

Readers Appeal For More Race Pride

New York, Jan.—Race pride and a world movement for freedom by the Negro were advocated at the 26th annual meeting of the National Association for the Advancement of Colored People Sunday at St. Mark's E. Church by Dr. W. E. DuBois and Bishop Frances J. McConnell of the New York Methodist Episcopal Area.

President of the Federal Council of Churches of Christ in America. Dr. DuBois called upon the race to join the association to take part in the world movement for freedom for colored races. He said the nationalistic movements in India, Egypt and Ethiopia as part of the general movement in which he said the Negroes must join. Twelve million Negroes are organized to contend for emancipation from discrimination in political, social life in America," he said. India has abolished extra-territoriality in judicial procedure. India has declared for independence from Great Britain. Egypt has received partial independence.

Ethiopia has entered the League of Nations and sent a Minister to London. All these movements are connected but significant phases of the world movement of freedom for colored races. The colored people of America will have to have this world movement in their heart."

Bishop McConnell pleaded for a better understanding among races for Negro leadership among Negroes. The theory that Negroes receive white leadership is being proved false by experience, he said. He urged the Negroes against dangers which, he said existed in the movement to have each race work out its destiny. While the movement in many ways desirable, there is danger that it would produce a stage that would allow the group groups in power to oppress other groups, he added.

Bishop McConnell also asked the cooperation of the Negroes in fighting what he called the movement to return to the primitive. He cited the role of "Porgy," produced by the Theatre Guild, as an influence in the movement to return to the primitive which showed undesirable traits.

A tablet bearing the names of six persons who had subscribed \$500 toward the work of the Association for the Advancement of Colored People as a life membership fee in the organization, was unveiled at the meeting.

AFRICAN Ph.D. SAILS.

Associated Negro Press
Chicago, Jan. 9—Twenty years ago Charles G. Bloch left his home in Canada for America and last week returned with an ethnological commission headed by Dr. George Herzog of the University of Chicago. Bloch came to Chicago almost immediately upon his arrival in the city and secured a job at a bowling alley as pin boy. It was here that Herzog found him and took an interest in him. He showed much aptitude scholastically and recently received his Ph.D.

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STRUGGLE OF THE NEGRO MUSICIAN

By Carl Ditton
Retiring President of the National Association of Negro Musicians.

It may be truthfully said that no Negro musician worthy of the name who aspires to do worthwhile things in the world of music covets the sympathy of his white brothers because of difference of race! Thanks to education and opportunity, here and there he has advanced most decidedly beyond the stage when a lavishness of patronizing words of flattery are expected at the end of each performance. For today the Negro musician of lofty aim does not acquiesce to the pat on the back because he is a Negro. All that he asks is an equal opportunity to present adequately his work. If it is as beautiful, as true and as sound technically as the best performances of members of any other race, white, red or yellow, he feels most definitely that any decision should be alone along artistic lines, unprejudiced by any other method of distinction.

In order that those readers of The Etude who are not of my race may comprehend the struggle of the Negro musician to make a place in the sun for himself, I am going to ask you to imagine the time in childhood when consciousness of ego first came to you. Suppose that one day as a child you discovered that most of the people around you bore skins of an entirely different color than yours. Suppose that it suddenly dawned upon you that with this color traditional difference in social opportunities and in life's chances had come. Suppose you were born very poor. Suppose you discovered that the positions of standing and high import were held, in very great majority, by the members of another race. Suppose that your ambition was to become a fine musician. What, then, would your outlook upon life be?

Why, if you had unbounded love for the art and giant ambition, you would more than likely go ahead! Otherwise you would feel that the handicaps were too great, that all that remained for you was to stay in the ordinary ranks of the laborer, the farm hand, the boot-black and the bell-boy. Put against this the triumph that, after years of struggle comes with real achievement. And I have merely described, not only what I have myself experienced but



CARL DITTON

what very Negro musician must go through in mind and spirit as he climbs to success.

There is probably no doubt in the white man's mind as to the Negro's fitness for a musical career, for music seems native to him. He unquestionably has an uncanny, inborn sense of rhythm, that seems to affect his whole nervous organism. The ingenious combination of accents which many find difficult to imitate—sometimes called syncopation, but often far more involved—are wholly natural to the Negro. This is, of course, explainable in that the primitive music of the African forefathers was often largely rhythmic. And added to this is his sense of melody, expressed through rarely beautiful vocal organs. Finally comes his feeling for harmony, so instinctive and so wonderful that the choral combinations accidentally hit upon in the spirituals have been the inspiration for some of the great music of the world, such as Dvorak's "New World Symphony."

In such fertile soil, music, with the passing of time, was certain to flourish. Judging from some ancient carvings, Negro musicians were active in very primitive times. But one of the first serious musicians of their race was George Augustus Porgy, a green Bridgetower. This outstanding character was a mulatto born in 1779 at Biala, in Poland. In 1790 he made his debut as a child violinist, playing a solo at Drury Lane Theatre, between the parts of a performance of the Messiah. And for a time he was the first violin player in the orchestra.

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ACCIDENT CLAIMS LIFE OF YOUTH

On February 8th Alan Frederic Landon, the only son of Prof. Fred Landon, librarian at the University of Western Ontario, and Margaret Landon, was killed in a tobogganing accident on one of the hills east of university buildings on Saturday afternoon.

Alan, along with a number of boy chums, went tobogganing Saturday afternoon. Going down hill with another boy, Pat Aylward, the toboggan hit a bump and they were overturned. Apparently Alan was thrown in such a way that the back of his head hit the edge of the toboggan, and the coroner, Dr. Emerson Hodgins, who investigated the case, believed that death was almost instantaneous. Two young men, who had just arrived on the scene to spend the afternoon tobogganing, rushed him in their automobile to St. Joseph's Hospital, but it was found he was beyond medical aid.

Alan, who was ten years and ten months old, was a popular pupil in the eighth grade of St. George's public school. He was also greatly interested in the Cubs and was one of the leaders, despite his youth, in the 12th Troop.

He is survived by his father and mother and one sister, Mary. The funeral was held Monday afternoon at 3 p.m. from the residence of the parents, 846 Hellmuth Avenue, to Woodland Cemetery, Rev. Bruce Hunter officiated. The pallbearers were J. Clarke, A. Hutton, J. Holmes, G. Ford, F. Kime and A. Manness.

Prof. Landon is well known to the Dawn subscribers as his articles dealing with the history of the Canadian colored people frequently appear in these columns.

New Business for London

Many complimentary testimonials are being received by Mr. James Brooks from business men of London and vicinity regarding the quality of the work being done at the Simoniz Shop, Dundas Street, which he has recently established for the purpose of Renewing and Renovating dull, faded varnishes on all makes of cars. Mr. Brooks holds the exclusive rights from the company to the Simonizing business in London. Under his wise management, the business should prove one of the city's big successes for 1930.

NEGRO'S PART IN AMERICAN HISTORY

Of the estimated population of 120,000,000 in the United States today, about 12,000,000 are of African descent, or approximately one in ten. This "Tenth Man" is not a new comer or an alien. His ancestors began to arrive hundreds of years ago with the early settlers. Practically all the present Negro population has a background of one hundred, two hundred, or even three hundred years of American born ancestry. Millions of them go back to the Revolutionary War and beyond.

For more than two hundred years the great majority of the American Negroes were in slavery, a condition which for generations was a disturbing factor in American life, culminating in the War of 1861-65. The long controversy over slavery and the difficulties of political reconstruction following the War loom so large in American life that our histories, for the most part, show us the Negro only as a semi-savage slave, or as an illiterate, dangerous freedman, in either case a liability rather than an asset.

The purpose of this study is to turn the picture round and see if there be not another side to it—to inquire whether the Negro has any creditable part in America's history or made any worthy contribution to its progress.

Sixteenth Century Explorers

Digging into the musty records of the past our initial surprise is to find that the first Negroes did not come to America as slaves in 1619, but as explorers, some free, some enslaved, a hundred years earlier. Ancient manuscripts mention Alonzo Pietro, "il negro" (the Negro), as the pilot of the Nina, one of Columbus' ships. Negroes were with Balboa when he reached the Pacific, with Cortez in Mexico, and with the explorers of Guatemala, Chile, Peru and Venezuela. The territory now forming New Mexico and Arizona was first explored by a party led by Estavanico, a Negro. Menedez had Negro artisans with him when he founded St. Augustine in 1565. The second settler in what is now Alabama, was a Negro member of the DeSoto expedition in 1540, who liked the country and settled among the Indians.

Slavery Introduced

The first permanent planting of

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