution. DuBois is asking for no more than Patrick Henry asked. Have the American's wrongful in following Henry and Washington? Is our great Country is built upon error. But all History pronounces them justified and right. Since DuBois is our Patrick Henry and George Washington, why should we not follow him? He advocates no violence, non-subordination to constituted authority, no arson or murder, but he asks that unjust laws be removed, and that his race be granted the freedom of this country. The two men we have been speaking of are very much unlike. DuBois represents the highest intellectual attainment, ripest scholarship and the profoundest erudition among scholars. Washington represents the workman. He lays no claim to learning, but he is a master of his art. One is the personification of culture and refinement, the other is not for he has not thought on that side of the question. Both are eminent in their lines. Both may have their defects, but both are worthy for the intelligent man to consider and follow intelligently and not ignorantly. If the race will ever cope with others DuBois must be the leader.