

Dawn of Tomorrow

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

Subscription Rates
 One year\$2.00
 Six months 1.00
 Three months50
 Single copy05

J. F. JENKINS—Editor
 95 Glenwood Ave., London
 Phone 6783 W
 ROBERT P. EDWARDS—Ass't Editor
 53 Greenwood Ave. Toronto
 PAUL LEWIS
 263 Clarence St., London.
 The Dawn of Tomorrow Publishing Co.
 London, Ont.

SATURDAY, JULY 14th, 1923

Editorial

THE DAWN OF TO-MORROW.

In inaugurating "The Dawn of Tomorrow" it is to be remembered first, that our people in Canada do not possess a newspaper; second that the circulation of the American Colored Newspapers in Canada is very small; and third, very little news of our people in Canada is found in American publications. Consequently not only are our people in Canada, in a great measure, deprived of a medium whose paramount purpose is to advocate opinions on those practical problems upon the solution of which depends their welfare as a Race; to convey intelligence of passing events relative to them as a people: but, our people in the United States are deprived of a knowledge of important events, and intelligent opinions of a progressive people of the same origin, with similar problems, but whom destiny has placed in the Dominion of Canada.

It is also a fact that we, whose lot has fallen within the confines of this great Dominion, need to know each other better; those of other peoples with whom we come in daily contact need to know us better: and it is for these reasons that this paper has been inaugurated.

The policy of "The Dawn of Tomorrow" will ever be sympathetic to any person, or group of persons, whose aim and ideals are for the betterment of themselves and the communities in which they live. Therefore let us do our good deeds, display our better feelings, and think our best thoughts in order that these ideals may not suffer because of us, but that this land and country may be better because of our having lived here, and proved our loyalty to ONE KING, ONE FLAG, and ONE EMPIRE.
 Robert Paris Edwards.

THE DAWN OF TOMORROW

It were but yesterday that Ethiopia had made a pilgrimage to the skies to light her candle from the altar-fires of heaven, and had held it aloof throughout the dark ages to brighten the footsteps of all mankind. It were but yesterday that the Africans were a mighty people among all nations of antiquity, because they had contributed much to civilization in days of yore. Homer referred to the "pious black men" of Africa as the favorite people of the gods, as the most just of all men of all the world. . . . But that were yesterday, and today we find her sons and daughters, not dead, nor

dormant, but sleeping. But alas! in their slumber have the spirits of some of their illustrious forbears appeared to them; has the shade of some long since departed spirit visited them to disturb their peaceful slumber? Else what means this turning and tossing; what this simultaneous movement towards race consciousness by these swarthy sons of the sun? It means that black men and black women the world over are awakening and on the morrow, when they shall be fully awake, the world will see them doing things, striving in every way and using every fair means to reach the highest standard of citizenship. We shall see parents, all of them striving to give their children the best education which this world offers. We shall see our boys and our girls satisfied with only the best things which this life offers; and then—on tomorrow, "Ethiopia shall stretch forth her hands unto God," and she shall come into her own.

So, therefore, with us folk, is not what we were yesterday not yet is it what we are today that gives us so much hope, but it is, according to the handwriting upon the wall, what we shall be tomorrow. And thus we have chosen our name: "The Dawn of Tomorrow."

WHY THE DAWN OF TOMORROW?

"Let my right hand forget her cunning, and my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy", is the declaration of the Hebrew: as he turns towards the east and remembers the travails of his struggling fathers.

"Allah il Allah" (God is God) calls the Muzzein from the minaret daily at high noon, and immediately the devout Mohammedan removes his shoes, and with face toward Mecca, prostrates himself.

The Yellow Races hold in sacred esteem the tombs of their ancestors, and continually pray to Buddha against that day of days, Nirvana.

These Races remember the lands of their fore-fathers, and the travails of their people; and though scattered over the face of the earth, they forget not.

With the children of our fathers scattered like chaff before the winds over many lands; there are those of us whom destiny has placed in the land of Canada, a land that has offered freedom to the distressed, regardless of Race, color or creed: and it is therefore fitting that we should endeavour to be a credit to our Race, and an honor to the communities in which we live.

Remembering the history of our ancestors and the traditions of our fore-fathers, we cannot but recall that in the dark days their prayers arose from the canebrakes, the swamps, the everglades, and the cotton fields of the sunny southlands; and the coral islands of the seas, to an omnipotent God for the Dawn of Tomorrow in behalf of their children, yet unborn. We are those children, and it is for us to remember the travails of our struggling ancestry.

We therefore, solemnly dedicate "Dawn of Tomorrow" in memory of those who have gone before, and if an issue of this paper will serve to strengthen our weaker brother, and lend renewed strength to those of us who are struggling to maintain a place in the sun for posterity; its mission will be fulfilled and it will have earned its right to exist.
 Robert P. Edwards

FAILURE

In planning for the Dawn of Tomorrow two thoughts were uppermost in our mind. First we were convinced of the extreme necessity of a Race paper for the Dominion of Canada; an organ through which we might express our views and through which the world might learn of the many

good deeds we are doing and of the many fine thoughts we are thinking; a journal which would keep us informed of what the Race is doing in other parts of the world. Secondly we had given much time and thought to the subject of ways and means to give our people a journal of credit, of worth and merit. To be sure, we had thought and meditated seriously upon our financial obligations and we have labored unceasingly to be able to cope with this very necessary item. But failure either in the abstract or concrete we had never considered seriously until so many of our good friends and well wishers informed us that we were sure to fail. Some give as a reason for this belief, that there are not enough colored people in Canada to support a Race paper. Others believe that our people are not ready for a Race paper; while some claim that there is no need for such an organ. In each of the three reasons there is much food for thought, and, therefore, we were forced to think seriously upon the possibility of failing, and after listening carefully to all of the arguments which our own mind could produce both pro and con, we can not express our sentiment upon this subject half so well as our immortal Dunbar has expressed it for us in the following lines:

The world is a snob and the man who wins

Is the chap for his money's worth: And the lust for success causes half of the sins

That are cursing this brave old earth.

For its sweet to go up and the world's applause

Is sweet to the mortal ear; But the man who fails in a noble cause

Is a hero that's no less dear.

'Tis true enough that the laurel crown Twines but for the victor's brow; For many a hero has lain him down With naught but the Cyprus bough.

There are gallant men in the losing fight, And as gallant deeds are done As ever graced the captured height Or the battle grandly won.

We sit at life's board with our nerves high strung,

And we play for the stake of Fame, And our odes are sung and our banners hung

For the man who wins the game.

But I have a song of another kind That breathes in these fame wrought gates,—

An ode to the noble heart and mind Of the gallant man who fails!

The man who is strong to fight his fight,

And whose will no front can daunt, If the truth be truth and the right be right,

Is the man that the ages want.

Tho' he fail and die in grim defeat,

Yet he has not fled the strife, And the house of Earth will seem more sweet

For the perfume of his life.

The Work of The American Missionary Association Among the Fugitive Negroes in Canada 1848 to 1864

By Fred. Landon, M.A.

Between 1848 and 1864 the American Missionary Association was the most active agency carrying on any sort of religious work among the Negro refugees in Upper Canada (Ontario). The reports of the Association during those years contain many references to the Canadian work and throw a good deal of light upon the social conditions of these people who had sought homes under the British flag. The American Missionary Association was, from its foundation, openly opposed to slavery, and much of its work was with the black race in the United States. When attention was drawn to the fact that thousands of Negroes were living in Canada, it was natural that the As-

sociation should extend its operations even into another country to take care of these people.

The Canadian work was unattractive, unpromising, apparently irresponsible and even almost hostile at times, but the representatives of the Association kept steadily at work and in the end laid foundations upon which the present church life of the Canadian Negro is largely built. The annual report for 1854 states some of the difficulties that had to be faced. In part it says:

"In a former report the executive committee stated that the Canada Mission was one of the most unpromising fields of labor under their care and a longer experience has not tended to change that opinion. The victims of oppression who have but recently escaped from the house of bondage, having seen the ministers of religion in alliance with the oppressors, prostituting his office to the support of wrong, have had cultivated within them feelings of suspicion not easily overcome. These feelings have been fostered and taken advantage of by a few evil disposed and designing men who have been willing to keep the people in ignorance to subserve their own purposes."

Similar statements with regard to the difficulties of the Canadian field appear in other reports. "The field is emphatically a hard one and requires much faith and patience from those who work there," says the report for 1857, while that for 1861, in drawing attention to the deplorable condition in which many Negroes reached Canada, said that some, goaded to madness, were almost ready to curse the whole white race.

The tendency of the Negro communities to split up into many small religious groups was one difficulty that taxed the patience of the Association's representatives. Out of this tendency to form new religious societies grew the begging evil which was vigorously condemned by the better class of Negroes themselves. How to teach self-reliance to a people who had been robbed of this quality was a problem. Some of the Negroes believed that the establishment of Negro colonies would improve matters. Henry Bibb came to the front around 1850 with a proposal to purchase 30,000 acres of land from the government, this to be sold to Negro settlers on terms that would enable them to become independent by their own industry. His was not the only proposal of this kind, the Elgin Association settlement in what is now Kent county, Ontario, being quite successful. The work in Canada was not altogether disappointing by any means. "The fugitives in Canada are not what their enemies represent them to be," said the report issued in 1860. "Very many of them are moral, enterprising, industrious and thriving, showing that the liberty they have assumed is rightly used. . . . Good schools and a faithful ministry ought to be liberally sustained among the fugitives in Canada."

Prior to 1848 the American Missionary Association had made contributions to the work of missionaries among the Negroes in Canada, sponsoring such work in its reports to the Canada Mission. In that year, however, the Association undertook to support three missionaries then working in Canada, Rev. Isaac Rice at Fort Malden (now called Amherstburg and situated on the Detroit river) and Mr. and Mrs. J. S. Brooks, at Hope. Support was also to be given to Rev. Hiram Wilson who had been dividing his time between Amherstburg and Dawn Settlement, near Lake St. Clair. This arrangement being unsatisfactory to the Association he now gave up the work at Dawn Amherstburg was the really strategic point for missionary work; more fugitives crossed into Canada at this point than anywhere else on the frontier. Those who planned to go farther inland usually remain for a few days at least, knowing that having crossed the boundary line even the Fugitive Slave Law could not touch them. Isaac Rice had

(Continued on page)