Chapter-III

W.E.B. DUBOIS

TALENTED PROPAGANDIST
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Booker T. Washington held the sweep of the black movement during the latter part of the nineteenth century. His role was not meagre. But as it happens in all movements, a new star was to emerge on the firmament. His role was going to be aggressive and forthright in building the black movement. He would loom large on the American scene for many years to come. This was W.E.B. DuBois.

William Edward Burghardt DuBois was born on 23rd February, 1868 in Great Barrington, Massachusetts. DuBois in summing up his varied racial background, said he was born "with a flood of Negro blood, a strain of French, a bit of Dutch but thank God; no 'Anglo-Saxon'." The civil war had been concluded just three years earlier, and the nation was undergoing a period of tremendous social and political stress. Highlighting the significance of the year he was born, DuBois in his autobiography said, "... my birth place was less important than my birth time. The Civil war had closed but three years earlier and 1868 the year in which the

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freedmen of the south were enfranchised, and for the first time as a mass took part in government".3

Young DuBois was very close to his mother. He wrote, "She was rather silent but very determined and very patient. My father, a light mulatto, died in my infancy. I do not remember him."4 His mother stressed the virtues of diligence, optimism and religion. DuBois did not have any financial difficulties, "I had a pleasant childhood. I can remember no poverty, although my family was certainly poor."5 DuBois had a formidable and lifelong grasp of the rules of Puritan ethics. "The decisive factor in shaping DuBois' philosophy was the seriousness and combativeness of the Calvinism in which he was tutored."6

While he was growing as a young man, he showed his keen interest in politics. He read of the contest of the Democratic and Republican parties in the newspaper columns. He wrote, "I do not remember hearing anything said about the Fifteenth Amendment which became law in

4Ibid., pp.11-12.
1870; but there were a few new coloured people, "contrabands; who came to town."¹

Gradually, DuBois realized that some people in town considered his brown skin a "misfortune." He became very sensitive to the reactions of others. As a high school student, DuBois thought that hard study would grant him immunity to the racial disabilities. It seemed to him that earnest effort in all he attempted was the only way "to equal whites."² Almost immediately, DuBois recognized his intellectual superiority. He became quite an egoist as he was able to outdo his classmates in nearly all competitive areas, from athletics to academics. He did not set himself aside from his fellow students in any snobbish vein, but rather took advantage of his superiority by exercising leadership and assisting students in difficulty. His first real experience of "feeling unwanted came," wrote DuBois, "when his classmates decided to exchange visiting cards. The exchange was

¹Foner, n.5, p.23.

merry, till one girl... refused it peremptorily, with a gla

He was a bright boy in school and took special delight in surpassing his white fellows. An exceptional high school student, DuBois at the age of fifteen, contributed literary, political and social essays to the New York Globe and the New York Freeman. In these pieces, he urged Blacks to join the local temperance movement, to form a literary society and to take a greater interest in politics. Already "DuBois had begun his self-appointed stewardship of the fortune of the race."

He was keenly concerned for the development of his race. He drew inspiration from anti-slavery heroes. He said in 1885, "When I was graduated from high school, we all had speeches and mine was on Wendell Philips." He hoped to attend Harvard College, but he had to temporarily give up his dream since he had no funds.

A gifted student, DuBois earned a scholarship from white neighbours and in 1885 entered Tennessee's Fisk University -- an institute for the education of freedmen. He was excited about the chance to go into

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⁶Rampersad, n.6, p.11.

the South and especially having an opportunity of meeting Negroes of his own age and educational background. Enrolling at Fisk University in the fall of 1885, DuBois embraced the people of his own colour, "who it seemed were bound to be my new and exciting external ties." He began to cultivate his identity as an Afro-American:

I was thrilled to be for the first time among so many people of my own colour are rather of such extraordinary colours, which I had only glimpsed before, but who it seemed were bound to me by my new and exciting eternal ties... Into this world I leapt with enthusiasm; hence forward I was a Negro.\[^12\]

At Fisk, DuBois also encountered rural Black poverty and ignorance at first hand, when for two summers he taught in Black schools in Tennessee. This experience confirmed DuBois' growing belief in the power of education and reason to resolve racial conflict and secure black advancement. At the same time, it also increased his awareness of the enormous intellectual gulf between himself and the generality of Black people, graduating from Fisk in 1888, DuBois entered Harvard, where he was greatly influenced by the Philosophers, William James, Josiah Royce and George Santayana. He gained a B.A. degree in 1890, and an M.A. in the

\[^13\]DuBois, n.1, p.45.
following year. Most students were in their late twenties so the slender seventeen year old was a campus curiosity.\textsuperscript{14} He began to concentrate on a race centered programme designed to improve Negro living conditions. DuBois' racial pride swelled as his classmates recalled the institution of slavery when he witnessed first hand the Reconstruction era's lingering racial oppression. How the existing racial conditions affected him is reflected in the following:

Lynching was a continuing and recurrent horror during my college days, from 1885 through 1894, seventeen hundred negroes were lynched in America. Each death was a scar upon my soul, and led me on to conceive the plight of other minority groups.\textsuperscript{15}

Educated Blacks, DuBois believed, were obligated to end the ignorance and suppression of the Black masses. He vowed to became the leader of this "Talented Tenth." For the Negro race to survive, DuBois expressed an elitist perspective. The Talented Tenth was a cultured aristocracy "whose learning is deeper than a lot of high-sounding titles and silly degrees, and broader than the ability to make speeches...."\textsuperscript{16} It was only the black elite which could uproot racism. Due to intense

\begin{footnotes}
\item[15]DuBois, n.3, p.29.
\item[16]The Life of W.E.B. DuBois, unsigned, unpublished article. DuBois papers at the University of Massachusetts, Amherst.
\end{footnotes}
class struggle the political commitment being in abeyance, it was not possible to abolish racial inequality.

The curriculum at Fisk was very limited but carefully selected and excellently taught. DuBois became known for his writings and speaking. He eventually brought these skills to fruition by becoming the editor of the Fisk Herald and the university's most impassioned orator. He developed a belligerent attitude towards the colour line. The only experience DuBois had during his life time as a public school teacher was while at Fisk. The rural Southern Negro was of great curiosity to him and teaching seemed at the time, to be a way of both acquiring some funds and observing these people.

As a graduate student in history at Harvard, DuBois left for Europe in 1872, on a scholarship to study abroad. He enrolled at the University of Berlin for courses in history, economics and sociology. On his return to America in 1894, DuBois had arrived at his basic intellectual and ideological beliefs. At Harvard, DuBois earned the first doctorate ever awarded to a

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17 DuBois, n.3, pp.31-32.
Black. DuBois' Ph.D. thesis, "The suppression of African Slave Trade to the USA, 1638-1870", asserted that it was moral cowardice in the face of economic opportunity that had seen the continuation of the trade after it was prohibited by law; its suppression had resulted from a mixture of humanitarian, political and economic pressures.¹⁹ As an educator and a researcher he carried out a scientific-sociological investigation of his people and the society in general. He conducted door-to-door inquiries on family status, morality, occupation and religion. He gathered some of the facts that he hoped would shatter the existing racist stereotype ideas. In an attempt to enlighten educated whites, DuBois published several articles in magazines like Dial, Collier's and Atlantic Monthly which were being published in the United States and were popular, both in South as well as North.

Until the end of the nineteenth century, DuBois believed that scientific fact and education would bring about a new era of racial understanding. He however was little prepared for the heightened racism of the early twentieth century. DuBois concluded that social change

¹⁹For details, please see, W.E.B.DuBois, The Suppression of African Slave Trade to the USA.
could be accomplished only through Black agitations and the direct actions of protests.

His Ideas

Towards the end of the nineteenth and in the early years of twentieth century, W.E.B. DuBois enunciated most of his ideas that distinguished his approach from that of others in the years that followed. As a high school student, DuBois thought that hard study would grant him immunity to the racial disabilities which kinsmen, in their work-a-day world, had described. It seemed clear to him that earnest effort in all he attempted was the only way "to equal whites". The most important concept in his ideology was the "two-ness" of Afro-American life. He sought the achievement of first class citizenship and the conservation of racial identity and integrity. Besides, he called for racial pride. All Black groups should evolve concerted action. Speaking at the Hampton Conference in 1900 DuBois stressed the battle against ignorance and improvidence by the Negroes own efforts, co-operative racial business, and industrial education.

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as the solution to the race problem. The "Talented Tenth" must serve the community. The agitations and propaganda to gain political, economic and social equality were extremely necessary. According to DuBois, "the color line was manifest and yet not absolutely drawn," and the Negroes conforming to the folkways of the town, organized their own social life. Pan-Africanism and Socialism became the key words of his programme. In socialism therefore, DuBois believed, with its "larger ideal of human brotherhood, equality of opportunity and work not for wealth but for weal," lay the best hope for American Blacks.

DuBois' experiences stimulated his desire to know more about the circumstances that condemned his people to a life of slavery and an existence that was scarcely above degradation. He wanted to know all about his ancestors in order to understand the inception of the institution of slavery. DuBois wanted, "... to make a scientific conquest of the environment, which would render the emancipation of the Negro race easier and

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22 W.E.B. DuBois, Pageant in Seven Decades (Atlanta, 1938).
23 DuBois, n.3, p.91.
In 1894, DuBois was set for 'his life's work.'

There was the search for the truth especially as it is related to Negro people. My idea was that what we call the Negro problem was really a problem of ignorance; that first we should know the facts concerning race relations and from that come to conclusions concerning methods of settling these problems.

To fulfill this objective, DuBois tried to study the Negro scientifically and also help social reform. In 1901 the Atlanta University Negro Conference made an investigation into common schools for the blacks. The publication which resulted from this investigation was quoted and discussed pertaining to the questions it raised in regard to the contribution of blacks for their meagre school facilities afforded to their children. Under his leadership the annual investigation became more encompassing and were conducted during the whole year. DuBois carried out studies of American Blacks in almost all walks of life. The Atlanta University Publication presented a thorough account of the history

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24 Ibid., pp.31-32.


of cooperation among Afro-Americans from slavery times until the twentieth century.\textsuperscript{27} American Slavery not only held over traits from Africa but kept blacks from the sort of economic competition DuBois viewed as antithetical to cooperation.\textsuperscript{28} The slavery experience also created what DuBois called "a kind of quasi cooperation," consisting in the "buying of freedom by slaves of their relatives."\textsuperscript{29} And slavery witnessed charity in the form of adoption and caring for the sick.

The most significant aspect of slavery in relation to cooperation was the leadership capacity of the religious man and the "clan life" of plantations. DuBois claimed that both were adopted from African Origin: "The African clan life of blood relatives becomes the clan life of the plantation; the religious leader became the head of the religious activity of the slaves, and whatever other group action was left..."\textsuperscript{30}

\textsuperscript{27}W.E.B. DuBois, ed., \textit{Some Efforts of American Negroes for Their Own Social Betterment} (Atlanta, 1898) and \textit{Economic Cooperation Among Negro Americans} (Atlanta, 1907).

\textsuperscript{28}W.E.B. DuBois, ed., \textit{The Negro Artisan} (Atlanta, 1902), p.22.

\textsuperscript{29}W.E.B. DuBois, ed., \textit{Economic Cooperations Among Negro Americans}, (AUP, No.12, 1907), p.149.

\textsuperscript{30}W.E.B. DuBois, n.27, p.43.
He concluded that if "we American Negroes are keen and intelligent we can evolve a new and efficient industrial cooperation quicker than any other group of people, for the simple reason that our inequalities of wealth are small..." DuBois recognized that economic classes among blacks were developing, but under careful analysis he found that even groups often classified as capitalist were not strictly speaking, capitalist because their income was mainly derived from labor and not from capital.

He compared the common school with that of Black's and also tried to focus his attention to their morals and manners, their economic cooperation and various other societies, set up for their upliftment. "Half the Negro bread winners of the nation are primarily submerged by a bad economic system, an unjust administration of the laws, and enforced ignorance," concluded DuBois. He further added, "In so far they are given opportunity and assured justice, in so far can

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the world expect from the maximum of efficiency and service."\textsuperscript{35}

All of his writings deal directly or indirectly with the racial problem. In his later years, he became concerned with world peace. He tried to provide an intellectual basis for Black protest. In this effort, he not only influenced and inspired thousands of Blacks, but also many white Americans. He was the most articulate spokesman for the kind of education that should be imparted to the Black Americans. "Without doubt social differences are facts not fancies and cannot be swept aside; but they hardly need to be looked upon as excuses for downright meanness and incivility."\textsuperscript{36} Educated Blacks, DuBois believed were obligated to end the ignorance and suppression of the Black masses. He vowed to become the leader of this "Talented Tenth". After the completion of his education DuBois accepted a dual role: that of an educator and a researcher. As a Sociologist, he conducted door-to-door enquiries on family. To carry his message to the educated whites, DuBois published several articles in leading magazines. Till the end of the nineteenth century. DuBois believed that scientific fact and

\textsuperscript{35}Ibid.

\textsuperscript{36}DuBois, \textit{The Philadelphia Negro}, p.397.
education—would—bring—about—a—new—era—of—racial—understanding. During the late 1880's DuBois was both harsh as well as conciliatory. He tried to assume the Southern Whites that they could depend on the friendship of Blacks. That the whites should grant them citizenship and get adequate educational facilities. 37

His intellectual biography is marked by ambivalence and inconsistency. He was the impassioned spokesman for racial pride and solidarity. DuBois expressed his ambivalence in the essay "Of our Spiritual Strivings" in The Souls of Black Folk:

One ever feels his two-ness -- an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder. The history of the American Negro is the history of this striving; longing to attain self conscious manhood, ... merge his double self into a better and truer self. In this merging he wishes neither of the old selves to be lost. He could not Africanize America, for America has too much to teach the world and Africa. He would not bleach his soul in a flood of white Americanism, for he knows that Negro blood has a message to teach the world. 38


Like Booker T. Washington, DuBois also believed that Blacks must stress duties as well as rights and work for their own advancement. While reflecting on John Brown," he believed in the abilities and worth of the Souls of Black Folk.... Thus he was a pioneer in the fight for human equality and in the upliftment of the masses of men."39

DuBois's conciliatory approach bore similarity to Washington's, who laid more emphasis on education for Blacks before they could be given the right to vote. It was very clear when he said in Darkwater, "... in other words, education is not a prerequisite to political control, political control is the cause of popular education."40 He further emphasized the importance of social equality by saying, "Notwithstanding this, if America is ever to become a government built on the broadest justice to every citizen then every citizen must be enfranchised."41 At the same time, he said, "We must seek not to make men carpenters but to make carpenters men."42 DuBois paid emphasis to the


40 W.B. DuBois, n.20, p.139 and 147.

41 Ibid.

42 Ibid.
procurement of political rights without which he considered any kind of economic opportunity impossible.

It was during this time that DuBois laid his maximum importance upon self-help and racial solidarity. He tried to combine economic advancement with his educational programme for the Talented Tenth. In his exhaustive study, The Philadelphia Negro, DuBois tried to study the Blacks as a social system.

The Negro problem called for systematic investigations and intelligence. The world was thinking wrong about races because it did process enough knowledge about them. The ultimate evil was ignorance and its child, stupidity. The cure for it was knowledge based on study.  

The study of The Philadelphia Negro, "... showed the Negro group as a symptom and not an inert, sick body of crime; it traced, an ed, charted and counted." Slowly, he began to realize that mere facts, as valid as they might be would not provide the solution. He recalled in his autobiography, that he had to take into account two considerations:

First, one could not be a calm, cool, and detached scientist while Negroes were lynched, murdered, and starved; and secondly, there was no such definite demand for scientific work of the sort that I was doing


as I had confidently assumed would be easily forthcoming."

DuBois came to the conclusion that economic discrimination was in large part the cause of the race problem. In the 1899 volume, The Negro in Business, he deplored the fact that there were not enough Negro businessmen. He said, "it gives the race a one-sided development... and puts the mass of the Negro people out of sympathy and touch with the industrial and mercantile spirit of the age." DuBois very early in his career, revealed that economic organization and cooperation among Blacks was essential to achieve control of their own communities. He wanted his race to rise above the stereotype concepts and that the Black labourer should have a right to vote. He summed up the way the future of his brethren could be improved,

...half the Negro breadwinners of the nation are partially submerged by bad economic system, an unjust administration of the laws, and enforced ignorance. Their future depends on common schools, justice and the right to vote."

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45DuBois, n.30, p.222.
In a memorandum on the Economic Conditions of the American Negro in the Depression, DuBois reiterated the advantages of economic power.

Power is now needed to reinforce appeal, and this power must be economic power; that is the nation must be shown that the Negro is a necessary part of the wealth-producing and wealth-consuming organization of the country, and that his withdrawal from these functions in any degree diminishes the wealth and efficiency of the country.

DuBois continued his solitary scientific study of Afro-American under the auspices of Atlanta University and for a more limited period, the United States Bureau of Labour. From approximately 1890 until his death, some seven decades later, DuBois was the Dean of Black scholarship. By virtue of his superior education and the intense devotion he nurtured for "race uplift, "DuBois was ahead of his times with regard to his conceptualization of the race/class dichotomy. For most of his life this dichotomy was central to mainstream sociological theory. The concept of race was of central importance to all of his work; he considered race as the central problem of the future world:

The problem of the twentieth century is the problem of the color line—the relation of the

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darker to the lighter race of men in Asia and Afrika, in America and the islands off the sea.

DuBois' entire adult life was absorbed in the solution of the race and class contradictions. He carefully analyzed it, widely wrote about it, and avidly fought against it. Overall, he favoured integration as opposed to separation for Black Americans. This is clearly evident in his many analyses of the race situations. He favoured a non-racial as opposed to an approach based solely on skin colour as the appropriate manner with which to confront the complex problem of Black Americans—which he fully realized went far beyond mere skin colour. By integration he meant equal opportunity, respect and full citizenship rights. DuBois then is to be accredited not only for his contributions to the United State civil rights struggle and the development of Pan-Africanism, but also for the concomitantly establishing via his writings and political activities the intellectual and political basis for an Afro-Asian movement. He advised fellowship and cooperation between Africans and Asians as a necessary precondition for their mutual advancement. In the course of his long, distinguished and eventful life, DuBois was inspired by a vision of reasoned, ordered and dynamic racial change.

This vision was perhaps best expressed in "Postlude" to his second autobiography:

...this is a beautiful world; this is a wonderful America, which the founding father's dreamed until their sons drowned it in the blood of slavery and devoured it in greed. Our children must rebuild it. Let then the dreams of the Dead rebuke the blind who think that is will be forever and teach them that what was worth living for must live again.\s\n
Scientific inquiries under the best of circumstances progress slowly and their effects upon the general population require even more time. DuBois living in the South was deeply aware of the seething and often erupting racist forces, and, even "situations that called -- shrieked -- for action,"\s\n
he concluded that the social research seemed futile. For example, the San Hosé lynching was particularly harrowing to DuBois. Hosé was a Georgia Negro who killed his white landlord's wife at the turn of the century, and DuBois hoped to publish a discussion of the case in the Atlanta Constitution. Before DuBois arrived at the newspaper office, the offender was already lynched and his knuckles were on display at a nearby grocery store. Hosé's ignominious end symbolized the southerners'\s

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\s^50\sDuBois, n.l, pp.422-23.\s

\s^51\sDuBois, n.l., pp.422-23.
refusal to consider his race human enough to be accorded even elemental justice.\textsuperscript{52}

During this period, DuBois wrote for the national magazines. The separatist theme of black Nationalism was still evident, but, after the turn of the century, a shift became apparent and DuBois began to emphasize on the attainment of Black civil rights. He also started to pursue direct social action tactics. The paradox involved in DuBois, an attempt to develop the race as a separate cultural group, and at the same time integrate its members in the United States, was ever present. At the same time, DuBois, realized that, "there is no way in which the American Negro can force this nation to treat him as equal."\textsuperscript{53}

The genius of DuBois is that he was able to take his personal responses to the colour line and turn them into matters of ultimate significance -- matters of personal, racial and human destiny. "This was, of course, no final solution. We Negroes were going to break down the boundaries of race; but at present we were banded together in a great crusade and happily

\textsuperscript{52}DuBois, "Relations of the Negro to the whites in the South", Annals of the American Academy of Political and Social Sciences, vol.18 (1901), p.140.

\textsuperscript{53}DuBois, n.3, p.194.
so." DuBois would constantly chastise and encourage Black schools in the task of scholarship on the Afro-American experience as part of their role in building their people's sense of self as well as contributing to the broader truth. It was at that point, DuBois remembered that, "I made up my mind that it must be true that Africa had a history and destiny, and that one of my jobs was to disinter this unknown past, and help make a splendid future." 55

Therefore, DuBois began to take special interest in Africa. "I was stirred by revelations of Negro art like the folk songs, which I first learned from the Hampton Institute singers." He further wrote, "Later in life I saw specimens of African plastic art and of handiwork. I learned what a decisive influence African art had on modern art." 56

DuBois was born into a time of nationalism -- a time when men believed in progress and then he later admitted that in his youth that chief of nationalists, Otto Von Bismarck, was his hero. Of that fascinating relationship DuBois wrote:

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55 Ibid., p.343.
Bismarck was my hero. He had made a nation out of a mass of bickering peoples. He had dominated the whole development with his strength...This foreshadowed in my mind the kind of thing that American Negroes must do, marching forth with strength and determination under trained leadership. 57

During the early 1900s, DuBois, although deeply engaged in scholarship, was increasingly convinced that the worsening racial situation required more direct action. DuBois as editor of Crisis, offered his alternative visions of the future of Afro-Americans. DuBois later acknowledged that during the period, 1910-1934, "the span of my life...is chiefly the story of Crisis under my editorship". 58 Employing a variety of techniques and literary devices, DuBois wrote in a clear direct style, and used savage and sardonic humour to depict racial indignities and atrocities. In 1911 he dramatically described a lynching in Pennsylvania:

Ah, the splendour of that Sunday night dance. The flames beat and curled against the moonlight sky. The church bells chimed. The scorched and crooked thing, self wounded and chained to his cot, crawled to the edge of the ash with a stifled groan, but the grave and sturdy farmers pricked him back with bloody pitchforks until the deed was done. Let the eagle scream! Civilization is again safe. 59

59 Crisis, II (1911), p.195.
In presenting the case for black economic separatism, DuBois attempted to reassure Crisis readers that his ideas -- valid in themselves -- also did not contradict N.A.A.C.P.'s policies. The Association's traditional opposition to segregation, he asserted, had been in fact opposition to discrimination, and the two were not necessarily synonymous. Moreover, N.A.A.C.P. had long supported such segregated institutions as churches, schools and newspapers; a self segregated black economy was, therefore, simply another step in the formation of institutions which would bolster black morale and solidarity. DuBois urged Blacks to face the fact of enforced segregation and turn it to advantage. Blacks must make the best of segregation, turning its disadvantages to their advantages they "must never forget that none of its possible advantages can offset its miserable evils, or replace the opportunity...of free men in a free world".  

Members of the Talented Tenth should become planners of producer and consumer cooperatives which would form 'a Negro nation within a nation.' Blacks should patronise Negro owned stores and use the services of the Black professional class.

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With the use of their political power, their power as consumers, and their brain power, added to that chance of personal appeal which proximity and neighbourhood always give to human beings, Negroes can develop in the United States an economic nation within a nation, able to work through own cooperation to found its own with the mass of the nation...it must happen in our case, or there is no hope for the Negro in America.  

DuBois carefully emphasized that he understood the "inexorable laws of nature" and that he did not demand social equality or amalgamation; he reminded southern whites unless they acted fairly, relations between the races would only worsen and become dangerous.  

DuBois worked with the N.A.A.C.P., and his columns in Crisis supported the integrationist views of the predominantly middle class Black membership and white board of directors. At the same time he held on to certain ideas about black separatism that accorded ill with the professed integrationist stance of his organization. A people must work out its own destiny, he said: "Conscious self-realization and self direction is the watchword of modern man, and the first article in the program of any group that will survive must be the

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greatest aim, equality and power among men. N.A.A.C.P. itself had to be captured for Negro objects, Negro aims, Negro ideals.

With the death of Booker T. Washington in 1915, DuBois used his prominent editorial position on the Crisis and the nationwide exposure of his annual speaking tours to become the Negro's most prominent spokesman. World War I gave him a dramatic chance to use the strategies of both integration and separatism. As Negro troops were trained under Negro officers, as Woodrow Wilson spoke out against lynching, as segregation declined here and there, as employment and income rose, DuBois rejoiced to see the new day when "the walls of prejudice crumble before the onslaught of common sense and racial progress." Blacks forgot their grievances and fought for "our country" and "our war", he said: they closed ranks "gladly and willingly with...eyes lifted to the hills". The crisis of war, DuBois believed, had led America to outgrow racial discriminations, to get caught up in the idealism of the

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DuBois, unsigned editorial in Crisis 15 (December 1917), 77.

DuBois, unsigned editorial in Crisis 16 (August 1918), p.164, Crisis 16 (July 1918) p.3.
war for democracy, to prepare the way for a just society at home.

DuBois' disillusionment after the war tuned him toward Black separatism at home. At the same time that he looked to the world beyond America, he looked anew at the Black community as a separate culture. To preserve that separate culture, colleges worthy of the race were necessary. DuBois' pan-Africanism and the New Negro movement touched only a handful of people -- literate people who cared, affluent people who bought books, dedicated people who made the fight against racial inequality an important aspect of their lives.