

The Negro Digs Up His Past

By ARTHUR A. SCHOMBURG

OHE American Negro must remake his past in order to make his future. Though it is orthodox to think of America as the one country where it is unnecessary to have a past, what is a luxury for the nation as a whole becomes a prime social necessity for the Negro. For him, a group tradition must supply compensation for persecution, and pride of race the antidote for prejudice. History must restore what slavery took away, for it is the social damage of slavery that the present generations must repair and offset. So among the rising democratic millions we find the Negro thinking more collectively, more retrospectively than the rest, and apt out of the very pressure of the present to become the most enthusiastic antiquarian of them all.

Vindicating evidences of individual achievement have as a matter of fact been gathered and treasured for over a century: Abbé Gregoire's liberal-minded book on Negro notables in 1808 was the pioneer effort; it has been followed at intervals by less-known and often less discriminating compendiums of exceptional men and women of African stock. But this sort of thing was on the whole pathetically over-corrective, ridiculously over-laudatory; it was apologetics turned into biography. A true historical sense develops slowly and with difficulty under such circumstances. But today, even if for the ultimate purpose of group justification, history has become less a matter of argument and more a matter of record. There is the definite desire and determination to have a history, well documented, widely known at least within race circles, and administered as a stimulating and inspiring tradition for the coming generations.

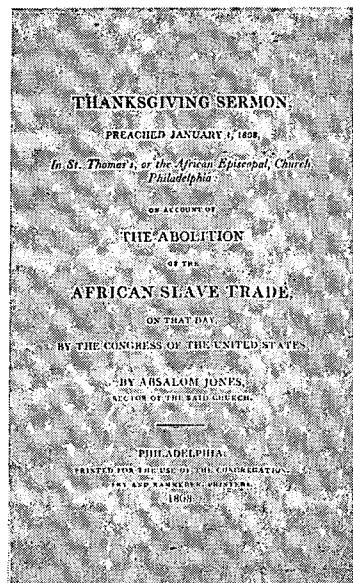
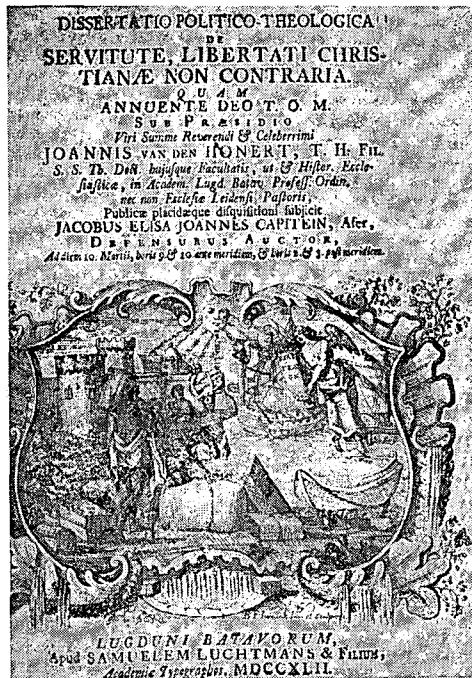
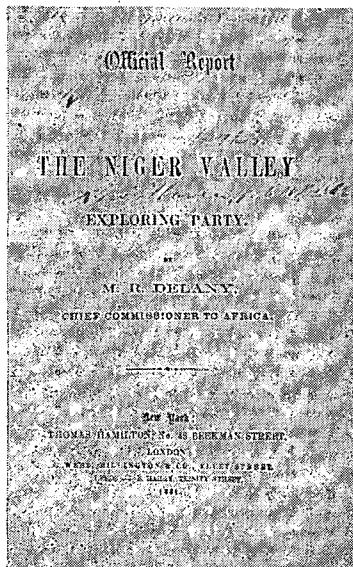
Gradually as the study of the Negro's past has come out of the vagaries of rhetoric and propaganda and become systematic and scientific, three outstanding conclusions have been established:

First, that the Negro has been throughout the centuries of controversy an active collaborator, and often a pioneer, in the struggle for his own freedom and advancement. This is true to a degree which makes it the more surprising that it has not been recognized earlier.

Second, that by virtue of their being regarded as something "exceptional," even by friends and well-wishers, Negroes of attainment and genius have been unfairly disassociated from the group, and group credit lost accordingly.

Third, that the remote racial origins of the Negro, far from being what the race and the world have been given to understand, offer a record of creditable group achievement when scientifically viewed, and more important still, that they are of vital general interest because of their bearing upon the beginnings and early development of culture.

With such crucial truths to document and establish, an ounce of fact is worth a pound of controversy. So the Negro historian today digs under the spot where his predecessor stood and argued. Not long ago, the Public Library of Harlem housed a special exhibition of books, pamphlets, prints and old engravings, that simply said, to sceptic and believer alike, to scholar and school-child, to proud black and astonished white, "Here is the evidence." Assembled from the rapidly growing collections of the leading Negro book-collectors and research societies, there were in these cases, materials not only for the first true writing of Negro history, but for the rewriting of many important paragraphs of our common Amer-



From the Schomburg Collection, some of the documentary evidences of early scholarship, progressive group organization, and pioneer social reform

ican history. Slow though it be, historical truth is no exception to the proverb.

Here among the rarities of early Negro Americana was Jupiter Hammon's Address to the Negroes of the State of New York, edition of 1787, with the first American Negro poet's famous "If we should ever get to Heaven, we shall find nobody to reproach us for being black, or for being slaves." Here was Phillis Wheatley's MSS. poem of 1767 addressed to the students of Harvard, her spirited encomiums upon George Washington and the Revolutionary Cause, and John Marrant's St. John's Day eulogy to the 'Brothers of African Lodge No. 459' delivered at Boston in 1784. Here too were Lemuel Haynes' Vermont commentaries on the American Revolution and his learned sermons to his white congregation in Rutland, Vermont, and the sermons of the year 1808 by the Rev. Absalom Jones of St. Thomas Church, Philadelphia, and Peter Williams of St. Philip's, New York, pioneer Episcopal rectors who spoke out in daring and influential ways on the Abolition of the Slave Trade. Such things and many others are more than mere items of curiosity: they educate any receptive mind.

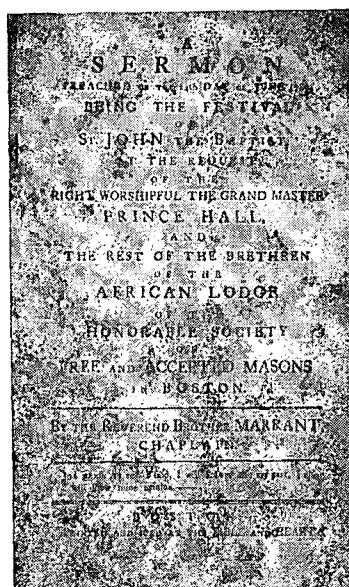
Reinforcing these were still rarer items of Africana and foreign Negro interest, the volumes of Juan Latino, the best Latinist of Spain in the reign of Philip V, incumbent of the chair of Poetry at the University of Granada, and author of Poems printed Granatae 1573 and a book on the Escorial published 1576; the Latin and Dutch treatises of Jacobus Eliza Capitein, a native of West Coast Africa and graduate of the University of Leyden, Gustavus Vassa's celebrated autobiography that supplied so much of the evidence in 1796 for Granville Sharpe's attack on slavery in the British colonies, Julien Raymond's Paris exposé of the disabilities of the free people of color in the then (1791) French colony of Hayti, and Baron de Vastey's Cry of the Fatherland, the famous polemic by the secretary of Christophe that precipitated the Haytian struggle for independence. The cumulative effect of such evidences of scholarship and moral prowess is too weighty to be dismissed as exceptional.

But weightier surely than any evidence of individual talent and

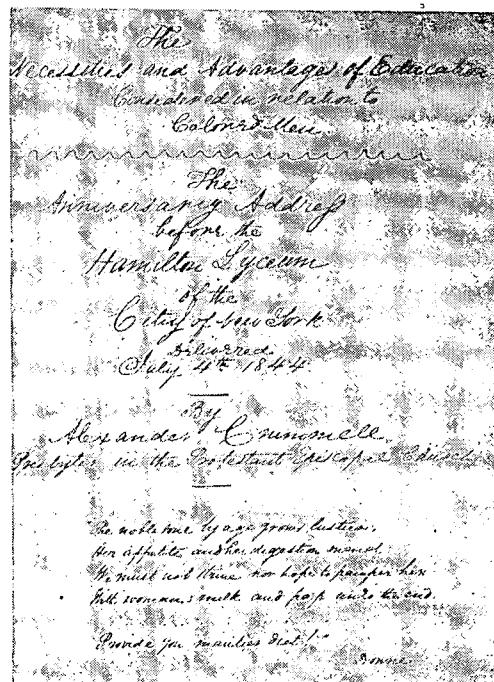
scholarship could ever be, is the evidence of important collaboration and significant pioneer initiative in social service and reform, in the efforts toward race emancipation, colonization and race betterment. From neglected and rust-spotted pages comes testimony to the black men and women who stood shoulder to shoulder in courage and zeal, and often on a parity of intelligence and public talent, with their notable white benefactors. There was the already cited work of Vassa that aided so materially the efforts of Granville Sharpe, the record of Paul Cuffee, the Negro colonization pioneer, associated so importantly with the establishment of Sierra Leone as a British colony for the occupancy of free people of color in West Africa; the dramatic and history-making exposé of John Baptist Phillips, African graduate of Edinburgh, who compelled through Lord Bathurst in 1824 the enforcement of the articles of capitulation guaranteeing freedom to the blacks of Trinidad. There is the record of the pioneer colonization project of Rev. Daniel Coker in conducting a voyage of ninety expatriates to West Africa in 1820, of the missionary efforts of Samuel Crowther in Sierra Leone, first Anglican bishop of his diocese, and that of the work of John Russwurm, a leader in the work and foundation of the American Colonization Society.

When we consider the facts, certain chapters of American history will have to be reopened. Just as black men were influential factors in the campaign against the slave trade, so they were among the earliest instigators of the abolition movement. Indeed there was a dangerous calm between the agitation for the suppression of the slave trade and the beginning of the campaign for emancipation. During that interval colored men were very influential in arousing the attention of public men who in turn aroused the conscience of the country. Continuously between 1808 and 1845, men like Prince Saunders, Peter Williams, Absalom Jones, Nathaniel Paul, and Bishops Varick and Richard Allen, the founders of the two wings of African Methodism, spoke out with force and initiative, and men like Denmark Vesey (1822),

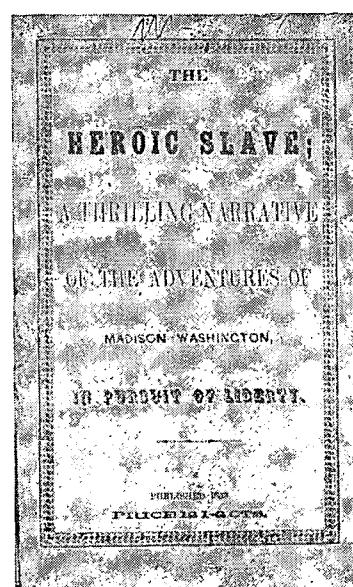
David Walker (1828) and Nat Turner (1831) advocated and organized schemes for direct action. This culminated in the genera-



Marrant's Sermon to the first Lodge of Negro Masons in 1787



Crummell's early plea for higher education:
"Provide you manlier diet"



The ex-slave turned emancipator:
a not unusual rôle

ally ignored but important conventions of Free People of Color in New York, Philadelphia and other centers, whose platforms and efforts are to the Negro of as great significance as the nationally cherished memories of Faneuil and Independence Halls. Then with Abolition comes the better documented and more recognized collaboration of Samuel R. Ward, William Wells Brown, Henry Highland Garnett, Martin Delaney, Harriet Tubman, Sojourner Truth, and Frederick Douglass with their great colleagues, Tappan, Phillips, Sumner, Mott, Stowe and Garrison.

But even this latter group who came within the limelight of national and international notice, and thus into open comparison with the best minds of their generation, the public too often regards as a group of inspired illiterates, eloquent echoes of their Abolitionist sponsors. For a true estimate of their ability and scholarship, however, one must go with the antiquarian to the files of the Anglo-African Magazine, where page by page comparisons may be made. Their writings show Douglass, McCune Smith, Wells Brown, Delaney, Wilmett Blyden and Alexander Crummell to have been as scholarly and versatile as any of the noted publicists with whom they were associated. All of them labored internationally in the cause of their fellows; to Scotland, England, France, Germany and Africa, they carried their brilliant offensive of debate and propaganda, and with this came instance upon instance of signal foreign recognition, from academic, scientific, public and official sources. Delaney's *Principia of Ethnology* won public reception from learned societies, Pennington's discourses an honorary doctorate from Heidelberg, Wells Brown's three years mission the entree of the salons of London and Paris, and Douglass' tours, receptions second only to Henry Ward Beecher's.

After this great era of public interest and discussion, it was Alexander Crummell, who, with the reaction already setting in, first organized Negro brains defensively through the founding of the American Negro Academy in 1874 at Washington. A New York boy whose zeal for education had suffered a rude shock when refused admission to the Episcopal Seminary by Bishop Onderdonk, he had been befriended by John Jay and sent to Cambridge University, England, for his education and ordination. On his return, he was beset with the idea of promoting race scholarship, and the Academy was the final result. It has continued ever since to be one of the bulwarks of our intellectual life, though unfortunately its members have had to spend too much of their energy and effort answering detractors and disproving popular fallacies. Only gradually have the men of this group been able to work toward pure scholarship. Taking a slightly different start, The Negro Society for Historical Research was later organized in New York, and has succeeded in stimulating the collection from all parts of the world of books and documents dealing with the Negro. It has also brought together for the first time cooperatively in a single society African, West Indian and Afro-American scholars. Direct offshoots of this same effort are the extensive private collections of Henry P. Slaughter of Washington, the Rev. Charles D. Martin of Harlem, of Arthur Schomburg of Brooklyn, and of the late John E. Bruce, who was the enthusiastic and far-seeing pioneer of this movement. Finally and more recently, the Association for the Study of Negro Life and History has extended these efforts into a scientific research project of great achievement and promise. Under the direction of Dr. Carter G. Woodson, it has con-

tinuously maintained for nine years the publication of the learned quarterly, *The Journal of Negro History*, and with the assistance and recognition of two large educational foundations has maintained research and published valuable monographs in Negro history. Almost keeping pace with the work of scholarship has been the effort to popularize the results, and to place before Negro youth in the schools the true story of race vicissitude, struggle and accomplishment. So that quite largely now the ambition of Negro youth can be nourished on its own milk.

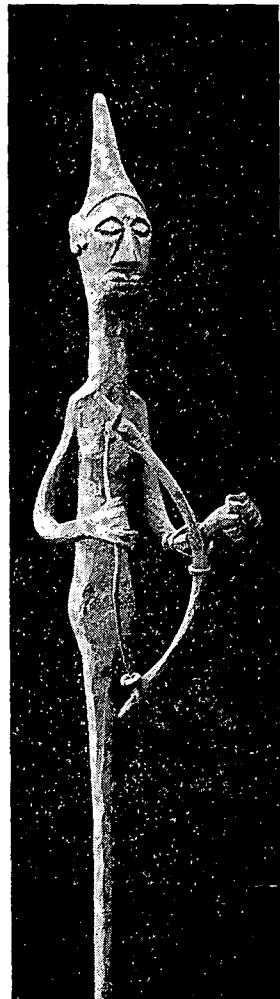
Such work is a far cry from the puerile controversy and petty braggadocio with which the effort for race history first started. But a general as well as a racial lesson has been learned. We seem lately to have come at last to realize what the truly scientific attitude requires, and to see that the race issue has been a plague on both our historical houses, and that history cannot be properly written with either bias or counter-bias. The blatant Caucasian racialist with his theories and assumptions of race superiority and dominance has in turn bred his Ethiopian counterpart—the rash and rabid amateur who has glibly tried to prove half of the world's geniuses to have been Negroes and to trace the pedigree of nineteenth century Americans from the Queen of Sheba. But fortunately today there is on both sides of a really common cause less of the sand of controversy and more of the dust of digging.

Of course, a racial motive remains—legitimately compatible with scientific method and aim. The work our race students now regard as important, they undertake very naturally to overcome in part certain handicaps of disparagement and omission too well-known to particularize. But they do so not merely that we may not wrongfully be deprived of the spiritual nourishment of our cultural past, but also that the full story of human collaboration and interdependence may be told and realized. Especially is this likely to be the effect of the latest and most fascinating of all of the attempts to open up the closed Negro past, namely the important study of African cultural origins and sources. The bigotry of civilization which is the taproot of intellectual prejudice begins far back and must be corrected at its source. Fundamentally it has come about from that depreciation of Africa which has sprung up from ignorance of her true role and position in human history and the early development of culture. The Negro has been a man without a history because he has been considered a man without a worthy culture. But a new notion of the cultural attainment and potentialities of the African stocks has recently come about, partly through the corrective influence of the more scientific study of African institutions and early cultural history, partly through growing appreciation of the skill and beauty and in many cases the historical priority of the African native crafts, and finally through the signal recognition which first in France and Germany, but now very generally the astonishing art of the African sculptures has received. Into these fascinating new vistas, with limited horizons lifting in all directions, the mind of the Negro has leapt forward faster than the slow clearings of scholarship will yet safely permit. But there is no doubt that here is a field full of the most intriguing and inspiring possibilities. Already the Negro sees himself against a reclaimed background, in a perspective that will give pride and self-respect ample scope, and make history yield for him the same values that the treasured past of any people affords.

The Art of the Ancestors

FROM one of the best extant collections of African art, that of the Barnes Foundation of Merion, Pennsylvania, come these exemplars of the art of the ancestors. Primitive African wood and bronze sculpture is now universally recognized as "a notable instance of plastic representation." Long after it was known as ethnological material, it was artistically "discovered" and has exerted an important influence upon modernist art, both in France and Germany. Attested influences are to be found in the work of Matisse, Picasso, Modigliani, Archipenko, Lipschitz, Lembruch and others, and in Paris centering around Paul Guillaume, one of its pioneer exponents, a coterie profoundly influenced by the aesthetic of this art has developed.

Masterful over its material, in a powerful simplicity of conception, design and effect, it is evidence of an aesthetic endowment of the highest order. The Negro in his American environment has turned predominantly to the arts of music, the dance, and poetry, an emphasis quite different from that of African culture. But beyond this as evidence of a fundamental artistic bent and versatility, there comes from the consideration of this ancient plastic art another modern and practical possibility and hope, that it may exert upon the artistic development of the American Negro the influence that it has already had upon modern European artists. It may very well be taken as the basis for a characteristic school of expression in the plastic and pictorial arts, and give to us again a renewed mastery of them, a mine of fresh motifs, and a lesson in simplicity and originality of expression. Surely this art, once known and appreciated, can scarcely have less influence upon the blood descendants than upon those who inherit by tradition only. And at the very least, even for those not especially interested in art, it should definitely establish the enlightening fact that the Negro is not a cultural foundling without an inheritance. A. L.



Dahomey (Bronze)



Soudan-Niger



Baoule



Yabouba