

The Dawn of Tomorrow

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DEVOTED TO THE INTERESTS OF THE DARKER RACES

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MANLIEST NEGROES IN THE FAR SOUTH

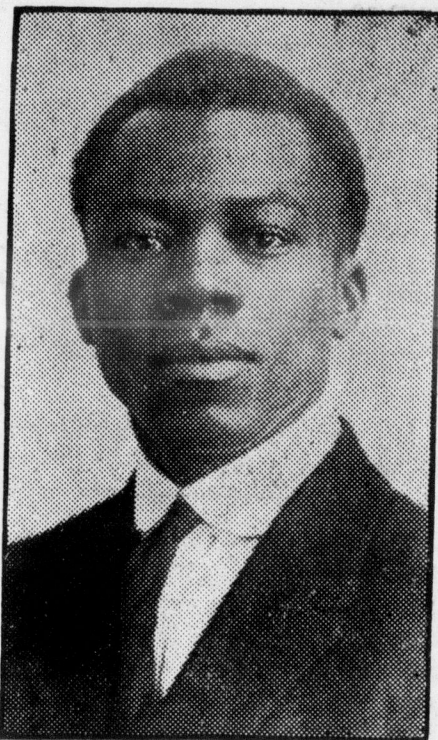
(By The Associated Negro Press)
Chicago, April—Honest-to-goodness fighting Negroes, men who believe in themselves as men, in their ability and that of their race, and who have the courage of their convictions, fearing at no time and at no place to speak out with no biting of the tongue, become more numerous the farther South one travels, according to Charles Satchell Morris Jr., who has just returned to this city after an 18 months' tour in which he covered 23 States and the District of Columbia, the states including all of those in the South.

Mr. Morris took issue in his statements with those who complain that the Negro's lot in the far South would not be so bad if he had the backbone to stand up for what he wanted.

"My experiences during this trip have been a distinct revelation to me," asserted the orator. "I had looked, despite the fact that my own home is in Norfolk, Va., to find a people broken in body and spirit, fighting half-heartedly and vainly against persecution. The stories I had heard of Mississippi, of Florida, of Alabama, Georgia, South Carolina, and the other states of the so-called black belt, had led me to believe that the Negro in those districts did not stand up for his rights as does the black man in the North and in the border states, such as Virginia, Kentucky, Missouri.

"I soon found out that I was mistaken. In Mississippi I discovered men who, with no thought of violence which might be visited upon them at any time, come right out in open meeting and tell in forceful language just how they feel about any matter. If conditions are not improved, it is not their fault. One of the strongest men in the race, S. D. Redmond, of Jackson, Mississippi, is tireless in his battle for the race. Recently rebuked by the legislature of the state for a memorial he had addressed to it, he is undaunted and is now planning other ways in which he can strike out for fairer play for the Negro.

"Not permitted to vote in most Southern States, the Negro is still



REV. W. W. ADAMS, Pastor of the B.M.E. Church, Brantford, Ont. Under his leadership the Church is having a spiritual re-birth. Rev. Adams comes to Brantford from the A.M.E.Z. Conference of New York.

a restless and outspoken Republican wherever Republicans get together in Dixie. It is no strange sight to see Negroes meet with white Republicans, demand, fight for and get what they want. They oppose the whites, the worst kind of Southern whites, at every crook and turn. They force through their own delegates and their representatives. If there is anybody afraid, it is the Southern white man. The Negro will make Southern white Republicans sit up and take notice in any Southern State, Louisiana, Mississippi, Georgia, or South Carolina. He would make most Northern Negroes ashamed of themselves."

The young orator has enrolled for a three months' course in sociology at the University of Chicago, during which time he is scheduled to fill twenty speaking engagements in mid-Western States.

Mr. Morris further expressed it as his belief that the greatest co-operative effort for good-will between the races in the South is the system of interracial committees in different localities, with equal representation of black and white, each group meeting three times a month in its locality, and different groups coming together once a month.

Rev. Wm. E. Guy Comments On Our Editorial

In reply to the editorial of April 19, on "Co-operation, allow me to say:

One needs not live in Canada very many years before discovering that although there is little prejudice in this land of British justice and freedom, still there is an apathy toward colored people almost as withering as the Southerner's prejudice. In very short words, there are oodles of white people in Canada who just do not know nor do they care anything about colored people. They are ready to give their money and influence and fight for justice as a principle. The Bullock case is a pertinent example. But the factories are not open to them. Nor do they want "too" many colored people here. As an individual, efficient and desirable, one may secure work at most any trade or profession. But let there be any portent of a black cloud rising. Then there will be a storm. And you will be told or come to realize thru the legislation or the operation of the government machinery that "This is a white man's country." The American white man of the States tells you so. The American white man in Canada lets you feel its truth.

Therefore, Mr. Jenkins, with the colored people in Canada, it is up to us to unite or die. Any scheme for closer co-operation and for strengthening our citizenship has my hearty endorsement. The sooner the better. I am with you one hundred per cent.

WM. E. GUY.

NIGHT STUDENTS HAVE PERFECT RECORDS

(By The Associated Negro Press)
Rock Hill, N.C.—Thirty members of the four colored night schools of this city having graduation classes were presented with perfect attendance buttons no the night of their graduation.

Saves White Man From Drowning

New Orleans, La.,—Miguel Rico, white, aged 79 years, while standing on the dock at the foot of Dumaine Street, was suddenly seized with an epileptic fit and fell into the river. Lawrence James, jumped in, at the risk of his life and brought the unconscious man to shore.

THE TYRANT IS LODGED IN HAITI

(By The Associated Negro Press)

On August 23, 1791, the Negroes of Haiti uprose in a struggle for their freedom; on January 1, 1804, they declared Haiti a republic; and in 1806, her first president was elected. In 1916, American marines set foot on free Haitian soil, and placed this proud, liberty loving, fearless people under the galling domination and arbitrary rule of an unfriendly, foreign, arrogant, prejudiced, despised, military rule.

The experienced and victorious legions of Napoleon in the early part of the 19th century, could not overawe the Haitians, nor overcome their passion for independence. The Haitian Admiral, Killick, in 1902, with his own hands, fired his flagship, the Crete-a-Pierrot, rather than surrender to a German man-of-war. The citizens of Haiti today are stirred by the same spirit which animated Toussaint L'Overture and Killick. They have experienced the frightful sensation of having a new constitution forced upon them, giving to whites and foreigners superior rights in their own beloved land. They have witnessed atrocities committed and injustices practiced, which cry out for redress. Their government, existing by the pleasure and under the control of the American Marine domination, is no more than a mere sham, having no vestige whatever of power. Their people are mulcted to pay for this offensive military rule and control.

Patriotic Haiti is as restless now as she was in 1791. In the earlier period, she was in open bondage to the French Republic; today, she is in a poorly disguised, and no less frightful bondage to the military arm of a strong power whose treatment of Negroes is notoriously nauseating. America loudly proclaims patriotism as an unsurpassed virtue. A patriotic Haitian editor cries out against the injustices done his country and his people. Patriotic America promptly jails the patriotic Haitian editor. No state of war exists in, or with, Haiti. Are not Americans taught to advocate through peaceful means, changes and improvements in their government? The citizens of Haiti, in seeking through lawful means to lessen the terrible weight of the oppressor's

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