

# Dawn of Tomorrow

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## Editorial

### UNDER ONE FLAG

Writing on the "New Negro and Higher Education," in the Boston Chronicle of May 29, Kelly Miller turns from his main theme to make the following observation: "The race question can never be solved in America apart from the basic factor on the African Continent. Race and color will be a stigma and a reproach as long as there remains that great reservoir of blackness, ignorance and degradation. So long as blackness remains as a badge of inferior qualities anywhere on the face of the earth, the African will share the stigma wherever he is to be found." Later on he remarks: "I take the position that the Negro question can never be settled in America until it is settled in Africa. Universal race questions cannot be settled in fragments. You cannot settle the Japanese question in California or in Hawaii until it is settled in Japan. The Negro must interest himself in the universal Negro problem in both its American and African aspects."

Kelly Miller as given us here a bit of sound philosophy and some excellent advice. From the very nature of the case the race question, as it affects black people, cannot be parcelled off and solved in portions. If to the white world about us, blackness is a badge of inferiority, it will ever remain so until black folk convince the world that black people are not inherently inferior, but that environments and opportunities affect them in the same measure as they do all other peoples. And again, if Africa is the great human reservoir of ignorance and degradation, our race will continue to be a reproach so long as Africa remains such. Not only does this apply to the native African but to all persons of Negro blood wherever they may be found.

And, therefore, the race problem cannot be solved by fighting for and even gaining a few rights in the United States. It is not solved when we in Canada or in other parts of the Empire enjoy certain rights which came to us without effort. For in both cases we still wear the label which is considered by other races the badge of the "Inferior Complex"—our dark skins. Broadly speaking, a Negro is a Negro, the world over and as such he is considered an inferior being.

Of course it is right and just and fitting that we should contend for

manhood rights wherever we may be. It is also proper that we do all that in our power lies to banish ignorance and to spread intelligence among our people upon this continent. But it is just as much our duty to contend for the manhood rights of the African native. It is also our burden to see that ignorance, savagery, superstition, and degradation is banished forever from the Continent of Africa; for if the problem is ever properly settled, Africa is the place where that settlement will be made.

Garvey's plaintive cry to redeem Africa ever rings in our ears. Whatever he may or may not have been his appeal for the fatherland has struck a responsive chord deep down in our souls. We know that by redeeming Africa we will redeem black and brown America, and that when Africa is lifted up we also shall be exalted, but not until then. And we are still hoping and praying and waiting for a Moses to rise among us with a vision which will enable him to lead us on and with the power to help Ethiopia to "stretch forth her hands."

### Live It Down!

(Rev. A. L. Scott in Southwestern Christian Advocate)

This twentieth century age, let us remember, abounds with opportunities as never did the ages before it. It is the weak man only who is crushed by obstacles; the strong man is nerved and braced by every opposition that seeks to bar his road. To my mind, the first reply we can make to race prejudice is usefulness—honest, high-class service. No prejudice in the world can keep a race from demonstrating its value in the economy of God's household.

Just as a man's most effective answer to injustice is to live it down by his work and worth, even so a race unjustly condemned has this appeal to the supreme court of humanity, by making its contribution to man's steady advancement as solid and valuable as it can. Opportunities for solid usefulness abound for us as for anybody else; prejudice must spur us to exertion, not daunt us into a morbid habit of rebellion and complaint.

Justice, even against ourselves, ranks perhaps next in importance. The true man under attack must first set his own house in order. The retort of conscious guilt, "you are another," is not to be our defense, so much as for us to be in the right rather than to have the best of the argument. I have as yet to analyze any type of prejudice that has not some foundation, be it ever so unjust. . . . We owe it to ourselves, to the strength of our cause, to examine ourselves to determine exactly how far we are giving cause and adding fuel to prejudice.

No race, of course, is free from foibles; but as the individual must ever strive to rid himself of those weaknesses and those vices which stand in the way of usefulness to society, so must the race become aware of whatever just complaints the world advances against it and must go to work earnestly to remedy them. The very injustice which lumps all individuals in the mass and condemns each of them unheard for what is supposed to be the general foible, that very injustice must arouse

## My Mother's Escape From Slavery With Her Five Children

(by Mrs. Charles Walker)

### PART TWO

Now George Payne paid these American soldiers two hundred dollars to go and bring his wife and five children from William Giddings plantation in Leesburg. These Northern soldiers positively hated slave-holders and they were only too glad to get a chance to do some damage to one of them, so they set out after Payne's family; three of them there were but believe me Giddings would think there was an army of them by the time they were through with him.

These soldiers were sent out on a skirmish when they left Washington and they had planned to make this trip while on it so one night not far distant from the time Payne paid them the money they arrived at Point of Rocks and then walked to Leesburg, which was about four miles, and then to Giddings' house. When arrived there they reached a window (described to them by Payne in Washington) and tapped gently, which brought, Emily, Payne's wife, on the scene. At first she was frightened at seeing these Northern Soldiers, but after hearing their story she became interested, but still she dubious about believing them as she had heard many tales of these soldiers so after receiving evidence that her George had really sent them why she believed in them and listened. Now Emily was what they called a wet nurse for the Mistress Giddings and she told them that she could not go because she could not leave the baby, at which they remarked why she should worry about the baby when her husband sent them for her, and when her husband had a home all ready and waiting for her in Washington. Now Emily loved the Master and his wife and family and they thought a great deal of her, so for this reason she hated to leave although she was very anxious to leave there to join her husband. Of course the soldiers wanted her to come right then but she would not think of it and told them that she could not be ready for two weeks as she had to get the children ready and so on. So they consented and she told them not to come to the house for her but she would meet them at Point of Rocks if they would let her know the date and hour when they would be there. She was so afraid if they came again they would harm her Master, and these soldiers told her flatly that they had come for her and had received the money for bringing them to Washington and if she was not at Point of Rocks, they would get her if they had to do so over the master's dead body, so she fully made up her mind to be ready in two weeks from that night. A very busy two weeks followed in which all the children were being made ready for the journey which was to be made by boat.

Henry and Maria, the two oldest children were let into the secret as they had to help their mother prepare for the long trip in view and

a sense of solidarity by which each individual accepts responsibility for all the others.

prepare plans how they could escape without the master knowing. So while she was preparing to escape two or three days later Marse Giddings was sitting on the beautiful veranda of his home when over the hills from Point of Rocks he espied a rroup of Northern Soldiers coming towards his house. Of course he was filled with fear and not knowing whither to go and hide (as he had heard terrible stories of what these soldiers did to slave-holders) he ran to Emily and cried, my God Emily, save me, hide me, the soldiers are coming after me.

We will leave Giddings in the hands of Emily for two weeks and see what happens to him.

(To be continued.)

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