

nesday, October 1st, 1930.

Negro world, the pulse of beats in Harlem, holds the Af- in Africa, the West Indian, the American of all classes, north south. Moreover, persecution made the Negro, like the Jew, national. It is significant that pingarn medals are given by a of wealth and social position— nevertheless, one who himself the meaning of race persecu- For five years a Negro news- has been published in English, a and Spanish, carrying news- ics to and from all quarters world. Two magazines are on ld basis. Three Pan-American esses have been held abroad American auspices.

ously, the only constructive or us is to revalue the Negro side of art and culture, past, t and future and humbly to up his contribution to Amer- fe on these lines. To this life s from the beginning contrib- ore than the white race were o understand. Torn from a background and native culture e in some cases very ancient ghly developed, he was, as we aid, suddenly precipitated into lex and alien civilization and to adapt hmself completely His rapid assimilation is al- ithout parallel in history. But the Negro coloured the life ected the temperament of the among whom he lived—the of the South. He gave them our and his sentiment, super- amiability, illogicality and a "tropic nonchalance." The pressed himself in folk ways ce, the origin of modern jazz; e and proverb, a great body h has been preserved in the Remus" stories; folk songs of inds, of which the spirituals worthiest and best known. lk material is still, much of plored. Much of it is lost, younger artists, white and re keen to find and use all be discovered.

Negro spirituals within the of many of us were little nd little regarded. The Fisk singers did much to recover serve these and well known usicians of today have care- raged them. They need to ed from the point of view music and of poetry, though be hard to tell where one l the other begins. The po- gination, religious temper ith of these great songs are esual. They grew out of a experience of suffering of a hose souls broke through deals, heaven and freedom- ro is a poet by birth; the ue, the rhythmic and the lavor his habits of speech ght. "Religion is a natural to him," says one writer, he has kept near the ideal harmony with nature." Ad- hich has always been his lot made a thing of beauty in tuals—America's only great music, the singing of which soul of he race alive through

om Congregational, Boston

(To be continued)

The Dawn of Tomorrow

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DUKE ATTENDS ABYSSINIAN CORONATION

King's Son Arrives to Represent Father Aa Ceremony

Addis Ababa, Abyssinia, Oct. 29—Representatives of nations throughout the world assembled here to-day bringing gifts to Ras Tafari at his coronation as Emperor Haile Selassie of Ethiopia, King of Kings, Conquering Lion of Juda, and Elect of God.

The coronation ceremony will be held Sunday. Oriental pageantry and the splendor of modern nations transported across seas and desert to Abyssinia will make it one of the outstanding events of the century. Final preparations were rushed to-day with the combined energy and enthusiasm of Ras Tafari's 5,000,000 subjects.

The Duke of Gloucester arrived yesterday to represent King George of Britain at the ceremony. He was greeted by a small band of Abyssinian nobles and conducted to the famous Menelik palace, where he will stay during the coronation and the following week of festivities.

The American delegation, composed of Hon. H. Murray Jacoby, of New York, Brig. Gen. W. W. Harts, who retired recently as military attache at the American embassy in Paris, and Charles L. Cooke, has already arrived. An invasion of tourists and traders drawn here to witness the coronation or to report by it, has almost doubled the city's normal population of 70,000.

Brings Rich Gifts.

The Duke of Gloucester brought a gift of gold plate for the new emperor, and gold swords with jewel-encrusted hilts for Ras Tafari's generals. The train upon which he arrived also carried four cars of hunting and sporting equipment. The Duke, considered the best all-round sportsman in the British royal family, will take a leading part in the week of sports and big game hunting after the coronation, when the emperor's guests will stalk maned Abyssinian lions in the jungle.

Abyssinia completed its own street of gay white lights to-day, when electric illumination was hung across the main street of Addis Ababa. It is along this street that the procession will proceed to the Cathedral of St. George, where Ras Tafari, the black Napoleon, will be crowned in the early hours of Sunday.

ONE GROUND FOR NEGRO SLAVERY

By The Honourable William Renwick Riddell, LL.D., D.C.L., &c.

Of all the theories advanced justifying Negro slavery as a divine institution, the best known is, of course, the reported curse of the Patriarch, Noah, when recovering from a drunken bout, pronounced on Canaan: "a servant of servants shall he be unto his brethren," Shem and Japheth. The most singular one, however, that I have found is that of a somewhat celebrated Mormon leader, Charles B. Thompson.

Thompson joined the Mormons during the life time of Joseph Smith, the Seer, and became an effective preacher of the new doctrines: after the brutal murder of Joseph in 1844, he joined the movement of James Jesse Strang and was one of the subjects of King James in Wisconsin and Michigan. He left Strang's "Kingdom" and founded a church of his own, "Jehovah's Presbytery of Zion," afterwards, known as, "Banemites," while he took the name "Father Ephraim, the Chief Steward of the Lord." The sect settled in Iowa, but disagreed and Thompson had to flee for his life. He afterwards went to St. Louis, and, in August, 1860, published a number of the Nachashlogian—there does not seem to have been more than the one number published, but that is enough. He had already published a book called "The Origin of the Black and Mixed Races," in which he pretended to translate from Greek and Hebrew of neither of which languages, had he any knowledge. We are concerned, however, with the Nachashlogian.

He said that the Negro race were descendants by natural generation of the Serpent of the Garden of Eden, whose counsel to Eve had such dire consequences. Quoting from Genesis II, 1 "the Serpent was more subtle than any beast of the field which the Lord God had made," he contended that the language employed showed that the serpent was not a "beast

Last touches are being given to Ras Tafari's program of "modernization." A few buildings of European design are rapidly being completed along the main street, where they appear strangely incongruous beside the clay huts of the native Abyssinians.

ANOTHER CRIME FALSELY LAID

New York, Oct.—The National Association for the Advancement of Colored People has been informed of still another episode in the year's crop of crimes committed by white men and falsely charged to Negroes, the latest such instance occurring near High Point, North Carolina.

The charge of murder of a white woman by a "Negro highwayman" was published on page 1 of the Asheville Citizen of Oct. 5. The woman's husband, Thomas Marion, claimed the "Negro highwayman" held up his car, robbed him and then shot his wife.

On Oct. 17th, on an inside page, the Asheville Citizen announced that the white man had been held without bond for trial on a charge of murdering his own wife. Witnesses testified his car was not where he said it had been at the time of the killing, and that there were no signs of a struggle or tire imprints other than those of Marion's own car.

of the field"—of course, if it had been intended to make the Serpent such, the language would have been "than any other beast of the field." This argument is a perfectly legitimate one, and would be persuasive, if Genesis had been intended as a treatise on Science or on Law.

If not a "beast," the Serpent must have been a species of Man, having a terrigenous soul, wiser than the beasts but inferior to Adam. The Negro is, he contended, descended from the Serpent, so-called, really the Nachash, and he proceeded to deduce from that fact, that "the Negro race are by divine law, the natural subjects and slaves of the white race, which, alone, he credits with being descended from Adam. We may have difficulty in following the logic, but Thompson had no doubt that he thus established "the moral right of the white race, jure humano, either to make of Negroes, individual property, as they are (remember this was in 1860, before Emancipation) in the Southern States, or public subjects—to possess nominal freedom, as they do in the Northern portion of the American Union, according as the citizens of any sovereign commonwealth may elect."

This fantastic theory did not recommend itself to the American people as a whole and emancipation definitely killed the snake, Nachash.

WILLIAM RENWICK RIDDELL
Osgoode Hall, Toronto, Oct. 28th, 1930

NEGRO SITUATION GIVEN DISCUSSION

London Missionary Society Arranges Noon Luncheons with Extraordinary Themes—Negro Problem Presented.

London, Eng., The first of a new series of lunch hour talks for business men on international questions, arranged by the London Missionary Society, was held at the Memorial Hall, London, early in October, when Mr. H. W. Peet, editor of the Far and Near Press Bureau spoke on "Black America, Its Rise and Progress." The following account suggests the kind of pabulum offered the harassed business man.

After dealing with the ferment of development in the life of twelve million Negroes in the United States, due both to the migration to the northern states and to the great growth of education, Mr. Peet said that the new generation among the colored people was acutely race conscious. It was insistent not only on bare human rights, but on full rights as United States citizens. It was asking to be judged by its achievements. It was ambitious of full development, but unlike a previous generation, there was little animosity towards white people.

Mr. Peet pointed out how progress was being made despite the obstacles raised by discrimination imposed upon the Negro population with regard to travel and housing, and similar disabilities.

In Education and Business

"Everywhere there is the greatest keenness on education, elementary, vocational and higher," he said. "In the colleges alone there are now 20,000 men and women students. Illiteracy has decreased from 70 per cent. in 1880 to 22 per cent in 1920, and it is likely that the new census will show that there is little difference between the black and white population. Of the million Negro farmers in the south, 250,000 are freeholders, while there are flourishing Negro banks, insurance companies and business of all sorts, including beauty parlors, in which some Negro women have been especially successful.

"Negroes are represented in all the chief professions. In the cultural sphere especially they have arrived. The names of such men as Paul Robeson, Roland Hayes, DuBois, Alain Locke and R. R. Moton are almost as widely known in this country as in America."

The speaker said that the obstacles to development placed in the way of the Negroes were due both to social and economic causes. Comparatively few Negroes were admitted

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