

## Dawn of Tomorrow

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

J. F. JENKINS—Publisher  
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.  
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### THE TENTH ANNIVERSARY

Ten years have passed by since the late J. F. Jenkins first launched The Dawn of Tomorrow and today it constitutes one of the memorials of the work that he undertook and carried on during the remaining years of his life on behalf of the colored people of Canada. In days to come students of the history of Canada will delve through the files of this paper, as they have been preserved in a few larger libraries, and will gain therefrom a picture of social conditions among the colored people of this period and of their aspirations and achievements.

The Dawn of Tomorrow was not the first paper to be published in Canada by a member of the colored race. Away back in 1850 Henry Bibb began to issue at Windsor, a little page not unlike The Dawn to which he gave the name The Voice of the Fugitive. There is history in that name, for when Bibb began publication the notorious fugitive slave bill had just been signed by President Fillmore and even the northern states had become unsafe for Negroes, whether free or runaways from slavery. It was to Canada that these people then looked for protection and safety, and they came across the border at Windsor, Amherstburg, Niagara and other points by the hundreds, if not by the thousands.

Ten years later came the Civil War, then Emancipation Proclamation, the victory of the north under Lincoln and the passing of the 13th Amendment abolishing slavery. Many Negroes who had come to Canada now returned to their own country and people. But there were others who having made Canada their refuge in time of trouble, decided to stay under the British flag and their descendants are numerous in Western Ontario to-day.

It was on behalf of this little racial group of a few thousand people that J. F. Jenkins raised his voice and proclaimed through his paper that there was a tomorrow at hand when better things were in store for his people if they would prepare for them. His was not an easy task of leadership. He had many disappointments, he made many sacrifices, and he passed on without seeing his work completed. But there are others who have taken up the banner which fell from his hand and the work goes on.

The colored people of Canada need leadership, and leadership will come.

There are barriers in the way of the young people of the race, there are hard social and economic problems to face. All is not sunshine. There must come other men and women who will be prepared to sacrifice, to meet disappointments with bravery and to carry on. The Dawn of Tomorrow has been their voice in the past, it deserves support that it may continue to speak on behalf of a people.

—FRED LANDON

81 Water Street,  
St. Catharines, Ont.  
August 26th, 1932

Mrs. J. F. Jenkins,  
93 Glenwood Avenue  
London, Ont.

MY DEAR MRS. JENKINS:

In receipt of yours of August 29th. Glad to know that you are still carrying on the good work of race progress. Accept my best wishes for continued success in this race enterprise for which your late husband gave his time and interest unselfishly. My hearty congratulations on this the 10th Anniversary of The Dawn of Tomorrow.

Sincerely yours,

REV. J. T. DAWSON  
81 Water St., St. Catharines.

## SELECTED SPEECHES OF B. WASHINGTON

tion, 1907: "There are certain great natural and economic laws that govern problems of nations and races. Soil, rain and sunshine draw no color line. The forces of nature will yield their wealth as quickly to the hand of the brown man, the yellow man and the black man as to the white man. Man may discriminate, but the economic laws of trade and commerce cannot discriminate. We must prove to the world that we can get as much out of the soil, as any other race."

Before the National Afro-American Council, 1903:

"The weakest race or individual can condemn a policy; it is the work of a statesman to construct one. A race is not measured by its ability to condemn, but to create. Let us hold up our heads and with firm and steady tread go manfully forward. No one likes to feel that he is continually following a funeral procession."

"Let us not forget to lay the greatest stress upon the opportunities open to us, especially here in the South, for constructive growth in labor, in business and education."

"The questions pertaining to our race are each day more and more becoming national ones. When we carry the question up into the atmosphere where men of all races, north and south, will discuss it with calmness, with absence of passion and sectional feelings, I believe we shall have made a distinct advance."

Not many months ago a class in sociology in a Southern white college was discussing unemployment among Negroes—especially in relation to the taking over by the whites of many occupations of which formerly the Negro had a monopoly. That class

would have found its questions answered in the address delivered at Fisk University in 1895: "As a race there are two things we must learn to do—one is to put brains and skill into the common occupations of life, and the other is to dignify common labor. If we do not, we cannot hold our own as a race. Ninety per cent of any race on the globe earns its living at the common occupations of life, and the Negro can be no exception to this rule."

"Twenty years ago every large and paying barber shop over the country was in the hands of black men; today in all the large cities you cannot find a single large or first-class barber shop operated by colored men. The black man had a monopoly of that industry, but had gone on from day to day in the same old monotonous way without improving anything about the industry. As a result the white man has taken it up, put brains and skill into it, watched all the fine points, improved and progressed until his shop today is not known as a barber shop but as a tonsorial parlor, and he is no longer called a barber, but a tonsorial artist. Just so, the old Negro man with his bucket of whitewash and his long pole and brush has given way to the white man with his knowledge of chemistry in mixing materials, his knowledge of geometry in figuring and decorating the ceiling. But the white man is not called a whitewasher; he is called a house decorator. He has put brains into his work, has given dignity to it, and the old colored man with the long pole and bucket is a thing of the past. The old Negro woman and her washtub are fast being supplanted by the white man with his steam laundry washing over a hundred shirts an hour. The many colored men who have formerly earned a living by cutting grass in the front yards and keeping the bower beds in trim are no competitors for the white man who bringing his knowledge of surveying and terracing and plotting land and his knowledge of botany and blending colors into active play has dignified and promoted the work. He is not called a grass cutter or a yard cleaner but a florist or a landscape gardener. The old black "mammy" could never again enter the sick room where she was once known as a peerless nurse. She has given place to the tidy little white woman with her neat white cap and apron her knowledge of physiology bandaging; principles of diseases and the administration of medicine; who has dignified and glorified the art of nursing and has turned it into a profession."

Before the National Educational Association, 1884, "Any work looking towards the permanent improvement of the Negro outh must have for one of its aims the fitting of him to live friendly and peaceably with his white neighbours both socially and politically. In spite of all talk of exodus, the Negro's home is permanently in the South; for coming to the bread-and-meat side of the question, the white man needs the Negro and the Negro needs the white man. His home being permanently in the South it is our duty to help him prepare

himself to live there an independent, educated citizen."

To the Southern Industrial Convention, Huntsville, Alabama, 1899: "For years all acknowledge that the South has suffered from the low prices of cotton because of over-production. The economic history of the world teaches that an ignorant farming class means a single crop, and that a single crop means, too often, low prices from over-production, or famine from under-production. The Negro constitutes the principal farming class of the South. So long as the Negro is ignorant in head, unskilled in hand, unacquainted with labor-saving machinery, so long will he confine himself to a single crop and over-production of cotton will result. So long as this is true, you will be bound in economic fetters, you will be hugging the bear, while crying for someone to help you let go. Every man, black and white, in the South, with his crop mortgaged, in debt at the end of the year, buying his meat from Iowa, his corn from Illinois, his shoes from New York, his clothing from Pennsylvania, his wagon from Indiana his plow from Massachusetts, his mule from Missouri, his coffin from Ohio, everyone who is thus situated is a citizen who is not producing the highest results for his state. It is argued that the South is too poor to educate such an individual so as to make an intelligent producer. I reply that the South is too poor not to educate such an individual."

E. Davidson Washington, the editor fittingly dedicates the volume to Dr. Robert R. Moton, present Principal, "under whose guiding hand Tuskegee Institute is fulfilling the vision of its founder," Dr. J. H. Dillard, a life-long friend has written the introduction and in it has referred to the first time he heard Dr. Washington speak. "I doubt whether a dozen in the audience had ever seen him before. I had not. In a moment his personality and his words gripped all of us and held us to the end. We took in the fact at once that here was a man who was not merely making a speech, but a man who had something to say."

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