

Dawn of Tomorrow

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

Subscription Rates	
One year	\$1.00
Six months	.50
Three months	.25
Single copy	.10

J. F. JENKINS—Editor
95 Glenwood Ave., London
Phone 5723 W
F. O. Stewart, Business Manager,
219 Augusta Ave., Toronto.
Phone Trinity 6213
E. C. Jenkins, Advertising Manager

Entered in the post office at London, Ont., as second class matter.

The Dawn of Tomorrow Publishing Co.
London, Ont.

Editorial

RIGHTFUL INDIGNATION

Numerous protests have reached our office over an article appearing in the Toronto Saturday Night under date of June 18. It is alleged by the complainants that the article referred to is a plain, purposeful attempt to cast aspersions upon the colored people of Canada; that it is an attempt on the part of the writer, one Mrs. Grace Frazier Macklin, to show that Negroes are undesirable citizens. Mrs. Macklin illustrates her article with cuts of fine specimens of Italian, Polish, Ukrainian and Chinese children. She remarks concerning the children of these respective races: "Italy is here pleasantly represented and we all know that Italians are very desirable citizens." "Three bright and attractive Polish girls. Mental alertness seems to be here, as well as physical soundness, with all the promises of good citizenship in their adopted country." "Two girls from Ukraine, dancing in their national costume with beautiful embroidered tunics." "A picturesque little figure from China who will probably be a good citizen in time." "Two fine, intelligent boys from Poland, who would seem to be most desirable in Canada." And lastly, concerning the cut of the little colored lad for whom she must have used a fine comb to procure, she remarks: "The Negro type is here presented, and he does not appear to be a very desirable citizen."

Of course, in an article of this nature, it is not always easy to see just what point the writer is trying to bring out; just what motive she has in mind. However, without knowing the writer of the article herein referred to, but with the evidence which we have in hand, we are forced to conclude that Mrs. Grace Frazier Macklin is both biased and prejudiced; that she went to great lengths to show the other races at their best (except possibly the Chinese, whom she confesses will PROBABLY be good Canadians IN TIME) and that she "hand-picked" the colored lad of whom she says, "He does not appear to be a very promising one."

In the first place, we know the school from which these "types" were picked. We know of two colored children, a sister and brother, who are leaders in their respective classes. These two children are neat and well dressed. They have been more than once honored by their school for bringing home victory on field days. Again, there are more than forty children in attendance at this particular school. The one used in Mrs. Macklin's article was not only the worst specimen that could be found there, but one of the worst which could be found in Toronto. We are at least pleased to notice that she chose fine specimens of other races, for fairness always appeals to us as Godlike. Still, had she been desirous of seeking poor specimens of these races also, she would not have had far to seek. We must, therefore, dissent from the editor of Saturday Night, when he claims that "they (the pictures) were simply taken at random in the schoolyard of one of the oldest schools of Toronto to illustrate the different nationalities." From what we know of the situation, there was not much "random" in the selection of these types.

We might say, for the benefit of Mrs. Macklin, that many young aspirants seeking fame and greatness have attained it by attacking the Negro, for he is the weakest and the least able to defend himself. Again, the Negro may not be a desirable citizen from the point of view of some people, still, when a search is made of his record in police courts, in jails, in asylums, in charitable institutions, he will be found to be a far more desirable citizen than certain races which are referred to as "very desirable" in Mrs. Macklin's article.

Communication

411 Tuscarora Ave.,

Windsor, June 22, '27.

Mr. J. L. Jenkins, Editor "Dawn of Tomorrow," London, Ont.:

My Dear Mr. Jenkins.—The Toronto Saturday Night, issue June 11, contains an article on Immigration. The article is illustrated by pictures of youths of different race emigrant types. The article is substantially true, but the picture of the Negro boy, as typical, is a reflection inversely on one group. Beneath the pictures is a brief statement relative to the merits. We are in the category of the "undesirable" on that basis of picture representation.

I have forwarded a protest to the editor and am enclosing a copy of the same.

Sincerely yours,
H. LAWRENCE McNEIL,
Pastor First Baptist Church.

Below is reprinted Rev. McNeil's protest:

411 Tuscarora Street,

Windsor, June 22, 1927.

To the Editor, Saturday Night, Toronto, Ont.

My Dear Sir.—The issue of the "Saturday Night" for the week of June 11 contains an article on several emigrant types, with the pictures of youths illustrating the various races in the review. Apparently the object was to advise

your readers of the capacity of these emigrants to integrate with Canadian life. The effect of this article is incalculable in the construction of the attitude of the public mind toward these races. As one of a group designated "undesirable," I wish to protest the subtlety of this propaganda.

In the selection of your types for review, a fine sense of discrimination was exercised. All the youths were of the finest type of their respective groups with the exception of the Negro. By no equitable standard of measurement can that picture of a Negro youth be construed as the criterion of existing or prospective emigrants. There is such a flagrant disparity between this particular youth and the average as to render him incapable of typifying his race. His selection induces the impression that the ultimate design was to serve the preconceived concept "undesirable" in application to the Negro.

The writer acquiesces in the observation that as pertinent to this type the Negro is, undesirable. But to disseminate the impression that this type represents the average is to engender prejudicial attitudes incompatible with fact. As an organ of inestimable potency the impulse to publish facts should be dominant.

The Negro's enviable record as a citizen in this commonwealth warrants the opinion that his classification as undesirable is grossly unfair. In his endeavor to render himself worthy of the esteem of his fellows he welcomes a just presentation of his case before "the bar of public opinion."

Sincerely yours,

H. LAWRENCE McNEIL,
Pastor First Baptist Church,
Windsor, Ontario.

A LETTER TO THE CHICAGO DAILY NEWS

From the Negro's Point of View,
By Chandler Owen.

Negroes on the whole have too many conventions. These gatherings are also generally too long. Moreover, like the average convention of the whites, these assemblies not infrequently are little more than oratory and rhetoric applied to social problems. There are some exceptions, however, and in this class I place the National Association for the Advancement of Colored People, whose sessions have just come to a close in Indianapolis.

The N.A.A.C.P. represents the combination of the best heads and hearts of both races for the making of a better America through exact and equal justice. The organization does not aim to cover every field. It confines itself to fighting in the courts and the public press for the civil, political and general manhood rights of the Negro. It was instrumental in having the United States Supreme Court declare unconstitutional the grandfather clauses which disfranchised Negroes, and the residential segregation ordinances which prescribed the living quarters of Negroes to specific sections of a town or city.

The leading spirit of the N. A. A. C. P. is Dr. W. E. B. Du Bois. During the lifetime of Dr. Booker T. Washington, they were considered as mutual opponents. Later years, however, have revealed that they were not opposed as a general rule, but each was simply specializing in a particular phase of race uplift. For instance, Booker T. Washington said, "Man must live by the sweat of his brow," and Du Bois replied, "Man does not live by bread alone." Both statements were true.

We need more patrons than business institutions; more carpenters and brick masons than architects, more cooks than movie stars; more passengers than conductors or engineers; more audience than actors, musicians and singers; more patients than physicians or dentists; more clients than lawyers. To say this is no reflection upon businesses, architects, movie stars, conductors, artists, physicians and lawyers. Nor is the condition peculiar to the Negro race. It is uniformly true of all races and nationalities.

Dr. Richard T. Ely once said: "People suffer from two kinds of lacks: a lack of goods for the higher wants and a lack of wants for the higher goods." Booker T. Washington fought to secure for Negroes goods for the higher wants. Du Bois and the N. A. A. C. P. are fighting to inspire wants for the higher goods. These two efforts are complements, not contradictions.

CHRISTIAN CHURCH MUST TAKE INTEREST IN PROBLEMS OF RACIAL CONFLICT

Says New York President of Women's Home Missions in Western Conference Address

(Pacific Coast News Bureau).

Oakland, Cal., July 27. —"Fellowship with God and fellowship with man are the great principles of Christianity. And in the latter phrase the church is called upon to participate in the problems of racial conflict, of capital and labor and other great conflicts of society. The spirit of Christianity must be carried into these conflicts for their final settlement, and there lies the work of our missions," stated Mrs. John Ferguson of New York, president of the Council of Women for Home Missions, in an address to the 200 women and girls in the first session of the interdenominational conference of missions which recently opened at the Oakland Y. W. C. A. for a six-day meeting.

As an example of how the "Christian church must interest itself in nearly every problem of the day with the exception of politics," Mrs. Ferguson cited a recent instance where whites sought the passage of legislation in Atlanta, Ga., which would prohibit Negro barbers from serving white men and women; legislation that was halted by the activity of members of the interracial commission of the South, a church group.