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W. E. B. Du Bois (William Edward Burghardt), 1868-1963 Souls of the Black People; Chicago Essays and Sketches: A. C. McClurg and Co., 1903. W. E. B. Du Bois' The Souls of Black Folk (1903) is a seminal work in African-American literature and American classics. In this work, Du Bois suggests that the problem of the twentieth century is the problem of the color line. His notions of life behind the veil of race and the result of double consciousness, this feeling of always looking at himself through the eyes of others, have become touchstones for reflection on race in America. In addition to these enduring concepts, Souls offers an assessment of race progress, obstacles to this progress, and opportunities for future progress as the nation entered the twentieth century. Du Bois examines the years immediately after the Civil War and, in particular, the role of the Friedmans' Bureau in reconstruction. The Bureau's failures were caused not only by the southern opposition and national neglect, but also by mismanagement and the courts, which were biased in favor of the black litigants. The Bureau has also made progress, and its most important contribution to progress has been the establishment of African-American schools. After the completion of reconstruction in 1876, Du Bois argues that the most significant event in the history of African Americans was the rise of the educator, Booker T. Washington, to the role of race spokesman. Du Bois argues that Washington's approach to race relations is counterproductive to the long-term progress of the race. Washington's recognition of segregation and its emphasis on material progress represent an old attitude to restructuring and subjugation. Du Bois argues that the policy has harmed African-Americans by contributing to the loss of voting rights, loss of civic status and loss of college care. Du Bois insists that voting rights, civil equality and youth education are essential to the progress of African Americans. Du Bois talks about his experiences as a schoolteacher in rural Tennessee, and then he turns his attention to criticism of American materialism in the growing city of Atlanta, where a single-minded focus on wealth threatens to replace all other considerations. From an educational point of view, African-Americans should not be taught only to make money. On the contrary, Du Bois argues that there must be a balance between lower training standards and standards of human culture and high ideals of life. In fact, an African-American college should teach a talented tenth, which in turn can help reduce education, as well as act as a liaison in improving race relations. Du Bois returns to exploring rural African-American life with a representation of Dougherty County, Georgia, as a representative of life in the Southern Black Belt. He history and current county conditions. Cotton continues to be the lifeblood of the Black Belt economy, and few African-Americans enjoy any economic success. Du Bois describes the legal system and the tenants' farming system as only marginally removed from slavery. It also examines the African-American religion from its origins in African society, through its development in slavery, to the formation of Baptist and Methodist churches. He argues that the study of black religion is not only a vital part of the history of blacks in America, but also an uninteresting part of American history. He goes on to examine the impact of slavery on morality. In the last chapters of his book, Du Bois focuses on how racial prejudice affects people. He mourns the loss of his son, but he wonders if his son is no better dead than growing up in a world dominated by color lines. Du Bois tells the story of Alexander Krummel, who fought against prejudice in his attempts to become an Episcopal priest. In O adjoining to John Du Bois presents the story of a young black man who achieves education. John's new knowledge, however, puts him at odds with the southern community, and he is destroyed by racism. Finally, Dubois concludes his book with an essay on African-American spirituality. These songs have evolved from their African origins into powerful expressions of grief, pain and exile that characterize the African-American experience. For Dubois, these songs exist not just as the only American music, but as the most beautiful expression of the human experience born on this side of the seas. Andrew Leiter Collection essay w.E.B. Du Bois Souls of Black People: Essays and Sketches The title page of the second edition ofAuthorW. E. B. Du BoisIllustratorJonathan BirgenCover artist Jonathan BirgenCountrySalling StatesLanguageEnglishSubjectRace and ethnicity in the United StatesGenreEssaysPublisherA. C. McClurg and Co., ChicagoPublication date1903The Souls of Black Folk is a 1903 work of American literature by W.E.B. Du Bois. It is a seminal work in the history of sociology and a cornerstone of African-American literature. The book contains several essays in race, some of which Atlantic Monthly magazine has previously published. To develop this work, Du Bois drew on his own experience as an African-American in America society. Beyond its notable relevance in African-American history, the soul of the black people also occupies an important place in social science as one of the first works in sociology. In The Souls of Black People, Du Bois used the term double consciousness, perhaps taken from Ralph Waldo Emerson (Transcendentalist and Destiny), applying it to the idea that black people should have two fields of vision at all times. They need to be aware of how they view themselves, and aware examines them. The chapters in The Souls of Black Folk begin with a pair of epigraphs: a text from a poem usually written by a European poet, and a spiritual music score that Du Bois describes in his foreword (Previous Thought) as some echo of the obsessive melody of the only American music that has withstood the black souls in the dark past. Professor of English at Columbia University and Comparative Literature Brent Hayes Edwards writes: It is very important to recognize that du bois ... chooses not to include texts to the spiritual that often serve to emphasize the arguments of the chapters: Booker T. Washington idealism echoes the otherworldly salvation hoped for in the Great Camp-meeting in the promised land, for example. Similarly, the strong call for education in the education of black men corresponds to Marsh's harsh words. Edwards adds that Du Bois may have withheld the lyrics to point out the barrier for the reader to suggest that black culture - life in the veil - remains inaccessible to white people. In The Forethought, Du Bois states, Leaving the world of white man, I stepped into the veil, lifting her so you could look at her deeper niches - the meaning of her religion, the passion of her human grief and the struggle of her big souls. In conclusion, he quotes: ... need to add that I who speaks here the bones of the bones and flesh of them that live in the veil? Chapter 1 of On Our Spiritual Aspirations On Our Spiritual Aspirations describes Du Bois's thesis. He says Black Southerners need the right to vote, the right to a good education and equality and justice. Here he also came up with a double consciousness, defined as the feeling of always looking at yourself through the eyes of others, measuring his soul with a ribbon of a world that looks at itself with amusing contempt and pity. One ever feels his door, American, negro, two souls, two thoughts, two irreconcilable aspirations; two belligerent ideals in one dark body, whose stubborn power itself keeps it from breaking. The story of the American Negro is the story of this seeks to achieve shy masculinity, to unite his double self into the best and true self. He just wants to give a man the opportunity to be both a Negro and an American without being cursed and spit on his comrades without having the door open around in his face. The first chapter also represents the famous metaphor of the du bois veil. According to Du Bois, this veil is worn by all African-Americans because their view of the world and its potential economic, political and social opportunities are so different from that of white people. The veil is a visual manifestation of the color line, the problem of Du Bois all his life to fix. Du Bois sublimates the veil function when he calls it a second-look gift for African-Americans, while simultaneously characterizing the veil as a blessing and a curse. In these gloomy woods of his aspirations his own soul stood before him, and he saw himself as dark as through the veil; and yet he saw in himself some faint revelation about his strength, of his mission. The second chapter, Dawn of Freedom, Dawn of Freedom, covers the period of history from 1861 to 1872 and the Bureau of the Freeman. Du Bois also introduces a color line problem. The problem of the twentieth century is the problem of color line - the relationship is darker to the lighter races of people in Asia and Africa, in America and on the islands of the sea. 13 Du Bois describes the Friedman Bureau as one of the most unique and interesting attempts of a great nation to combat the enormous challenges of race and social status. He said the bureau was one of the great highs of political and social progress. After a year of work, Du Bois states that it has relieved a great amount of physical suffering; she transported 7,000 fugitives from the congested centres back to the farm; and, best of all, he opened the New England School of Ma'am Crusade. The Friedmans Bureau's biggest success was planting free school among blacks, and the idea of free primary education among all classes in the south. He pays tribute to the founding of The University of Fisk, Clark University of Atlanta, Howard University and the University of Hampton and recognizes the apostles of human culture Edmund Asu Weer, Samuel Armstrong and Eratas Kravat. He is concerned that the collapse of Friedman's Sberbank, which has resulted in huge losses for many exempters of any savings, has led to the fact that freemen lose all faith in savings. Finally, 28-29, 32, he argues that if we can't peacefully reconstruct the south with white voices, we can of course have black voices. [3]:33 ... the provision of a black man ballot is a necessity, at least the guilty nation can provide a bountiful race, and the only method of harvesting the South to accept the results of the war. Thus, the black constituency put an end to the civil war by starting a racial feud. Chapters III and VI of Mr. Booker T. Washington and others are dedicated to education and progress. Here, Du Bois opposes Booker T. Washington's idea of focusing solely on industrial education for black men. He advocates the addition of classical education to create leaders and educators in the black community. Du Bois calls the Atlanta compromise the most visible in Mr. Washington's career and an old approach to adjustment and submission. Du Bois argues that Washington wants black people to give up three political power, perseverance with civil rights and higher education. He fears that if blacks concentrate all their energies on industrial education, wealth accumulation, and reconciliation in the south, it will lead to 1) disenfranchisement, 2) the legal creation of a clear civil inferiority status for blacks, and 3) a steady withdrawal of aid from institutions for the highest training of blacks. By Washington focusing on general school and industrial training, it devalues higher education institutions where teachers, professionals and leaders are trained. 37, 43-46 But as far as Mr. Washington apologizes for injustice, North or South, does not rightly appreciate the privilege and duty of voting, opposes the supreme preparation and ambitions of our bright minds - as far as he, the South, or the nation, does - we must relentlessly and resolutely confront them. Led by Mississippi in 1890, constitutional amendments and other laws that raised barriers to voter registration, primarily through taxes on polling, living and accounting requirements, subjective literacy tests and other devices. Virginia passed similar laws in 1908. Excluding blacks from politics, Southern legislators were able to pass Jim Crow laws and other discriminatory practices. On the meaning of progress in chapter four, On the Meaning of Progress, Du Bois explores his experience primarily when he was teaching in Tennessee. Secondly, he returned 10 years later and found that the city in which he worked had experienced many unpleasant changes. He says: My log school house is gone. In its place was Progress; and progress, as I understand it, is necessarily ugly. Then I was a student of Fisk, and all the Fisk men thought that Tennessee behind the veil was theirs alone, and on vacation they went home in lustful groups to meet with district school commissioners. However, he states that after meeting with the commissioner, but even then the terrible shadow of the veil fell, because they ate first, then I was alone. I called my tiny community a world, and so its isolation made it; and yet there was among us, but half-awakened common consciousness, born of general joy and sorrow, at burial, birth, or wedding, from general hardships in poverty, poor land and low wages; and, above all, out of sight of the veil that hung between us and opportunity. Wings of Atlanta Chapter 5 is a reflection on the need for a broad higher education in the South. Du Bois compares Atlanta, the city of Hundred Hills, to Atlanta and warns against the greed of gold or interpretation of the world in dollars. The black world behind the veil must not succumb to the Truth, and goodness to the ideal of achieving wealth in public schools. [3]:66-63 ... behind the veil is less, but as the problems of ideals, leaders and led, serfdom, poverty, order and submission, and, through all, the veil of race. He admonishes readers:66-67 Teach workers to work and teach thinkers to think. The need of the south is knowledge and culture, he says, and to become human beings; we must have ideals, broad, pure and inspiring goals, life, dirty money, not apples of gold. 72 Training of Black Men Du Bois discusses how to solve the problem of preparing people for life, especially as it refers to blacks who hang between them and the light of the veil is so thick that they won't even think about a breakthrough. Du Bois refers to the progress of southern education, consisting of army schools, missionary schools and schools of the Friedman Bureau, from the end of the Civil War to 1876. Full school systems were then established, including regular schools and colleges, followed by the industrial revolution in the south from 1885 to 1895, and its industrial schools. However, he asks: Is life more than meat and body more than raiment? Du Bois states: ... an education that encourages aspiration that establishes the highest ideals and strives as the ultimate culture and character, rather than bread-winning, is the right of blacks as well as whites. He goes on to say, If a Black Man was to learn, he should teach himself, and quotes 30,000 black teachers created in one generation who destroyed the illiteracy of the majority of the black population of the country, and they made Tuskegee possible. In addition, 2,500 blacks received bachelor's degrees, of which 53 per cent became teachers or heads of education systems, 17 per cent were doctors, 6 per cent were traders, farmers and artisans; and 4% in the public service. From 1875 to 1880, there were 22 Black northern college graduates and 143 southern Negro colleges. From 1895 to 1900, Northern Colleges graduated from 100 Blacks and graduated from Southern Negro Colleges. Du Bois concludes by stating that ... the inevitable problems of a civilization the Negro must meet and solve largely for themselves. The function of the Black College is thus clear: it must uphold the standards of popular education, it must strive for the social rebirth of blacks, and it should help solve the problems of racial contact and cooperation. And finally, in addition to all this, it must develop men. From the Black Belt, Du Bois calls Albany, Georgia, Dougherty County the heart of the Black Belt. He says: Here are the remains of huge plantations. 3:93-94, 96 How curious the earth is - both full of unspeakable history, tragedy and laughter, and the rich heritage of human life; with a tragic past, and great with a future promise! However, he notes that it is not far from where Sam Hawes was crucified (in lynching), today at the center of the negro problem, at the center of those nine million people who are America's dark heritage from slavery and the slave trade. He continues: Careless ignorance and laziness here, brutal hatred and vindictiveness there are extremes of the problem of blacks that we met that day, and we knew little what we preferred. 106 Golden Roon suffer, referring to the cotton fields from Carolina to Texas. Du Bois argues the analogy between the ancient and modern quest of the Golden Rois in the Black Sea. Continuing the discussion of Dougherty County, he explains that of the 1,500 black families around Albany in 1898, many families have 8-10 people in one- or two-bedroom homes. These families ruse from easy marriage and easy separation, a remnant of slavery that the Black Church has done much to prevent a broken household. He argues that the majority of the black population is poor and ignorant, more than 80 percent, albeit fairly honest and well meaning. Two thirds of them can neither read or write, and 80 per cent of men, women and children are farmers. 111-118 Economically Negro became a slave to debt, says Du Bois. It describes economic classes: a submerged tenth of farmers, 40 percent of meta-miners or tenants on shares with cash mortgages, 39 percent of semi-metaers and employees, while 5 percent are money-tenants, and 6 percent are freedholders. Finally, Du Bois claims that only 6 percent managed to turn into peasant possession, leading to migration to the city, buying small estates near the city. This chapter refers to racial contact, in particular physical intimacy, economic and political relations, intellectual contacts, social contacts and religious entrepreneurship. As for physical proximity, Du Bois states that there is an obvious physical color line in the southern communities separating whites from blacks and the Black Belt in large parts of the country. He says it is necessary for black leaders of character and intelligence to help guide black communities along the way from the current economic situation. The power of voting is necessary, he argues, because in each state, the best arbiters of their own well-being are the individuals directly affected. He says that the police system of the south was primarily designed to fight slaves and that blacks viewed it as a means of re-ordering blacks. As for social contact, Du Bois states that there is almost no community of intellectual life or point of transmission where thoughts and feelings of one race can come into direct contact and empathy with thoughts and feelings of other. In conclusion, the future of the south depends on the ability of those opposing views to see, appreciate and sympathize with each other's positions. 134-135, 140-141, 144-145, 152 Faith of the Fathers in Chapter X Du Bois describes the rise of the black church and explores the history and contemporary state of religion and spiritualism among African Americans. After recounting his first encounter with the rebirth of the Southern Negro, Du Bois notes three things that characterize this religion: Preacher, Music and Madness - Madness or The Cry of Being, when the Spirit of the Lord passed by, and, capturing the devotee, made him mad with supernatural joy. Du Bois says the Negro church is the social center of Black Lives. Predominantly Methodists or Baptists after emancipation, when emancipation finally came du Bois states, it seemed friedman literally the Coming of the Lord. 3: 154-157, 164 On the Death of the FirstBorn The final chapters of the book are devoted to the narrations of people. In Chapter XI, on the death of his first child, Du Bois talks about the birth of his first child, a son, and his untimely death in infancy. His son, Burghardt, contracted diphtheria, and white doctors in Atlanta refused to treat black patients. Du Bois commented: Why was his hair dyed gold? The evil omen was the golden hair of my life. He says: I saw his breath beating faster and faster, pausing, and then his little soul jumped like a star that travels through the night and left the world of darkness in his train. 3:170, 172 Du Bois ends: Sleep, then, baby, sleep until I sleep and wake up under a child's voice and the incessant knocking of little feet over the veil. In this chapter, Du Bois recounts a short biography of Alexander Cromell, an early black priest at the Episcopal Church. Du Bois begins with: This is the story of the human heart. He notes that Krummel faced three temptations: hatred, despair, and doubt when he crossed two valleys, the Valley of Humiliation and the Valley of the Shadow of Death. And now that he's gone, I'm sweeping the veil and crying, Lo! soul, to whose dark memory I bring this little tribute. From Coming to John The penultimate chapter, On Coming to John, is fictional. Du Bois tells the story of John, an African-American from Altamaha, Georgia, who goes to a good school. When he returns to his seat, he discovers that if they understood what he said because he spoke an unknown language (Du Bois 170). John's return to the south made him a foreigner in his own home. After he tries to teach a class for local children, John is compared to another John, the son of a wealthy judge Henderson. John Henderson became bored after his own return from college. He to sexually assault Jenny, the sister of black John, when a young white man sees her outside her home. John kills a white John and says goodbye to his mother. In the final part of the story, it makes sense that he's going to be lynched by a gathering crowd, and John gently hums the Bride's Song in German. (Du Bois 176). Songs of Sorrow Chapter XIV, Songs of Sorrow, about Negro music. He refers to short musical passages at the beginning of each of the other chapters. Dubois mentions that the music was so powerful and meaningful that, regardless of the appearance and teachings of people, their hearts were human, and their singing stirred people with mighty power. 205 Du Bois concludes this chapter by bringing up inequality, race and discrimination. He says: Your country? How is it yours?.. we were here. Du Bois proclaims the melody of slave songs, or negro spiritual, as a clear message of a slave to the world. They are music, he argues, not a joyful black slave like many whites misunderstand them, but unhappy people, children of frustration; they tell of death, suffering, and an unspoken longing for a more true world, of hazy wanderings, and of hidden paths. For Dubois, the songs of mourning were black folk culture, and its origins in slavery were not related to the civilized impulses of the northern black church, increasingly obsessed with respectability and Western aesthetic criteria. Instead of the remnants of backward time, which should be cleansed of the black repertoire and isolated from what Alain Locke called the modernization of the Negro (coincidentally, for Locke, with urbanization), Negro spirituality - for Dubois, where the souls of the black folk past and present are located. Du Bois has passionately advocated for the preservation of the spiritual, along with Antonin Dvorak and modern black aesthetics including Harry Burley, Robert Nathaniel Dett, Alain Locke and Neil Hurston. It is in the search for black cultural folk ways, in particular, Songs of Sorrow, one of the main components of the Dubois project, and later the Harlem Renaissance (where Hurston and Locke debut their own extractions) surfaces. For Dubois's assertion that sad songs contain a noticeable excess, and the unwritten element of Yolanda Pierce defines as the soul of the song's sadness. The display of sound and the signs that make up the languages of white Western culture will prove insufficient for many black literary critics of the 1920s and beyond, and the debate about the ability to obtain and preserve black folkways find its roots in Du Bois's treatment of the song's sadness and in his call to their salvation. Critical reception in living black history, biographer Du Bois Manning Marable notes: Few books make history and continue to be the fundamental texts for the movements and struggles of an entire people. The souls of black people occupies this rare position. This helped to create an intellectual argument for the struggle for the freedom of blacks in the twentieth century. Souls justified the desire of blacks for higher education and thus contributed to the growth of the black middle class. Describing the global color line, Du Bois foresaw pan-Africanism and colonial revolutions in third world countries. Moreover, this stunning critique of how race lived through the normal aspects of everyday life is central to what would become known as the study of whiteness a century later. During its publication, the Nashville Banner warned of the Souls of the Black People: This book is dangerous for the Negro, because it will only cause discontent and fill its imagination with things that do not exist, or things that should not be carried on his mind. The New York Times said: The Friedman Bureau's review from a black perspective, even from a northern Negro perspective, should have its value to any unbiased student - even more, perhaps, for the preconceived who are still willing to be a student. In the introduction to the 1961 edition, the writer Saunders Redding remarked. The bus boycott in Montgomery had many roots... but no more important than this little book of essays published more than half a century ago. Literary admission, as Yale University professor Hazel Carby notes, for black writers before the abolition of slavery in 1865, it was impossible to even imagine the possibility of returning to the South once black humanity and freedom were obtained in the North, and this is rare in later literature. While the narratives of Frederick Douglass and Harriet Ann Jacobs move toward North and Freedom, Du Bois changes the direction of the archetypal journey of these original narratives and focuses on the Black Belt of the South. Although the text consistently moves between the predominantly white and predominantly black world, according to du Bois's concept of dual consciousness, his overall narrative momentum gradually shifts focus from white to autonomous black. Carby traces the ways in which Dub Bois gendered his narrative about black folk, but also how du Bois's conceptual framework is gendered as well. According to Carby, du Bois in this book seems to be most concerned about how race and nation intersect, and how such an intersection is based on specific male-like notions of progress. According to Carby, Dub exposes and exploits the tensions that exist between the nation's internal egalitarianism and the attitudes of domination and subjugation embodied in the racially coded social hierarchy. So du Bois makes the conceptual argument that racism actually with the nation in terms of the united races. However, this unified race is possible only through the gender narrative that it builds in all souls, which makes the black male intelligentsia (himself) (only possible) the leader (s) of a single race. Carby explains that in order to maintain his leadership credentials, Du Bois had to position himself as an exceptional and representative of personality... The conditions of his exclusivity, Du Bois argues, have its source in his becoming a gender intellectual. According to Carby, Du Bois was concerned about the reproduction of racial men. In other words, the figure of an intellectual and racial leader is born and born by other men. This reading of Du Bois draws attention to the weird meanings that, according to Charles Nero, are inherent in Souls. Nero, who uses Anna Hermann's strange definition of conceptualizing strangeness as a recognition on the part of others that one is not like the other, the subject is not in order, not in sequence, does not work. Nero's fundamental argument is to understand that men have the right to share women with each other in order to form a homosexual treaty. Nero analyzes Du Bois's discussion of Thevonic and Submissive Man to conclude that such a contract would lead to round and full development to create a great civilization. However, Nero was concerned about violence and police sexual identity at the turn of the century, which ultimately made it impossible to have such a homosexual, two-race contract. Nero notes From John's Arrival as a central chapter that demonstrates his strange reading of The Souls. Nero argues that Jon Jones's lack of masculinity is a sign of his strangeness and that the murder of his double symbolizes Du Bois's frustration with the idea that a biracial and homosexual society can exist. Du Bois's cultural and religious critique had transdisciplinary training, and it provided a historical context for black religion and culture. His concept of double consciousness and other concepts from Souls had a great influence on other scholars in their interpretation of black culture and religion. Cheryl Sanders, a professor of Christian ethics at Howard University's Divinity School, lists Du Bois' who's who offspring in her research work, including Paul Gilroy, C. Eric Lincoln, Lawrence Mami, Peter Paris, Emily Townes and Cornel West. Here are some of the scholars who take on the themes or concepts found in Souls for their own work in religious and theological studies or cultural criticism. In addition, Victor Anderson, philosophical theologian and cultural critic at Vanderbilt University School of Theology and author of Beyond Ontological Blackness: An Essay on African American Religious and Cultural Criticism, concept from showers to much of the work in black religious studies. In Beyond Ontological Blackness, Victor Anderson seeks to criticize the black heroic genius trail, articulated in the logic of ontological blackness as a philosophy of racial consciousness. At the center of this concept is Du Bois. Anderson says: The double consciousness of W.E.B. Du Bois, an image of black existence, has become the embodiment of the existential determinants of black self-consciousness. These alienated forms of black self-consciousness have been categorically defined in African-American cultural studies as: The Negro Problem, Color Line, Black Experience, Black Power, The Veil of Blackness, Black Radicalism, and most recently, Black Sacred Cosmos. Anderson's critique of the black heroic genius and the movement towards black cultural performance is an attempt to go beyond the categories deployed by Du Bois in Souls. In addition, Sanders criticizes the concept of du boia on dual consciousness, especially in terms of the interpretation of black holiness-pentecostalism. In Sanders's Saints in Exile: The Experience of Pentecostal Holiness in African American Religion and Culture, Sanders unfolds a dialectical understanding of exile that she describes in black Pentecostal saints as Being in the world, but not from him. At the same time, Sanders wants to contrast that dialect with Du Bois's double consciousness, at least as she understands it. According to Sanders, exilic dialectic hopes to represent a progressive step beyond the double consciousness described by W.E.B. Du Bois in 1903, which remains a dominant paradigm in African-American religious and cultural thought. Describing the exilic consciousness as between and double consciousness as either-or-or-or-like, Sanders says that those who live in exile can find balance and fulfillment between extremes, while the latter's adherents either require permission or suffer greatly in tension, as in the case of Du Bois's description of the agony of double consciousness as two belligerent ideals in one body. Textual changes in 1953. The Souls of Black Folk were published in a special fiftieth anniversary edition. In his opening statement, Dub Bois wrote that in the 50 years since its publication, he occasionally had a tendency to revise the book, but ultimately decided to leave it as is, as a monument to what I thought and felt in 1903. Although he stuck to his decision, he wrote that in the new edition he made less than half a dozen changes in the word or phrase and then did not change his thoughts as it was established earlier, but to avoid any possible misunderstanding today, what I wanted to say yesterday. In 1973, historian Herbert Apteker identified seven changes between the publications. Historian and Critic Henry Louis Gates Jr. and a team of readers drew a line-by-line comparison of the two publications during the 1980s and identified two more changes. All changes are minor; the longest means of changing nephews and poor whites and Jews to bad relations and foreign immigrants. In six of the nine changes, Du Bois changed references to Jews to refer to immigrants or foreigners. The other two changes also related to references to Jews. Du Bois wrote to Apothecary in February 1953 about his fears about his mention of Jews in a book: I had the opportunity to read The Souls of the Black People partly for the first time in many years. I find in Chapters VII, VI and IX, five random references to Jews. I remember that many years ago, Jacob Schiff wrote to me criticizing these references, and that I denied any thoughts about race or religious prejudice and promised to move the aises to future publications. These publications have changed each other without any consultation with me, and apparently this issue has slipped out of my mind. After reading these words today, I see that harm can come if they are allowed to stand as they are. First of all, I'm not at all sure that the foreign exploiters I've turned to... were actually Jews... But even if they were, what I was condemning was exploitation, not race, no religion. And I, when I wrote, did not realize that by emphasizing the name of the group, and not what some members of the group might have done, I was unfairly slandered by people just as my people were then and are being falsely accused. Because of this, and because of the greater risk of injustice now than I was then, I want to change these passages if republishing. In a letter to the Blue Heron Press in March 1953, Du Bois asked for the next paragraph to be added to the end of the Black Belt: the aforementioned chapter Jews was mentioned five times, and the late Jacob Schiff once complained that it gave the impression of anti-Semitism. This at the time I vehemently denied; but when I read the passages again in light of the subsequent story, I see how I opened up to this possible misunderstanding. What of course I wanted to condemn was the exploitation of black labor and that it was in this country and at that time partly the issue of Jewish immigrants was accidental and not significant. My inner sympathy for the Jewish people was expressed better in the last paragraph of page 152. But it illustrates how easily a person rolls into unconscious condemnation of an entire group. The publisher did not add a paragraph, perhaps because Du Bois changed the text instead. Footnotes : Edwards, Brent Hayes (2007). Introduction. The souls of the black people. Oxford: Oxford University Publishing House. p. xx. ISBN 978-0-19-280678-9. a b Edwards (2007). Introduction. The souls of the black people. 21st. a b c d e g h i j k l m n o p r r c t u v w x y z aa ab ad ae ag ah ai Du Bois, W. E. B. (1903). The souls of the black people. New York: Penguin. 1-2. ISBN 978-0140189988. Du Bois, V.E.B. Souls of the Black People. 1903.Chap. I: From our spiritual aspirations, Bartley.com and Du Bois, W. E. B. (1903). The souls of the black people. New York: Bantam Classic. page 197. Stocker, Maureen S. Educational Theory Booker T. Washington. New funds. Du Bois, W.E.B. (1903). 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