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AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE. — JAMES 1:8

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RUDYARD KIPLING AND HIS NEGRO READERS

By Dr. Kelly Miller

Rudyard Kipling, the unlabeled Poet Laureate of England, is dead. Before these lines see the light of print his ashes will have found sepulture in Westminster Abbey. Kipling gave literary emphasis and start to the quickening of racial arrogance which has culminated today in Hitler's attitude toward the Jews. He was the literary forerunner and counterpart of Lothrop Stoddard and Madison Grant, who gave pseudo-scientific and sociological sanction to the Nordic Myth. Kipling's "Take Up the White Man's Burden" and Stoddard's "Rising Tide of Color" are companion pieces of mischief in stirring up strife among the races and nations of mankind.

I first became acquainted with Rudyard Kipling through an interview given out by him in San Francisco in the early nineties. It seemed as if he had some misunderstanding with a colored waiter. In describing the affair he stated, as I now recall his words, "Let me stop here and curse the whole Negro race." Since then the poet of the barracks and barroom has risen to be a star of the first magnitude in the literary firmament. I have read much of his writings which I have greatly admired and frequently quoted but always with his racial bias as a reserve in the back part of my mind.

Kipling possessed a local, national, patriotic and racial, but not a world mind. He was the poet of circumstances, surroundings and conditions, but not of the universal strivings of the human spirit. He could hardly separate the circumstantial from the essential, the temporal from the eternal. He was the poet of the concrete and not of the abstract; he dealt with man as a biological being but not with mankind as a spiritual entity. If perchance he reached imperial heights, where race and color disappeared, the flight was incidental to the emphasis of his narrow national or racial purpose. Such flights were never sustained; but he suddenly sank into himself on the lower plane of flesh and blood.

Robert Burns, on the other hand, was much more narrowly limited and circumscribed in his environment than Rudyard Kipling. The genius of the poet of Scotland, however, rose swiftly, above his limited environment and swept the whole horizon around him. With him, Scotia was but a local setting of universal truth which emerged from the background of provincial environment. You might search the entire of Kipling's writings in vain for a line that is comparable in universality of thought and ideal to Burns:

"For a' that and a' that; it is coming for a' that.

That man to man the world o'er shall brothers be for a' that."

With Kipling, morality and ethics are limited by latitude and race. He does not appreciate the existence of "A law of God for man north of 53" nor the validity of the Ten Commandments "East of the Suez."

His horizon was not only limited by latitude and race but by sex as well. Of all the great poets he stands practically alone in ignoring sex appeal as a source of poetic inspiration. His highest conception of woman is: "A rag and a bone and a hunk of hair." Falling back on the bald, biological analogy he assures us that the "The female of the species is more deadly than the male." The nearest he comes to recognizing the universal claim of womanhood is when he tells us that "Judie O'Grady and the Colonel's lady are sisters under the skin."

Kipling never appreciated spiritual values. He never so much as lifted his eyes to heaven. He recognized neither the fatherhood of God nor the brotherhood of man. In his Recessional, bombastical appeal is made to the "Lord God of Nations," but only in the sense that Cicero was in the habit of rhetorically invoking "The immortal gods" to complete his rounded periods. But even at that, Kipling's appeal to piety was only to protect his own nation in its far flung battle line and its ill-gotten "dominion over palm and pine."

He had contempt for all nationalities except his own. His reference to the German as a "Vandal" and a "Hun" and to the Russian as a "Bear that looks like a man" aptly illustrates the narrowness and intensity of his patriotic spirit.

Kipling looked upon the non-white varieties of the human race as the "lesser breeds without the law," "half devil and half child," whose chief mission seems to be to aggravate the white man's burden. Whatever credit he accorded the "lesser breeds" was secondary and subordinate to the glory of the white lord and master. "The things that you learn from the yellow and the brown will help you a heap with the white."

Kipling genuinely believed that "East is East and West is West and never the twain shall meet." If, however, he was willing, generously or grudgingly, to concede virtue and valor to the non-white contestant, it was only to glorify the greater virtue and valor of the white.

He was willing to make of an individual exception in favor of the non-white and concede that the distinction between East and West, for the moment, vanishes when "Two strong stand face to face though they come from the ends of the earth."

To the Negro student in literature, Kipling presents a temptation and warning. His apt, pointed, pictorial power of expression must be admired even by the "lesser breeds" against whom he directs his shaft, though they smart while they smile.

The Negro student, in perusing Kipling's works, must be ever on his guard to appreciate and praise that which is universally good and separate it from that which is racially bad.

NATIONAL URBAN LEAGUE ANNOUNCES FELLOWSHIP

The National Urban League announces its annual competitive examination for Fellowships in social work for colored students. Applicants must be graduates of or candidates for graduation from accredited colleges. Successful candidates will receive tuition and monthly stipends valued together at approximately \$1,000 for the school year.

Some of the schools to which League Fellows have been assigned are the New York School of Social Work, the Graduate School for Social Administration of the University of Chicago, Bryn Mawr College and the University of Pittsburgh.

Applications must be filed before March 1, 1936, on forms furnished by the National Urban League which may be secured by writing to T. Arnold Hill, Acting Executive Secretary, 1133 Broadway Street, room 826, New York City, N. Y. The examination will be held later in March.

Faithful service in all spheres of life is the measure of true success. Not how much has been obtained, but the degree of fidelity, in his standard of achievement—William Wilson McKinney.

REV. T. B. HARGRAVE CONDUCTS THE WEEK OF PRAYER AT ALICE LEE ELLIOTT ACADEMY

By E. M. Russell

The Rev. T. B. Hargrave closed Sunday night, January the twelfth, another successful Week of Prayer at Alice Lee Elliott Academy at Valliant, Oklahoma. His texts for the entire week, with the exception of one, were taken from the New Testament. Some of his subjects were: "God of the Left Hand," "What Is Costs to Be a Christian," "Is Religion a Failure?", "The New Birth," and "Weightier Matters."

Friday morning he preached a most interesting sermon to the little people. Taking as his subject, "The Little Foxes Which Spoil the Vines," Rev. Hargrave made a very lasting impression on the entire student body. He spoke of the little foxes as not such things as lying, petty thievery, etc., but the, to us, little, insignificant things, as "I forgot," "I can't," and "I don't care." In this same sermon Rev. Hargrave pictured the Junior church and gave the following demonstration: All of the little confessed Christians formed a circle and joined hands, leaving a break for the entrance. These little folks sang "Yes, Jesus Loves Me." Through these young Christians those who had not confessed Christ were urged to do so. Many came to Christ on that day. They entered the door indicated and received the blessing of Christ through Rev. Hargrave.

Such were all of the sermons delivered by Rev. Hargrave throughout the week. The total number of those confessing Christ was fifteen.

We feel that the entire student body has been very much benefited by Rev. Hargrave's having been here and conducting our Week of Prayer. We have a deeper insight into Christianity, and, to sum up the resolutions of the student body, we can resolve to live a full and creative life through our growing knowledge of God.

THREE THOUSAND STUDENTS IN RELIGIOUS CONFERENCE

Indianapolis, Jan.—(By Arthur W. Womack for A. N. P.)—Approximately 3,000 students representing 43 States and from all provinces of Canada spent the past week in Indianapolis at the 12th quadrennial convention of the Student Volunteer Movement in Cadle Tabernacle. More than 500 colleges and universities were represented.

More than 40 men and women from the United States, Canada, Great Britain, Korea, China, Mexico and other countries spoke at general sessions and directed discussions in seminar groups. Approximately 75 of the students were colored, who, during the meeting, discussed freely and intelligently on all subjects.

Mahatma Gandhi's Friends Look On

Believed to be the only non-Christian among the 3,000 persons, a former associate of Mahatma Gandhi, P. K. S. Rao, Secretary of the Servants of India, asserted that the primary topic before the Hindus today, is how to obtain home rule independent of British domination.

While he believes in right and the more abundant life he does not profess Christianity.

Co-operation Urged

Dr. Kagawa, of Japan, said, touching upon the mechanics of co-operative trade, that nationalization of industries without co-operative basis will not succeed, and pointed out that it had failed in Japan. Archbishop of York said that while we have in our hearts the will to better ourselves, we must also co-operate in raising the stand-

ards among Negroes in the industrial center of Gary, and not only Gary, but throughout the country.

Mr. Reddix declared, "In co-operation the Negro has found a new hope after the bitter disillusionment of the depression." He stated, further, in the early part of 1932 with 10,000 Negroes unemployed in Gary a few Negro families started a system of co-operative buying with capital of \$24 which has grown until today the Consumers' Co-operative Trading Co. operates a modern store and meat market and had a 1935 turnover of \$35,000. The company has a five year plan which is to provide for three branch stores in Gary, branches in neighboring cities; gasoline stations, a bakery and a dairy.

In referring to the conflict between Italy and Ethiopia, Dr. Reinhold Niebuhr compared the aggression of Italy and the actions of the League committee to gangland. Larger countries are in sympathy with each other and have their peculiar ways of getting rid of their smaller subjects or adversaries, he asserted.

DISTINGUISHED PARTY AT HAMPTON INSTITUTE

Hampton Institute, January 25, 1936.—On January 22, Dr. Arthur Howe, President, was able to announce the coming of a party of twelve missionaries to visit Hampton Institute, traveling under the auspices of the Phelps-Stokes Fund and the Agricultural Missions Foundation of New York City. The party arrived on the 23rd and remained through the 26th.

This Southern tour began on January 20. The itinerary includes visits to governmental departments in Washington, a visit to the Virginia State Department of Education, a trip to the Virginia Randolph School near Richmond, where the Jeanes work was started in the United States, a trip to the Virginia State College for Negroes at Petersburg, Va., visitations to representative training schools for Negroes, a trip to North Carolina, including visits to Henderson Institute at Henderson, and the office of the Director of Negro Education, Dr. N. C. Newbold, a visit to the State Department of Education, Columbia, S. C., and the Penn School on St. Helena Island. The party will continue South to the American Church Institute School at Fort Valley, Ga., visitation to Tuskegee Institute and the Calhoun Colored School in Alabama and Atlanta University.

The following missionaries came in the party:

Miss Dorothy Allan, Church Missionary Society, Uganda, head of the Mission Junior School at Gayaza; Rev. H. J. Barnes, London Missionary Society, Northern Rhodesia, engaged in general district work; Rev. A. J. Butlin, Church Missionary Society, Uganda, headmistress of girls' school; Rev. Wm. C. Galbraith, Church of Scotland Mission, Livingstonia, Nyasaland, headmaster of training school; W. D. Griffiths, Presbyterian Church in the U. S. A., Etah, India, Principal of boys' school; Miss Gladys M. Taylor, Church Missionary Society, Tanganyika, headmistress of girls' boarding school; Rev. P. A. Unwin, Church Missionary Society, Uganda, training village teachers and supervising village schools; A. M. Williams, general and educational secretary of the Church Missionary Society, Uganda. Walter B. Hill, of Richmond, Field Assistant of the General Education Board, accompanied the party.

Jesus promised us his spirit for our companion, teacher and guide, and spiritualized manhood is the new species which he sought and is still seeking to create.—Robert MacGowan.

YENCHING UNIVERSITY UNDER CHINESE AND AMERICAN CONTROL

Yenching University's trustees, following consultation with Dr. J. Leighton Stuart, President, now in this country, "are convinced that the work of the university can be continued no matter what may be the outcome of present military activities in North China."

In a statement pointing out that Yenching University continues a work of higher Christian education of more than 65 years' standing and has advanced throughout periods of change and upheaval, the trustees add:

"The Chinese people whom Yenching is serving will remain, and the need for Christian higher education would be only increased by conditions, which might interfere with the operation of other universities and colleges in that area. The trustees are firm in their determination that Yenching University shall continue to carry on where it is."

Yenching University has this term its record enrollment of 885 students. Under charters of the Regents of the University of the State of New York and the Chinese government, Yenching grants degrees of B. A., B. D., B. S., M. A., and M. S. Chinese teachers outnumber westerners nearly two to one on its faculty. The University plant at Peiping is valued at approximately \$2,500,000 in American money.

Cabled dispatches from China and occasional comments in the American press have referred to the possibility of the removal of Yenching University from its present location in the environs of Peiping because of the disturbing political developments in North China. The trustees of the University have, therefore, given careful consideration to the problems thus created, and have taken advantage of the recent arrival in this country of President Stuart to consult with him as to all the factors involved.

The trustees would point out that the University is the outgrowth of more than sixty-five years of Christian higher educational work which has gone constantly forward despite all the changes and upheavals that have taken place in China during that period. Through the Sino-Japanese War, the Boxer Uprising, the Chinese Revolution, and all the political and military changes under the Chinese Republic, the work of which Yenching is the consummation has grown steadily, and has become more deeply rooted in the soil of China. Always it has enjoyed the friendship, confidence and respect of the Chinese people.

Yenching University is registered under Chinese law, and in its consistent effort to contribute to the progress of the Chinese people without involvement in internal political issues should be assured of academic freedom and absence of interference regardless of changes in regional authority. Its Board of trustees is incorporated under the laws of the State of New York, and holds title to the property of the University under American treaty rights. The endowment funds of the University are held in the United States, under control of the trustees.

The Yenching trustees are convinced that the work of the University can be continued no matter what may be the outcome of the present military activities in North China, or what government may obtain in that region. The Chinese people whom Yenching is serving will remain, and the need for Christian higher education would only be increased by conditions which might interfere with the operation of other universities and colleges in that area. The trustees are firm in their determination that Yenching University shall carry on where it is.

VANN RETIRES FROM GOVERNMENT SERVICE

Chicago, Jan.—(ANP.)

Mr. Robert L. Vann, editor of the Pittsburgh Courier, re-arrived here Saturday, that he had tendered his resignation as Special Assistant to the U. S. Attorney General to take effect February 1. Mr. Vann, who had been appointed June 30, 1933, in a demerit statement as to his reason for leaving the government's service, said that he did so purely because of the demands of his own business, which has been increasing in enormous volume during the past few years. Reports from Washington which had rumored that Mr. Vann would assume charge of the democratic campaign among colored voters this year were denied by the publisher. He admitted as Washington dispatches had indicated that he had been permitted to name his successor and that Thorton Bertram Hamilton, of Pittsburgh, would succeed to his post February 1.

Mr. Vann will accompany Mr. Hamilton to Washington to have him sworn in. Mr. Vann was attached to the Public Land Division of the Attorney General's office and is said to have won both the esteem and admiration of his associates by his efficient work in the department. He was in Chicago to witness the Louis-Retzlaff bout accompanied by several members of the Courier Staff, including Ira F. Lewis, Managing Editor, and Chester Washington, Sports Editor. While here he was a guest of several social affairs given in his honor.

BAPTISTS OPPOSE U. S. INDUSTRIAL COMMISSION

Hot Springs, Jan.—(ANP.)

The Board of Directors of the National Baptist Convention went on record as being opposed to the Negro Industrial Commission advocated by Congressman Arthur W. Mitchell during its meeting held here last week. The Board of Directors which held its mid-winter meeting simultaneously with a regional session of the convention, thus took issue with the Fraternal Council of Negro Churches. A group of five ministers, headed by Dr. R. K. Wright, Jr., chairman, and Bishop Reverdy C. Ransom, and representing a committee of 30 members, called on President Roosevelt early this month and endorsed the measure.

Congressman Mitchell introduced in the last Congress his bill which called for the appointment of a commission to study the Negro. The measure empowered the President to appoint several members both colored and white who were to supervise research into problems facing the group in this country and who were to receive salaries of \$5,000 annually. The chairman would receive \$7,500.

The discussion among the Baptists gathered here, before the adoption of a resolution which said that they did not look with favor upon the commission, indicated that the body preferred seeing Negroes integrated into every department of the government, that it was felt that the body would be without authority and its efforts purely recommendatory. It was declared on the floor that Congressman Mitchell proposed a body which would be similar to the one governing Indian affairs, but the Baptist leaders in condemning the measure insisted that Negroes were not wards of the government but full-fledged citizens and producers.

To be a true Christian is to be Christ-inspired. The follower of Jesus knows that his Lord is not a memory only. "Massa Linkum," said the old Negro out of his great love for the great emancipator, "am eberywhere." This is but a feeble suggestion of what Jesus meant when he said: "I am with you always."—Robert MacGowan.