

## 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 association to take part in at he called "the world movement for freedom for colored races." He said the nationalist 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 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 movie "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.



# THE NATIONAL NEGRO WEEKLY

DEVOTED TO THE INTERESTS OF THE DARKER RACES

LONDON, CANADA, FEBRUARY 25th, 1930.

Price 5 Cents.

VOL. V, NO. 8.

## 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.

(Continued on Page 2)

## 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

Continued on Page 5



## Dawn of Tomorrow

Published weekly in the interests of and for the Advancement of the colored people of Canada.

J. F. JENKINS—Editor  
95 Glenwood Ave., London  
Phone Fairmont 357-W

F. O. Stewart, Business Manager  
219 Augusta Ave., Toronto  
Phone Trinity 0213

E. C. Jenkins, Advertising Manager.  
Subscription Rates

|                    |        |
|--------------------|--------|
| One year .....     | \$2.00 |
| Six months .....   | 1.25   |
| Three months ..... | .75    |
| Single Copy .....  | .05    |

Entered in the post office at London, Ont., as second class matter.  
The Dawn of Tomorrow Publishing Co  
London, Ont.

## Editorial

### THE NEGRO'S CONTRIBUTION

In the current issue of The Dawn we are proud to publish several articles which portray the colored people's progress since the days of slavery and which also tell of what they have added to the present civilization. When Columbus and other explorers landed upon this continent there were among their crews, Negroes, some of whom were skilled pilots and artisans and even teachers. These black men brought with them the arts, the culture and the gifts of Africa, and America today is enjoying the blessings of the heritage which these men brought.

But later Negroes came by shiploads, not of their own free will, but as slaves, to till the soil, to clear the forests, to build railways to build beautiful cities and palatial homes, to make of this continent one of the foremost countries of God's green earth.

But before they came they must have known how to work, else how could they have served America so well. In their African homes they must have learned the art of building else how could they have builded so magnificently here? Excavation in Africa reveals the fact that their architecture was among the foremost of the ancient world. Negroes began their careers as inventors soon after they landed here. One of the most useful additions to the cotton gin was invented by a slave in the early seventies. Of course patent rights were granted, not to him but to his master. In many other instances masters were given patent rights for inventions of their slaves since the law would grant no patent rights to slaves. The invention which gave the shoe industry its greatest impetus, one which placed the American shoe industry ahead of that of any other country, was the invention of a Negro.

The race has launched out into every line of human endeavour compatible with American life and has proven its members are the peers of men of any race. Its record is one which should inspire not only respect but admiration of all classes of citizens for the world knows with what thorns and thistles the Negro's pathway has been strewn. Where assistance and encouragement should have been given the Negro has met taunts and rebuffs, unjust criticisms, lack of opportunities to show his ability.

But the greatest heritage which the Nile, through her dark children, sent to the Mississippi, was the spirit of

patience, forbearance, long suffering, humility and the power to enchant the world through music. What a people is capable of doing cannot be judged until it actually does it. But we do know that no other race has ever suffered like the Negro has suffered and has still greeted the world with a smile on his face and with a song in his heart. When the first twenty slaves had landed at Jamestown, they, unlike the Hebrew captives who hung their harps upon the willows by the river of Jordan and began to weep and mourn—these Negroes began to sing a strange new, weird, sweet song in a strange and new land. This song was free from hate, from the spirit of revenge and retaliation. But it did breathe the spirit of regret, perhaps, for lost loved ones, the spirit of brotherly love among all men. The world listened and called it beautiful. Down through the ages of slavery days their children sang this song and many more. The blood of Africa was still strong in their veins and so they were compelled to sing—to sing of light and love and mercy and kindness and beauty and man and God. To these old songs and to hundreds that followed the world still listens and calls them beautiful! wonderful!! To this folklore America is indebted for its only original music. Imagine America shorn of all of its Negro wit and humor, of its Negro music, its Negro musicians and Negro bards. If we could imagine this we know that we would sense a hum-drum, lonely world, a world in which you and I would not care to dwell, and if today the whole world had caught and retained the Negro's trustful, God-like, humble and contrite spirit, the success of the Disarmament Conference, now sitting at London, would be a thing assured. We are therefore not only proud of the fact that we are of the Negro race but we are proud of the part which we have played (in so far as we have been allowed to share) in shaping the destiny of the ages.

## Struggle of the Negro Musician

Continued from page 1

chestra of the Prince of Wales in Brighton. In 1791 he played under the baton of Josef Haydn in London. In 1802 he went on a tour over the continent and played the Kreutzer Sonata, in public, with Beethoven. In 1811 he took the degree of Mus. Bac. at Cambridge University.

This is stated here by way of contrast with the reception given to a very much greater Negro musician, just one hundred years later, when he came to America. I refer to the late Samuel Coleridge-Taylor, who was a man of fine breeding, accustomed to mingling in excellent London social circles, where his color was not in any way a bar. In fact it played no significant part in his life in London, as far as his opportunities were concerned. But when he came to America he found that he had to be exploited either as a Negro or as an object of sympathy. He wanted none of this. It was my happy privilege once to have a two-hour private interview with him; and I can hear him saying now in a mildly scolding tone, "They make me tired! They

## The Negro a Business Asset

By Matthey Bullock

The United States of America has great natural resources; its diversified soil and climate are all that could be desired; but its real greatness is found in the character of the men and women gathered from every quarter of the globe, who make up its cosmopolitan population. The Negro constitutes a considerable part of this number, being one-tenth of the entire population.

While it is generally conceded that the Negro has made a distinct contribution to our developing American culture, there are those who are of the opinion that he has added nothing to the business life of the nation. The discussion on this proposition is the purpose of this article.

The Negro has had very little experience in the manipulations of modern business but prior to his enslavement in Europe and America he was widely known as a trader. Dr. George A. Reisner in his recent lecture, "Ancient Trade Relations Between Egypt and Ethiopia," says, "the products of Central Africa, resin, oil, gold, silver, skins of wild animals, ivory and other things went over to Greece 3500 years ago." And another writer has referred to Egypt as "a channel by which the genius of Negroland was drafted off into the service of the Mediterranean and Asiatic culture." These black people not only carried on a flourishing trade with Egypt and the Near East but roamed over the then known world in search of trade. Their wanderings can be easily traced to Asia and the islands of the Pacific and there is very good authority for the statement that they even visited America prior to its discovery by Columbus. The black man in America is the lineal descendant of this roaming trading, Ethiopian.

Four million Negroes were given their freedom as a result of the Emancipation Proclamation and the Thirteenth Amendment to the Constitution. They left their former masters to begin life as free men without food, clothing, shelter or money and were forced to compete for a living in a business world, the technique of which was entirely new

are forever alluding to racial color!" He knew that there was no line in real art. All he asked was that his work be given the same recognition no more nor less, as that of the others.

So, taking the life of Coleridge-Taylor as an illustration, the Negro musician born in Europe and brought up in Europe has not even begun to have the struggles of his American brother. He may suffer poverty, as many have as students. But, after requisite preparation, attempts to publicly present his work are not met with obstructions on every hand over there. Yet, senseless prejudices are bound to survive in any country. As late as Mozart's time, musicians were no higher socially than lackeys and servants. And was not that great master kicked down the back stairway by one of his irascible patrons?

(To be continued)

to them. And that is not all. During the past sixty years the Negro has been forced to contend with probably the greatest obstacles which have ever confronted a minority group. It is quite certain that no minority group in modern times has been placed in a similar position. He has been required to find a solution for all the problems common to men in this high-powered machine age and a few additional ones aimed at him alone.

The Negro began his business career without money or credit, with few exceptions, has continued to operate on a small scale. And like all proprietors of small business he has been forced to face the keenest competition. He must compete with the four thousand chain store systems of the country which are not only driving the small dealer out of business but through purchasing direct from the manufacturers, are also eliminating many of the wholesale dealers. He must compete with the great mail order houses which have reduced the cost of merchandising to a minimum. He must also compete with the increasing number of self-service stores which can always undersell the small retailer. These are tremendous handicaps which must be overcome by every small dealer if he would survive in business.

However, the Negro business man labors under certain disadvantages which are unknown to other business men in America. In the first place, he is handicapped by the great American prejudice which reflects itself in his business. Shortly after the Civil War, and even before that time, individual Negroes built up thriving business enterprises which were allowed to expand and grow so long as they could meet the common demands of competition. Then little by little there developed among the white people a prejudice against patronising a business conducted by Negroes. This condition finally became so widespread that Negroes were forced to confine their business activities almost entirely to members of their own race. And when it is realized that Negroes themselves have been forced into restricted occupations which do not pay a living wage, the fate of the Negro business man is easily determined.

Then, it seems that the Negro is expected to conduct his business without credit. He is asked to make brick without straw. A great financier once said that the best security for a loan is the character of the borrower. However, this does not seem to be true when the prospective borrower is a Negro. He may be a man of the highest character; he may even be a depositor of the bank from which the loan is requested, but when he applies for a loan some reason is generally found why his securities should not be accepted.

However, in spite of these handicaps, the Negro has made some very definite contributions to the business life of the country. When he learned that he was considered a poor risk by the old line insurance companies, he formed companies of his own, directing into the channels of business millions of dollars which otherwise might not have been saved. He has established 70,000 business enterprises and purchased 232,

Continued on page 3

John C.

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And that is not all. During the past sixty years the Negro has been forced to contend with probably the greatest obstacles which have ever confronted a minority group in modern times has placed in a similar position. He has been required to find a solution to the problems common to men of a high-powered machine age and a few additional ones aimed at him.

The Negro began his business career without money or credit, with no experience, has continued to operate on a small scale. And like all other small business he has been forced to face the keenest competition. He must compete with the thousands of chain store systems of the country which are not giving the small dealer out of business but through purchasing directly from the manufacturers, are eliminating many of the wholesalers. He must compete with mail order houses which have reduced the cost of merchandise to a minimum. He must also compete with the increasing number of self-service stores which can undersell the small retailer. These are tremendous handicaps which must be overcome by every dealer if he would survive in business.

However, the Negro business man under certain disadvantages are unknown to other business in America. In the first place he is handicapped by the great prejudice which reflects itself in his business. Shortly after the first World War, and even before that, individual Negroes built up business enterprises which were allowed to expand and grow so that they could meet the common needs of competition. Then little by little there developed among the people a prejudice against patronizing a business conducted by Negroes. This condition finally became widespread that Negroes were not allowed to confine their business almost entirely to members of their own race. And when it is that Negroes themselves are forced into restricted occupations which do not pay a living wage the fate of the Negro business is easily determined.

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However, in spite of these handicaps the Negro has made some very valuable contributions to the business of the country. When he learned that he was considered a poor risk by the old line insurance companies he formed companies of his own, putting into the channels of millions of dollars which might not have been saved. He has established 70,000 businesses and purchased 232,000 automobiles.

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### LONDON NOTES.

The prayer services of the Beth-Emanuel Church have steadily increased in interest. It is also encouraging to note the activity of the women of the community in their afternoon meetings which are moving on with some results.

The Young People have been organized into a League to be known as Beth-Emanuel Y.P.L. with Miss Gladys Stafford President. Miss Rosetta Fountain is First Vice President and in charge of Christian Fellowship; Miss Leta Smith is Secretary, Miss Florence Drake in charge of the Mission Department; James Jenkins Jr., in charge of Christian Citizenship. There are yet offices to be filled and when completed we are looking forward to great things being done by the young people of London.

Miss Florence Drake accompanied the Misses Mildred and Leta Smith to Woodstock where they visited their parents for the week end.

Mr. John Lucas presided at the organ in the absence of Miss Florence Drake.

Rev. E. A. Richardson delivered a very helpful message to an attentive congregation Sunday morning when he spoke on "How to Keep Fit," as Christian men and women. At the evening service the pastor speaking on "Forms of Godliness" was emphatic as he stressed many good points. He said—The power of Godliness is the power of truth. It is also the power of the Holy Ghost which works invisibly, but the men into whose soul it enters become a new creation.

Mrs. Rev. Richardson who has been under the weather for a few days is about again.

Mr. and Mrs. Lewis Groat and family of Stratford spent the week end with their mother, Mrs. Eliza Groat who has been quite ill.

Mrs. M. Harris has returned home after spending a few weeks in Detroit with her daughter, Mrs. Vant, who has a new baby girl. Both mother and baby are doing fine.

Mr. John Harris is able to be about again since her operation.

Mrs. Margaret Ward and sister, Mrs. Harris, have returned to their home in Detroit after spending a few days with their parents, Mr. and Mrs. John Harris.

Mr. Charlie Cox's condition is about the same.

Mrs. Myrtle Fields paid a flying visit to see her brother Allen Anderson who has been confined to his bed with a severe cold for a few days.

The young girls having planned a sleigh ride party on the 20th, decided to have a social evening at the home of Evelyn Jenkins and have their sleigh ride as soon as providence sends enough snow to permit. Little Dorothy Chandler is ill at home, suffering with tonsillitis.

### DEDICATED TO TONSorial ARTISTS

The hill, the plain and valley  
Lie underneath the snow;  
The skies are drab and dreary,  
The temperature is low;  
The chilly winds of winter  
Assail the poor and rich;  
The blizzards block our highways  
Our autos find the ditch;  
And with our other troubles,  
To drive us to despair,  
The barbers crop our whiskers  
And confiscate our hair.

The gales, from ice-bound regions,  
In fury southward race;  
They sneer at "STOP" sign signals  
That dare to chide their pace;  
They scorn the cycle riders,  
Though there be dozens near,  
And ne'er before a jury  
Or magistrate appear;  
They show no heed and pity,  
Nor have remotest care  
Though barbers mow our whiskers  
And closely cut our hair.

The breezes from the southlands  
Are north winds coming back;  
The cold finds every crevice,  
In mansion and in shack;  
It makes the wood pile dwindle  
And brings the coal bin low;  
Quicksilver is at zero,  
And gales from Lapland blow.  
We garb ourselves in flannel,  
For out and inner wear,  
Yet, barbers prune our whiskers  
And dock our flowing hair!

We search the house for blankets  
To put upon our bed;  
We don our warm pajamas—  
By intuition led—  
Then seek to find in slumber,  
Sweet solace and repose,  
And be, at night, delivered  
From all our daily foes.  
The winter storms and tempests  
Have loud their voices reared;  
Yet, barbers trim our tresses  
And fleece our growing beard!

—MAC

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## The Negro's Achieve- ment in Business

The successful business man is an ideal that appeals with tremendous force to the modern American. The Vanderbilts, the Rockefellers, the Fords, the Morgans, these are names that have made the United States famous in our day. In the case of these four families, however, the son has had the distinct advantage of the example and the living help of the father; and neither father nor son has had any obstacle to overcome or any serious handicap to surmount.

With the Negro it is quite otherwise. He has had no opportunity to share the responsibility of any great business enterprise with a successful father, or with any successful white man. For the most part white people would not patronize his store, his bank, or his insurance company. His patronage has been almost entirely from among his own people.

He has received some advanced training and guidance in the Christian schools that our churches have maintained for him in the South, not ably our American Missionary Association schools and colleges. But even there his training has not been of the same kind or the same quality that the white young man has had.

In intellectual achievement a favorable environment is a big contributing factor, and an unfavorable environment is a terrible handicap. People are likely to forget this in the mental tests that psychologists give in their laboratories. Professor Robert H. Lowie in his book, "Are We Civilized," maintains that if in such a test, "the Negro scores 90 where the white attains the 100 grade, we cannot simply write: Negro Heredity—90; White Heredity—100. The equation should read: Negro Heredity plus X (Negro Environment) equals 90. White Heredity plus X (White Environment) equals 100."

This latter equation should always be remembered in comparing the native white people here in America with either the Negro or with any particular foreign race or group. The environment includes not merely the immediate physical and social surroundings, but the entire body of social standards, ideals, and ideas—"knowledge and expedients and habits which were originally the personal acquisition of individuals, but which have been afterwards handed down from one generation to another by the social process of teaching and learning." It is this "inheritance," which is distinguished from blood inheritance by being called "the social heritage." This is what we mean in a scientific sense by "culture," and this exceedingly important element in civilization should be kept prominently in our minds when considering the Negro people and their progress.

What about the Negro business man? Here and there, individual Negroes, before the Civil War, were in business. Thomy Lafon in New Orleans conducted a small dry goods store and loaned money on the side and later dealt in real estate. When he died in 1893 he left an estate appraised at \$413,000.

About a year ago (1929) James Dallas Burns, a Negro druggist in Nashville, Tennessee, died, and he

left Fisk University an estate of one hundred thousand dollars, probably the largest gift of a Negro to education. He was the first Negro graduate of a liberal arts college south of the Mason-Dixon line.

In 1855 the leading catering business in Boston was conducted by a Negro.

In the 1927 report of the National Negro Insurance Association there were 28 Negro insurance companies, with assets of \$11,170,791; gross income \$13,856,742; disbursements \$12,347,275; business written in 1926, \$120,177,191; business in force \$243,534,500.

In the banking business Negroes have made a good showing. In 1900 there were only four Negro banks in the country. In 1926 there were about 33 savings and commercial banks, and probably between 30 and 50 building and loan associations. The 33 stock banks in 14 states had \$15,292,820 in assets; loans and discounts totaled \$8,607,210; total deposits \$11,900,250. This means the absence of business from white firms and no participation in clearing houses.

In barbering and hairdressing, in 1920 there were 12,666 Negro women as over against only 514 in 1890; while there were 18,692 Negro men in this business in 1920 as over against 19,441 in 1910, the largest number reported.

In the allied business of "beauty culture," Negroes maintain a manufacturing plant in St. Louis with modern equipment, at a valuation of \$350,000, under the name of the Poro Manufacturing Company. And the Madam Walker Manufacturing Company at Indianapolis has a plant recently erected at a cost of \$500,000. When Madam Walker died in 1919 she left an estate valued at \$1,000,000 of which she bequeathed \$100,000 to various charities.

In journalism the Negro has made outstanding progress. In 1921 he was publishing 492 papers, representing all but ten states in the Union, the three northern New England states being included in these ten. New York State has 21 such papers, Alabama 35, Michigan 6, Virginia 26. Stephen Graham in 1920 wrote: "I visited the publishing office of the Journal and Guide (Norfolk, Virginia) where the Negroes not only edit a paper but manufacture their own type and do everything themselves."

Of the 492 papers referred to above 83 are religious, 45 are organs of fraternal orders or labor organizations, 80 represent colleges or schools, 31 are magazines, including a medical journal, 4 business periodicals, and 5 music magazines. Two hundred and fifty-three are newspapers, and with the exception of two or three, they are weekly publications and "race papers," first and foremost.

The more important publications are the Crisis, Opportunity, The Southern Workman, the Afro-American of Baltimore, the Chicago Defender, the New York Age, the Guardian (Boston).

"The essential Americanism of the Negro press is proved by the fact that its appeal is always to American constitutional rights."

As to national organizations the Negroes have the following: National Negro Business League; National Association of Gankers; National Association of Insurance Companies;

National Association of Funeral Directors; National Association of Retail Grocers; National Association of Tailors; National Hotel Association; National Hairdressers and Cosmeticians League; National Beauty Culture League; National Medical Association; National Negro Bar Association; Negro Press Association, representing more than 400 Negro weeklies; National Association of Negro Musicians; National Association of Teachers in Colored Schools; The Pullman Porters' Beneficial Association.

There are probably 70,000 Negro business enterprises of various kinds in America to-day. In 1922 Negroes were operating 1,000,000 farms and owned 650,000 homes. In 1926 they paid taxes on over \$2,000,000,000 worth of property.

During the World War the Negro bought Liberty Bonds and contributed to the Y.M.C.A. and other service organizations to the amount of \$225,000,000.

—Congregational, Boston

## NEGRO A BUSINESS ASSET

Continued from page 2

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The Negro has shown himself to be a great business asset to the country. He realizes his condition but seeks no special privilege. He is only asking for an equal opportunity that he may increase his contribution to the business life of the nation.

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## The Negro's Part in American History

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slavery in our country took place in 1619, when a Dutch ship landed twenty Negroes at Jamestown, Virginia. These were sold to the colonists as slaves, or perhaps, as many think, were bound out for a term of years as "indentured servants." It is certain that some of them became free after serving for a time, while others remained permanently enslaved. Negro slavery did not grow rapidly at first, since it was easy to get white "indentured servants" from England. When this supply was cut off in 1688 the importation of Negro slaves as a labor supply began in earnest. By 1715 there were 58,850 slaves in the colonies, and sixty years later the number had grown to 501,000. By this time there were hundreds of ships engaged in the slave trade, importing Negroes from the West Indies and Africa, and the number of slaves rose rapidly to a million in 1800. In 1807, on the earnest recommendation of President Thomas Jefferson, Congress prohibited the further importation of slaves, but illegal importations continued on a large scale, and the Negro population reached 2,300,000 in 1830 and 4,441,000 by 1860. Then followed the war and emancipation.

In fairness, it should be remembered that all parts of the country shared in the responsibility for slavery, either as importers, sellers, or buyers, and that no section had a right to lay all the blame on any other. Rhode Island, for example, built 103 slave ships in ten years and in 1770 this state alone had 150 ships engaged in the slave trade.

The conditions of slavery do not properly belong in this study, but it may be said in passing that they varied as widely as the characters of slave holders, some of whom were as humane and kindly as others were indifferent and cruel. The results of slavery, too, were mixed. With all that the slaves suffered in mind and body there were compensations in their new contacts with civilization, with education and the Christian religion, and with the discipline of regular work.

**African Background and Heritage**  
Did these slaves come to America empty-handed or did they bring some heritage of native endowment and skill, and even of civilization? For answer we must look to their African background and to their early record in America. We learn, for example, that the natives of Africa were perhaps the first to smelt iron and forge instruments of usefulness and beauty. This may account for the fact that throughout the days of slavery Negroes did practically all the South's blacksmithing, wagon-making and iron-work, manned its factories, machine shops and mills, and even ran its trains.

Back in Africa they had been skillful weavers, rug makers, potters and wood carvers. In America they soon developed great skill as carpenters and masons and erected many of the south's most beautiful and stately structures. By the opening of the Civil War, slaves were doing most of the mechanical work of the south.

## LADIES HOLD UNIQUE SUPPER

A unique entertainment of Feb. 11 was the "C" Supper given at the home of Mrs. D. Myers, Simcoe St., under the auspices of the Chrissie Charles Sewing Guild. The guests were received by Mrs. D. Myers and Mrs. V. Myers, convenors of the happy affair. A large "C" placed in a prominent position as the guests entered, intimated the nature of the supper. The dinner table was beautifully done with a handsome lace cloth, in the centre of which stood a pot of ferns, surrounded by dainty valentine decorations. The supper was a mysterious combination of dishes as follows:—cold carved creature, chopped commentators, cordial cheer, cereal compound with churned cream, country cousin comforts, cream curds, condiments, cold clear crystal, cook's curious compound, consolidated cream, carefully compounded confits, crab cobbler, citron custard, cordial ceylon, cottage couple console. This is the first social affair given by the club since its formation and was thoroughly enjoyed by all. To its popular president, Mrs. H. Berry, its officers and members, we bespeak many, many years of usefulness.

### W. T. ANDREWS TO SPEAK ON "THE NEGRO IN LAW"

New York, Jan. 24—William T. Andrews, Special Legal Assistant of the National Association for the Advancement of Colored People, will deliver an address on "The Negro in Law," over the radio from Station WNYC, the Municipal Station, on Wednesday, January 29th, from 11:40 to 12 noon, it was announced to-day.

This address is one of a series of twenty-minute programs arranged at intervals of two weeks by the N.A.A.C.P. for the WNYC audience.

Many of them attained such skill that they were hired out profitably by their owners, while others bought their time from their masters, hired themselves out and thus accumulated enough to purchase their freedom. In 1835 there were found in Cincinnati 476 Negroes who had purchased their own freedom at a cost of \$215,000.

This well-known practice accounts in part for the fact that in 1860 there were 486,000 free Negroes in the United States, or more than one-tenth of the total Negro population. Many of these free Negroes had become property owners, and some of them had grown wealthy. In 1860 the free Negroes of Charleston alone are said to have owned property valued at more than \$700,000. Those of Philadelphia, twice as much. These facts evidence no small measure of native ability along mechanical lines. In estimating the Negro's place in American history, credit should be given him for a vast contribution of mechanical and skilled labor which added greatly to the economic development

Continued on Page 6

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| Lean Beef Cuttings, lb. ....      | 22c. | Sweet Pickled Beef Tongue lb. .... | 30c.     |
| Sliced Beef Liver, lb. ....       | 20c. | Fresh Pork Spareribs, lb. ....     | 23c.     |
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| Butter lb. ....                   | 40c. | ned Pumpkin, 2 for .....           | 25c.     |
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| Shoulder Pork Chops .....         | 28c. | Breasts Yearling Lamb lb. ....     | 15c.     |
| Country Sausage, 2 lbs. ....      | 25c. | Shoulders Yearling Lamb lb. ....   | 20c.     |
| Sausage Meat, 2 1/2 lbs for ..... | 25c. | Legs Yearling Lamb, lb. ....       | 28c.     |
| Veal Cuttings, lb. ....           | 23c. | Stew Veal, lb. ....                | 12 1/2c. |

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## THE NEGRO A BUSINESS ASSET

Continued from page 2

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| Wavine Deodorant .....           | 60c. | Wavine Perfume .....           | 60c. |

AGENTS WANTED

**The Negro's Part In  
American History**

Continued from Page 5

of the country.

**Folklore and Music**

These Africans brought also a fund of folklore and a distinct gift for music. The Uncle Remus stories about Brer Rabbit and the Wolf are only adaptations of native African folk stories of the gazelle and the lion, and express the same common sense, practical philosophy. The pleasure these stories have given us we owe not only to the inimitable Joel Chandler Harris, who put them into literary form, but also to the genial "Uncle Remus" who brought them to us from their African homes.

The Negro's native musical gift is universally recognized. Africa has been called "the continent of music." In America this gift early began to express itself in the development of the spirituals, and in later years in ragtime and jazz. Musical critics say that these are the only distinct contributions America has made to the music of the world. The weird beauty and soul-stirring power of the spirituals has made them popular around the globe. Though composed in the days of slavery as expressions of the heartache of servitude and the longing for freedom, it is a matter of universal comment and wonder that they contain no trace of bitterness or revenge, but only the Christian virtues of faith, hope and love. As a comment on the Negro's essential character this fact is of great significance.

Some of these African slaves manifested decided intellectual ability. There was Lahmen Kebby, for example, who, back in Africa, had been well educated and trained as a school master. There was Omar ibn Said, another North African slave, a devout Mohammedan who read and wrote Arabic with ease. It was possibly Omar himself who in the early days, was taken to the University of North Carolina to confer with one of the professors about the Arabic language and literature.

**Emancipation.**

On January 1st, 1893, President Lincoln's Emancipation Proclamation became effective, setting free all slaves held in territory at that time at war. Emancipation was made inclusive by the Thirteenth Amendment to the Constitution, which became effective December 18, 1865. By this amendment more than four million Negro slaves were set free, nearly all of them illiterate, without training in self-direction or self-support, and without property. Imagine their helplessness and uncertainty! Picture the dangers inherent in such a revolutionary situation! Then compare the results with the "reigns of terror" that have so often characterized revolution. With unbelievable facility, former slaves and slaveholders adjusted themselves to the new conditions and to one another, and speedily set to work together to repair the ravages of war. There were no outbreaks, no disorder of any consequence, no efforts on the part of the former slaves to get revenge. General John B. Gordon, one of the great Confederate leaders, when asked how the Negroes had conducted themselves after the War, replied:

"They have behaved so well that the remark is not uncommon in Georgia that no other race on earth relieved from servitude under such circumstances as they were would have behaved so well."

**Reconstruction**

There has been criticism, and with reason of the injustices and political mismanagement which characterized the "reconstruction" of the Southern States. In fairness to the Negroes, however, it should be remembered that in those critical days they were led by designing white men upon whom must be placed the greater responsibility for whatever wrongs were done. Tragic blunders were made by those responsible for the South's reconstruction, but for the most part, they were the blunders of white men who used the newly freed Negroes to carry out their own purposes. However, it is interesting to note that these "reconstruction" governments established the free school system in the South, the most progressive and important step ever taken in this country. It is worth remembering, also, that the state constitutions framed and adopted in reconstruction days were in most cases retained for many years after reconstruction ended—in Florida till 1885, in Mississippi till 1890, in South Carolina till 1895, and in Virginia till 1902.

**Progress in Sixty Years.**

Since the Civil War the progress made by Negroes has been phenomenal, more rapid, according to Ambassador James Bryce, than was ever shown by any other group, in an equal length of time. Some of the highlights of the story are found in the achievements of the Negroes in property ownership, industry, business, education, religion, music, literature and art.

**Other Achievements**

Prof. George Carver, of Tuskegee Institute, is perhaps the best known agricultural chemist in America and has developed hundreds of products that promise untold value.

Matthew A. Henson was with Commodore Robert E. Perry in his discovery of the North Pole and in seven other Polar expeditions. He was selected, according to Peary, for his adaptability, fitness, and loyalty."

Three Negro athletes, E. O. Gourdin, DeHart Hubbard and R. E. Johnson, were members of the American team in the 1924 Olympic games in Paris. Hubbard won first place in the broad jump, and Gourdin second.

In the years 1919-1924, the Carnegie Hero Fund Commission awarded medals to six Negroes for deeds of heroism and sacrifice.

John T. Risher was awarded a prize of \$1,000 by the Government for the best system of keeping the records of the Navy.

"Who's Who in America for 1925 lists eighty-one Negroes on its roster of distinguished Americans.

A well-known Southerner recently said: "The Negro is not a menace to America. He has proved himself worthy of confidence. He has been and may continue to be a blessing. In the years that are to come he needs the help of those who have voices of influence. He needs only that we remove unnecessary barriers out of his way and give him a chance to demonstrate that under God he is a man and can play a man's part."

—The Wellspring

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