

**Black Histrianity and the Slave Bible**

One New World Order agenda is the anti-Christianity/anti-religion agenda. A part of this agenda is to brainwash blacks away from Christianity, and even into attacking Christianity. The main vehicle through which this brainwashing was carried out was the black sellout puppets like Umar Johnson and Tariq Nasheed. Other vehicles include TV shows, movies, the news, Youtube, Facebook, etc., especially the undercover profiles/paid trolls on Facebook and in the Youtube comments section. This is where the repetition of the brainwashing comes in at. A person is hit with the propaganda again and again, but through stealth, so they don’t notice it.   
  
The black people who have been brainwashed believe that what they’ve been told is true; they don’t know they’ve been brainwashed. And like a parrot or robot they repeat the information they’ve been told, essentially helping to infect or reinforce the brainwashing of others in the black community. This is done primarily on Youtube and Facebook. FYI: the recent story of “the slave Bible” was a part of reinforcing the brainwashing through the media.  
  
Some of the programming for the agenda (what they’ve been infected with, and what they then repeat):  
  
“Christianity enslaved my people.” “I’m not following a religion that was used to enslave my people.” “Christianity was forced upon our people.” “The only reason we black people are Christians is because it was forced on us.” “Christianity was forced on the slaves to make them obedient.” “Christianity is a tool created to make us docile and submissive.” “Christianity is the white man’s religion.” “What has religion done for black people? Nothing.” “What has Christianity done for black people? Nothing.”

Now we’re going to get into some historical information to see if it lines up with what people have been saying.

Note: Some of the initial information you’re about to see speaks of slaves of a specific location at a specific time, but even this debunks what we’ve been told by these New Age pro-blacks.  
  
Feel free to click on the links and check out the sources used here (the “About” page of a site, books referenced, etc.).

“My dissertation moves chronologically from 1660, when the Restoration ushered in a new era in English Atlantic history, to 1760, when evangelical revivals had swept across the Atlantic world, profoundly altering the social, cultural, and religious landscape. My dissertation, however, does not examine the “Great Awakening” as a discrete phenomenon. Instead, it focuses on the century of Protestant missions to enslaved Africans before the ‘Great Awakenings’ reached the Caribbean.32 Most historians have found this geographical region and time period to be unimportant in the broader history of black Christianity or Protestant missions because the few missionaries who did go to the West Indies commented mostly on their failure to win enslaved souls. As I argue, however, these missionaries played a central role in initiating a transatlantic conversation about the role of Protestantism in a slave society. Furthermore, while the majority of enslaved and free blacks in the Caribbean did not convert to Protestantism, a small but significant group of Afro-Caribbeans did seek out and win access to Christian rites. Their conversion had a profound impact on the religious and racial ideology of slavery in the Protestant Atlantic world by forcing Europeans to reconsider the relationship between religion and freedom.”  
  
**Source**: Gerbner, Katharine Reid. 2013. Christian Slavery: Protestant Missions and Slave Conversion in the Atlantic World, 1660-1760. Doctoral dissertation, Harvard University.  
<http://nrs.harvard.edu/urn-3:HUL.InstRepos:11095959>

“… failure to win enslaved souls”? Huh? Doesn’t she mean “failure to forcibly convert slaves to Christianity”?

“Quaker, Anglican, and Moravian missionaries arrived in the Caribbean intending to ‘convert’ enslaved Africans to Christianity, but their actions formed only one part of a dialogue that engaged ideas about family, kinship, sex, and language. Enslaved people perceived these newcomers alternately as advocates, enemies, interlopers, and powerful spiritual practitioners, and they sought to utilize their presence for pragmatic, political, and religious reasons. Most Protestant slave owners, meanwhile, fiercely guarded their churches and their religious rituals from non-white outsiders and rebuffed the efforts of Quaker, Anglican, and Moravian missionaries to convert the enslaved population. Their anti-conversion sentiment was indicative of the changing meaning of Protestantism in the Caribbean colonies: over the course of the seventeenth century, Protestant planters claimed Christian identity for themselves, creating an exclusive ideal of Christianity based on ethnicity. Planters’ desire to prevent their slaves from accessing Christian knowledge affected the perception of Christianity among the enslaved population. By guarding the pages of their Bibles and keeping their most intimate rituals behind closed doors, Protestant slave owners in the West Indies made Christianity a sign of whiteness and power.”

**Source**: Gerbner, Katharine Reid. 2013. Christian Slavery: Protestant Missions and Slave Conversion in the Atlantic World, 1660-1760. Doctoral dissertation, Harvard University.  
<http://nrs.harvard.edu/urn-3:HUL.InstRepos:11095959>  
  
  
  
  
“Protestant slave owners fiercely guarded their Christian rituals from non-white outsiders and rebuffed the efforts of Quaker, Anglican, and Moravian missionaries to convert the enslaved population. For planters, Protestantism was a sign of mastery and freedom, and most believed that slaves should not be eligible for conversion. The planters’ exclusive vision of Protestantism was challenged on two fronts: by missionaries, who articulated a new ideology of ‘Christian slavery,’ and by enslaved men and women who sought baptism for themselves and their children.

In spite of planter intransigence, a small number of enslaved and free Africans advocated and won access to Protestant rites. As they did so, ‘whiteness’ emerged as a new way to separate enslaved and free black converts from Christian masters. Enslaved and free blacks who joined Protestant churches also forced Europeans to reinterpret key points of Scripture and reconsider their ideas about ‘true’ Christian practice. As missionaries and slaves came to new agreements and interpretations, they remade Protestantism as an Atlantic institution. Missionaries argued that slave conversion would solidify planter power, make slaves more obedient and hardworking, and make slavery into a viable Protestant institution. They also encouraged the development of a race-based justification for slavery and sought to pass legislation that confirmed the legality of enslaving black Christians. In so doing, they redefined the practice of religion, the meaning of freedom, and the construction of race in the early modern Atlantic World. Their arguments helped to form the foundation of the proslavery ideology that would emerge in the late eighteenth and nineteenth centuries.”  
  
**Source**: Gerbner, Katharine Reid. 2013. Christian Slavery: Protestant Missions and Slave Conversion in the Atlantic World, 1660-1760. Doctoral dissertation, Harvard University.  
<http://nrs.harvard.edu/urn-3:HUL.InstRepos:11095959>  
  
  
Some missionaries tried to convince some of the slaveholders that converting their slaves was a good idea.   
  
The racist ideology didn’t originate with these missionaries. The source of this type of thinking was Jewish, with the main teaching being Noah’s Curse. I wonder if someone else was behind these missionaries.   
  
Was all of this only in the West Indies? Keep reading; you’ll see.   
  
  
  
  
“One of the most common misconceptions about Christianity was that it turned Africans into servile slaves. A more accurate reading suggests that Africans accepted and incorporated aspects of Christianity that were in keeping with their traditional belief systems. Others withstood centuries of slavery and missionary influence to practise traditional beliefs that thrived despite great attempts by the respective authorities to stamp them out.”  
  
**Source**: <https://www.bbc.co.uk/religion/religions/christianity/history/slavery_1.shtml>

Accepted? Withstood?

“The majority came from the West Coast of Africa, but even within this area religious traditions varied greatly. Islam had also exerted a powerful presence in Africa for several centuries before the start of the slave trade: an estimated twenty percent of enslaved people were practicing Muslims, and some retained elements of their practices and beliefs well into the nineteenth century. Catholicism had even established a presence in areas of Africa by the sixteenth century.

Preserving African religions in North America proved to be very difficult. The harsh circumstances under which most slaves lived—high death rates, the separation of families and tribal groups, and the concerted effort of white owners to eradicate ‘heathen’ (or non-Christian) customs—rendered the preservation of religious traditions difficult and often unsuccessful. Isolated songs, rhythms, movements, and beliefs in the curative powers of roots and the efficacy of a world of spirits and ancestors did survive well into the nineteenth century. But these increasingly were combined in creative ways with the various forms of Christianity to which Europeans and Americans introduced African slaves. In Latin America, where Catholicism was most prevalent, slaves mixed African beliefs and practices with Catholic rituals and theology, resulting in the formation of entirely new religions such as vaudou in Haiti (later referred to as "voodoo"), Santeria in Cuba, and Candomblé in Brazil. But in North America, slaves came into contact with the growing number of Protestant evangelical preachers, many of whom actively sought the conversion of African Americans.”  
  
**Source**: <http://nationalhumanitiescenter.org/tserve/nineteen/nkeyinfo/aareligion.htm>

Many Protestant evangelical preachers sought the conversion of African Americans? Huh? Wouldn’t the slaves have already been forcibly converted by their slave masters?   
  
But let’s keep going.  
  
  
  
  
“However, slaves also saw conversion to Christianity as a road to freedom. In the early years of settlement, for instance, fugitive slaves from South Carolina, headed for Florida, where the Spanish Crown promised them freedom as a reward for conversion. Slaveholders in the British North American colonies became increasingly fearful that Christianization of slaves would lead to demands for emancipation. In 1667 Virginia passed a law declaring that conversion did not change the status of a person from slave to free. Other colonies passed similar laws during the seventeenth and early eighteenth centuries. During the early eighteenth century Anglican missionaries attempting to bring Christianity to slaves in the Southern colonies often found themselves butting up against not only uncooperative masters, but also resistant slaves.”  
  
**Source**: <https://www.thirteen.org/wnet/slavery/experience/religion/history.html>  
  
  
What?! And wouldn’t it be safe to assume that before the laws were passed slave masters didn’t want their slaves to become Christians? Think about it. And actually, there’s no reason to assume; keep reading.  
  
  
  
  
“Despite the fact that Europeans routinely justified the enslavement of Africans in religious terms, arguing that they were bringing ‘heathens’ under the influence of Christianity, British American slaveholders were often uncomfortable with missions, such as those sponsored by the Church of England’s Society for the Propagation of the Gospel in Foreign Parts. Invested economically in the institution of slavery and committed to the notion of the inferiority of Africans, many slaveholders worried that conversion would require manumission and disrupt racial hierarchy. Even with assurance from church and political leaders that conversion to Christianity did not mandate freedom for the enslaved, resistance among slaveholders remained strong, as white Anglican cleric Francis Le Jau found in his mission work in early-18th-century South Carolina, where the brutality of the slave system shocked him. Le Jau also faced discomfort in a range of forms by slaveholders to shared religious commitment with blacks, including the refusal of one man to take Communion when enslaved Africans were at the Holy Table and queries from a woman about whether she would be forced to see her slaves in heaven. Many European Americans could not imagine African Americans having the capacity to understand Christianity and also feared that extending baptism and Christian fellowship would convince the enslaved of their equality to whites.”  
  
**Source**: <https://oxfordre.com/americanhistory/view/10.1093/acrefore/9780199329175.001.0001/acrefore-9780199329175-e-24>  
  
  
  
  
“Many White Christians in the 18th century did not consider African Americans fully human and did not believe that they had [souls](https://en.wikipedia.org/wiki/Soul).[[4]](https://en.wikipedia.org/wiki/Racial_segregation_of_churches_in_the_United_States#cite_note-:6-4) When this view changed, White Christians began to try to convert slaves to Christianity, although slave owners resisted this conversion because they were afraid of [slaves revolting](https://en.wikipedia.org/wiki/Slave_rebellion). In trying to convert slaves to Christianity, Christian leaders reinforced and approved slavery as well as any means of punishment for slaves who revolted.[[4]](https://en.wikipedia.org/wiki/Racial_segregation_of_churches_in_the_United_States#cite_note-:6-4) Some Christian leaders even claimed that slavery was a good thing in that it allowed, or oftentimes forced, slaves to become Christians.[[9]](https://en.wikipedia.org/wiki/Racial_segregation_of_churches_in_the_United_States#cite_note-9)”  
**Source**: <https://en.wikipedia.org/wiki/Racial_segregation_of_churches_in_the_United_States>  
  
  
Read it again. Once again, it wasn’t the slave masters who were trying to convert the slaves. And they were “trying,” not “forcing.” In trying to convert slaves some Christians (some, with no percentage) used different arguments to convince slave owners it was a good thing. “…although slave owners resisted this conversion because they were afraid of slaves revolting.” What?! Huh?! So, the slave masters feared that Christianity would make the slaves revolt? All of this is the exact opposite of what we’ve been told in the last ten years or so by “pro-blacks,” the media, and Facebook posts. Or maybe it’s the source used in this Wikipedia article?  
  
  
  
  
“In other instances, religion fostered open rebellion against slavery, as with the planned revolt in 1800 in Richmond, Virginia, that participants organized in religious meetings led by Gabriel Prosser (1776–1880), the appeal to scripture and use of religious meetings to plan the aborted revolt of Denmark Vesey (1767–1822) in South Carolina in 1822, and the 1831 rebellion in Northampton, Virginia, organized by religious visionary and preacher Nat Turner (1800–1831). Even as the influence of religion on the men who led these rebellions against slavery is clear, evidence also exists that Christianity served to accommodate some enslaved African Americans to their status, as demonstrated in the 1806 address of enslaved poet and preacher Jupiter Hammon (1711–1806) in which he enjoined enslaved blacks to be the obedient servants he felt Christ called them to be and await their reward in heaven.[6](https://oxfordre.com/americanhistory/view/10.1093/acrefore/9780199329175.001.0001/acrefore-9780199329175-e-24#acrefore-9780199329175-e-24-note-6)”  
  
**Source**: <https://oxfordre.com/americanhistory/view/10.1093/acrefore/9780199329175.001.0001/acrefore-9780199329175-e-24>  
  
  
  
  
“**Nat Turner's Rebellion** (also known as the **Southampton Insurrection**) was a slave rebellion that took place in [Southampton County, Virginia](https://en.wikipedia.org/wiki/Southampton_County,_Virginia), in August 1831,[[3]](https://en.wikipedia.org/wiki/Nat_Turner%27s_slave_rebellion#cite_note-Schwarz-3) led by [Nat Turner](https://en.wikipedia.org/wiki/Nat_Turner). Rebel slaves killed from 55 to 65 people, at least 51 being white.[[4]](https://en.wikipedia.org/wiki/Nat_Turner%27s_slave_rebellion#cite_note-4) The rebellion was put down within a few days, but Turner survived in hiding for more than two months afterwards. The rebellion was effectively suppressed at [Belmont Plantation](https://en.wikipedia.org/wiki/Belmont_(Capron,_Virginia)) on the morning of August 23, 1831.[[5]](https://en.wikipedia.org/wiki/Nat_Turner%27s_slave_rebellion#cite_note-VAnom-5)

There was widespread fear in the aftermath, and white militias organized in retaliation against the slaves. The state executed 56 slaves accused of being part of the rebellion, and many non-participant slaves were punished in the frenzy. Approximately 120 slaves and free blacks were murdered by militias and mobs in the area.[[1]](https://en.wikipedia.org/wiki/Nat_Turner%27s_slave_rebellion#cite_note-Breen2015p98,231-1)[[2]](https://en.wikipedia.org/wiki/Nat_Turner%27s_slave_rebellion#cite_note-attrocitynote-2) State legislatures passed new laws prohibiting education of slaves and free black people,[[6]](https://en.wikipedia.org/wiki/Nat_Turner%27s_slave_rebellion" \l "cite_note-6) restricting rights of assembly and other civil liberties for free black people, and requiring white ministers to be present at all worship services.”   
  
**Source**: <https://en.wikipedia.org/wiki/Nat_Turner%27s_slave_rebellion>  
  
  
Oh, so in some cases, if not nearly all cases, the white overseer of the congregation was not there to be an overseer of the enforcement of Christianity upon the slaves like the Facebook memes show and people have stated?   
  
  
  
  
“The Virginia General Assembly debated the future of slavery the following spring; some urged gradual emancipation but the pro-slavery side prevailed. The General Assembly passed legislation making it unlawful to teach reading and writing to slaves, free blacks, or mulattoes, and restricting all blacks from holding religious meetings without the presence of a licensed white minister.[[29]](https://en.wikipedia.org/wiki/Nat_Turner%27s_slave_rebellion#cite_note-29) Other slave-holding states in the South enacted similar laws restricting activities of slaves and free blacks.[[30]](https://en.wikipedia.org/wiki/Nat_Turner%27s_slave_rebellion#cite_note-30)”  
  
**Source**: <https://en.wikipedia.org/wiki/Nat_Turner%27s_slave_rebellion>  
  
  
  
  
Some of the Acts passed at a General Assembly of the Commonwealth of Virginia (Richmond: [s.n.], 1831), 107–108  
  
4. *Be it further enacted*, That all meetings of free negroes or mulattoes, at any school-house, church, meeting-house or other place for teaching them reading or writing, either in the day or night, under whatsoever pretext, shall be deemed and considered as an unlawful assembly; and any justice of the county or corporation, wherein such assemblage shall be, either from his own knowledge, or on the information of others, of such unlawful assemblage or meeting, shall issue his warrant, directed to any sworn officer or officers, authorising him or them, to enter the house or houses where such unlawful assemblage or meeting may be, for the purpose of apprehending or dispersing such free negroes or mulattoes, and to inflict corporal punishment on the offender or offenders, at the discretion of any justice of the peace, not exceeding twenty lashes.

5. *Be it further enacted*, That if any white person or persons assemble with free negroes or mulattoes, at any school-house, church, meeting-house, or other place for the purpose of instructing such free negroes or mulattoes to read or write, such person or persons shall, on conviction thereof, be fined in a sum not exceeding fifty dollars, and moreover may be imprisoned at the discretion of a jury, not exceeding two months.

6. *Be it further enacted*, That if any white person, for pay or compensation, shall assemble with any slaves for the purpose of teaching, and shall teach any slave to read or write, such person, or any white person or persons contracting with such teacher so to act, who shall offend as aforesaid, shall, for each offence, be fined at the discretion of a jury, in a sum not less than ten, nor exceeding one hundred dollars, to be recovered on an information or indictment.  
  
**Source**: <https://www.encyclopediavirginia.org/An_Act_to_amend_the_act_concerning_slaves_free_negroes_and_mulattoes_April_7_1831>  
  
  
  
  
“Some free blacks chose to move their families north to obtain educations for their children. Some white people, such as teachers Thomas J. Jackson (later to be famous in the American Civil War as Gen. "Stonewall" Jackson) and Mary Smith Peake, violated the laws and taught slaves to read. Overall, the laws enacted in the aftermath of the Turner Rebellion enforced widespread illiteracy among slaves.”  
  
**Source**: <https://en.wikipedia.org/wiki/Nat_Turner%27s_slave_rebellion>  
  
  
Basically, the slaves were forced away from reading because it was believed, by the slave masters themselves, that the Bible and Christianity would bring revolt.   
  
  
Addition information on slave literacy (if you want)  
  
**Slave Literacy and Education in Virginia**  
<https://www.encyclopediavirginia.org/Slave_Literacy_and_Education_in_Virginia>  
  
**Booker T. Washington - Up From Slavery | Read by Ossie Davis (1976)**  
<https://www.youtube.com/watch?v=EaElY97HMXU>  
  
  
  
  
“In the early 1800s, they called them hush harbors: as in, ‘Don’t tell anyone.’ Mentioning their existence, much less their location, could invite violence. Congregations were signs of conspiracy.

White southerners passed slave laws that prohibited black gatherings without white supervision, including congregating at church, out of fear of revolution. They did so at different times in different states. In 1723, Virginia explicitly outlawed black assembly. In 1800, South Carolina prohibited slave assemblies without whites. The church, refuge for many slaves, seemed for whites the most potent symbol of potential insurrection.”   
  
**Source**: <https://nplusonemag.com/online-only/online-only/black-church-burning/>  
  
  
That would be religion and Christianity, right?  
  
  
  
  
“During the decades of slavery in America, slave associations were a constant source of concern to slave owners. For many members of white society, Black religious meetings symbolized the ultimate threat to white existence. Nevertheless, African slaves established and relied heavily on their churches. Religion offered a means of catharsis... Africans retained their faith in God and found refuge in their churches. However, white society was not always willing to accept the involvement of slaves in Christianity. As one slave recounted ‘the white folks would come in when the colored people would have prayer meeting, and whip every one of them. Most of them thought that when colored people were praying it was against them’.

Religious exercises of slaves were closely watched to detect plans for escape or insurrection. African-American churches showed an air of militancy in the eyes of white Americans. Insurrections such as Nat Turner's in Virginia, born out of the religious inspiration of slaves, horrified white Americans. Understanding the potential end which could result from the religious experiences of African slaves, many white Americans opposed the participation of Blacks in Christianity.”  
  
**Source**: <https://aaregistry.org/story/the-black-church-a-brief-history/>  
  
  
What?!  
  
  
  
  
Read this excerpt from *The Secret Religion of the Slaves* by Albert J. Raboteau  
  
By the eve of the Civil War, Christianity had pervaded the slave community. Not all slaves were Christian, nor were all those who accepted Christianity members of a church, but the doctrines, symbols, and vision of life preached by Christianity were familiar to most.

The religion of the slaves was both visible and invisible, formally organized and spontaneously adapted. Regular Sunday worship in the local church was paralleled by illicit, or at least informal, prayer meetings on weeknights in the slave cabins. Preachers licensed by the church and hired by the master were supplemented by slave preachers licensed only by the spirit. Texts from the Bible, which most slaves could not read, were explicated by verses from the spirituals. Slaves forbidden by masters to attend church or, in some cases, even to pray, risked floggings to attend secret gatherings to worship God.

His own experience of the ‘invisible institution’ was recalled by former slave Wash Wilson:

‘When de niggers go round singin’ ‘Steal Away to Jesus,’ dat mean dere gwine be a ’ligious meetin’ dat night. De masters … didn’t like dem ’ligious meetin’s so us natcherly slips off at night, down in de bottoms or somewhere. Sometimes us sing and pray all night.’

**Master’s Preachin’, Real Preachin’**

Slaves frequently were moved to hold their own religious meetings out of disgust for the vitiated gospel preached by their masters’ preachers. Lucretia Alexander explained what slaves did when they grew tired of the white folks’ preacher: ‘The preacher came and … he’d just say, “Serve your masters. Don’t steal your master’s turkey. Don’t ...”’”  
  
**Source**: <https://www.christianitytoday.com/history/issues/issue-33/secret-religion-of-slaves.html>  
  
  
“Slaves forbidden by masters to attend church or, in some cases, even to pray, risked floggings to attend secret gatherings to worship God.” If you’re in your forties or older you may recall that this is what we learned years ago when we learned about our history. So why is it that black people today, mostly in their thirties and younger who’ve never really been taught black history or been to church are being taught the opposite by sellout black puppets like Umar Johnson, Tariq Nasheed and others?   
  
  
  
  
“In the decades after the American Revolution, northern states gradually began to abolish slavery, and thus sharper differences emerged in the following years between the experiences of enslaved peoples and those who were now relatively free. By 1810 the slave trade to the United States also came to an end and the slave population began to increase naturally, making way for the preservation and transmission of religious practices that were, by this time, truly ‘African-American.’  
  
This transition coincided with the period of intense religious revivalism known as ‘awakenings.’ In the southern states increasing numbers of slaves converted to evangelical religions such as the Methodist and Baptist faiths. Many clergy within these denominations actively promoted the idea that all Christians were equal in the sight of god, a message that provided hope and sustenance to the slaves. They also encouraged worship in ways that many Africans found to be similar, or at least adaptable, to African worship patterns, with enthusiastic singing, clapping, dancing, and even spirit-possession. Still, many white owners insisted on slave attendance at white-controlled churches, since they were fearful that if slaves were allowed to worship independently they would ultimately plot rebellion against their owners. It is clear that many blacks saw these white churches, in which ministers promoted obedience to one's master as the highest religious ideal, as a mockery of the ‘true’ Christian message of equality and liberation as they knew it.

In the slave quarters, however, African Americans organized their own ‘invisible institution.’ Through signals, passwords, and messages not discernible to whites, they called believers to ‘hush harbors’ where they freely mixed African rhythms, singing, and beliefs with evangelical Christianity. It was here that the spirituals, with their double meanings of religious salvation and freedom from slavery, developed and flourished; and here, too, that black preachers, those who believed that God had called them to speak his Word, polished their ‘chanted sermons,’ or rhythmic, intoned style of extemporaneous preaching. Part church, part psychological refuge, and part organizing point for occasional acts of outright rebellion (Nat Turner, whose armed insurrection in Virginia in 1831 resulted in the deaths of scores of white men, women, and children, was a self-styled Baptist preacher), these meetings provided one of the few ways for enslaved African Americans to express and enact their hopes for a better future.”  
  
**Source**: <http://nationalhumanitiescenter.org/tserve/nineteen/nkeyinfo/aareligion.htm>  
  
  
  
  
Note: The evangelical preachers and clergymen in the first part of this next selection are not the slave masters.  
  
“Whereas an earlier generation of evangelical preachers had opposed slavery in the South during the early nineteenth century, Protestant clergymen began to defend the institution, invoking a Christian hierarchy in which slaves were bound to obey their masters. For many slaveholders, this outlook not only made evangelical Christianity more palatable, but also provided a strong argument for converting slaves and establishing biracial churches. Even so, with much of the religious life of the slave community existing as an ‘invisible institution,’ beyond the purview of whites or formal churches, white control over African-American religious practices and spiritual beliefs was limited. Slave preachers might emphasize the need for obedience to the master while whites were present, but among other slaves they reformulated their teachings, emphasizing themes of suffering and redemption. Slaves sang spirituals filled with lyrics about salvation and references to biblical figures like Moses, who led his people to freedom. On occasion, these songs functioned even more explicitly as expressions of resistance, encoding messages about secret gatherings or carrying directions for escape.   
  
While some planters became convinced of Christianity as a type of social control, others welcomed ministers to the slave quarters and built plantation chapels out of genuine Christian impulses. Regardless of motives, however, slaveholders remained mindful of the potential subversiveness of religion among slaves. In the 1820s and 1830s, two of the most significant slave rebellions in American history were plotted by Denmark Vesey and Nat Turner, two men driven by religious fire. In 1829, David Walker's inflammatory text, AN APPEAL TO THE COLOURED CITIZENS OF THE WORLD, not only condemned Christians who supported slavery, but also used Christianity as a way to validate slave revolt. In South Carolina, Virginia and throughout the South, these and other events resulted in regulations on black meetings and black preaching without white supervision. Biracial churches also limited the rights of black congregants. While fear of slave insurrection led to prohibitions on black churches meeting openly in many parts in the South, the black church movement flourished in the North. As members of the Church, blacks were ostensibly the brothers and sisters of whites, equals in the eyes of God. This sentiment was instrumental in helping blacks to gain the right to be ordained as Baptist and Methodist ministers, but it did not prevent discriminatory practice within the church, including segregated seating.”  
  
**Source**: <https://www.thirteen.org/wnet/slavery/experience/religion/history2.html>  
  
  
  
  
“Importantly, Raboteau found that slave conversion to Christianity was minimal until the Great Awakening of the 1740s. Evangelical religion spread among blacks because it fostered egalitarianism, was more accessible to illiterate individuals, and relied less on education than former missionary ventures. While most blacks did not join institutional churches, evangelical Christianity became integrated as the ‘folk religion’ of slaves and ex-slaves as an ‘invisible institution.’  
  
**Source**: Gerbner, Katharine Reid. 2013. Christian Slavery: Protestant Missions and Slave Conversion in the Atlantic World, 1660-1760. Doctoral dissertation, Harvard University.  
<http://nrs.harvard.edu/urn-3:HUL.InstRepos:11095959>  
  
  
“… slave conversion to Christianity was minimal until the Great Awakening of the 1740s.”  
  
  
  
  
“As late as 1800 most slaves in the U.S. had not been converted to Christianity. In the years that followed, however, widespread Protestant Evangelicalism, emphasizing individual freedom and direct communication with God, brought about the first large-scale conversion of enslaved men and women. At first, itinerant ministers, captivating large audiences at revivals and camp meetings across the North and South during the middle part of the century, reached only a small percentage of the slave population with their calls to Christianity. Larger numbers of black men and women were converted during the resurgence and intensification of revivalism during the Second Great Awakening of the late eighteenth and early nineteenth centuries. At that time, Baptist and Methodist ministers appealed to the slave and free black populations, preaching a plain-styled message of hope and redemption while also catering to manners of worship that African men and women carried with them to America, including spirit possession, call-and-response singing, shouting, and dancing.”  
  
**Source**: <https://www.thirteen.org/wnet/slavery/experience/religion/history2.html>  
  
  
Those were not large-scale forced conversions? I thought “black people,” meaning all or most black people, became Christians because they were forced, and forced by their slave masters?  
  
  
  
  
“The evangelical revivals of the Great Awakening beginning in the 1740s set the context for the conversion of enslaved African Americans and provided theological resources for the development of African American Christianity. Responding to evangelicalism’s emphasis on individual spiritual transformation accessible to all as the key to conversion rather than memorization of doctrine mediated through clergy, many African Americans joined the enthusiastic worship of the revivals and embraced Christianity. The ranks of the evangelical Baptists and Methodists grew through the spread of the revivals and, motivated by a commitment to spiritual equality, some white Baptists and Methodists questioned the moral grounds of slavery. Ultimately, the opposition to abolition of most southern white Christian slaveholders motivated these denominations to step back from their antislavery positions. Despite the turn away from an explicitly antislavery Christian posture, Baptists and Methodists supported the development of black Christian leadership, licensing African American men to preach and helping to foster the beginnings of institutional life among black Christians. The revivals of the Second Great Awakening of the late 18th and early 19th centuries extended the geographic reach of evangelicalism as the nation expanded into new territory and also drew increasing numbers of African Americans to Christianity.[4](https://oxfordre.com/americanhistory/view/10.1093/acrefore/9780199329175.001.0001/acrefore-9780199329175-e-24#acrefore-9780199329175-e-24-note-4)  
  
**Source**: <https://oxfordre.com/americanhistory/view/10.1093/acrefore/9780199329175.001.0001/acrefore-9780199329175-e-24>  
  
  
  
  
“In the late 18th and early 19th century, thousands of Americans, black and white, enslaved and free, were swept up in the revival known as the Second Great Awakening. In the South, the religious fervor of evangelical Christianity resonated easily with the emotive religious traditions brought from West Africa. Forging a unique synthesis, slaves gathered in ‘hush harbors’ -- woods, gullies, ravines, thickets and swamps -- for heartfelt worship which stressed deliverance from the toil and troubles of the present world, and salvation in the heavenly life to come.

Yet most of the enslaved lay outside the institutional church. In the 1830s and 1840s, Southern churchmen undertook an active campaign to persuade plantation owners that slaves must be brought into to the Christian fold. Because plantations were located far from churches, this meant that the church had to be carried to the plantation. Aided by denominational missionary societies and associations, plantation missions became popular institutions. But missionaries recognized that Christianity would not appeal to all enslaved blacks. Novice missionaries were warned:

He who carries the Gospel to them … discovers deism, skepticism, universalism … all the strong objections against the truth of God; objections which he may perhaps have considered peculiar only to the cultivated minds … of *critics* and *philosophers*!”  
  
**Source**: <http://www.pbs.org/wgbh/americanexperience/features/godinamerica-black-church/>  
  
  
  
  
“Religion also provided resources for forceful public critique of the institution that enslaved and sought to dehumanize African Americans in the new republic. Black abolitionists, such as lecturer and journalist Maria W. Stewart (1803–1880), who grounded her claims for social justice in biblical exegesis, and David Walker (1796–1830), whose 1829 Appeal to the Colored Citizens of the World warned of divine punishment on America for the sins of oppression, exemplified this approach.”  
  
**Source**: <https://oxfordre.com/americanhistory/view/10.1093/acrefore/9780199329175.001.0001/acrefore-9780199329175-e-24>  
  
  
People say that religion was the reason for one thing or another, so I guess Christianity was the reason people started to heavily rethink slavery and attack it. So, Christianity, the Christian religion, was used as a tool to combat slavery! It was used as a tool to gain literacy and education, and with that literacy and education Bible verses and arguments using Christianity were used to attack slavery. An example can be found here:  
**Narrative of the Life of Frederick Douglass Quotes**  
<https://www.goodreads.com/work/quotes/1990110-narrative-of-the-life-of-frederick-douglass>  
  
  
  
  
“In the North, black ministers and members of the African American community joined white abolitionists in organizing the Underground Railroad, an informal network that helped persons escaping bondage to make their way to freedom.”  
  
**Source**: <http://www.pbs.org/wgbh/americanexperience/features/godinamerica-black-church/>  
  
  
  
  
“Black churches in the North continued to grow into the nineteenth century, providing for much more than the spiritual needs of the black community. They, aided in the adjustment of new black residents, acted as mediators in the personal lives of blacks, and played a vital role in antislavery activities including the protection of fugitive slaves. Black ministers like Philadelphia's Richard Allen and Absalom Jones and Boston's Thomas Paul were among the strongest leaders in black communities.   
  
During the Antebellum period and after the Civil War, black churches, not just in the North, but throughout the nation, offered African Americans refuge from oppression and focused on the spiritual, secular, and political concerns of the black community. Following emancipation, the church continued to exist at the center of black community life.”  
  
**Source**: <https://www.thirteen.org/wnet/slavery/experience/religion/history2.html>

“By the 1790s, as more and more migrants fled southern states and settled in northern cities, some white evangelical leaders sought to control black members by seating them separately and by strengthening white control over the churches. At the same time black leaders such as Richard Allen and Absalom Jones, many of whom were educated, literate, and ready to organize, began to desire their own independent black churches. In cities with large numbers of freed blacks such as Philadelphia, Boston, and New York, leaders broke away from white Methodists and Baptists. By 1816, the first independent black denomination, the African Methodist Episcopal Church, came into existence, and was quickly followed by the African Methodist Episcopal Zion Church in 1821.”  
  
**Source**: <http://nationalhumanitiescenter.org/tserve/nineteen/nkeyinfo/aareligionb.htm>  
  
  
  
  
“Before the [American Civil War](https://en.wikipedia.org/wiki/American_Civil_War), churches in the [Northern United States](https://en.wikipedia.org/wiki/Northern_United_States) and the [Southern United States](https://en.wikipedia.org/wiki/Southern_United_States) were segregated, both socially and legally.[[2]](https://en.wikipedia.org/wiki/Racial_segregation_of_churches_in_the_United_States#cite_note-:0-2) The first [Black church](https://en.wikipedia.org/wiki/Black_church) was founded in 1773 in South Carolina. In the 19th century, both the [African Methodist Episcopal Church](https://en.wikipedia.org/wiki/African_Methodist_Episcopal_Church) and the [African Methodist Episcopal Zion Church](https://en.wikipedia.org/wiki/African_Methodist_Episcopal_Zion_Church) were founded, and had [African American](https://en.wikipedia.org/wiki/African_Americans) leaders and control of their own property.[[1]](https://en.wikipedia.org/wiki/Racial_segregation_of_churches_in_the_United_States#cite_note-:2-1)

…

After the American Civil War and the [emancipation of slaves](https://en.wikipedia.org/wiki/Thirteenth_Amendment_to_the_United_States_Constitution) in the United States, many Northern African American religious groups created missionary church plants in the South, to connect newly freed African Americans with the African-American denominations of the North.[[12]](https://en.wikipedia.org/wiki/Racial_segregation_of_churches_in_the_United_States#cite_note-:1-12) By 1870, attendance at the [African Methodist Episcopal Church](https://en.wikipedia.org/wiki/African_Methodist_Episcopal_Church) and the [Christian Methodist Episcopal Church](https://en.wikipedia.org/wiki/Christian_Methodist_Episcopal_Church) had grown significantly.

In urban areas after the 1870s there was a large push towards multi-denominational evangelism with both White and African American congregations. However, while White evangelicals focused on textual interpretation and history, African American groups focused on social injustices and racism.[[12]](https://en.wikipedia.org/wiki/Racial_segregation_of_churches_in_the_United_States" \l "cite_note-:1-12)

It was especially during this time that African Americans began forming their own churches, in part because of the unequal treatment they were facing in integrated churches in both the North and the South. Christian theology was often used to justify this split, with the implication that it was God's plan to have people separated by race.[[4]](https://en.wikipedia.org/wiki/Racial_segregation_of_churches_in_the_United_States#cite_note-:6-4)   
  
**Source**: <https://en.wikipedia.org/wiki/Racial_segregation_of_churches_in_the_United_States>  
  
  
They weren’t forced to do this?  
  
  
  
  
“As African Americans embraced Christianity beginning in the 18th century, especially after 1770, they gathered in independent church communities and created larger denominational structures such as the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the National Baptist Convention. These churches and denominations became significant arenas for spiritual support, educational opportunity, economic development, and political activism.”  
  
**Source**: <https://oxfordre.com/americanhistory/view/10.1093/acrefore/9780199329175.001.0001/acrefore-9780199329175-e-24>  
  
  
  
  
“A long history of antislavery and political activity among Northern black Protestants had convinced them that they could play a major role in the adjustment of the four million freed slaves to American life. In a massive missionary effort, Northern black leaders such as Daniel A. Payne and Theophilus Gould Steward established missions to their Southern counterparts, resulting in the dynamic growth of independent black churches in the Southern states between 1865 and 1900. Predominantly white denominations, such as the Presbyterian, Congregational, and Episcopal churches, also sponsored missions, opened schools for freed slaves, and aided the general welfare of Southern blacks, but the majority of African-Americans chose to join the independent black denominations founded in the Northern states during the antebellum era. Within a decade the African Methodist Episcopal (AME) and the African Methodist Episcopal Zion (AMEZ) churches claimed Southern membership in the hundreds of thousands, far outstripping that of any other organizations. They were quickly joined in 1870 by a new Southern-based denomination, the Colored (now "Christian") Methodist Episcopal Church, founded by indigenous Southern black leaders. Finally, in 1894 black Baptists formed the National Baptist Convention, an organization that is currently the largest black religious organization in the United States. In many ways this missionary effort was enormously successful. It helped finance and build new churches and schools, it facilitated a remarkable increase in Southern black literacy (from 5% in 1870 to approximately 70% by 1900), and, as had been the case in the North, it promoted the rise of many African American leaders who worked well outside the sphere of the church in politics, education, and other professions.”  
  
**Source**: <https://docsouth.unc.edu/church/intro.html>  
  
  
  
  
“In the North, black churches organized missions to the South to help newly freed persons find the skills and develop the talents that would allow them to lead independent lives. Education was paramount. African American missionaries, including AME Bishop Daniel Alexander Payne, established schools and educational institutions. White denominations, including Presbyterian, Congregational and Episcopal congregations, also sent missionaries to teach reading and math skills to a population previously denied the opportunity for education. Over time, these missionary efforts gave rise to the establishment of independent black institutions of higher education, including Morehouse College and Spelman College in Atlanta.”  
  
**Source**: <http://www.pbs.org/wgbh/americanexperience/features/godinamerica-black-church/>  
  
  
  
  
“These new institutions became vitally important arenas for antebellum African American organizing and public discussion of a range of issues, including the abolition of slavery and the status of free blacks, as well as campaigns to create colonies for free blacks outside the United States. Clergy and members of the AME and AME Zion Churches often became public voices on pressing issues, a role that highlights the significance of churches in fostering black leadership throughout African American history. African American denominations also contributed to black public life and culture throughout the 19th century by creating and supporting a range of economic enterprises, including publishing houses that produced journals and newspapers, including the AME Church Review, the Christian Recorder, and the Star of Zion, that covered religious and secular issues. By the end of the 19th century, black denominations also established a range of educational institutions. The AME Church founded Payne Theological Seminary in Xenia, Ohio, in 1844, the denomination’s first school dedicated to the training of ministers, and in 1856 it joined with the Methodist Episcopal Church to establish Wilberforce University, also in Xenia, as the first private college for African Americans. AME Zion institutions of higher education include Livingstone College, founded in 1879 in Salisbury, North Carolina, and Hood Theological Seminary, which emerged from Livingstone’s theological department in 1904. From their founding moments, then, independent African American denominations served as more than spiritual homes for black Christians; they also offered education, opportunity for economic development, a platform for political advocacy, and an environment that supported a collective sense of peoplehood.[10](https://oxfordre.com/americanhistory/view/10.1093/acrefore/9780199329175.001.0001/acrefore-9780199329175-e-24#acrefore-9780199329175-e-24-note-10)”  
  
**Source**: <https://oxfordre.com/americanhistory/view/10.1093/acrefore/9780199329175.001.0001/acrefore-9780199329175-e-24>  
  
  
  
  
“Because limited educational and vocational opportunities were open to blacks in northern states, churches also served as schools, training centers, and centers of community organization. Many of the early black newspapers published were facilitated or spearheaded by black clergy, and thus the churches helped to bring African Americans across distances together into a more self-conscious community. They also linked African Americans to wider networks of evangelical life in Great Britain, the Caribbean, and the small communities of migrants who were moving to the colonies of Sierra Leone and Liberia after the 1820s, thereby sowing the seeds for an international ‘Pan-African’ movement. Indeed, some of the first ‘black nationalists,’ leaders who advocated for the full rights of African Americans and who favored a worldwide political movement of African-descended peoples, were Protestant clergy.”  
  
**Source**: <http://nationalhumanitiescenter.org/tserve/nineteen/nkeyinfo/aareligionb.htm>  
  
  
  
  
“The Second Baptist Church, featuring subdued Gothic elements, was constructed in 1914 to replace an earlier church building. It continues to house Michigan's first African American congregation. The congregation was established in 1836, when 13 former slaves decided to leave the First Baptist Church because of its discriminatory practices. The church quickly became involved in the period's most bitter dispute--slavery. First meeting at a hall on Fort St, the congregation moved to the present location in 1857. Just miles away from the freedom that the Canadian border offered to escaped slaves, the church soon became a stop on the Underground Railroad. Its leaders helped form the Amherstburg Baptist Association and the Canadian Anti-Slavery Baptist Association, both of which supported abolitionism. These organizations aided the ever-increasing number of fugitive slaves fleeing north, both spiritually and materially. Significant figures in the abolitionist movement were associated with the church, such as Soujourner Truth, John Brown, and Frederick Douglass. Douglass discussed abolition with Second Baptist leaders before addressing citizens at the church 1859.

The church's activism was not limited to slavery, however. In 1843 and in 1865, it hosted a ‘State Convention of Colored Citizens’ to petition the Michigan government for Negro Suffrage. After the Civil War, the church played a vital role in helping thousands of migrating freed slaves in securing homes and jobs in and around Detroit.”  
  
**Source**: <https://www.nps.gov/nr/travel/underground/mi2.htm>  
  
  
  
  
“Free African American Christians founded their own churches which became the hub of the economic, social, and intellectual lives of blacks in many areas of the fledgling nation.”  
  
**Source**: <https://www.loc.gov/exhibits/african-american-odyssey/free-blacks-in-the-antebellum-period.html>  
  
  
And of course, there’s so much more. There have always been many Christian churches, black and non-black, that have always fed the hungry and homeless; housed the homeless; and turned countless blacks from killing their own people, robbing their own people, basically oppressing their own people. It’s been the Christian churches that have always done, and continue to do, what the citizens and the government should have been doing. This, and so much more, is a constant, but “somehow” it’s not making it to the news or Facebook. No, all you see is propaganda, literal smear campaigns.

**Law says no feeding the homeless**  
<https://www.youtube.com/watch?v=hRul44T9lXM>  
  
  
**Authorities in California ask church to stop feeding the homeless**  
<https://www.youtube.com/watch?v=ySVZJgiuKaY>  
  
  
“What might not be obvious is that many poor communities struggle to provide livable salaries for their pastors. The parsonage allowance is one benefit that makes life more affordable for pastors of poor congregations. In addition, the money saved on a pastor’s benefits can be invested directly into the community. The church housing allowance helps religious leaders to authentically follow God’s call to love and serve their neighbors.

The service that churches provide is invaluable. From combating gang violence and substance abuse, to treating those with HIV/AIDS and counseling those with mental illness, to assisting immigrants and the unemployed, faith-based charitable organizations have been at the forefront of serving the neediest in society. Religious groups alone run 1.5 million social programs, a $1.2 trillion contribution to the nation’s economy in a single year. Churches and their congregations do good works because their faith compels them to serve and give their best.”  
  
**Source**: <https://www.chicagotribune.com/opinion/commentary/ct-perspec-parsonage-allowance-housing-pastors-church-court-0318-20190318-story.html>  
  
  
And the System somehow forgot to mention the many, many black churches that are poor. Instead, [they gave the public the televangelists](https://drive.google.com/file/d/1uaO-6VxQuQTF8_xJIt9jZrD5XTsO7AdK/view) and said “this is the Black Church.” And people believed it!

“Many have noted that primarily black churches were an integral part of the [civil rights movement](https://en.wikipedia.org/wiki/Civil_rights_movement) and a popular way to dispense information about [boycotts](https://en.wikipedia.org/wiki/Boycott) and other activist ideas.[[7]](https://en.wikipedia.org/wiki/Racial_segregation_of_churches_in_the_United_States#cite_note-:3-7) Black churches continue to be important for bonding and community building in African American communities, as well as a place where African Americans are safe and free to grieve about the racism they face.[[3]](https://en.wikipedia.org/wiki/Racial_segregation_of_churches_in_the_United_States#cite_note-:5-3)[[8]](https://en.wikipedia.org/wiki/Racial_segregation_of_churches_in_the_United_States#cite_note-:10-8) Liturgical rituals are important for activist and community organizing in African American communities, whether or not the causes are expressly religious.[[6]](https://en.wikipedia.org/wiki/Racial_segregation_of_churches_in_the_United_States#cite_note-:12-6)

Women in Black churches also organized for rights and representation for women and African Americans. Women's African American church groups fought for women's [suffrage](https://en.wikipedia.org/wiki/Suffrage), [prohibition](https://en.wikipedia.org/wiki/Prohibition_in_the_United_States), and participated in the Civil Rights Movement.[[8]](https://en.wikipedia.org/wiki/Racial_segregation_of_churches_in_the_United_States#cite_note-:10-8)”   
  
**Source**: <https://en.wikipedia.org/wiki/Racial_segregation_of_churches_in_the_United_States>  
  
  
  
  
“Two years later, King and other black ministers formed the Southern Christian Leadership Conference (SCLC), with the goal of organizing anti-segregation efforts in other communities in the South. Its members included Montgomery minister Ralph Abernathy; Andrew Young, a Congregationalist minister from New Orleans; James Lawson from the United Methodist Church; and Wyatt T. Walker, a Baptist. Civil rights activist Ella Baker served as the group's executive secretary; King was elected president and declared that the goal of the movement was ‘to save the soul of the nation.’ As historian Albert Robateau has observed, ‘The civil rights movement became a religious crusade.’

As with emancipation, the civil rights crusade was sustained by the Exodus story. As congressman and civil rights activist John Lewis observes: ‘Slavery was our Egypt, segregation was our Egypt, discrimination was our Egypt, and so during the height of the civil rights movement it was not unusual for people to be singing, “Go down Moses way on down in Egypt land and tell Pharaoh to let my people go.”’

Churches played a pivotal role in protests. In crowded basements and cramped offices, plans were made, strategies formulated, people assembled. Decades of providing social services now paid off in organized political protest. Marches took on the characteristics of religious services, with prayers, short sermons and songs.”  
  
**Source**: <http://www.pbs.org/wgbh/americanexperience/features/godinamerica-black-church/>  
  
  
Some of the laws of the [Civil Rights Act of 1964](https://en.wikipedia.org/wiki/Civil_Rights_Act_of_1964)  
 **Title II—public accommodations**

Outlawed discrimination based on race, color, religion, or national origin in hotels, motels, restaurants, theaters, and all other public accommodations engaged in interstate commerce; exempted private clubs without defining the term "private".[[47]](https://en.wikipedia.org/wiki/Civil_Rights_Act_of_1964#cite_note-47)

**Title III—desegregation of public facilities**

Prohibited state and municipal governments from denying access to public facilities on grounds of race, color, religion, or national origin.

**Title IV—desegregation of public education**

Enforced the desegregation of public schools and authorized the U.S. Attorney General to file suits to enforce said act.

**Title VII—equal employment opportunity**

Title VII of the Act, codified as Subchapter VI of Chapter 21 of [title 42 of the United States Code](https://en.wikipedia.org/wiki/Title_42_of_the_United_States_Code), prohibits discrimination by covered employers on the basis of race, color, religion, sex or national origin (see [42 U.S.C.](https://en.wikipedia.org/wiki/Title_42_of_the_United_States_Code) [§ 2000e-2](https://www.law.cornell.edu/uscode/text/42/2000e-2)[[48]](https://en.wikipedia.org/wiki/Civil_Rights_Act_of_1964#cite_note-Finduslaw-48)).  
  
  
  
Some of the laws of the [Civil Rights Act of 1968](https://en.wikipedia.org/wiki/Civil_Rights_Act_of_1968)  
  
**Title I: Hate crimes**

Further information: [Hate crime laws in the United States](https://en.wikipedia.org/wiki/Hate_crime_laws_in_the_United_States)

The Civil Rights Act of 1968 also enacted [18 U.S.C.](https://en.wikipedia.org/wiki/Title_18_of_the_United_States_Code) [§ 245](https://www.law.cornell.edu/uscode/text/18/245)(b)(2), which permits federal prosecution of anyone who "willingly injures, intimidates or interferes with another person, or attempts to do so, by force because of the other person's race, color, religion or national origin"[[19]](https://en.wikipedia.org/wiki/Civil_Rights_Act_of_1968#cite_note-19) because of the victim's attempt to engage in one of six types of federally protected activities, such as attending school, patronizing a public place/facility, applying for employment, acting as a juror in a state court or voting.   
  
  
**Title VIII–IX: Fair Housing Act**

**Housing discrimination**

**Types of banned discrimination**

The Civil Rights Act of 1968 prohibited the following forms of [housing discrimination](https://en.wikipedia.org/wiki/Housing_discrimination_in_the_United_States):

* Refusal to sell or rent a dwelling to any person because of his/her race, color, religion or national origin. People with disabilities and families with children were added to the list of protected classes by the Fair Housing Amendments Act of 1988; gender was added in 1974 (see below).
* Discrimination against a person in the terms, conditions or privilege of the sale or rental of a dwelling.
* Advertising the sale or rental of a dwelling indicating preference of discrimination based on race, color, religion or national origin (amended by Congress as part of the Housing and Community Development Act of 1974 to include sex[[21]](https://en.wikipedia.org/wiki/Civil_Rights_Act_of_1968#cite_note-fairhousing.com-21) and, as of 1988, people with disabilities and families with children.)
* Coercing, threatening, intimidating, or interfering with a person's enjoyment or exercise of housing rights based on discriminatory reasons or retaliating against a person or organization that aids or encourages the exercise or enjoyment of [fair housing] rights.

Basically, the life you enjoy today wouldn’t exist. You would probably be dying in the slums, with no opportunity for a good education or career, while getting bullied around by racists. Sorry black women, you definitely wouldn’t be able to chase college degrees like you’re doing today. As a matter of fact, you probably wouldn’t have a thing. I guess it’s safe to say that everything black people have is because of the Black Church and Christianity.  
  
  
  
  
“In African-American history, ‘the church’ has long been at the center of Black communities. It has established itself as the greatest source for African American religious enrichment and secular development.

This development is embodied in Christianity, and the term, ‘the Black Church’ presents many details of racial and religious lifestyles unique to Black history. In essence, the term ‘the Black Church’ is a misnomer. It implies that all Black churches share or have shared the same aspirations and strategies for creating cohesive African-American communities. This is not true, and there were numerous differences found among Black communities which were reflected within their community churches. Black communities differed from region to region. They were divided along social lines, composed of persons from different economic levels, and maintained varying political philosophies. Black communities in the inner cities of the United States have traditionally differed from those in rural areas, etc. In The Negro Church in America, the sociologist E. Franklin Frazier noted, ‘Methodist and Baptist denominations were separate church organizations based upon distinctions of color and what were considered standards of civilized behavior.’

Organized politically and spiritually, black churches were not only given to the teachings of Christianity but they were faithfully relied upon to address the specific issues which affected their members. For many African-American Christians, regardless of their denominational differences, Black Churches have always represented their religion, community, and home. Scholars have repeatedly asserted that Black history and Black church history overlap enough to be virtually identical.”  
  
**Source**: <https://aaregistry.org/story/the-black-church-a-brief-history/>  
  
  
Black Histrianity. “Scholars have repeatedly asserted that Black history and Black church history overlap enough to be virtually identical.” And that’s what some people, particularly blacks in their forties and older, already knew. It’s these younger blacks, mostly in their thirties and younger, who didn’t know this, and who only know what [puppet blacks working for New World Order agendas](http://howmanyknow.com/2019/06/black-lies-matter/) have taught them.  
  
  
“If you tell the same lie enough times, people will believe it; and the bigger the lie, the better.” – **Joseph Goebbels**“The most brilliant propagandist technique will yield no success unless one fundamental principle is borne in mind constantly – it must confine itself to a few points and repeat them over and over.” – **Joseph Goebbels**“It would not be impossible to prove with sufficient repetition and a psychological understanding of the people concerned that a square is in fact a circle. They are mere words, and words can be molded until they clothe ideas and disguise.” – **Joseph Goebbels**“The essence of propaganda consists in winning people over to an idea so sincerely, so vitally, that in the end they succumb to it utterly and can never escape from it.” – **Joseph Goebbels**“This is the secret of propaganda: Those who are to be persuaded by it should be completely immersed in the ideas of the propaganda, without ever noticing that they are being immersed in it.” – **Joseph Goebbels**“Propaganda works best when those who are being manipulated are confident they are acting on their own free will.” – **Joseph Goebbels**  
“The whole point of brainwashing is that those being brainwashed don’t know it.” — **Graham Haley**  
  
  
“The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society. Those who manipulate this unseen mechanism of society constitute an invisible government which is the true ruling power of our country. …We are governed, our minds are molded, our tastes formed, our ideas suggested, largely by men we have never heard of. This is a logical result of the way in which our democratic society is organized. Vast numbers of human beings must cooperate in this manner if they are to live together as a smoothly functioning society. …In almost every act of our daily lives, whether in the sphere of politics or business, in our social conduct or our ethical thinking, we are dominated by the relatively small number of persons…who understand the mental processes and social patterns of the masses. It is they who pull the wires which control the public mind.” ― **Edward L. Bernays, Propaganda**Now let’s take a look at “the slave Bible.”   
  
  
Let’s first take a look at a typical mainstream news report on this (They’ll probably delete the video after they find out how I’ve used it. This happens all the time.). And don’t worry black people, the mainstream media is only reporting this because they care about you. It’s not like they’re taking part in an agenda against Christianity and religion.   
  
And remember, this was being stated to people who had already been brainwashed by the agenda. They didn’t know what you’ve just read. In fact, they believed the opposite.  
  
**‘Slave Bible’ Removed Passages To Instill Obedience And Uphold Slavery | NBC Nightly News**<https://www.youtube.com/watch?v=lvKUOuYn1-c>  
  
So, what they’ve just said (and maybe it was edited to say) is that this was the first Bible enslaved Africans, almost all of them, or all of them, received – true or false? And even if they did tell people that only some slaves were given this Bible, they already know people will still take that as “all.”   
  
- 1:07 – “A Bible selectively edited to instill obedience; using religion to underpin the horror of slavery.” … a shot a Christianity and religion.   
  
  
  
  
**" The Slave Bible "**  
<https://www.youtube.com/watch?v=3Yw9KgW-Hdk>  
  
- 0:30 – “It looks at the Bibles given to slaves for generations in this country and abroad.” Do you see how it’s reinforcing the programming that’s already in people’s mind? Take a look at what she said one more time, and then read on.  
  
  
  
  
Now let’s go to the museum’s website and see what we can find.  
  
  
**Slave Bible Exhibit Examines Use of Religion in Colonial Period**

Published: Nov 26, 2018

**Washington** – On **Wednesday, November 28th,** Museum of the Bible will unveil its newest exhibit, **The Slave Bible: Let the Story Be Told,** which spotlights a rare artifact – an abridged version of the Bible that was used by British missionaries who worked with enslaved Africans in the Caribbean.  The exhibition, which will be on display through April 2019, provides insight into a dark moment in history in which the Bible and religion were used for imperial and economic gain.

An abridged version of the Bible, which became known as the Slave Bible, was published in London in 1807 and used by some British missionaries to convert and educate enslaved Africans about Christianity – while instilling obedience and preserving their system of slavery throughout their colonies.  British colonists created the Slave Bible by removing sections – and in some cases entire books – from the Bible out of fear that the full Bible would promote rebellion among slaves or offer hope for a better life.

**Source**: <https://www.museumofthebible.org/press/press-releases/slave-bible-exhibit-examines-use-of-religion-in-colonial-period>  
  
  
Some British missionaries?! Some? British? Missionaries? What?! In the Caribbean? What?! Published in 1807? Huh? What about the hundreds of years of slavery that existed prior to this?  
  
“With the passing of the [Abolition of the Slave Trade Act](http://www.nationalarchives.gov.uk/pathways/blackhistory/rights/abolition.htm#abolition) by the British Parliament in 1807, the attention of campaigners against the slave trade switched to slavery itself. For although the slave trade had been banned, nothing had been done to free the existing enslaved workforce in the British empire. In 1823 religious groups, politicians and supporters from around the country came together to form the Anti-Slavery Society.  
  
…

In the 1830s, a number of Acts were passed that fundamentally changed British society and the lives of millions of people living in British colonies. The Reform Act of 1832 brought an end to the old system whereby most MPs were allowed to buy their seats in Parliament. The new Parliament of 1833 included men (women were not as yet allowed to become MPs) who were connected with the new textile industries based in Britain. In August 1833, the Slave Emancipation Act was passed, giving all slaves in the British empire their freedom, albeit after a set period of years. Plantation owners received compensation for the 'loss of their slaves' in the form of a government grant set at £20,000,000. In contrast, enslaved people received no compensation and continued to face much hardship. They remained landless, and the wages offered on the plantations after emancipation were extremely low.

The 1833 Act did not come into force until 1 August 1834. The first step was the freeing of all children under six. However, although the many thousands of enslaved people in the British West Indies were no longer legally slaves after 1 August 1834, they were still made to work as unpaid apprentices for their former masters. These masters continued to ill-treat and exploit them. Enslaved people in the British Caribbean finally gained their freedom at midnight on 31 July 1838.”   
  
**Source**: <http://www.nationalarchives.gov.uk/pathways/blackhistory/rights/emancipation.htm>  
  
  
  
They gained their independence in 1838! “An abridged version of the Bible, which became known as the Slave Bible, was published in London in 1807….” Don’t worry, there’s no agenda; you’re not being played like a piano.   
  
  
  
  
**The Slave Bible: Part 2**  
<https://www.youtube.com/watch?v=4ZraXFuN2Hk>  
  
  
  
  
Read this excerpt from *Heavily Abridged ‘Slave Bible’ Removed Passages That Might Encourage Uprisings*:  
  
When 19th-century British missionaries arrived in the Caribbean to convert enslaved Africans, they came armed with a heavily edited version of the Bible. Any passage that might incite rebellion was removed; gone, for instance, were references to the exodus of enslaved Israelites from Egypt. Today, just three copies of the so-called “Slave Bible” are known to exist. Two are held in the United Kingdom, and one is currently on view at the Museum of the Bible in Washington, D.C., Michel Martin reports for [*NPR*](https://www.npr.org/2018/12/09/674995075/slave-bible-from-the-1800s-omitted-key-passages-that-could-incite-rebellion).

The bible is the centerpiece of an exhibition titled *Parts of the Holy Bible, selected for the use of the Negro Slaves, in the British West-India Islands*, which explores how religion was used to bolster the economic interests of the British Empire.

The abridged work was first printed in London in 1807, on behalf of the Society for the Conversion of Negro Slaves. The missionaries associated with this movement sought to teach enslaved Africans to read, with the ultimate goal of introducing them to Christianity. But they had to be careful not to run afoul of farmers who were wary about the revolutionary implications of educating their enslaved workforce. The British West-India Islands (modern-day Jamaica, Barbados and Antigua) “[formed the heart](https://www.bl.uk/west-india-regiment/articles/an-introduction-to-the-caribbean-empire-and-slavery)” of England’s overseas empire, after all, and it was powered by millions of enslaved Africans forced to work on sugar plantations.

“This can be seen as an attempt to appease the planter class saying, ‘Look, we're coming here. We want to help uplift materially these Africans here but we’re not going to be teaching them anything that could incite rebellion,’” Anthony Schmidt, the Museum of the Bible’s associate curator of Bible and Religion, tells Martin.

That meant the missionaries needed a radically pared down version of the Bible.  
  
**Source**: <https://www.smithsonianmag.com/smart-news/heavily-abridged-slave-bible-removed-passages-might-encourage-uprisings-180970989/>

This is what you read about earlier! This is an example of how some missionaries manipulated scripture to win over the slave masters. But the media has twisted this into a tale of a special slave Bible that was created and spread amongst all the slaves to take away a desire to revolt, and to instill obedience. For many of them, it was their first Bible. But don’t worry, there’s no agenda. The media is on your side. And they keep showing you racism (real and hoaxes) because their on your side in that too.   
  
And just to let you know, that source, the Smithsonian, is a legit source. They are a part of the project. “The museum's Slave Bible is on loan from Fisk University in Nashville, Tennessee, which collaborated on the exhibition, as did the Center for the Study of African American Religious Life at the Smithsonian National Museum of African American History and Culture.”  
  
  
  
  
**The Slave Bible: Part 3**  
<https://www.youtube.com/watch?v=WN5zqmY6G4w>  
  
In that video, published February 15, 2019, he states, “We don’t believe it was widely distributed. My theory [theory] is that it was around … they printed around a thousand copies … something like that. The missionary organization wasn’t very large. There were certainly much larger organizations at the time. They probably [probably] supported around a dozen missionaries at their peak, which was some time in the eighteen-teens. And so, we don’t think that it was widely distributed, which explains why there aren’t many copies around today.” And as stated, that was published February 15, 2019, months before the mainstream media unleashed their propaganda. And they even spoke to the people working on the project!  
  
  
  
  
**The Slave Bible: Part 5**  
<https://www.youtube.com/watch?v=mdtZYeCX5rI>  
  
  
  
  
**Question**: If the Bible promotes slavery and makes you docile, submissive and obedient, especially the New Testament, why would any verses need to be taken out?  
  
If you want to look at a “slave Bible,” here’s one:  
<https://archive.org/details/selectpartsholy00unkngoog>  
  
  
  
  
“An abridged version of the Bible, which became known as the Slave Bible, was published in London in 1807 and used by some British missionaries to convert and educate enslaved Africans about Christianity – while instilling obedience and preserving their system of slavery throughout their colonies.” Their system of slavery? Whose system?   
  
“The original Slave Bible was published by Law and Gilbert publishing house in London in 1807, and the copy belonging to Fisk University was published the following year. It was published on behalf of the Society for the Conversion of Negro Slaves to educate enslaved Africans and preserve the system of slavery.”  
**Source**: <https://www.fisk.edu/articles/fisk-university-partners-with-the-museum-of-the-bible-and-the-smithsonian-for-slave-bible-exhibition>  
  
This statement about preserving the system of slavery is part of what I was thinking after reading the earlier information on missionaries (This is because I know who was really behind the slave trade and the institution of slavery, and how they tried to preserve it in the US.). I looked into some of these societies that sent out these missionaries and they are not what they appear to be on the surface. There’s definitely another story there.  
  
  
  
  
The main black people who were pushing the lies about Christianity and the Black Church were Umar Johnson, Polite and Tariq Nasheed (and others in the *Hidden Colors* circle), right? Well, did you know that these three are also con artists who have collectively milked the black community for millions? You didn’t know? Well, if you go [here](http://howmanyknow.com/2019/06/black-lies-matter/) you will find an exposé on them and others like them. You will also find many of their arguments, arguments many black people still believe, totally debunked. If you go [here](http://howmanyknow.com/2019/04/the-dross-and-the-chaff/) and go to *12 - Issues With Yahusha/Jesus* you’ll find arguments coming from the Israelite community and Jewish community totally debunked. If you go [here](http://howmanyknow.com/2017/01/is-your-religion-the-problem-part-2/) you’ll find even more debunked lies from this anti-Christian agenda. You’ll even see that TV networks have been lying to you for this agenda, producing documentaries that are really propaganda pieces. You’ll also see that an underground documentary and movement was created for the agenda, Zeitgeist (which what *Hidden Colors* and *Whited Out* are). [Part 1](http://howmanyknow.com/2016/04/is-your-religion-the-problem/) contains additional debunks from the agenda, but it’s currently being revised.   
  
**Some** of the arguments from part 1:  
  
What is Christianity, is it the people who claim it, or is it the teachings, what’s in the Bible, for example?  It would have to be the teachings, correct?  What some people, especially Europeans, did after the 1st century, having done while professing to be Christians, is the exact OPPOSITE of the teachings found in the Bible. With that being the case, how can you use their actions as proof/evidence against Christianity? How can you say Christianity did it?

How can teachings of love and peace be the cause of wars, murder, and all things bad in the world?  How can teachings that prohibit murder, theft, deceit, vengeance and even man-stealing be the cause of wars, murder, and all things bad in the world including slavery? Please explain that.  Loving your enemy is the cause of wars, murder and all things bad in the world?  Huh?  
  
Researchers like myself already know that at least since World War I bankers have fully controlled wars, starting them and even funding all sides.

“If my sons did not want wars, there would be none.” – **Gutele Schnaper, wife of Mayer Amschel Rothschild**  
  
But I thought it was religion, especially Christianity, that was to blame for wars.  According to her, and history, the Rothschilds were the ones causing wars.  So, bankers who were atheists, Talmudists, Kabbalists and Luciferians have been the cause of most wars since the Middle Ages.  Where are all religions in that?  Where is Christianity in that? Aren’t those the religions/belief systems that hate Christianity? Aren’t those the religions/belief systems of the people who control television, Hollywood, Youtube, Facebook, [the Christian televangelists](https://drive.google.com/open?id=1uaO-6VxQuQTF8_xJIt9jZrD5XTsO7AdK) and more? So, you got your information from people who are working for the overthrow of all religions, especially Christianity. Interesting.  
  
Here is another example, the Spanish American War.  You don’t even have to watch it all, just watch the clip at the beginning (0:00 – 0:34) and listen to what he says.

**The Truth About the Spanish-American War with James Perloff**  
<https://www.youtube.com/watch?v=IQvodmOVrHU>

Religion?  Christianity?   
  
  
  
And to add to that …  
  
- Christianity is the cause of all wars? Christianity is the cause of most violence? But I thought Christianity made you docile and submissive?  
  
- I could have sworn it was Christians who make up the bulk of those who risk their lives and reputations opposing the evil coming from the most popular, powerful and murderous people in the country and world while almost everyone else cowers in a corner and attacks Christians when the most popular, powerful and murderous people in the country and world tell them to do so; adding to the people they have to face. Weak? Pacified? Docile? Submissive?  
  
**Datin Feat. Bizzle - Had Enough (Official Video)**  
<https://www.youtube.com/watch?v=FPSTYX4v4J4>  
  
- The Christian pastors who faced death in the 60’s and 70’s to give black people their rights, that was weak, pacified, docile and submissive?   
  
- If the slaves would have fought back you wouldn’t be here today!  
  
- From **some** people in the Israelite community: “We go have slaves.” “Esau get ready to be our slaves.” So, how can you have an argument against using the Bible to justify slavery? And then there’s the racism. How can you have an argument against using the Bible to promote racism and segregation?

Something Extra

**The Fruits of the Spirit – Joy**  
<https://www.youtube.com/watch?v=WCMVGTXRvN4>

Here are some excerpts from *Harriet Tubman: The Life and the Life Stories* by Jean M. Humez  
  
“Tubman may also have attended the thirtieth anniversary convention of the Massachusetts Anti-Slavery Society, held in Boston on January 23, 1862. She had talked recently with Lydia Maria Child, at any rate, because Child quoted her in a letter to poet John Greenleaf Whittier dated January 21, 1862. Child had heard her criticize President Lincoln’s failure to emancipate the slaves as a wrong-headed and immoral policy that would make a Union victory impossible: ‘They may send the flower of their young men down South, to die of the fever in the summer, and the ague in the winter …. They may send them one year, two years, three years, till they are tired of sending, or till they use up all the young men. All no use! God’s ahead of Master Lincoln. God will not let Master Lincoln beat the South till he do the right thing’ (1862a).10”  
  
**- Pg. 48**

“The next day both Auburn newspapers covered the remainder of the festivities, taking the occasion to remind readers of Tubman’s heroic past:

With the stars and stripes wound about her shoulders, a band playing national airs and a concourse of members of her race gathered about her to pay tribute to her lifetime struggle in behalf of the colored people, aged Harriet Tubman Davis, the Moses of her people, yesterday experienced one of the happiest moments of her life …. When called upon by the chairman for a few words of welcome the aged woman stated that she had but started the work for the rising generation to take up. ‘I did not take up this work for my own benefit,’ she said, ‘but for those of my race who need help. The work is now well started and I know God will raise up others to take care of the future. All I ask is united effort, for ‘united we stand, divided we fall.’

(“Tubman Home Open,” 1908)”

**- Pg. 106**

“During Holt’s visit, Tubman retold some of her childhood stories, including the one about the head injury. Holt also gathered two versions of the story of Tubman’s call from God.41 ‘She said: “Long ago when the Lord told me to go free my people I said, ‘No, Lord! I can’t go – don’t ask me.’ But he came another time. I saw him just as plain. Then I said again, ‘Lord, go away – get some better educated person – get a person with more culture than I have; go away, Lord.’ But he came back a third time, and speaks to me just as he did to Moses, and he says, ‘Harriet, I wants you.’ And I knew then I must do what he bid me. Now do you suppose he wanted me to do this just for a day, or a week? No!”

**- Pg. 151**

“She worked for them, begged for them, prayed for them, with the strange familiarity of communion with God which seems natural to these people, and carried them by the help of God through the hard winter (Sanborn 1863).”

**- Pg. 233**

“I never met with any person, of any color, who had more confidence in the voice of God, as spoken direct to her soul. She has frequently told me that she talked with God, and he talked with her every day of her life, and she has declared to me that she felt no more fear of being arrested by her former master, or any other person, when in his immediate neighborhood, than she did in the State of New York, or Canada, for she said she never ventured only where God sent her, and her faith in a Supreme Power truly was great (Garrett, 1868).”

**- Pg. 260**

“Of the ‘dreams and visions’ mentioned in this letter [Garrett’s], the writer might have given many wonderful instances; but it was thought best not to insert anything which, with any, might bring discredit upon the story. When these turns of somnolency come upon Harriet, she imagines that her ‘spirit’ leaves her body, and visits other scenes and places, not only in this world, but in the world of spirits. And her ideas of these scenes show, to say the least of it, a vividness of imagination seldom equaled in the soarings of the most cultivated minds.

Not long since, the writer, on going into Harriet’s room in the morning, sat down by her and began to read that wonderful and glorious description of the heavenly Jerusalem in the two last chapters of Revelations. When the reading was finished, Harriet burst into a rhapsody which perfectly amazed her hearer – telling of what she had seen in one of these visions, sights which no one could doubt had been real to her, and which no human imagination could have conceived, it would seem, unless in dream or vision. There was a wild poetry in these descriptions which seemed to border almost on inspiration, but by many they might be characterized as the ravings of insanity. All that can be said is, however, if this woman is insane, there has been a wonderful ‘method in her madness’ (Bradford, 1869, 55-56).”

**- Pgs. 260 and 261**  
  
**Source**: <https://books.google.com/books?id=k9l_lA3Inw4C>

Also see:  
**Scenes in the life of Harriet Tubman. (1869)**

<https://archive.org/details/scenesinlifeofha00bradrich>

Here are some verses to go along with that information: Numbers 12:1-9; Judges 2:11-19, 3:5-15, 6:1-16; 2 Kings 13:3-5.  
  
Of Harriet it was said: “When these turns of somnolency come upon Harriet, she imagines that her ‘spirit’ leaves her body, and visits other scenes and places, not only in this world, but in the world of spirits. And her ideas of these scenes show, to say the least of it, a vividness of imagination seldom equaled in the soarings of the most cultivated minds.” She visited scenes and places in this world and the spirit world. Now read: Ezekiel 8:all, 11:1, 24-25, 37:1, 40:1-4; Revelation 4:1-2   
  
  
  
  
  
Another One  
  
  
**George Washington Carver**  
 **Christianity**Carver believed he could have faith both in God and science and integrated them into his life. He testified on many occasions that his faith in [Jesus](https://en.wikipedia.org/wiki/Jesus) was the only mechanism by which he could effectively pursue and perform the art of science.[[42]](https://en.wikipedia.org/wiki/George_Washington_Carver#cite_note-42) Carver became a Christian when he was still a young boy, as he wrote in connection to his conversion in 1931:[[43]](https://en.wikipedia.org/wiki/George_Washington_Carver" \l "cite_note-43)

I was just a mere boy when converted, hardly ten years old. There isn't much of a story to it. God just came into my heart one afternoon while I was alone in the 'loft' of our big barn while I was shelling corn to carry to the mill to be ground into meal.

A dear little white boy, one of our neighbors, about my age came by one Saturday morning, and in talking and playing he told me he was going to Sunday school tomorrow morning. I was eager to know what a Sunday school was. He said they sang hymns and prayed. I asked him what prayer was and what they said. I do not remember what he said; only remember that as soon as he left I climbed up into the 'loft,' knelt down by the barrel of corn and prayed as best I could. I do not remember what I said. I only recall that I felt so good that I prayed several times before I quit.

My brother and myself were the only colored children in that neighborhood and of course, we could not go to church or Sunday school, or school of any kind.

That was my simple conversion, and I have tried to keep the faith.

— *G. W. Carver; Letter to Isabelle Coleman; July 24, 1931*

He was not expected to live past his twenty-first birthday due to failing health. He lived well past the age of 21, and his belief deepened as a result.[[27]](https://en.wikipedia.org/wiki/George_Washington_Carver#cite_note-jjcxob-27) Throughout his career, he always found friendship with other Christians. He relied on them especially when criticized by the scientific community and media regarding his research methodology.[[44]](https://en.wikipedia.org/wiki/George_Washington_Carver#cite_note-44)

Carver viewed faith in [Jesus Christ](https://en.wikipedia.org/wiki/Jesus_Christ) as a means of destroying both barriers of racial disharmony and social stratification.[[45]](https://en.wikipedia.org/wiki/George_Washington_Carver#cite_note-45) He was as concerned with his students' character development as he was with their intellectual development. He compiled a list of eight cardinal virtues for his students to strive toward:

* Be clean both inside and out.
* Neither look up to the rich nor down on the poor.
* Lose, if need be, without squealing.
* Win without bragging.
* Always be considerate of women, children, and older people.
* Be too brave to lie.
* Be too generous to cheat.
* Take your share of the world and let others take theirs.[[46]](https://en.wikipedia.org/wiki/George_Washington_Carver#cite_note-carver_academy-46)

**Source**: <https://en.wikipedia.org/wiki/George_Washington_Carver>  
  
  
  
  
“Carver believed that his intellect was a gift from God, bestowed upon him so that he could help improve the economic lot of poor African-American farmers; therefore, in his research he always stressed the practical applications of science.”

“Carver also believed in divine revelation and declared that his discoveries in the laboratory came when God ‘dr[e]w aside the curtain’ to let him see what to do. This idea appealed to many religious members of the public but discomfited scientists and other commentators who felt that such statements disparaged the scientific method and could undermine Carver's reputation as a learned African-American.”  
  
**Source**: Carver, George Washington (1864?-1943) by Linda Rapp  
<http://www.glbtqarchive.com/ssh/carver_gw_S.pdf>  
  
  
  
  
“If ‘scientific spirit’ means excluding God from the investigation of His own creation, then, in that skewed sense, the Times was right. For Carver plainly considered God and science inseparable. He once wrote, ‘I am not interested in science or any thing else that leaves God out of it.’ The Times, and many contemporary fellow scientists, simply could not understand a man who made statements such as, ‘I love to think of Nature as wireless telegraph stations through which God speaks to us every day, every hour, and every moment of our lives.’”  
  
“During that time period, in the mid-1870s, many churches did not allow blacks to attend. So it was years before Carver actually set foot in a house of God. But for him, all of Nature was God's house.”  
  
“He was also a leader in the Young Men's Christian Association (YMCA), where he told young people how they could come to understand the mysteries of God by studying nature.”  
  
**Source**: <https://www.thefreelibrary.com/Man+of+science--and+of+God%3A+George+Washington+Carver+believed+that...-a0112794990>  
  
  
  
  
“There is literally nothing that I ever wanted to do, that I asked the blessed Creator to help me to do, that I have not been able to accomplish. It’s all very simple, If one knows how to talk with the Creator. It is simply seeking the Lord and finding Him...all my life I have risen regularly at four o’clock and have gone into the woods and talked with God. There He gives me my orders for the day...when people are still asleep I hear God best and learn my plan...after my morning’s talk with God I go into my laboratory and begin to carry out His wishes for the day.”  
  
**Source**: <https://www.afa.net/the-stand/faith/2015/02/jesus-prayer-and-dr-george-washington-carver/>  
  
  
  
  
“People asked Carver how he came up with so many innovative and unusual ideas for using peanuts and sweet potatoes. ‘I don’t make these discoveries,’ he answered. ‘God has worked through me to reveal to his children some of his wonderful providence.’12 Frequently Carver told the following story:

*One day I went into my laboratory and said, “Dear Mr. Creator, please tell me what the universe was made for.” The Great Creator answered, “You want to know too much for that little mind of yours. Ask something more your size, little man.” Then I asked, “Please, Mr. Creator, tell me what man was made for.” Again the Great Creator replied, “You are still asking too much.” So then I asked, “Please, Mr. Creator, will you tell me why the peanut was made?” “That’s better,” God answered, “what do you want to know about the peanut?” 13*

In 1921 Carver addressed the U.S. House of Representatives Committee on Ways and Means about the many uses of the peanut as a means to improve the economy of the South. When he finished, the chairman asked him, ‘Dr. Carver, how did you learn all of these things?’ Carver answered, ‘From an old book.’  ‘What book?’ When Carver said,  ‘The Bible,’ the chairman asked, ‘Does the Bible tell about peanuts?’  
  ‘No, sir, but it tells about the God who made the peanut. I asked Him to show me what to do with the peanut, and He did.’14  In less than an hour before the committee Carver won ‘a tariff for the peanut industry and national fame for himself.’”15

**Source**: <http://www.cslewisinstitute.org/George_Washington_Carver_FullArticle>  
  
  
  
  
“I do not feel capable of writing a single word of counsel to those dear young people, more than to say that my heart goes out to every one of them, regardless of the fact that I have never seen them and may never do so. I want them to find Jesus, and make Him a daily, hourly, and momently part of themselves. O how I want them to get the fullest measure of happiness and success out of life. I want them to see the Great Creator in the smallest and apparently the most insignificant things about them. How I long for each one to walk and talk with the Great Creator through the things he has created. How I thank God every day that I can walk and talk with Him.”   
  
**Source**: [*George Washington Carver: In His Own Words*](http://books.google.es/books?id=JcncXGNSJQQC&hl=es&source=gbs_navlinks_s) (1991), edited by Gary R. Kremer, University of Missouri Press, p. 135<https://en.wikiquote.org/wiki/George_Washington_Carver>  
  
  
  
  
“My attitude toward life was also my attitude toward science. Jesus said one must be born again, must become as a little child. He must let no laziness, no fear, no stubbornness keep him from his duty. If he were born again he would see life from such a plane he would have the energy not to be impeded in his duty by these various sidetrackers and inhibitions. My work, my life, must be in the spirit of a little child seeking only to know the truth and follow it. My purpose alone must be God's purpose - to increase the welfare and happiness of His people. Nature will not permit a vacuum. It will be filled with something. Human need is really a great spiritual vacuum which God seeks to fill... With one hand in the hand of a fellow man in need and the other in the hand of Christ, He could get across the vacuum and I became an agent. Then the passage, ‘*I can do all things through Christ which strengtheneth me,’* came to have real meaning. As I worked on projects which fulfilled a real human need forces were working through me which amazed me. I would often go to sleep with an apparently insoluble problem. When I woke the answer was there. Why, then, should we who believe in Christ be so surprised at what God can do with a willing man in a laboratory? Some things must be baffling to the critic who has never been born again.”   
  
William J. Federer (2003), [*George Washington Carver: His Life & Faith in His Own Words*](http://books.google.es/books?id=Uyktcxy4MHkC&printsec=frontcover&hl=es#v=onepage&q&f=false), p. 68.  
  
**Source**: <https://en.wikiquote.org/wiki/George_Washington_Carver>  
  
  
  
  
“God is going to reveal to us things He never revealed before if we put our hands in His. No books ever go into my laboratory. The thing I am to do and the way of doing it are revealed to me. The method is reveled to me the moment I am inspired to create something new. Without God to draw aside the curtain I would be helpless.”  
  
**Source**: <https://transformingteachers.org/en/articles/biblical-integration/stories-for-teachers/294-george-washington-carver>  
  
  
  
Now, take a look at these verses: Exodus 28:1-3, 31:1-11; 1 Kings 4:29, 33  
  
And I can definitely relate to this: “As I worked on projects which fulfilled a real human need forces were working through me which amazed me. I would often go to sleep with an apparently insoluble problem. When I woke the answer was there. Why, then, should we who believe in Christ be so surprised at what God can do with a willing man in a laboratory? Some things must be baffling to the critic who has never been born again.” “The method is reveled to me the moment I am inspired to create something new. Without God to draw aside the curtain I would be helpless.”

Now imagine what else you as a black person could find if you actually searched your history instead of spitting on it (because black sellouts got you to).  
  
And notice how a prophet(ess) came from our people (from among your brethren, the children of Israel). “…with the strange familiarity of communion with God which seems natural to these people…” But that’s another story.  
  
  
  
  
If black people were a body, true “Christianity” would be its spirit, true or false? After what you’ve just read, based on true historical evidence, what has been black power? Christianity. That’s just what the truth is. You can’t change that. But to be clear, it wasn’t the name “Christianity” or the title “Christian” that was the source of this power, it was what came along with being a real Christian, practicing Christianity for real, that brought the power. The title of “Christian” or name of “Christianity” does not make you a true Christian. In other words, just calling yourself this is not going to make you born-again, righteous, favored, a child of Yahua/God, etc. It’s about you and your current state and how you live your life. You could call yourself by a totally different name and it wouldn’t matter.   
  
And for some in the Israelite community: Clearly, an abundance of Bible knowledge, knowledge of the Hebrew language, and knowledge of ancestry isn’t the key either. Blacks in early America didn’t have any of this, and yet they were Israelites inwardly. You (nearly everyone in the community) are Israelites outwardly. And thinking of black Christians today, who see themselves as “Gentiles”: What if the only law a “Gentile” in Christ was required to keep was the “moral law”? In addition, would an Israelite in exile be required to keep laws other than the “moral law”? Are you sure you know?   
  
Here’s something I just came across that I think you should check out:  
  
**Absolute Bible Truth Australia - Acknowledging Ignorance**  
<https://www.youtube.com/watch?v=r4_TUsThIIo>  
  
You just might owe some people an apology, and be in need of some serious repentance.   
  
And back to the black power issue. If you wanted to harm or weaken black people all you would need to do is to get them away from “Christianity” (being born-again, having a relationship with the God of the Bible, etc.) correct? The people in power already know this, but some blacks, especially among the youth, don’t know this. If you go [here](http://howmanyknow.com/2019/04/the-dross-and-the-chaff/) and go to *12 - Issues With Yahusha Jesus*, then read pages 346-370, I go into detail about this subject. And at the beginning of the document is some information on how to find a video or link that is no longer available.  
  
  
  
  
**Bizzle - We Here Now (#CrownsAndCrosses OUT NOW!!!)**  
<https://www.youtube.com/watch?v=UotPEE0flW8>

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