

# The Looking Glass

## LITERATURE

Guy Fitch Phelps in the *Southwestern Christian Advocate*:

THE White Christs come from the East,  
And they follow the way of the sun;  
And they smile, as Pale Men ask them to  
At the things Pale Men have done;  
For the White Christs sanction the sum of  
things—  
Faggot and club and gun.

Whine of the groaning car,  
Caste, which divides like a wall;  
Curse of the raw-sored soul;  
Doom of the great and small;  
The White Christs fashioned by Pale White  
Men  
Sanction and bless it all.

Prophets of truth have said  
That Afric and Ind must mourn;  
And the children of Oman weep  
Trampled and slashed and torn,  
Keeping the watch with brown Cathay  
Till the Black Christs shall be born.

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The department of research of the National Urban League is issuing a monthly journal "Opportunity" of which Charles S. Johnson is editor. The first number carried articles by Horace J. Bridges, Dr. S. Parkes Cadman, Madge Hendley, J. O. House, Rev. Dr. Clayton Powell and others.

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Joseph F. Gould writes in the *New York Sun* of William Pickens' book "The Vengeance of the Gods" (A. M. E. Book Concern): This book, marks a step forward in Negro literature. The author says: "If the Negro wishes to be idealized in a world where the Negro is a considerable potential factor, he must idealize himself, or else he must expect a sorry role in every tale from 'Mother Goose' to Wells' 'Outline of History.'" These four stories deal with the relations of the Negro and the dominant race. They are propagandist in tone, but well told. The first story, "The Vengeance of the Gods," bears some relation to "Puddinhead Wilson." It tells how a white man was lynched by mistake for a half-brother. "The Superior Race" tells how a white man lost

some of his pride, when a common Negro cotton hand proved superior to him in the face of danger. "Passing the Buck" is a comedy of the Negro passenger in a Pullman.

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Survey of periodical literature on the Negro:  
Negro Women in Industry. *Monthly Labor Review*, July, '22.  
Work With Negroes. E. Rose. *Library Journal*, August, '22.  
Notes on Racial Differences. A. M. Jordan. *School and Society*, October, '22.  
Is There an Answer? *Survey*, Sept. 15, '22.  
America's Greatest Problem. *Nation*, October 11, '22.  
Negroes in American Literature. B. Brawley. *Bookman*, October, '22.  
On Being Black. E. D. Waldron. *New Republic*, November 1, '22.  
The South and a Third Party. W. E. B. Du Bois, *New Republic*, January 3, '23.  
Shall Black and White Mix? Clement Wood. *Nation*, January 10, '23.  
Back to Africa. W. E. B. Du Bois. *Century*, February, '23.

## HARVARD

THE attempt of President Lowell to exclude Negroes from the Freshman dormitories at Harvard has brought a marvelous and on the whole inspiring burst of public opinion. We quote some typical expressions:

"I am opposed to every form of racial discrimination in the universities of our heterogeneous democracy. Any such discrimination would violate very precious Harvard traditions.—Charles W. Eliot, Ex-President of Harvard, in the *N. Y. World*."

"For Harvard today to deny to colored men a privilege it accords to whites appears inevitably as a reversal of policy if not as positive disloyalty to a principle for which the university has hitherto taken an open and unshaken stand.—Editorial, *Harvard Alumni Journal*."

So far as "living with Negroes" is concerned, the Southern students and their parents have no objection to it. They are entirely accustomed to it, and they like the Negro. If any white parent tells President Lowell that he cannot bear the thought of his son's sleeping in a room which abuts



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on the same quadrangle with a Negro's room, or eating in the same dining hall with a Negro, that parent deceives Mr. Lowell. What the Southern parent demands is that some stigma be put upon the Negro. He wishes Harvard to hang out a flag discriminating against the black man.

The flag of race superiority should never be raised among us. It acts as a lash arousing every bad passion and threatening the end of the republic. The display of this flag is always due to insolence and hatred; the flag adds nothing to that superiority which it proclaims. The flag is in fact always a sign of terror in the nationality that hangs it out.—John Jay Chapman, in the *Boston Herald*.

Harvard, with the prejudices of a summer hotel; Harvard, with the standards of a country club, is not the Harvard of her greatest sons. It is not the Harvard of Eliot or Emerson or William James, a training-ground of free men in a Republic. It is not the Harvard of its most loyal graduates but a Harvard temporarily at sea in a disordered world.—*New York World*.

John Albion Andrew, the Civil War Governor of Massachusetts, a Bowdoin man: "I know not what record of sin awaits me in the other world, but this I do know, that I was never so mean as to despise any man because he was poor, because he was ignorant or because he was black."—*Brooklyn Eagle*.

This relapse to Jim Crowism at Harvard

is the spiritual offspring of that old antebellum false pride that felt it a duty to one's self-respect to challenge any concession to the Negro that might tempt him to dream that his right or his dignity could ever approach par with that of the white man. To such a spirit, no doubt, the fact is highly distasteful (and it often is the fact) that the black boy in college stands above the average of his white classmates, and exceedingly distasteful it must be when he stands highest of all. In such exigencies it is natural enough to ask, "What can we do to save white prestige?" Well, if we like the idea, we can do this very thing that President Lowell has now done at Harvard. We can make it apparent that the black student attends "our" college only on sufferance and by grace of our condescending indulgence. If he excels us in scholarship we can well call him an "ethnic prodigy" (sort of freak of nature, you know). And if he wins class honors, as he sometimes does, still ours can be the greater honor of a magnanimity that permits him to be a competitor with us.—Walter H. Beecher, in the *Louisville, Ky., Times*.

"After many years of arduous service in combating race prejudice," writes X. Y. Z., "A. Lawrence Smith was promoted and became Mayor of Mer Rouge. Throughout the land there was rejoicing that at last Mr. Smith had found an opportunity worthy of his powers."

"Mr. Smith's great reputation as a master mind in the solution of race problems bore fruit at once. Even before he had