

Modern Critical Views

W.E.B. Du BOIS

Edited and with an introduction by

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W.E.B. DU BOIS

Harvard in the Last Decades of the 19th Century

Harvard University in 1888 was a great institution of learning. It was 236 years old and on its governing board were Alexander Agassiz, Phillip Brooks, Henry Cabot Lodge and Charles Francis Adams; and a John Quincy Adams, but not the ex-President. Charles William Eliot, a gentleman by training and a scholar by broad study and travel, was president. Among its teachers *emeriti* were Oliver Wendell Holmes and James Russell Lowell. Among the active teachers were Francis Child, Charles Eliot Norton, Charles Dunbar, Justin Winsor and John Trowbridge, William Goodwin, Frank Taussig, Nathaniel Shaler, George Palmer, William James, Francis Peabody, Josiah Royce, Barrett Wendell, Edward Channing, and Albert Bushnell Hart. A young instructor who arrived in 1890 was George Santayana. Seldom, if ever, has any American university had such a galaxy of great men and fine teachers as Harvard in the decade between 1885 and 1895.

To make my own attitude toward Harvard of that day clear, it must be remembered that I went to Harvard as a Negro, not simply by birth, but recognizing myself as a member of a segregated caste whose situation I accepted but was determined to work from within that caste to find my way out.

About the Harvard of which most white students conceived I knew little. Of fraternities I had not even heard of Phi Beta Kappa, and of such

From *The Autobiography of W.E.B. Du Bois: A Soliloquy on Viewing My Life from the Last Decade of Its First Century*. © 1968 by International Publishers Co., Inc.

important social organizations as the Hasty Pudding Club, I knew nothing. I was in Harvard for education and not for high marks, except as marks would insure my staying. I did not pick out "snap" courses. I was there to enlarge my grasp of the meaning of the universe. We had for instance no chemical laboratory at Fisk. Our mathematical courses were limited; above all I wanted to study philosophy! I wanted to get hold of the basis of knowledge, and explore foundations and beginnings. I chose, therefore, Palmer's course in ethics, but he being on Sabbatical for the year, William James replaced him, and I became a devoted follower of James at the time he was developing his pragmatic philosophy.

Fortunately I did not fall into the mistake of regarding Harvard as the beginning rather than the continuing of my college training. I did not find better teachers at Harvard, but teachers better known, who had had wider facilities for gaining knowledge and had a broader atmosphere for approaching truth.

I hoped to pursue philosophy as my life career, with teaching for support. With this program I studied at Harvard from the Fall of 1888 to 1890, as undergraduate. I took a varied course in chemistry, geology, social science and philosophy. My salvation here was the type of teacher I met rather than the content of the courses. William James guided me out of the sterilities of scholastic philosophy to realist pragmatism; from Peabody's social reform with a religious tinge, I turned to Albert Bushnell Hart to study history with documentary research; and from Tausig with his reactionary British economics of the Ricardo school, I approached what was later to become sociology. Meantime Karl Marx was mentioned but only incidentally and as one whose doubtful theories had long since been refuted. Socialism as dream of philanthropy or as will-o'-wisp of hotheads was dismissed as unimportant.

When I arrived at Harvard, the question of board and lodging was of first importance. Naturally, I could not afford a room in the college yard in the old and venerable buildings which housed most of the well-to-do students under the magnificent elms. Neither did I think of looking for lodgings among white families, where numbers of the ordinary students lived. I tried to find a colored home, and finally at 20 Flagg Street, I came upon the neat home of a colored woman from Nova Scotia, a descendant of those black Jamaican Maroons whom Britain deported after solemnly promising them peace if they would surrender. For a very reasonable sum, I rented the second story front room and for four years this was my home. I wrote of this abode at the time: "My room is, for a college man's abode, very ordinary indeed. It is quite pleasantly situated—second floor, front, with a bay window and one other window. The door is on the southwest corner. As you enter you will perceive the bed in the opposite corner, small and

decorated with floral designs calculated to puzzle a botanist. It is a good comfortable bed, however, and my landlady keeps it neat. On the left hand is a bureau with a mirror of doubtful accuracy. In front of the bay window is a stand with three shelves of books, and on the left of the bureau is an improvised bookcase made of unpainted boards and uprights, containing most of my library of which I am growing quite proud. Over the heat register, near the door, is a mantle with a plaster of Paris pug-dog and a calendar, and the usual array of odds and ends. A sofa, commode, trunk, table and chairs complete the floor furniture. On the wall are a few quite ordinary pictures. In this commonplace den I am quite content."

Later I became a boarder at Memorial Hall, which was the great dining hall of the University, and after that a member of the Foxcroft Club, where many students of moderate means boarded.

Following the attitudes which I had adopted in the South, I sought no friendships among my white fellow students, nor even acquaintanceships. Of course I wanted friends, but I could not seek them. My class was large, with some 300 students. I doubt if I knew a dozen of them. I did not seek them, and naturally they did not seek me. I made no attempt to contribute to the college periodicals, since the editors were not interested in my major interests. Only one organization did I try to enter, and I ought to have known better than to make this attempt. But I did have a good singing voice and loved music, so I entered the competition for the Glee Club. I ought to have known that Harvard could not afford to have a Negro on its Glee Club traveling about the country. Quite naturally I was rejected.

I was happy at Harvard, but for unusual reasons. One of these circumstances was my acceptance of racial segregation. Had I gone from Great Barrington high school directly to Harvard, I would have sought companionship with my white fellows and been disappointed and embittered by a discovery of social limitations to which I had not been used. But I came by way of Fisk and the South and there I had accepted color caste and embraced eagerly the companionship of those of my own color. This was, of course, no final solution. Eventually with them and in mass assault, led by culture, we Negroes were going to break down the boundaries of race; but at present we were banded together in a great crusade and happily so. Indeed, I suspect that the prospect of ultimate full human intercourse without reservations and annoying distinctions, made me all too willing to consort now with my own and to disdain and forget as far as was possible that outer, whiter world.

In general, I asked nothing of Harvard but the tutelage of teachers and the freedom of the laboratory and library. I was quite voluntarily and willingly outside its social life. I sought only such contacts with white

teachers as lay directly in the line of my work. I joined certain clubs like the Philosophical Club; I was a member of the Foxcraft dining club because it was cheap. James and one or two other teachers had me at their homes at meal and reception. I found friends, and most interesting and inspiring friends, among the colored folk of Boston and surrounding places. Naturally social intercourse with whites could not be entirely forgotten, so that now and then I joined its currents and rose or fell with them. I escorted colored girls to various gatherings, and as pretty ones as I could find to the vesper exercises, and later to the class day and commencement social functions. Naturally we attracted attention and the *Crimson* noted my girl friends; on the other part came sometimes the shadow of insult, as when at one reception a white woman seemed determined to mistake me for a waiter.

In general, I was encased in a completely colored world, self-sufficient and provincial, and ignoring just as far as possible the white world which conditioned it. This was self-protective coloration, with perhaps an inferiority complex, but with belief in the ability and future of black folk.

My friends and companions were taken mainly from the colored students of Harvard and neighboring institutions, and the colored folk of Boston and surrounding towns. With them I led a happy and inspiring life. There were among them many educated and well-to-do folk; many young people studying or planning to study; many charming young women. We met and ate, danced and argued and planned a new world.

Toward whites I was not arrogant; I was simply not obsequious, and to a white Harvard student of my day, a Negro student who did not seek recognition was trying to be more than a Negro. The same Harvard man had much the same attitude toward Jews and Irishmen.

I was, however, exceptional among Negroes in my ideas on voluntary race segregation; they for the most part saw salvation only in integration at the earliest moment and on almost any terms in white culture; I was firm in my criticism of white folk and in my dream of a Negro self-sufficient culture even in America.

This cutting off of myself from my white fellows, or being cut off, did not mean unhappiness or resentment. I was in my early manhood, unusually full of high spirits and humor. I thoroughly enjoyed life. I was conscious of understanding and power, and concealed enough still to imagine, as in high school, that they who did not know me were the losers, not I. On the other hand, I do not think that my white classmates found me personally objectionable. I was clean, not well-dressed but decently clothed. Manners I regarded as more or less superfluous, and deliberately cultivated a certain brusquerie. Personal adornment I regarded as pleasant but not important. I was in Harvard, but not of it, and realized all the irony

of my singing "Fair Harvard." I sang it because I liked the music, and not from any pride in the Pilgrims.

With my colored friends I carried on a lively social intercourse, but necessarily one which involved little expenditure of money. I called at their homes and ate at their tables. We danced at private parties. We went on excursions down the Bay. Once, with a group of colored students gathered from surrounding institutions, we gave Aristophanes' *The Birds* in a Boston colored church. The rendition was good, but not outstanding; not quite appreciated by the colored audience, but well worth doing. Even though it worked me near to death, I was proud of it.

Thus this group of professional men, students, white collar workers and upper servants, whose common bond was color of skin in themselves or in their fathers, together with a common history and current experience of discrimination, formed a unit which like many tens of thousands of like units across the nation had or were getting to have a common culture pattern which made them an interlocking mass; so that increasingly a colored person in Boston was more neighbor to a colored person in Chicago than to the white person across the street.

Mrs. Ruffin of Charles Street, Boston, and her daughter Birdie were often hostesses to this colored group. She was a widow of the first colored judge appointed in Massachusetts, an aristocratic lady, with olive skin and high piled masses of white hair. Once a Boston white lady said to Mrs. Ruffin ingratiatingly: "I have always been interested in your race." Mrs. Ruffin flared: "Which race?" She began a national organization of colored women and published the *Courant*, a type of small colored weekly paper which was spreading over the nation. In this I published many of my Harvard daily themes.

Naturally in this close group there grew up among the young people friendships ending in marriages. I myself, out-growing the youthful attractions of Fisk, began serious dreams of love and marriage. There, however, were still my study plans to hold me back and there were curious other reasons. For instance, it happened that two of the girls whom I particularly liked had what was to me then the insuperable handicap of looking like whites; while they had enough black ancestry to make them "Negroes" in America. Yet these girls were intelligent and companionable. One went to Vassar College which then refused entrance to Negroes. Years later when I went there to lecture I remember disagreeing violently with a teacher who thought the girl ought not to have "deceived" the college by graduating before it knew her Negro descent! Another favorite of mine was Deenie Pindell. She was a fine forthright woman, blonde, blue-eyed and fragile. In the end I had no chance to choose her, for she married Monroe Trotter.

Trotter was the son of a well-to-do colored father and entered Harvard in my first year in the Graduate School. He was thick-set, yellow, with close-cut dark hair. He was stubborn and straight-laced and an influential member of his class. He organized the first Total Abstinence club in the Yard. I came to know him and joined the company when he and other colored students took a trip to Amherst to see George Forbes and William H. Lewis graduate in the class with Calvin Coolidge.

Lewis afterward entered the Harvard Law School and became the celebrated center of the Harvard football team. He married the beautiful Bessie Baker who had been with us on that Amherst trip. Forbes, a brilliant, cynical dark man, later joined with Trotter in publishing the *Guardian*, the first Negro paper to attack Booker T. Washington with open opposition. Washington's friends retorted by sending Trotter to jail when he dared to heckle Washington in a public Boston meeting on his political views. I was not present nor privy to this occurrence, but the unfairness of the jail sentence helped lead me eventually to form the Niagara Movement, which later became a founding part of the NAACP.

Thus I lived near to life, love and tragedy; and when I met Maud Cuney, I became doubly interested. She was a tall imperious brunette, with gold-bronze skin, brilliant eyes and coils of black hair; daughter of the Collector of Customs at Galveston, Texas. She came to study music and was a skilled performer. When the New England Conservatory of Music tried to "jim-crow" her in the dormitory, we students rushed to her defense and we won. I fell deeply in love with her, and we were engaged.

Thus it is clear how in the general social intercourse on the campus I consciously missed nothing. Some white students made themselves known to me and a few, a very few, became life-long friends. Most of my classmates, I knew neither by sight nor name. Among them many made their mark in life: Norman Hapgood, Robert Herrick, Herbert Croly, George Dorsey, Homer Folks, Augustus Hand, James Brown Scott and others. I knew none of these intimately. For the most part I do not doubt that I was voted a somewhat selfish and self-centered "grind" with a chip on my shoulder and a sharp tongue.

Something of a certain inferiority complex was possibly a cause of this. I was desperately afraid of intruding where I was not wanted; appearing without invitation; of showing a desire for the company of those who had no desire for me. I should in fact have been pleased if most of my fellow students had wanted to associate with me; if I had been popular and envied. But the absence of this made me neither unhappy nor morose. I had my "island within" and it was a fair country.

Only once or twice did I come to the surface of college life. First I found by careful calculation that I needed the cash of one of the Boylston

prizes in oratory to piece out my year's expenses. I got it through winning a second oratorical prize. The occasion was noteworthy by the fact that another black student, Clement Morgan, got first prize at the same contest.

With the new increase at Harvard of students who grew up outside of New England, there arose at this time a certain resentment at the way New England students were dominating and conducting college affairs. The class marshal on commencement day was always a Saltonstall, a Cabot, a Lowell, or some such New England family. The crew and most of the other heads of athletic teams were selected from similarly limited social groups. The class poet, class orator and other commencement officials invariably were selected because of family and not for merit. It so happened that when the officials of the class of 1890 were being selected in early spring, a plot ripened. Personally, I knew nothing of it, and was not greatly interested. But in Boston and in the Harvard Yard the result of the elections was of tremendous significance; for this conspiratorial clique selected Clement Morgan as class orator. New England and indeed the whole country reverberated.

Morgan was a black man. He was working in a barber shop in St. Louis at the time when he ought to have been in school. With the encouragement and help of a colored teacher whom he later married, he came to Boston and entered the Latin School. This meant that when he finally entered Harvard, he entered as freshman in the orthodox way and was well acquainted with his classmates. He was fairly well received, considering his color. He was a pleasant unassuming person and one of the best speakers of clearly enunciated English on the campus. In his junior year, he had earned the first Boylston prize for oratory, in the same contest where I won second prize. It was, then, logical for him to become class orator and yet this was against all the traditions of America. There were editorials in the leading newspapers, and the South especially ragged and sneered at the audience of "black washerwomen" who would replace Boston society at the next Harvard commencement.

At the same time, the action was contagious and that year and the next in several leading Northern colleges colored students became the class orators. Ex-President Hayes, as I shall relate later, sneered at this fact. While, as I have said, I had nothing to do with this plot, and was not even present at the election which chose Morgan, I was greatly pleased at this breaking of the color line. Morgan and I became fast friends and spent a summer giving readings along the North Shore to help our college costs.

Harvard of this day was a great opportunity for a young man and a young American Negro and I realized it. I formed habits of work rather different from those of most of the other students. I burned no midnight oil. I did my studying in the daytime and had my day parceled out almost to the

minute. I spent a great deal of time in the library and did my assignments with thoroughness and with prevision of the kind of work I wanted to do later. From the beginning my relations with most of the teachers at Harvard were pleasant. They were on the whole glad to receive a serious student, to whom extra-curricular activities were not of paramount importance and one who in a general way knew what he wanted.

Harvard had in the social sciences no such leadership of thought and breadth of learning as in philosophy, literature and physical science. She was then groping and is still groping toward a scientific treatment of human action. She was facing at the end of the century a tremendous economic era. In the United States, finance was succeeding in monopolizing transportation, and raw materials like sugar, coal and oil. The power of the trust and combine was so great that the Sherman Act was passed in 1890. On the other hand, the tariff at the demand of manufacturers continued to rise in height from the McKinley to the indefensible Wilson tariff making that domination easier. The understanding between the industrial North and the New South was being perfected and in 1890 the series of disfranchising laws began to be enacted by the Southern states destined in the next 16 years to make voting by Southern Negroes practically impossible. A financial crisis shook the land in 1893 and popular discontent showed itself in the Populist movement and Coxey's Army. The whole question of the burden of taxation began to be discussed.

These things we discussed with some clearness and factual understanding at Harvard. The tendency was toward English free trade and against the American tariff policy. We revered Ricardo and wasted long hours on the "Wages-fund." I remember Frank Taussig's course supporting dying Ricardian economics. Wages came from what employers had left for labor after they had subtracted their own reward. Suppose that this profit was too small to attract the employer, what would the poor worker do but starve? The trusts and monopolies were viewed frankly as dangerous enemies of democracies, but at the same time as inevitable methods of industry. We were strong for the gold standard and fearful of silver. The attitude of Harvard toward labor was on the whole contemptuous and condemnatory. Strikes like the railway strikes of 1886 and the terrible Homestead strike of 1892, as well as Coxey's Army of 1894, were pictured as ignorant lawlessness, lurching against conditions largely inevitable.

Karl Marx was mentioned, only to point out how thoroughly his theses had been disproven; of his theory itself almost nothing was said. Henry George was given but tolerant notice. The anarchists of Spain, the nihilists of Russia, the British miners—all these were viewed not as part of the political development and the tremendous economic organization but as sporadic evils. This was natural. Harvard was the child of its era. The

intellectual freedom and flowering of the late 18th and early 19th centuries were yielding to the deadening economic pressure which would make Harvard rich and reactionary. This defender of wealth and capital, already half ashamed of Charles Sumner and Wendell Phillips, was willing finally to replace an Eliot with a manufacturer and a nervous warmonger. The social community that mobbed Garrison, easily electrocuted Sacco and Vanzetti.

It was not until I was long out of college that I realized the fundamental influence man's efforts to earn a living had upon all his other efforts. The politics which we studied in college were conventional, especially when it came to describing and elucidating the current scene in Europe. The Queen's Jubilee in June 1887, while I was still at Fisk, set the pattern of our thinking. The little old woman at Windsor became a magnificent symbol of Empire. Here was England with her flag draped around the world, ruling more black folk than white and leading the colored peoples of the earth to Christian baptism, and as we assumed, to civilization and eventual self-rule.

In 1885, Stanley, the traveling American reporter, became a hero and symbol of white world leadership in Africa. The wild, fierce fight of the Mahdi and the driving of the English out of the Sudan for 13 years did not reveal its inner truth to me. I heard only of the martyrdom of the drunker Bible-reader and freebooter, Chinese Gordon.

The Congo Free State was established and the Berlin Conference of 1885 was reported to be an act of civilization against the slave trade and liquor. French, English and Germans pushed on in Africa, but I did not question the interpretation which pictured this as the advance of civilization and the benevolent tutelage of barbarians. I read of the confirmation of the Triple Alliance in 1891. Later I saw the celebration of the renewed Triple Alliance on the Tempelhofer Feld, with the new young Emperor William II who, fresh from his dismissal of Bismarck, led the splendid pageantry; and finally the year I left Germany, Nicholas II became Tsar of all the Russias. It all this I had not yet linked the political development of Europe with the race problem in America.

I was repeatedly a guest in the home of William James; he was my friend and guide to clear thinking; I was a member of the Philosophical Club and talked with Josiah Royce and George Palmer; I remember vividly once standing beside Mrs. Royce at a small reception. We ceased conversation for a moment and both glanced across the room. Professor Royce was opposite talking excitedly. He was an extraordinary sight: a little body, indifferently clothed; a big red-thatched head and blazing blue eyes. Mrs. Royce put my thoughts into words: "Funny-looking man, isn't he?" I nearly fainted; yet I knew how she worshipped him.

I sat in an upper room and read Kant's *Critique* with Santayana; Shaler invited a Southerner, who objected to sitting beside me, out of his class; he said he wasn't doing very well, anyway. I became one of Hart's favorite pupils and was afterwards guided by him through my graduate course and started on my work in Germany. Most of my courses of study went well. It was in English that I came nearest my Waterloo at Harvard. I had unwittingly arrived at Harvard in the midst of a violent controversy about poor English among students. A number of fastidious Englishmen like Barrett Wendell had come to Harvard about this time; moreover New England itself was getting sensitive over Western slang and Southern draws and general ignorance of grammar. Freshmen at this time could elect nearly all their courses except English; that was compulsory, with theses, daily themes and tough examinations.

On the other hand, I was at the point in my intellectual development when the content rather than the form of my writing was to me of prime importance. Words and ideas surged in my mind and spilled out with disregard of exact accuracy in grammar, taste in word or restraint in style. I knew the Negro problem and this was more important to me than literary form. I knew grammar fairly well, and I had a pretty wide vocabulary; but I was bitter, angry and intemperate in my first thesis. Naturally my English instructors had no idea of not interest in the way in which Southern attacks on the Negro were scratching me on the raw flesh. Ben Tillman was raging in the Senate like a beast and literary clubs, especially rich and well-dressed women, engaged his services eagerly and listened avidly. Senator Morgan of Alabama had just published a scathing attack on "niggers" in a leading magazine, when my first Harvard thesis was due. I let go at him with no holds barred. My long and blazing effort came back marked "E"—not passed!

It was the first time in my scholastic career that I had encountered such a failure. I was aghast, but I was not a fool. I did not doubt but what my instructors were fair in judging my English technically even if they did not understand the Negro problem. I went to work at my English and by the end of that term had raised it to a "C." I realized that while style is subordinate to content, and that no real literature can be composed simply of meticulous and fastidious phrases, nevertheless that solid content with literary style carries a message further than poor grammar and muddled syntax. I elected the best course on the campus for English composition, English 12.

I have before me a theme which I wrote October 3, 1890, for Barrett Wendell, then the great pundit of Harvard English. I wrote: "Spurred by my circumstances, I have always been given to systematically planning my future, not indeed without many mistakes and frequent alterations, but always with what I now conceive to have been a strangely early and deep

appreciation of the fact that to live is a serious thing. I determined while in high school to go to college—partly because other men did, partly because I foresaw that such discipline would best fit me for life. . . . I believe, foolishly perhaps, but sincerely, that I have something to say to the world, and I have taken English 12 in order to say it well." Barrett Wendell liked that last sentence. Out of 50 essays, he picked this out to read to the class.

Commencement was approaching, when one day I found myself at midnight on one of the swaggering streetcars that used to roll out from Boston on its way to Cambridge. It was in the Spring of 1890, and quite accidentally I was sitting by a classmate who would graduate with me in June. As I dimly remember, he was a nice looking young man, almost dapper; well dressed, charming in manner. Probably he was rich or at least well-to-do, and doubtless belonged to an exclusive fraternity, although that did not interest me. Indeed I have even forgotten his name. But one thing I shall never forget and that was his rather regretful admission (which slipped out as we gossiped) that he had no idea as to what his life work would be, because, as he added, "There's nothing in which I am particularly interested!"

I was more than astonished; I was almost outraged to meet any human being of the mature age of 22 who did not have his life all planned before him—at least in general outline; and who was not supremely, if not desperately, interested in what he planned to do.

Since then, my wonder has left my classmate, and been turned in and backward upon myself: how long had I been so sure of my life-work and how had I come so confidently to survey and plan it? I now realize that most college seniors are by no means certain of what they want to do or can do with life; but stand rather upon a hesitating threshold, awaiting will, chance or opportunity. Because I had not mingled intimately or understandingly with my white Harvard classmates, I did not at the time realize this, but thought my unusual attitude was general.

In June 1890, I received my bachelor's degree from Harvard *cum laude* in philosophy. I was one of the five graduating students selected to speak at commencement. My subject was "Jefferson Davis." I chose it with deliberate intent of facing Harvard and the nation with a discussion of slavery as illustrative in the person of the president of the Confederate States of America. Naturally my effort made a sensation. I said, among other things: "I wish to consider not the man, but the type of civilization which his life represented: its foundation in the idea of the strong man—Individualism coupled with the rule of might—and it is this idea that has made the logic of even modern history, the cool logic of the Club. It made a naturally brave and generous man, Jefferson Davis: now advancing civilization by murdering Indians, now hero of a national disgrace called by courtesy the Mexican War; and finally as the crowning absurdity, the

peculiar champion of a people fighting to be free in order that another people should not be free. Whenever this idea has for a moment escaped from the individual realm, it has found an even more secure foothold in the policy and philosophy of the State. The strong man and his mighty Right Arm has become the Strong Nation with its armies. Under whatever guise, however a Jefferson Davis may appear as man, as race, or as a nation, his life can only logically mean this: the advance of a part of the world at the expense of the whole; the overwhelming sense of the I, and the consequent forgetting of the Thou. It has thus happened that advance in civilization has always been handicapped by shortsighted national selfishness. The vital principle of division of labor has been stifled not only in industry, but also in civilization; so as to render it well nigh impossible for a new race to introduce a new idea into the world except by means of the cudgel. To say that a nation is in the way of civilization is a contradiction in terms and a system of human culture whose principle is the rise of one race on the ruins of another is a farce and a lie. Yet this is the type of civilization which Jefferson Davis represented; it represents a field for stalwart manhood and heroic character, and at the same time for moral obtuseness and refined brutality. These striking contradictions of character always arise when a people seemingly become convinced that the object of the world is not civilization, but Teutonic civilization."

A Harvard professor wrote to *Kate Field's Washington*, then a leading periodical: "Du Bois, the colored orator of the commencement stage, made a ten-strike. It is agreed upon by all the people I have seen that he was the star of the occasion. His paper was on 'Jefferson Davis,' and you would have been surprised to hear a colored man deal with him so generously. Such phrases as a 'great man,' a 'keen thinker,' a 'strong leader,' and others akin occurred in the address. One of the trustees of the University told me yesterday that the paper was considered masterly in every way. Du Bois is from Great Barrington, Massachusetts, and doubtless has some white blood in his veins. He, too, has been in my classes the past year. If he did not head the class, he came pretty near the head, for he is an excellent scholar in every way, and altogether the best black man that has come to Cambridge."

Bishop Potter of New York wrote in the *Boston Herald*: "When at the last commencement of Harvard University, I saw a young colored man appear . . . and heard his brilliant and eloquent address, I said to myself: 'Here is what an historic race can do if they have a clear field, a high purpose, and a resolute will.'"

The *New York Nation* commented editorially: "When the name of William Edward Du Bois was called and a slender, intellectual-looking mulatto ascended on the platform and made his bow to the President of the University, the Governor of Massachusetts, the Bishop of New York, and a

hundred other notables, the applause burst out heartily as if in recognition of the strange significance of his appearance there. His theme . . . heightened this significance. Du Bois handled his difficult and hazardous subject with absolute good taste, great moderation, and almost contemptuous fairness."

Already I had now received more education than most young white men, having been almost continuously in school from the age of six to the age of 22. But I did not yet feel prepared. I felt that to cope with the new and extraordinary situations then developing in the United States and the world, I needed to go further and that as a matter of fact I had just well begun my training in knowledge of social conditions.

I revelled in the keen analysis of William James, Josiah Royce and young George Santayana. But it was James with his pragmatism and Albert Bushnell Hart with his research method, that turned me back from the lovely but sterile land of philosophic speculation, to the social sciences as the field for gathering and interpreting that body of fact which would apply to my program for the Negro. As undergraduate, I had talked frankly with William James about teaching philosophy, my major subject. He discouraged me, not by any means because of my record in his classes. He used to give me A's and even A-plus, but as he said candidly, there is "not much chance for anyone earning a living as a philosopher." He was repeating just what Chase of Fisk had said a few years previously.

I knew by this time that practically my sole chance of earning a living combined with study was to teach, and after my work with Hart in United States history, I conceived the idea of applying philosophy to an historical interpretation of race relations.

In other words, I was trying to take my first steps toward sociology as the science of human action. It goes without saying that no such field of study was then recognized at Harvard or came to be recognized for 20 years after. But I began with some research in Negro history and finally at the suggestion of Hart, I chose the suppression of the African slave trade to America as my doctor's thesis. Then came the question as to whether I could continue study in the graduate school. I had no resources in wealth or friends. I applied for a fellowship in the graduate school of Harvard and was appointed Henry Bromfield Rogers fellow for a year and later the appointment was renewed; so that from 1890 to 1892 I was a fellow at Harvard University, studying in history and political science and what would have been sociology if Harvard has yet recognized such a field.

My grandfather Du Bois died while I was at Harvard, and although the settlement of the estate was held up for lack of exact data concerning my father's death, eventually \$400 was paid me during my senior year. I finished the first draft of my thesis and delivered an outline of it at the seminars of

American history and political economy December 7, 1891. I received my master's degree in the Spring. I was thereupon elected to the American Historical Society and asked to speak in Washington at their meeting in December 1892. *The New York Independent* noted this among the "three best papers presented," and continued:

"The article upon the 'enforcement of the Slave Laws' was written and read by a black man. It was thrilling when one could, for a moment, turn his thoughts from listening to think that scarcely thirty years have elapsed since the war that freed his race, and here was an audience of white men listening to a black man—listening, moreover, to a careful, cool, philosophical history of the laws which had not prevented the enslavement of his race. The voice, the diction, the manner of the speaker were faultless. As one looked at him, one could not help saying 'Let us not worry about the future of our country in the matter of race distinctions.'"

I began with a bibliography of Nat Turner and ended with this history of the suppression of the African Slave Trade to America; neither needed to be done again at least in my day. Thus in my quest for basic knowledge with which to help guide the American Negro I came to the study of sociology, by way of philosophy and history rather than by physics and biology. After hesitating between history and economics, I chose history. On the other hand, psychology, hovering then on the threshold of experiment under Hugo Munsterberg, soon took a new orientation which I could understand from the beginning. I worked on my thesis, "The Suppression of the African Slave Trade to the United States of America," and hoped to get my doctor's degree in another two years.

Already I had made up my mind that what I needed was further training in Europe. The German universities were at the top of their reputation. Any American scholar who wanted preferment went to Germany for study. The faculties of Johns Hopkins, and the new University of Chicago, were beginning to be filled with German Ph.D's, and even Harvard had imported Munsterberg for the new experimental psychology, and Kuno Frank had long taught there. British universities did not recognize American degrees and French universities made no special effort to encourage American graduates. I wanted then to study in Germany. I was determined that any failure on my part to become a recognized American scholar must not be based on any lack of modern training.

I was confident. So far I had met no failure. I willed and lo! I was walking beneath the elms of Harvard—the name of allurement, the college of my youngest, wildest visions. I needed money; scholarships and prizes fell into my lap—not all I wanted or strove for, but all I needed to keep in school. Commencement came and standing before governor, president, and grave

gowned men, I told them certain truths, waving my arms and breathing fast. They applauded with what may have seemed to many as uncalled-for fervor, but I walked home on pink clouds of glory! I asked for a fellowship and got it. I announced my plan of studying in Germany, but Harvard had no more fellowships for me. A friend, however, told me of the Slater Fund and how the board was looking for colored men worth educating.

No thought of modest hesitation occurred to me. I rushed at the chance. It was one of those tricks of fortune which always seem partly due to chance: In 1882, the Slater Fund for the education of Negroes had been established and the board in 1890 was headed by ex-President R. B. Hayes. Ex-President Hayes went down to Johns Hopkins University which admitted no Negro students and told a "darkey" joke in a frank talk about the plans of the fund. The *Boston Herald* of November 2, 1890, quoted him as saying: "If there is any young colored man in the South whom we find to have a talent for art or literature or any special aptitude for study, we are willing to give him money from the education funds to send him to Europe or give him advanced education." He added that so far they had been able to find only "orators." This seemed to me a nasty fling at my black classmate, Morgan, who had been Harvard class orator a few months earlier.

The Hayes statement was brought to my attention at a card party one evening; it not only made me good and angry but inspired me to write ex-President Hayes and ask for a scholarship. I received a pleasant reply saying that the newspaper quotation was incorrect; that his board had some such program in the past but had no present plans for such scholarships. I wrote him referring him to my teachers and to others who knew me, and intimating that his change of plan did not seem to me fair or honest. He wrote again in apologetic mood and said that he was sorry the plan had been given up; that he recognized that I was a candidate who might otherwise have been given attention. I then sat down and wrote Mr. Hayes this letter:

May 25, 1891

Your favor of the 2nd. is at hand. I thank you for your kind wishes. You will pardon me if I add a few words of explanation as to my application. The outcome of the matter is as I expected it would be. The announcement that any agency of the American people was willing to give a Negro a thoroughly liberal education and that it had been looking in vain for men to educate was to say the least rather startling. When the newspaper clipping was handed me in a company of friends, my first impulse was to make

in some public way a categorical statement denying that such an offer had ever been made known to colored students. I saw this would be injudicious and fruitless, and I therefore determined on the plan of applying myself. I did so and have been refused along with a number of cases beside mine.

As to my case I personally care little. I am perfectly capable of fighting alone for an education if the trustees do not see fit to help me. On the other hand the injury you have—unwittingly I trust—done the race I represent, and am not ashamed of, is almost irreparable. You went before a number of keenly observant men who looked upon you as an authority in the matter, and told them in substance that the Negroes of the United States either couldn't or wouldn't embrace a most liberal opportunity for advancement. That statement went all over the country. When now finally you receive three or four applications for the fulfillment of that offer, the offer is suddenly withdrawn, while the impression still remains.

If the offer was an experiment, you ought to have had at least one case before withdrawing it; if you had given aid before (and I mean here toward liberal education—not toward training plowmen) then your statement at Johns Hopkins was partial. From the above facts I think you owe an apology to the Negro people. We are ready to furnish competent men for every European scholarship furnished us off paper. But we can't educate ourselves on nothing and we can't have the moral courage to try, if in the midst of our work our friends turn public sentiment against us by making statements which injure us and which they cannot stand by.

That you have been looking for men to liberally educate in the past may be so, but it is certainly strange so few have heard it. It was never mentioned during my three years stay at Fisk University. President J. C. Price of Livingstone [then a leading Negro spokesman] has told me that he never heard of it, and students from various other Southern schools have expressed great surprise at the offer. The fact is that when I was wanting to come to Harvard, while yet in the South, I wrote to Dr. Haygood [Atticus G. Haywood, a leader of Southern white liberals] for a loan merely, and he never even answered my letter. I find men willing to help me thro' cheap theological schools, I find men willing to help me use my hands before I have got my brains in working order, I have an abundance of good wishes on hand, but I never found a man willing to help me get a Harvard Ph.D.

Hayes was stirred. He promised to take up the matter the next year with the board. Thereupon, the next year I proceeded to write the board:

"At the close of the last academic year at Harvard, I received the degree of Master of Arts, and was reappointed to my fellowship for the year 1891-92. I have spent most of the year in the preparation of my doctor's thesis on the Suppression of the Slave Trade in America. I prepared a preliminary paper on this subject and read it before the American Historical Association at its annual meeting at Washington during the Christmas holidays. . . . Properly to finish my education, careful training in a European university for at least a year is, in my mind and the minds of my professors, absolutely indispensable." I thereupon asked respectfully for "aid to study at least a year abroad under the direction of the graduate department of Harvard or other reputable auspices" and if this was not practicable, "that the board loan me a sufficient sum for this purpose." I did not of course believe that this would get me an appointment, but I did think that possibly through the influence of people who thus came to know about my work, I might somehow borrow or beg enough to get to Europe.

I rained recommendations upon Mr. Hayes. The Slater Fund Board surrendered, and I was given a fellowship of \$750 to study a year abroad; with the promise that it might possibly be renewed for a second year. To save their souls, however, this grant was made as half gift and a half repayable loan with five per cent interest. I remember rushing down to New York and talking with ex-President Hayes in the old Astor House, and emerging walking on air. I saw an especially delectable shirt in a shop window. I went in and asked about it. It cost three dollars, which was about four times as much as I had ever paid for a shirt in my life; but I bought it.