

SAVERS OF SOULS AND SELLERS OF MEN

By C. VALENTINE.

We have nothing against the religion of Christ as expounded by Jesus and the apostles, but we have often wondered what is there in its modern version that leads the average Negro preacher to emulate the example of Judas Iscariot rather than that of any of the other disciples or even of the Master Himself.

Always it is that the blackest act of treachery finds execution at the hands of the Negro preachers. It would seem that when the tempter has failed everywhere else he sardonically and confidently turns to the preachers for the execution of his evil work, knowing by experience that his thirty pieces of silver are sure to find a ready acceptance among most of the gentry.

While all races have their traitors the Negro race is peculiarly "honored" in having most of its traitors among the preachers and most of the preachers among its traitors. Witness this blackest and latest bit of treachery from the savers of souls and the sellers of men:

"We discourage and emphatically declare our opposition to people of the North who do not understand conditions in the South intermeddling with our relationship. If we are left to ourselves we will in time adjust all our differences for the good of all concerned."

This resolution—note the familiar phraseology, of which we will speak later—was adopted by the executive board of the St. John's Missionary Negro Baptist Association at Austin, Texas, and subsequently adopted by "a joint meeting of the races" under the auspices of the St. John's Missionary Baptist Association, along with a statement condemning the Negro magazines that urged Negroes to run for political offices, and discouraging Negro political aspirations "except where such action is agreeable to both races"—agreeable to the whites, that is!

Now, at any time this treachery would be black enough, but at this time when red-blooded leaders of the race are endeavoring to attract the attention of the world to the pitiable condition of the Negroes in the United States with a view to bringing world public opinion to bear upon the matter, and when Negroes have shed their blood both in Europe and over here in Chicago, Washington, Knoxville

and other places that every member of the race may be protected in its right to life and liberty, it is treachery of the blackest kind to surrender that which has so far been won as well as all hope for an honorable adjustment in the near future. And this is just what the St. John's Missionary Negro Baptist Association has attempted to do.

All that prevents the attempted surrender is that even the white South into whose bloody hands it was attempted to surrender our rights—even the white South knows that it is sheer impudence for any body of truckling, race-selling preachers to attempt to interpret the Negro's viewpoint in this day, when that viewpoint has already received most ample and emphatic interpretation in the affairs at Washington, Chicago, Knoxville and a hundred other places—more than half of these in the South—where the Negro has given warning of his grim determination to defend his life and liberties against all aggression.

The time is past when Negro preachers can safely capitalize their "Christian leadership" of the race. The Negro race today is not so much interested in the Sweet By and By as it is in the Hell Here and Now. Negroes are humans, and like other humans want some of the good things of this life rather than to have them all massed on a promissory note for some problematic future date or life. They want something more than mere promises from their oppressors and the traitor-tools of the latter, for they know just what the promises of the white South amount to and know how much of a chance they have of getting a square deal in that section without outside intervention. And if the chances are slim for such intervention on the part of a North now grown race-prejudiced, the chances of the white South voluntarily giving the Negro a square deal are slimmer yet.

We think we can safely leave it to our leaders to draw their own conclusion in the matter, but before closing we would direct their attention—if, indeed, they haven't already noted it—to the earmarks of caucasian composition in the resolution itself. How often have not our tired

ears listened to the statement from cracker demagogues that the North should mind its own business; and that it does not understand conditions in the South—all capped with the grand peroration “how would you like your daughter to marry a

nigger?” We are satisfied that the composition of the resolution is that of a white or whites; all that we do not yet know is the amount cleared by the St. John's Missionary Negro Baptist Association for its most shameless and damnable treachery.