



**John Glover Jackson** (April 1, 1907 – October 13, 1993) and raised [Methodist](#).<sup>[1]</sup> At the age of 15 he moved to [Harlem](#), New York, where he enrolled in [Stuyvesant High School](#). During this time, he became interested in African-American history and culture and began writing essays on the subject. His work was noticed and in 1925, while still a high school student, Jackson was invited to write for [Marcus Garvey](#)'s newspaper, [Negro World](#). From 1930 onwards, Jackson became associated with a number of [Pan-African](#) historians, activists and writers, including [Hubert Harrison](#), [Arturo Alfonso Schomburg](#), [John Henrik Clarke](#), [Willis Nathaniel Huggins](#), [Joel Augustus Rogers](#), and [Marcus Garvey](#). He also authored a number of books on African history, promoting a Pan-African and [Afrocentrist](#) view, such as *Man, God, and Civilization* (1972) and *Introduction to African Civilizations* (1974). He also became interested in the idea of Christianity's origins in the Egyptian religion. An unapologetic [atheist](#), he authored a number of books on the idea, including *The African Origin of Christianity* (1981) and *Christianity before Christ* (1985), as well as writing the foreword to [Gerald Massey's Lectures](#) (1974). He also wrote the controversial text, *Was Jesus Christ a Negro?* (1984), which argued that [Jesus may have been a black man](#).<sup>[3]</sup> In 1987, Jackson wrote a biographical article about Hubert Harrison for [American Atheists](#) entitled "Hubert Henry Harrison: The Black Socrates". In it, he praised not only Harrison's [agnostic atheism](#), but also his educational and civil rights achievements. It was later published as a seven-page pamphlet.<sup>[4][5]</sup>

Jackson had previously lauded Harrison, and other Black atheists of Harlem, in a 1984 speech at the American Atheists national convention entitled 'The Black Atheists of the Harlem Renaissance'.<sup>[6]</sup>

During the five decades that he lived in New York, Jackson lectured at the Robert G. Ingersoll Forum of the [American Association for the Advancement of Atheism](#). In his senior years, he revealed that he'd disbelieved in God from the moment he was old enough to think.<sup>[7]</sup>

Throughout his life, Jackson also served as Associate Director of the [Blyden Society](#) and lectured at many colleges and universities throughout the United States. He died on October 13, 1993. His bibliography includes:

*Ethiopia and the Origin of Civilization* (1939)

*Pagan Origins of the Christ Myth* (1941)

*Man, God, and Civilization* (1972)

*Introduction to African Civilizations* (1974)

*Foreword to Gerald Massey's Lectures* (1974)

*The Mysteries of Egypt* (1980)

*The African Origin of Christianity* (1981)

"Egypt and Christianity" in, [Ivan van Sertima](#), ed., *Egypt Revisited*, pp. 65–80 (New Brunswick: *Journal of African Civilisations*, Volume 4, Number 2, 1982)

*The African Origin of the Myths and Legends of the Garden of Eden* (1984)

*Was Jesus Christ a Negro?* (1984)

*Christianity Before Christ* (1985)

*Black Reconstruction in South Carolina* (1987)

*The Golden Ages of Africa* (1987)

*Hubert H. Harrison: The Black Socrates* (1987)

*Ages of Gold and Silver and Other Short Sketches of Human History* (1990)

*Introduction to The Story of the Moors in Spain* (1990)

*The Empire of the Moors* (1992)

*Krishna and Buddha: Black Gods of Asia. African Presence Early Asia* (1996)



**Edward Wilmot Blyden** (3 August 1832 – 7 February 1912) was a Liberian educator, writer, diplomat, and politician who was primarily active in [West Africa](#). Born in the [Danish West Indies](#), he joined the waves of [black immigrants](#) from [the Americas](#) who migrated to the country. Blyden became a teacher for five years in the [British West African colony of Sierra Leone](#) in the early twentieth century. His writings on [pan-Africanism](#) became influential throughout West Africa, attracting attention in countries such as the [United States](#) as well. He believed that [Zionism](#) was a model for what he termed [Ethiopianism](#), and that [African Americans](#) could return to Africa and help in the [rebuilding](#) of the continent.

As a writer, Blyden has been regarded by some as the "father of [Pan-Africanism](#)" and is noted as one of the first people to articulate a notion of "African Personality" and the uniqueness of the "African race."<sup>[1]</sup> His ideas have influenced many twentieth-century figures including [Marcus Garvey](#), [George Padmore](#) and [Kwame Nkrumah](#).<sup>[1]</sup> His major work, *Christianity, Islam and the Negro Race* (1887), promoted the idea that practicing [Islam](#) was more unifying and fulfilling for Africans than [Christianity](#). Blyden believed that practicing Christianity had a demoralizing effect on Africans, although he continued to be a Christian. He thought Islam was more authentically African, as it had been brought to [Sub-Saharan areas](#) by people from North Africa.

His book quickly became controversial. At first many people did not believe that an African had written it; his promotion of Islam was disputed. In later printings, Blyden included his photograph as the frontispiece.<sup>[13]</sup>

His book included the following:

Let us do away with the sentiment of Race. Let us do away with out African personality and be lost, if possible, in another Race.' This is as wise or as philosophical as to say, let us do away with gravitation, with heat and cold and sunshine and rain. Of course, the Race in which these persons would be absorbed is the dominant race, before which, in cringing self-surrender and ignoble self-suppression they lie in prostrate admiration.

Due to his belief in Ethiopianism, in the late 19th century Blyden publicly supported the creation of a Jewish state in [Israel](#), praising [Theodore Herzl](#) as the creator of "that marvelous movement called [Zionism](#)."

### Books

[Call of Providence to the Descendants of Africa in America", A Discourse Delivered to Coloured Congregations in the Cities of New York, Philadelphia, Baltimore, Harrisburg, during the Summer of 1862, in \*Liberia's Offering: Being Addresses, Sermons, etc.\*, New York: John A. Gray, 1862.](#)

[Christianity, Islam and the Negro Race](#), London, W. B. Whittingham & Co., 1887; 2nd Edition 1888; University of Edinburgh Press, 3rd Edition, 1967; reprint of 1888 edition, Baltimore, Maryland: Black Classic Press, 1994 (edition on Googlebooks).

[\*African Life and Customs\*](#), London: C. M. Phillips, 1908; reprint Baltimore, Maryland: Black Classic Press, 1994.

[\*West Africa Before Europe: and Other Addresses, Delivered in England in 1901 and 1903\*](#), London: C. M. Phillips, 1905.



**Joel Augustus Rogers** (September 6, 1880/3 – March 26, 1966) was a Jamaican-American author, journalist, and amateur historian who focused on the history of Africa; as well as the [African diaspora](#). After settling in the United States in 1906, he lived in Chicago and then [New York City](#). He became interested in the history of [African Americans](#) in the United States. His research spanned the academic fields of [history](#), [sociology](#) and [anthropology](#). He challenged prevailing ideas about [scientific racism](#) and the social construction of race, demonstrated the connections between civilizations, and traced achievements of ethnic Africans, including some with mixed European ancestry. He was one of the earliest popularizers of African and African-American history in the 20th century.<sup>[1]</sup> His book, "World's Great Men of Color" was recognized by John Henrik Clarke as being J.A. Rogers' greatest achievement.

Rogers emigrated from Jamaica to the United States in 1906, living briefly in [Chicago](#) before settling in [Harlem, New York](#). He became a naturalized citizen in 1916 and lived in New York most of his life. He was there during the [Harlem Renaissance](#), a flowering of African-American artistic and intellectual life in numerous fields. He became a close personal friend of [Hubert Harrison](#), an intellectual and activist based in Harlem.

While living in Chicago in the 1920s, Rogers worked as a [Pullman porter](#) and as a reporter for the *Chicago Enterprise*. His job of Pullman porter allowed him to travel and observe a wide range of people. Through this travel, he was able to feed his appetite for knowledge, by using various libraries in the cities which he visited. He self-published the results of his research in several books.

#### **Works**

*From "Superman" to Man*. Chicago: J. A. Rogers, 1917. —novel.

*As Nature Leads: An Informal Discussion of the Reason Why Negro and Caucasian are Mixing in Spite of Opposition*. Chicago: M. A. Donahue & Co, 1919.

*The Approaching Storm and How it May be Averted: An Open Letter to Congress*. Chicago: National Equal Rights League, Chicago Branch: 1920.

"Music and Poetry — The Noblest Arts," *Music and Poetry*, vol. 1, no. 1 (January 1921).

"The Thrilling Story of The Maroons," serialized in *The Negro World*, March–April 1922.

"The West Indies: Their Political, Social, and Economic Condition," serialized in *The Messenger*, Volume 4, Number 9 (September 1922).

*Blood Money* (novel) serialized in *New York Amsterdam News*, April 1923.

"The [Ku Klux Klan](#) A Menace or A Promise," serialized in *The Messenger*, Volume 5, Number 3 (March 1923).

"Jazz at Home", *The Survey Graphic Harlem*, vol. 6, no. 6 (March 1925).

"What Are We, Negroes or Americans?" *The Messenger*, vol. 8, no. 8 (August 1926).

"Book Review, 'Jazz', by [Paul Whiteman](#)." *Opportunity: A Journal of Negro Life*, Volume 4, Number 48 (December 1926).

"The Negro's Experience of Christianity and Islam," *Review of Nations*, Geneva (January–March 1928)

"The American Occupation of [Haiti](#): Its Moral and Economic Benefit," by [Dantes Bellegarde](#) (translator). *Opportunity*, Volume 8, Number 1 (January 1930).

"The Negro in Europe," *The American Mercury* (May 1930).

"The Negro in European History," *Opportunity*, Volume 8, Number 6 (June 1930).

*World's Greatest Men of African Descent*. New York: J. A. Rogers Publications, 1931.

"The Americans in Ethiopia," under the pseudonym Jerrold Robbins, in *American Mercury* (May 1933).

"Enrique Diaz," in *Opportunity*, vol. 11, no. 6 (June 1933).

*100 Amazing Facts about the Negro with Complete Proof. A Short Cut to the World History of the Negro*. New York: J. A. Rogers Publications, 1934.

*World's Greatest Men and Women of African Descent*. New York: J. A. Rogers Publications, 1935.

"Italy Over Abyssinia," *The Crisis*, Volume 42, Number 2 (February 1935).

*The Real Facts About Ethiopia*. New York: J. A. Rogers, 1936.

"When I Was In Europe," *Interracial Review: A Journal for Christian Democracy*, October 1938.

"Hitler and the Negro," *Interracial Review: A Journal for Christian Democracy*, April 1940.

"The Suppression of Negro History," *The Crisis*, vol. 47, no. 5 (May 1940).

*Your History: From the Beginning of Time to the Present*. Pittsburgh: Pittsburgh Courier Publishing Co, 1940.

*An Appeal From Pioneer Negroes of the World, Inc: An Open Letter to His Holiness Pope Pius XII*. New York: J. A. Rogers, 1940.

*Sex and Race: Negro-Caucasian Mixing in All Ages and All Lands, Volume I: The Old World*. New York: J. A. Rogers, 1940.

*Sex and Race: A History of White, Negro, and Indian Miscegenation in the Two Americas, Volume II: The New World*. New York: J. A. Rogers, 1942.

*Sex and Race, Volume III: Why White and Black Mix in Spite of Opposition*. New York: J. A. Rogers, 1944.

*World's Great Men of Color, Volume I: Asia and Africa, and Historical Figures Before Christ, Including Aesop, Hannibal, Cleopatra, Zenobia, Askia the Great, and Many Others*. New York: J. A. Rogers, 1946.

*World's Great Men of Color, Volume II: Europe, South and Central America, the West Indies, and the United States, Including Alessandro de' Medici, Alexandre Dumas, Dom Pedro II, Marcus Garvey, and Many Others*. New York: J. A. Rogers, 1947.

"Jim Crow Hunt," *The Crisis* (November 1951).

*Nature Knows No Color Line: Research into the Negro Ancestry in the White Race*. New York: J. A. Rogers, 1952.

*Facts About the Negro* (drawings by A. S. Milai; booklet). Pittsburgh: Lincoln Park Studios, 1960.

*Africa's Gift to America: The Afro-American in the Making and Saving of the United States. With New Supplement Africa and its Potentialities*, New York: J. A. Rogers, 1961.

*She Walks in Beauty*. Los Angeles: Western Publishers, 1963. —novel

"Civil War Centennial: Myth and Reality", [Freedomways](#), vol. 3, no. 1 (Winter 1963).

*The Five Negro Presidents: According to What White People Said They Were*. New York: J. A. Rogers, 1965.



**George Washington Williams** (October 16, 1849 – August 2, 1891) was a soldier in the [American Civil War](#) and in Mexico before becoming a [Baptist minister](#), [politician](#), [lawyer](#), [journalist](#), and writer on [African-American history](#). Williams' most substantial achievement was as a historian. He wrote groundbreaking histories about African Americans in the “United States: *The History of the Negro Race in America 1619–1880*” was published in 1882. It is considered to be the first overall history of African Americans, showing their participation and contributions from the earliest days of the colonies.<sup>[4]</sup> Here, Williams used the term “**crime against humanity**” in his reflections about the immorality of slavery in the United States, which was one the earliest usages of the term in its modern sense.<sup>[10]</sup> In addition, he wrote a history of the [United States Colored Troops](#) and African-American participation in the [American Civil War](#), “*A History of Negro Troops in the War of Rebellion* (1887)”.



**Rufus Lewis Perry** (March 11, 1834 - June 18, 1895) was an educator, journalist, and Baptist minister from Brooklyn, New York. He was a prominent member of the [African Civilization Society](#) and was a co-founder of the [Howard Colored Orphan Asylum](#), which developed from it. He was the editor of numerous newspapers and journals, most notably the [National Monitor](#). He was a prominent Baptist, and in 1886 he founded the [Messiah Baptist Church](#), where he was pastor until his death. He was also a classical scholar. Perry was awarded a PhD in theology from Kalamazoo Seminary,<sup>[5]</sup> and received two honorary degrees. He was granted an honorary Doctor of Philosophy on May 17, 1887 by Simmons College of Kentucky, the day after delivering a commencement lecture<sup>[2][13]</sup> and a doctorate of divinity by Wilberforce University in 1888. His notable work “*The Cushite, Or, The Descendants of Ham: As Found in the Sacred Scriptures and in the Writings of Ancient Historians and Poets from Noah to the Christian Era*. Willey & Company, 1893 received critical acclaim.



**Pauline Elizabeth Hopkins** (1859 – August 13, 1930) was an [American novelist](#), [journalist](#), [playwright](#), [historian](#), and [editor](#). She is considered a pioneer in her use of the



[romantic novel](#) to explore social and racial themes. Her first known work, a musical play called *Slaves' Escape; or, The Underground Railroad* (later revised as *Peculiar Sam; or, The Underground Railroad*), first performed in 1880. Her short story "Talma Gordon", published in 1900, is often named as the first African-American mystery story. She explored the difficulties faced by African-Americans amid the [racist](#) violence of post-[Civil War](#) America in her first novel, [Contending Forces: A Romance Illustrative of Negro Life North and South](#), published in 1900. She published three serial novels between 1901 and 1903 in the African-American periodical [Colored American Magazine](#): *Hagar's Daughter: A Story of Southern Caste Prejudice*, *Winona: A Tale of Negro Life in the South and Southwest*, and *Of One Blood: Or, The Hidden Self*. She sometimes used the pseudonym Sarah A. Allen. Pauline Hopkins was beginning to make a reputation for herself. As a result of this, she was offered the opportunity to become a member of the board of directors, a shareholder and a creditor of the [Colored American Magazine](#). Along with her writing, she helped to increase subscriptions and raise funding for the magazine. These roles alone helped her break into the literary world, with her work making up a substantial amount of the literary and historical materials promoted by the magazine.

After her involvement with the [Colored American Magazine](#), Hopkins published four additional stories and serialized three novels, *Hagar's Daughter: A Story of Caste Prejudice*, *Winona: A Tale of Negro Life in the South and Southwest*, and *Of One Blood; or The Hidden Self*, in the [Colored American Magazine](#). Her work has been regarded among other notable African-American writers at the time such as [Charles Chesnutt](#), [Paul Laurence Dunbar](#), and [Sutton Griggs](#) by [Richard Yarborough](#). In relation to women's publications, Yarborough calls her "the single most productive black woman writer at the turn of the century."<sup>[3]</sup>

[Of One Blood: Or, The Hidden Self](#) is the last of Hopkins's four novels. She is considered by some<sup>[who?]</sup> to be the most prolific African-American woman writer and the most influential literary editor of the first decade of the 20th century, though she is lesser known than many literary figures of the Harlem Renaissance. *Of One Blood: Or, The Hidden Self* first appeared in serial form in [The Colored American Magazine](#) in the November and December 1902 and the January 1903 issues of the publication, during the four-year period in which Hopkins served as its editor. Elements of the work have been compared to [Goethe's Faust](#).<sup>[4]</sup>

**Alphonso Orenzo Stafford** (1871 - 1941)

[The Dog and the Clever Rabbit \(in Children's Short Works, Vol. 023\)](#)

Animal Fables from the Dark Continent 1906

Journal of Negro History, 2 : 139-146, April, 1917

Carter G. Woodson's The Negro History Bulletin published his essays "Antar", "Africa and Asia" and "Why study Asia with Respect to Africa".

**James Marmaduke Boddy** (1866-1935) contributed several articles to the Colored American Magazine, including "The Ethnic Unity of the Negro and the Anglo-Saxon Race" in March 1905, and "Brain Weight and Intellectual Development: Physical Variations of the Negro and the Anglo-Saxon Races" in July 1905. Founded in May 1900, by May 1901 the readership of the Colored American Magazine had grown to one hundred thousand people. Called "the first significant Afro-American journal to emerge in the twentieth century," in October 1905 the

Colored American Magazine published Boddy's essay entitled "The Ethnology of the Japanese Race."

In "The Ethnology of the Japanese Race" Boddy attempted to document what he considered a prominent and indelible African strain running through early Japanese history, and that the Japanese people are, at least in part, "Asian Negroes." Reference the work of pioneer ethnologist and anthropologist James Cowles Prichard, M.D. (1786-1848), Rev. Boddy wrote that:



**George Wells Parker** (1882-1931) was a [Black nationalist](#) and contemporary of [Marcus Garvey](#), Parker's views on Africa as the cradle of civilization foreshadowed increased fascination with Egyptian imagery by African-Americans.

As a historian committed towards accelerating racial self-awareness, Parker's work called "for the revision of all textbooks that falsified and deleted the truth concerning Black folk".<sup>[12]</sup> His lecture on "The African Origin of the Grecian Civilization" was delivered to supporters in Omaha and then published in the *Journal of Negro History* in 1917. Parker argued that new anthropological research had demonstrated that Mesopotamian and Greek civilization originated in Africa. In 1918 the League published his pamphlet "Children of the Sun", which further developed his arguments for the [African](#) origins presented in classical [Egyptian](#), [Asian](#) and [European civilizations](#). Author, journalist, and historian [Joel Augustus Rogers](#) named this publication as a valuable resource for his perspective.<sup>[13]</sup>

Parker had an ideological counterpart and disciple in [Cyril Briggs](#), a Caribbean-born journalist based in [New York City](#) who founded the [African Blood Brotherhood](#). The organizations created by these two men often clashed and collaborated, although the latter leaned decidedly towards [Communitic] content and values.<sup>[14]</sup> Additionally, the [Hamitic League of the World](#) published *The Crusader* in September 1918,<sup>[15]</sup> a publication actually edited by Briggs, furthering the involvement of these two groups.



**Drusilla Dunjee Houston** (née Drusilla Dunjee; January 20, 1876 - February 8, 1941) was an American writer, historian, educator, journalist, musician, and screenwriter from [West Virginia](#). Houston became an independent historian. Beginning in 1901, she conducted research into a variety of sources and published a multi-volume history of Africans in their homeland, *Wonderful Ethiopians of the Ancient Cushite Empire* (1926).<sup>[2]</sup> While the work is now dated, it was influential as part of an early 20th-century effort by African Americans in the United States to document their African ancestors as peoples with complex, ancient history and civilizations. Houston was a co-founder of Oklahoma chapters of the [YWCA](#), the Red Cross, and the [NAACP](#), all based in Oklahoma City. She was an early leader of the [Oklahoma Federation of Colored Women's Clubs](#).<sup>[4]</sup> In 1932, her brother Roscoe Dunjee led several NAACP chapters to come

together to form a state organization. She was a co-founder of the Dogan Reading Room of Oklahoma and served as its president



**Hubert Henry Harrison** (April 27, 1883 – December 17, 1927) was a West Indian-American writer, orator, educator, critic, race and class conscious political activist, and radical internationalist based in [Harlem, New York](#). He was described by activist [A. Philip Randolph](#) as "the father of Harlem radicalism" and by the historian [Joel Augustus Rogers](#) as "the foremost Afro-American intellect of his time." [John G. Jackson](#) of [American Atheists](#) described him as "The Black [Socrates](#)". Harrison's appeal was both mass and individual. His race-conscious mass appeal utilized newspapers, popular lectures, and street-corner talks. This was in contrast to the approaches of [Booker T. Washington](#), who relied on white patrons and a Black political machine, and [W. E. B. Du Bois](#), who focused on the "[Talented Tenth](#) of the Negro Race". Harrison's appeal (later identified with that of Garvey) was aimed directly at the masses. His class- and race-conscious radicalism, though neglected at some periods, laid out the contours of much subsequent debate and discussion of African-American social activists. It is being increasingly studied. For many years after his 1927 death, Harrison was much neglected. However, recent scholarship on Harrison's life and the Columbia University Library's acquisition of his papers show renewed interest.<sup>[18][19]</sup> Columbia published the "Hubert H. Harrison Papers, 1893-1927: Finding Aid",<sup>[20]</sup> and plans to make Harrison's writings available on the internet. The forthcoming Columbia University Press two-volume Harrison biography also reflects the growing interest in Harrison's life and thought.

Writings by Hubert H. Harrison:

*A Hubert Harrison Reader*, ed. with introduction and notes by Jeffrey B. Perry (Middletown, CT: Wesleyan University Press, 2001).<sup>[28]</sup>

"Hubert H. Harrison Papers, 1893-1927: Finding Aid," Rare Book and Manuscript Library, Columbia University.<sup>[20]</sup> A list of Harrison's writings available at Columbia. On Columbia's acquisition of the Papers see "Rare Book and Manuscript Library Acquires the Papers of Hubert Harrison."<sup>[19]</sup> "The Father of Harlem Radicalism," *Columbia University Library News*. Columbia also plans to put Harrison's Writings online.

Harrison, Hubert H., "A Negro on Chicken Stealing", Letter to the editor, *The New York Times*, December 11, 1904, p. 6.<sup>[29]</sup>

Harrison, Hubert, *The Black Man's Burden* [1915].<sup>[30]</sup>

Harrison, Hubert H., *The Negro and Nation* (New York: Cosmo-Advocate Publishing Company, 1917).<sup>[31]</sup>

Harrison, Hubert, "On A Certain Condescension in White Publishers," *Negro World*, March 1922.<sup>[32]</sup>

Harrison, Hubert H., *When Africa Awakes: The "Inside Story" of the Stirrings and Strivings of the New Negro in the Western World* (New York: Porro Press, 1920), New Expanded Edition, edited with notes and a new introduction by Jeffrey B. Perry (New York: Diasporic Africa Press, 2015).



"Transfer Day: Hubert Harrison's Analysis"<sup>[[permanent dead link](#)]</sup>, *Virgin Islands Daily News*, March 31.