

*The BOOKER T. WASHINGTON Papers*

the persuasions of BTW, William H. Baldwin, Jr., and others, and remained at Atlanta. (Du Bois to BTW, Apr. 10, 1900, Con. 170, BTW Papers, DLC.)

Du Bois was meanwhile drifting further and further from the Tuskegean in his thought on racial affairs. After the Atlanta Compromise address he had sent BTW a congratulatory telegram and had written favorably of his racial strategy in the *New York Age*. His review of *Up from Slavery* six years later showed more skepticism of a black leader whom the whites so universally approved, and one who emphasized the duties and shortcomings of blacks rather than their rights. In his collection of essays published in early 1903, *The Souls of Black Folk*, Du Bois devoted a chapter to BTW. He criticized industrial training on the Tuskegee model as inadequate for the education of a great people, and BTW's accommodationism as too compromising to serve black advancement. The essay's chief importance was that, for the first time, it gave the opposition to BTW a coherent philosophy. Du Bois stated his case moderately enough, and actually taught summer school at Tuskegee in 1903, but in that summer occurred an event which was a turning point in the relationship of the two men.

After the so-called Boston Riot in 1903, Du Bois publicly praised the courage of its leader, William Monroe Trotter, while disapproving of the action. To BTW this ambiguity was intolerable, and he put down Du Bois, who stayed at Trotter's house by a prior arrangement after the riot, as a conspirator with Trotter. A final effort by BTW to prevent the division of blacks into two opposing factions was the secret conference of about forty black leaders, including Du Bois, at Carnegie Hall for three days in January 1904. BTW himself doomed the conference by packing it with his supporters, and the resulting Committee of Twelve for the Advancement of the Negro Race was abortive as a focus of racial leadership. In 1905 Du Bois founded the Niagara Movement, a militant protest and civil-rights group of black intellectuals and professional men. It sought to attack white racial discriminations, but much of its energy also went into denouncing BTW. BTW for his part did all he could to render the Niagara Movement ineffective, and he was to a large degree successful. In 1909, however, white liberals and radicals outraged by the growing racial violence and injustice joined with the Niagara Movement blacks to form the National Association for the Advancement of Colored People.

At Atlanta University for more than a decade, Du Bois had tried through the annual Atlanta University Studies of the Sociology of Race to bring the power of social science and reason to the solution of American race problems. Seeing a worsening of the racial crisis rather than improvement, Du Bois turned to propaganda. He moved to New York as editor of *Crisis*, the magazine of the NAACP. It immediately became and remained throughout his editorship of more than two decades the leading black periodical, the chief voice of black protest and also a force for black cultural identity. Du Bois himself wrote many novels, stories, and poetry. He also sponsored many other black writers and artists, making *Crisis* a vehicle of the New Negro. As BTW declined in physical vigor after about 1910, he was less a target of Du Bois. In the 1930s, when the Great Depression brought new miseries to the black communities and seemed to Du Bois to call for new remedies, he broke with the white liberal leadership of the NAACP, resigned as editor of *Crisis*, and moved to the left.

In the 1940s and 1950s, Du Bois endorsed black communal movements in the