

Dawn of Tomorrow

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

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Editorial

MISUNDERSTOOD

London, Ontario,
May 1st, 1928.

J. F. Jenkins,
Editor Dawn of Tomorrow,
Dear Sir:—I have always looked upon your paper as a staunch advocate of the Colored people's cause. Your editorials have always been outstanding and you have been fearless in denouncing any and all injustices to our people and to any people, so far as that matters. I have also been specially pleased to notice that you always told of the good things we did and left the other news for the white dailies to deal with. However, in an editorial in your March (last) issue, you were very loud in condemning the Canadian Negro for what he had not done. With the exception of a very few, you claim the colored people here are doing nothing worthy of note. I am not in a position to know the facts as you seem to know them, still I do not see that there is anything gained by publishing broadcast that the Canadian Negro is non-progressive. What has been gained by it? Has the race been helped?

Yours very truly,

Mrs.

Reply.

Dear Madam:—

We are taking this occasion to answer your letter publicly. We are gratified to know that in your opinion The Dawn has fought for justice and equality of all men, and has been a special advocate for justice and fair play to colored people. For it was for this purpose that The Dawn had its being. The moment we fail to take a stand for right and justice, that same moment, we hope our publication will cease to exist.

Perhaps you have overlooked the fact that we also stand for progress, that we have used every possible means to have our people realize the fact that we are non-progressive, that we have urged co-operation, the establishing of businesses, the training of our

youths for higher service.

The editorial you referred to is no exception to our general editorial rule. We always try to bring something before the people which may give food for thought. If we thought the colored people of the Dominion were mentally unable to keep apace with colored people elsewhere, we would have no complaint to make. But they have proven to the satisfaction of observers, that in brain power they are the equals of any people. Many of the most prominent leaders in the United States and elsewhere are Canadian born men and women. Our editorial was meant to spur the Canadian Negro on, that he might develop here in Canada, the powerful wing of the Afro-American race which he is capable of doing.

Now may we close by re-stating that the Canadian Negro is not developing up to his capacity, nor even his opportunities. We trust the race will be helped by the realization of this fact.

HATS OFF TO GRAYS LTD.

About one year ago the League carried on a campaign among employers of labour in order to open places for colored boys and girls. Factories, office buildings, department stores, hotels and other places were approached. A few positions were secured in hotels, for example, and a few in labor. Most of the offices, factories and department stores filed our applications and gave vague promises for the future. Some there were, who said they themselves would not object to colored help, but they saw two obstacles in the way. One was that their white help would not work with colored people. The other was that "the public would not stand for it."

With James Gray there was a different story, "The first vacancy that occurs in my ranks will be filled by an efficient colored girl." And he kept his word. When the vacancy occurred he allowed the League to fill it with one of its most intelligent colored girls. She is working beside scores of intelligent white girls. They are pleased to work with her because she is neat, industrious and does her work well. They have not asked her to change her color nor did they ask Mr. Gray to discharge her. And as to the public—well the public is "standing" for it. Why, they seem not to notice it.

This is a fitting answer to those employers of labor who have stood behind the lame excuses: "My help would not work with colored girls. The public would not stand for it." We take off our hats to James Gray, not so much because he has set a precedent by employing a colored girl but because of his high sense of justice, fair play and patriotism, and because he has the courage of his conviction. Three cheers for Gray's Limited!!!

COMMUNICATIONS

Dear Mr. Editor,

Sometime after my arrival in the United States on September 1, 1924, and before my graduation at Howard University, I find reasons to open a file on International Theories and to incur expenses in forwarding American publications regularly to my friends and relatives on the West Coast of Africa. Analysis of views expressed in return, seems to show that:

(a) Certain American writers congratulate themselves in referring to a member of one race as 'negro' instead of 'Negro' and to another as 'Caucasian' and never 'caucasian';

(b) Knowledge of the difference between FREEDOM—which is an exemption from all disadvantages, elevating one to the higher level of free thinking and free action—and EMANCIPATION—which is merely a release from confinement whereby one may go just where he likes—might help the Negro to remember that he achieves freedom:

(i) when he becomes learned and interested in, the mine, mineral and other economic questions of Africa, the social 'atmosphere' of America, the farm-perplexities of the West Indies;

(ii) when he realizes the differences untold between learning and ignorance, the ruling hands of wealth over poverty, that there is a solution to each and every problem on earth:

(iii) when he understands that the key note to freedom is industry, intelligence and integrity;

(c) The churches and religious workers seem to have a most reliable standing in finance by keeping themselves apparently busy over the question of so-called soul salvation, technically known as "the dollar and silver collections for missionary displays among the African savages;" but that they appear to be most unconcerned in the pressing situation of the body being mercilessly lynched and murdered.

2. In one of my International papers from Europe, I came across what I consider as a system of ideal government which provides strong measures against All manners of brutality and provides funds for the poor, and widow pensions. It becomes my duty, as a citizen of this happy world, to deliver a series of lectures on such an important subject. I forwarded a circular letter immediately to pastors of three particular churches at Toronto, Ont., for permission to grace their respective congregations with free addresses on the above subject. In two of the churches, I was directly and indirectly limited to time hardly sufficient to express ideas in two or three compound classical sentences. The third pastor writes: "We are at the present time in the midst of a campaign for soul saving. However, I shall try to be courteous to you and make any and every concession possible to assure you that your friendship has by me been fully appreciated." I attended the campaign

and took shorthand notes on the proceedings. From the fact that even at the opening of the Liverpool Cathedral in 1924, I took my seat right at the front, very near to the King, Queen and the royal family of Great Britain, you can safely infer that I did not self away my proper seat at the campaign. I observed that a number of young people from Christian homes, including one from the pastorate, joined the church during the occasion. The soul salvation resolved itself into a number of repeated silver and dollar collections, however it was so much the preference of the moment that there was not a minute left for me to utter even a single syllable before the congregation. It was my pleasure, nevertheless, to contribute both in silver and bank cheque to the campaign, bid friends farewell and leave the church.

3. Arriving Montreal a few days ago, I took lodging in the Eastern Township Hotel, which I find to be a convenient place for a very rapid study of the City by a sojourner. At a regular meeting of the United Negro Improvement Association, which I attended, it happened, and happily so, that the speaker on the programme was absent (at least, he was late). I accepted a kindly offer, upon one minute's notice, to, and did, grace the audience for about forty minutes on the differences between Emancipation and Freedom.

4. My jolly ride with Miss Juanita DeShield to Mount Royal and my studies of Canada from on top that beautiful mountain are so wonderfully interesting that I prefer to write a special article or rather, a pamphlet devoted to that.

5. It is believed that the supreme object of all religious bodies on earth should be righteousness, and that Christ Jesus had, first of all, saved the man (soul afterwards) from the several diseases, delivered him from death and defended him from wrong.

6. I have already received a large number of letters commenting upon a current question recently published by me. I am grateful to members of the World Student Christian Federation and other friends for true interest shown. The headquarters of my Executive Office for the summer 1928 is at 858 Richmond Square, Montreal, Quebec, Canada.

7. The question involved in this letter is simple and non-technical. I may ask the courtesy of readers to say whether there is any reason to suppose that if the modern churches and religious workers will now be kind enough to see the surplus wealth already accumulated in seeking, first of all, to meet the bodily needs of the Negro and to protect his personal, civil, political, constitutional and all other rights, his soul would not accept to have the unlimited pleasure of running or jumping into heaven?

8. Favours of reply would be acknowledged, with a good many thanks, in one way or the other.

ERID ETIM EBITO,

An African Student.

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