

The Dawn of Tomorrow

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DEVOTED TO THE INTERESTS OF THE DARKER RACES

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NEGRO SPIRITUALS

Continued from Last Issue
(By E. Lionel Cross)

In many of the Spirituals, the Negro gave full play to his imagination; he told his stories and drew his morals therefrom; he dreamed his dreams and declared his visions; he uttered his despair and prophesied his victories; he also spoke the group wisdom and expressed the group philosophy of life.

Indeed, the Spirituals taken as a whole, contain a record and a revelation of the deeper thoughts and experiences of the Negro in America for a period beginning 300 years ago and covering two and a half centuries.

If you wish to know what they are, you will find them written more plainly in these songs than in any pages of history. The Spiritual together with the secular songs—the work songs and sex songs—furnish the full expression of the life and thought of the otherwise inarticulate masses of the Negro race in the United States.

A further explanation of the variety of the Spiritual lies in the Negro's many moods; his sensitiveness and quick response to the whole gamut of human emotions. And what range he has! It is to be doubted if there is any other people in the world who can be so lugubriously sad as the Negro, or so genuinely gay.

An added explanation is found in his lively imagination, not yet wholly dulled by stereotyped ideas.

Above all, to fashion the Spirituals, the Negro was using as his medium the inviolably varied rhythmic patterns of his native African music to which he had added a new-found harmonic strength and melodic beauty.

For more than a century the Negro had been singing these Spirituals before their beauty and significance were in the slightest degree recognized. It is only within the past 50 or 60 years that any worthwhile effort has been made to collect and record these songs.

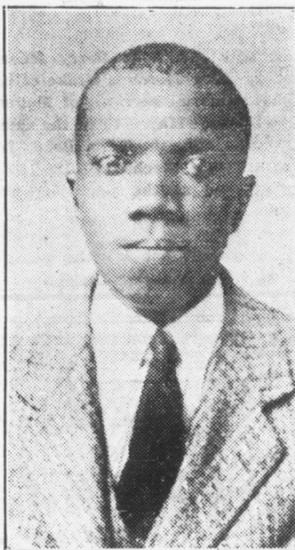
A great number has been lost but the Negro and the world are lucky that a great mass of them has been saved. Lucky, because it was merely by chance that practically all this music was not completely lost.

The Spirituals were first collected and set down by White people from the North who came in contact with the Negroes of the South during or

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SUMMER SCHOOL HAS COMMENCED

The University of Western Ontario, London, commences its 16th Annual Summer Registration to-day, July 3rd. Classes start on Wednesday, July 5th, continuing for about six weeks and closing on Saturday, Aug. 12th.



Randolph E. James

Among the registrants is Mr. Randolph A. James of Antigua, British West Indies, who recently arrived via U.S.A. to take the B.A. degree in Canada.

Mr. James holds the Bachelor of Theology degree from Howard University, Washington, D.C., and a certificate from the School of Education at Rutgers University, New Brunswick, New Jersey. He has also spent one year studying at Drew University, Madison, New Jersey in the School of Religious Education. Before returning to this Continent, Mr. James was supervisor of Education on the Island of St. John in the Virgin Islands of the U.S.A.

Sunday, June 17th, Mr. James preached at the Beth-Emanuel B.M.E. Church to an appreciative audience from the text, "Lord, to whom shall we go." (Jno 6:68).

DEATH CLAIMS "BLACK PATTI"

WORLD FAMOUS SINGER

Death claimed Matilda S. Joyner, the famous contralto soloist at a hospital in Providence, on Saturday, June 24, after a lingering illness which necessitated her retirement from her life of activity.

Matilda Lissurettà was born in Portsmouth, Va. but was brought at an early age by her mother to Providence which place she claimed as her home and from which she made her debut.

She married Richard D. Jones who is said to have realized the possibilities of her voice and urged her to study with a view to its improvement. She studied under some of the best teachers in England and the U.S.A.

She appeared before great audiences in Europe and America, which highly applauded her.

In her passing Providence has lost one of its distinguished citizens, and the colored people one who brought to the race great credit and distinction.

B. M. E. Conference Meets at Windsor

The 77th Annual Conference of the British Methodist Episcopal Church of Canada will be held starting Tuesday July 4th, 1933 in the B.M.E. Church in Windsor, and will conclude next Monday. Subsidiary Conferences will also be held by Auxiliary departments of the connexion, the Women's Home and Foreign Missionary Society, Sunday School, Young People's Society and the Ministers' Wives' League.

The annual opening sermon will be delivered Tuesday night by Rev. C. A. Johnston at 8 p.m. General Supt. Dawson will be the celebrant at the Sacrament of the Lord's Supper. An invitation has been extended to all.

CORRECTION

In a recent issue of the "Dawn of Tomorrow" we published a very well composed article under the caption "Negro Spirituals" in which we unintentionally omitted to give due credit to the author of same, namely Mr. E. Lionel Cross. The publishers of this paper greatly regret that this mistake occurred and offer apologies to Mr. Cross.

A NEGRO INVENTOR

McCoy, Elijah (Mar. 27, 1843—Oct. 10, 1929), Negro inventor was born in Canada, the son of George and Mildred (Gains) McCoy, both natives of Kentucky. He seems to have engaged in mechanical work at an early age and soon developed inventive talent, which he applied almost exclusively to the field of automatic lubrication of machinery. About 1870, at which time he was a resident of Ypsilanti, Mich., he began experimenting with lubricators for steam engines, and after two years of labor, June 23, 1872, he received patent No. 129,843. Probably he had an experimental machine-shop of his own, and as each of his ideas was perfected he made a partial or total assignment of his rights to the invention, thereby obtaining sufficient money to continue with his work. Thus his first patent was assigned outright to William and S. C. Hamlin of Ypsilanti. Between 1872 and 1876 McCoy obtained six patents for lubricators and one for an ironing table, the latter on May 12, 1874. For a period of six years thereafter his inventive work apparently ceased. Meanwhile, he moved to Detroit, and here from 1882 to 1926 he continued his activities. During this period forty-four patents were granted him, all but eight of which pertained to lubricating devices.

McCoy is regarded as the pioneer in devising means for steadily supplying oil to machinery in intermittent drops from a cup, thus obviating the necessity of stopping a machine to oil it. His lubricating cup was in use for years on stationary engines and locomotives of the great railways of the West, on the engines of steamships on the Great Lakes, on trans-Atlantic liners, and on the machinery of many factories. Other patents which he secured included those for the following devices: steam dome for locomotives, June 16, 1885; scaffold support, June 4, 1907; valve and plug-cock, June 30, 1914; vehicle wheel tire, Oct. 2, 1923; and a rubber heel, Nov. 10, 1925. About 1920 he organized the Elijah McCoy Manufacturing Company in Detroit and assigned to his company an improved airbrake lubricator, which he patented that year. Some time after 1926 his health began to fail. He was apparently alone in the world, his wife having died, and in 1928 he was committed to the Eloise Insanitary, Eloise, Mich., where he died about a year later. He was buried in Detroit.