

God was so pleased at the of the prophet that he sent a which vexed Nimrod night and Nimrod built himself a room ss in yonder palace that he dwell therein and shut out sect. But the great entered and passed into his brain, so imrod died from the torment. re was not an Arab scholar miles of where Layard heard ory; he was hearing an oral n perhaps thousands of years ut the effect was to assure at he stood indeed upon the the long-lost Nineveh, city rod, and the marvellous scul- which are now is the British n were the outcome of the that story encouraged him n.

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# The Dawn of Tomorrow

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## JOHN BROWN AND HARPER'S FERRY

(by Prof. Fred Landon)

John Brown's raid on Harper's Ferry, Va., in October, 1859, made a profound impression in Canada. Although the Chatham convention in May, 1858, had been surrounded by much secrecy there were some Canadians who knew that Brown was meditating a bold stroke. Dr. Alexander Milton Ross was one of these. The Harper's Ferry raid was reported in detail in the Canadian newspapers and commented upon day after day. In an article extending over more than one column of its issue of Nov. 4th, 1859, *The Globe*, of Toronto, points out that Brown's execution will but serve to make him remembered as "a brave man who perilled property, family, life itself, for an alien race." His death, *The Globe* declared, would make the raid valueless as political capital for the slaveholders and the South might expect other Browns. References in this article to the Chatham convention indicate that George Brown knew something of what had transpired there and knew the relation of the Chatham gathering to Harper's Ferry. Elsewhere, in the same issue, the appeal of *The Journal of Commerce* that Brown be not martyred was declared to be "natural from a pro-slavery journal." Three weeks later *The Globe*, with fine discernment, declared that if the tension between north and south continued civil war would be inevitable and "no force that the south can raise can hold the slaves if the north wills that they be free." On the day of Brown's execution *The Globe* said that "his death will aid in awakening the north to that earnest spirit which can alone bring the south to understand its true position" and that it was "a rare sight to witness the ascent of this fine spirit out of the money-hunting, cotton-worshipping American world." Once again, with insight into American affairs it predicted that "if a Republican president is elected next year nothing short of a dissolution of the union will satisfy them." (the cotton states).

The special interest taken by *The Globe* in American affairs and the sane comment on developments in the slavery struggle were the result of George Brown's own special un-



MRS. BEULAH YOUNG, editor and publisher of the *Detroit People's News*, who was hostess to the delegates to the Annual Convention of the National Negro Press Association, last month.

derstanding of questions across the border attained during his residence there before coming to Canada. That he was reflecting the feeling of the people of Toronto on the death of John Brown was shown by the memorial service held in St. Lawrence Hall on December 11, 1859, at which the chief speaker was a Rev. Mr. Kinnaird, who had himself attended the Chatham convention. In his sermon he referred to a talk he had had with Brown in which the latter said that he intended to do something definite for the liberation of the slaves or perish in the attempt. The collection that was taken at this meeting was forwarded to Mrs. Brown. At Montreal a great mass meeting was held in Bonaventure Hall, attended by over one thousand people at which resolutions of sympathy to John Brown were passed. Among those on the platform at this meeting were L. H. Holton, afterwards a member of the Brown-Dorion and Macdonald-Dorian administrations, and John Dougall, the founder of the Montreal Witness.

The slaveholders were by no means blind to the fact that the abolition movement had friends and supporters in Canada, that there was, in fact, an abolitionist group actively at work for their undoing. From papers that were seized they knew of Brown's famous convention in Chatham. In his message to the Virginia legislature after the Harper's Ferry raid Governor Wise referred to Canada as a seat of abolitionist activity. "One most irritating feature of this predatory war," he said, "is that it has its seat in the British

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## WHAT ABOUT BLACK AMERICA?

The Thoughts of a British Visitor

(by H. W. Peet)

I have deliberately chosen the title "Black America" for this short record of impressions of the Negro in the United States, for one of the chief things that has been brought home to me is that the Negro, first of all, looks upon himself as an American citizen. His interest in Africa is hardly more than that of the average Englishman concerning the land of the Saxon, Norman and Dane from which he has sprung. I doubt whether white America fully understands this. The Negro tried to evidence his American solidarity during the war, and such discontents as he now has—I will not seek to exaggerate them—are largely due to the fact that he feels his citizenship is not sufficiently realized.

On the other hand, there is obviously a general recognition of the arrival of many individual Negroes in cultural matters. Dr. Alain Locke, the first Negro Rhodes scholar; Dr. E. E. Just, the biologist, both of Howard University; Dr. Charles W. Johnson, the sociologist of Fisk; and that saint of science Dr. George Carver, of Tuskegee, are accepted in their respective fields. In music, poetry, literature and the drama no one withholds praise of Mr. Paul Robeson, Mr. Roland Hayes, Mr. Countee Cullen, Mr. Walter White, Dr. Du Bois, and a score more—including some of the wonderful actors in "The Green Pastures"—because they are colored. They are accepted as artists.

Yet Dr. R. Nathaniel Dett, the accomplished composer and conductor of the Hampton Choir (which we are shortly to welcome in London) told me that at a Washington concert not long ago, an elderly lady exclaimed after watching the girls, "Why, they've all got straight legs!" He found the remark was serious. This lady's ideas of Negro girls' and women were based on her acquaintance with those reared in poverty in slavery days, among whom rickets and crooked limbs were common. She had never met an educated Negro, nor had she grasped the rapid progress of the race. I gather her ignorance is not as exceptional as it should be.

Considering that it is only a little over sixty years since Emancipation,

I am astounded at the accomplishments of colored America, not only of such men as I have already mentioned and of its Booker Washingtons and its Motons, but by so many of its rank and file.

I have had many a talk with students in Negro schools and colleges and I find little difference in their outlook and interests from those of white students. A group of girls at Atlanta University, for instance, some of whom were training as doctors or missionaries, but most as teachers, cross-examined me about India, the colour bar in England, and whether a bad or good impression of the Negro was created by jazz music. They wanted to know what American poets were read in England, what had happened to Lawrence of Arabia, and how the British Labour Party was progressing.

Everywhere there is a thirst for knowledge and education, and I admire the way in which so many of the rising generation are devoting themselves to teaching. And what wonderful schools they have!—wonderful in the sense of the fine modern equipment. I found, for instance at Spelman College, in the multitude of courses at Tuskegee, or in the community work at Penn School, on St. Helena Island. And wonderful, too, in the way rural teachers, such as those I have seen in Alabama, Georgia, and the Carolinas, are making the most of the humble buildings and poorest equipment, and the manner they are being aided by Rosenwald Funds and Jeanes Supervisors.

The Negro will not fail the white folk who see that he receives the best education of which he is capable. And that means the best available. And I would suggest that we white folk in the Old and New Worlds would gain by further extension of the Tuskegee and Hampton spirit and method for our own sons and daughters.

The Negro is progressing fast. But I admit I cannot quite see clearly the economic situation which is likely to arise as he proves his fitness for any job. I share a little the uneasiness of Dr. Mordecai W. Johnson, President of Howard University, that thoughtful and spiritual leader of his race, who said to me, "It is not yet certain if the American people are going to make an economic class system based on race. It is still assumed that the colored man is to be left on the lowest round of the ladder. Labor Unions in general have never yet heartily received the colored man nor endeavored to

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