

JIM CROW CHRISTIANITY

BY FAR the most important sentiment expressed at the recent sessions of the National Baptist Convention in Detroit was that of Dr. Robert R. Moton, principal of Tuskegee Institute, against the various manners in which the Jim Crow Christianity of the white man expresses himself. Dr. Moton specifically pointed out the fact of white churches, under Christ, which bar Christians because of a difference in color. He declared that he was glad he is living in an age when men are wondering and questioning about the great mysteries of life.

"Christianity as practiced by the white man," Dr. Moton said in effect, "is making itself difficult to be understood. Men and women are finding it impossible to harmonize the teachings of Jesus and the practices of white Christians."

Dr. Moton made other statements of great value, asserting his belief that every Negro should use all his energy all the time to get for himself absolutely every right and privilege granted to any American, and that there is an urgent necessity

all black Christians coming together to determine ways and means of obtaining the Negro's rights. But it was his attack on the discrimination inside the church and its lack of co-operation that was most significant.

Negroes have blindly accepted an alien form of worship which in its application to them results in more persecution and inequities than any other form of worship devised by man. The Negro has become party to a religion whose dominant adherents impose separate churches, separate Y. M. and Y. W. C. A.'s, who fail to grapple successfully or convincingly with mob violence, lynching and proscription of various forms. These Christians condoned slavery.

Our Christian pastors don't boast about it, but it is a well known fact among persons who read that Mohammedanism is taking a firm grip upon Africa. It is a religion whose devotees accept a man on the basis of his belief and life, rather than his color. The same might be said of the other religions of the old world, Buddhism, Confucianism, and so forth.

We are not sorry that the Negro has adopted Christianity. We become impatient with the young

Negroes who, because of the hypocrisy which they discover in the church, become quickly ready to deny the value or virtue of this religion. White Christians have made mere forms of the teachings of Jesus. The new Negro in his contempt for renegade white Christians must not make the mistake of closing his eyes to the teachings of the man of Galilee. Who knows but what the salvation of real Christianity is in the hands of the Negro? Who knows but what the Negro and his special relation to the nations of this modern time is the real test for Christianity? Through the Negro God may make His will a fact in the life of men.
