AFRICA , Seen by American Negroes —Presence Africaine,

Part III, American Negro's Relations with Africa—

Traditional NAACP interest in Afr.as reflected in Pages of "The Crisis" by Jas W. Ivy

("barbarous Negro" which Leo Frobenis, Kulturgeschichte Afrikas, Zurich, 1954) called "a European invention used to justify the slave traffic.*****

Africa 1st appears in NAACP Bd.Minutes,1/3/16 when WEBD reported on his 1915 researches into Afr.his. NAACP financed 1st PanAfr Congress held in 2/19/1919 in Paris—"partial self-det.of natives of the Ger.*****colonies" p.232,Res"The land & its natural resources SHALL BE HELD IN TRUST FOR THE NATIVES....The Natives shll have voice in the govt TO THE EXTENT THAT THEIR DEV. PERMITS,,,THE UPLIFT OF THE NATIVESp.234

Forming African Youth, A Philosophy of Education by Horace MANN BOND , Pres. honorarius, Lincoln Univ.(Pa)

Not only refused Wannamaker gift 1892, but got none 1898-1928)

1890-1920 Booker T.Washington popularized "industrial education";Lincoln against i for humanities. 161 African born alumni (thru 1954); from 1945-1957 each yr. more than a 1000 Afr.youth wrote seeking admission.

1853 original charter; 1st bldg.3/31/1856 Ashmun Institute renamed Lincoln Univ.

American Africans were originally called Africans &proudly so

2nd phase of Lincoln's Afr.his.1896 with enrollment of 2 Xosa youths

No Liberians from 1899 until 1949;

Liberian scholar, Edw.W.Blyden, recipient of 2 honorary degrees from Lincoln U, changed his faith in 1894 from Christianity to Mohammedanism

3rd Afr.per.,1929 with Azikiwe came there.;1935 NKrumah/

No Negro elected to bd.till 1928; none to faculty till 1938;inter-racial faculty only began then.(NB NB NB **Not until 1957 did —and &then it was Negro—ctudents petition Widener Library to subscribe to N newspapers!)

****

p.401 THE ASNLH (Journal of N His)&Am.scholarly interest in Africa by Ulysses Lee

Assoc.for Study of N Life &His org's in 1915 by Carter G.Woodson;1925 Negro his. wk.celebrations begun

p.410 CGW,JNH,1944 :"The Race has a past & it did not begin on the cotton sugar plantations of Am."

In another revealing review he objected to WEB's "Black Folk Then &Now(1939)"because only 144 out of 401 pp devoted to his.&culture of Afr.; both inadequate &outdates showing no acquaintace with latest research into culture of Dahomey or Ashanti. p.415 he takes on Encycl.Brittainica. Chas.N.Wesley,1935:"His.should be reconstructed

13093