

Tuesday, April 15th, 1930

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 on perhaps thousands of years but 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

THE NATIONAL NEGRO WEEKLY  
DEVOTED TO THE INTERESTS OF THE DARKER RACES

VOL. V, NO. 11.

LONDON, CANADA, MAY 21st, 1930.

Price 5 Cents.

## 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. Kinnaid, 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-Dorion 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

(Continued on Page 2)

## 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

(Continued on page 4)



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## Editorial

### ENGLAND'S RESPONSIBILITY

Whether the first Britons who lived in caves and covered their bodies with the hides of wild animals ever dreamed of a world empire for their clan we know not. But if they did that dream has been fully realized by their posterity, for on the present British Empire the sun never sets. In every corner of the known earth the British flag now floats. Her subjects constitute all races of mankind. But as she has stretched her hands across the seas and has planted her flag on the shores of every continent she has assumed responsibilities of such gigantic proportions that it would seem to be the task of supermen—super statesmen to shoulder such obligations.

Let us take India as a case in point. India is a country of many separate and distinct races with as many different religions. Millions there are who are grossly ignorant and almost hopelessly enmeshed in dark superstition. There is still another class. They are the educated class who have been educated in the Western world. They have gone back to India and have disseminated among their people, the education, the civilization and the idea of freedom of the West. Then there are the ten millions of "untouchables" who are loathed and despised and looked down upon by all the balance of India. One writer contends that one of the best arguments in favor of England's releasing its hold on India is the fact that England has ruled India for close on to a century and that up to the present England has made no progress towards bringing this heterogeneous nation together.

Looking at the English rule from the viewpoint of Mahatma Gandhi and other educated Indians, there are many reasons why they should desire to govern themselves. Just before being taken to prison Gandhi issued his manifesto in which he gave good reasons why the Nationalist party is dissatisfied with English rule. Although referred to as the fanatic of the age, anyone reading Gandhi's manifesto with an unbiased mind must readily confess that his reasoning is profound, that his purpose is high and beyond question for the good of all India; and that Gandhi is one of the few real patriots which the world has produced.

Egypt is now demanding full possession of the Sudan, thereby raising

an age-old dispute which dates back to the time of the Old Testament. In those days Egypt was unable to settle this question without going to war with her rival. Are our diplomats and our statesmen more astute?

From S. Africa come reports of riots and general unrest among the natives because of the restrictions placed upon their franchise, because of labour restrictions such as is caused by the Color Bar Bill because of continued encroachment upon native lands and because of what they consider unjust taxation. The S. African government may be able to quell the present uprising with guns and soldiers but mark you, if the real cause is not sought for and removed, if the roots are not eradicated by kindness and justice and equity, new and greater troubles will spring up to curse the whole of S. Africa.

In ruling subject peoples, governments must learn to go far enough to show respect for certain native beliefs and certain unassailable rights of the natives. Governments should keep their skirts clear of the suspicion of using its power to usurp natives' rights, native lands and resources for the good of the government alone. For if such suspicion ever creeps in there is then no power on earth, not even the satraps and their legions, that can restore peace and confidence to the natives. Subject people will become amenable to laws which are proven just and equitable, when the laws apply alike to those governed and to those who govern.

Because of the vastness of her possessions indeed England's responsibilities are great. If she can raise up a brand of statesmen with great visions and clear discernment, men that can wear the brand of supermen, all will end well; and if she fails to do this, all will not be so good.

### HERE NOW AND GONE

Though other with me do not see  
That ne'er should vex nor worry me;  
Thus it has been, and thus 'twill be  
Till Time becomes Eternity.

And there'll be no more strife.  
Oh! God forbid I e'er should be  
So goggled-eyes I cannot see  
That higher law, which sets men free  
From narrowness and bigotry,  
To live the nobler life.

None judgeth well, not knowing all,  
Or dares his brother's sin to bawl!  
At his tribunal who should fall!  
The voices which to others call  
To him may speechless be.

I bow at no man's beck and call  
Who would my free-born soul enthrall  
Before the Master Mind of all  
My seeking soul must stand or fall  
Through all eternity.

Out o'er the world there's constant need  
Of kindly thought and word and deed;

To daily paths I must give heed,  
For life is more than boasted creed,  
Well-worded though it be.  
There may be lambs or sheep to feed  
Or mine own soul to plant, or weed,  
Where duty calls I'd off with speed,  
Whate'er may be the time or need,  
The summons is for me.

Let go what will, or come what may,  
I well should walk on life's stern way  
What thoughtless critics have to say

Shall vanish soon, as mists away,  
While time and tides move on.  
I'd ne'er be sullen, ne'er too gay,  
Be slow to scoff, be apt to pray,  
Store treasures in my heart away,  
Till mourners at my tomb must say:  
We deeply grieve he's gone!

—MACH

## John Brown and Harper's Ferry

Continued from page 1  
provinces which furnish asylums for our fugitives and send them and their hired cutlaws upon us from depots and rendezvous in the bordering states."

Speaking again on Dec. 22, 1859, to a gathering of medical students who had left Philadelphia, the governor said: "With God's help we will drive all the disunionists together back into Canada. Let the compact of fanaticism and intolerance be confined to British soil."

The New York Herald quoted Wise as calling upon the president to notify the British Government that Canada should no longer be allowed, by affording an asylum to fugitive slaves, to foster disunion and dissension in the United States. The Virginia governor seems even to have had the idea that the president might be bullied into provoking trouble with Great Britain. "The war shall be carried into Canada," he said in one of his outbursts.

The pro-slavery viewpoint was reflected by a portion of the Tory press of Upper Canada, The Leader declaring that Brown's attack on Harper's Ferry was an "insane raid" and predicting that the south would sacrifice the union rather than submit to spoliation. The viewpoint of the Leader may be further illustrated by its declaration that the election campaign of 1860 was dominated by a "small section of ultra-abolitionists who make anti-slavery the beginning, middle and end of their creed. As for Lincoln, he was characterized as "a mediocre man—a fourth rate lawyer."

Canada's relation to John Brown's adventure was, of course, proven after the collapse of the enterprise. The seizure of his papers, the evidence given at the trial and the evidence secured by the Senatorial Committee which investigated the

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## What About Black America ?

Continued from page 4  
leading members of the colored race  
what is their attitude to this ques-  
tion. "The question never enters  
our minds," they frankly stated. And  
one, at least, added, "The whites look  
upon us as an inferior race. Well,  
we have our race pride. We are too  
proud to marry into a white race  
that holds such opinions." The ques-  
tion of inter-marriage is not one  
which this generation or the next  
need consider. When it really does  
arise it will have ceased to be a  
"problem."

Discrimination against the Negro  
as regards the exercise of the fran-  
chise is part of the larger question  
of American politics. Speaking as  
a friendly observer from another land  
I would suggest that the promotion  
by one or other of the old parties, or  
of a fresh party which may arise, of  
a far-reaching new political program  
would be likely to arouse such a re-  
newed interest in politics that the  
votes of all citizens, irrespective of  
color, would be eagerly sought by the  
contestants for the support or defeat  
of the proposed measures. It would  
be essential, however, that the Ne-  
gro question as such should not fig-  
ure as a plank in any such program.  
He must be a citizen with other cit-  
izens.

"I'm afraid a great many of my  
people like to be petted and treated  
as children. We must learn self-re-  
spect, a very successful Negro busi-  
ness man in Chicago remarked to  
me. I think he was correct. In-  
creasingly his race is learning to  
have a proper conceit of itself, but  
the other attitude often remains.

Hitherto, perhaps, the Negro has  
been inclined to let the friendly  
Northern white man be his spokes-  
man. Now he is becoming his own.  
His inferiority complex (blessed  
phrase, which we use so glibly when  
we cannot explain an attitude!) has  
recently made him often intolerant  
of mixed white and black staffs at  
his bigger schools. But there seems  
a welcome change in the realization  
that such staffs give a unique op-  
portunity for the races to mix and to  
get to know one another. But—and  
rightly—he asks that the white men  
and women shall be his co-helps,  
even his leaders; yet not imposed  
from without, but chosen by himself.  
Some valiant old workers for the Ne-  
gro have to learn the hard lesson  
that in future their part will be to  
learn to work with him.

Co-operation is being finely foster-  
ed by the Inter-racial Movement, and  
its work is one of the most hopeful  
activities in the United States. The  
permeation of the spirit it engenders  
will solve the Negro problem, which  
is as much a white as a black one.  
As one Negro doctor said to me, "We  
can't see our way through. We  
must live it through." And so, too,  
must the white race. Matters must  
not be forced, but the American pub-  
lic, and the Christian public especi-  
ally, must see that there is steady  
movement forward.

I share the belief of Dr. Moton, ex-  
pressed in a talk I had with him at  
Tuskegee. He said, "I believe God  
is making of America a great labor-  
atory for working out through the  
black and the white races the great  
problem of human relationships.

### TORONTO

On Sunday evening April 13th, a  
large audience came out to greet the  
Railroad men at their second annual  
service at the B.M.E. Church, 94  
Chestnut St. Sermonette by the  
pastor and address by Mr. Fox, Ser-  
geant Mays and Mr. R. H. Clarke  
were very inspiring and uplifting.

The choir rendered some beautiful  
solos and anthems, also the commu-  
nity band played some fine selections.

On Easter Sunday at St. James B.  
M.E. Choir presented the following  
programme at 8.30 p.m. Anthem "As  
it Began to Dawn"; soprano solo,  
"Alleluiah," by Mrs. Ardilla; anthem  
"The Angel of the Lord," baritone  
solo by Mr. C. A. Johnson; anthem,  
"Christ is Risen," piano duet, Miss  
Grace Price and Master Bruce Price,  
anthem, "From Egypt's Bondage,"  
pantomime, "Lead Kindly Light,"  
Miss Margaret Jackson and Miss Mil-  
dred Jackson, Mrs. Susie Hunt, sol-  
oist! anthem, "Unfold ye Everlasting  
Portals." Offering.

The funeral service of Dora Sharp  
Binford was held on April 23rd, at  
the residence of her parents, Mr.  
and Mrs. Charles Sharp, 306 Lippin-  
cott St. A large number of friends  
turned out to pay their last respects  
to the departed.

The many friends extend their  
deepest sympathy to the bereaved  
family.

Mr. James Butler is quite ill in  
the General Hospital.

Mr. Richard Jackson is quite ill at  
this time.

We are glad to report that little  
Kenneth Brown is slowly improving.  
He has been in the Sick Children's  
Hospital since last November.

Gen. Supt. Rev. Wright and Mrs.  
Wright were present in the city on  
Sunday and Monday, April 27th and  
28th. On Sunday evening the Gen-  
eral Superintendent preached in B.  
M.E. Church.

### OWEN SOUND

On March 17th the Missionary So-  
ciety of the B.M.E. Church held a  
"Jiggs" Supper at the home of Mrs.  
Ida Patterson. Many of the young  
people were in attendance and en-  
joyed themselves very much.

On Monday, April 7, Rev. Dr. J. B.  
Cropper of British Guiana spoke at  
the B.M.E. Church. For the past 24  
years Dr. Cropper has been a Mis-  
sionary representing the Presbyter-  
ian Church of Canada. He related  
some most wonderful incidents and  
experiences while he was in British  
Guiana. We were pleased to hear  
that there is no color line (social or  
otherwise) in that country.

Sunday, April 13 was quarterly  
meeting. Rev. Hodges of the Church  
of Christ Disciples officiated, assist-  
ed by our pastor, Rev. Gow. Rev.  
Gow spoke at both services. The  
day was a spiritual feast.

We are pleased to report that Mrs.  
L. Taylor is much improved after  
suffering from a painful accident of  
a few weeks' ago.

Mrs. Thos. Green has been indis-  
posed for the past few weeks suf-  
fering from nerve trouble. She is at  
present convalescing at her home  
and we are pleased to report that  
she is improving.

Mr. H. Woodbeck and Master H.  
Green left their homes on March 17th  
to take charge of the boat at God-  
erich. We wish them a prosperous  
season and a safe return.

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### LONDON NEWS

Mrs. John Brown (nee Martha Lewis) continues, at Victoria Hospital, the condition of her hand is just fair.

### Get-Acquainted Club Concert

The fifth annual concert of the Get-Acquainted Club, one of London's most popular colored organizations, was presented in the East End Town Hall, Thursday evening, May 8, 1930 to a very appreciative audience. Ours of applause and numerous encores rewarded the efforts of the different artists.

The programme opened with selections by the orchestra composed of Mr. George Fountain, cornet, Mr. Norman Drake, violin; Miss Florence Drake, pianist; Mr. Clifford Phoenix, drums. Their numbers were well received. The club then came on the stage singing the Song of the Old Guard, followed by the Juvenile Chorus singing "Keep Your Sunny Side Up" and all singing "Blondy." The concert this year took the form of a musical review and a one-act play entitled "The Ghost of Crooked Lane," of which the following are the cast: Dr. Graball—Mr. Fred Ball, Mattie, the Doctor's daughter, Miss Gladys Stafford; Aunt Charity—Mrs. Maud Cabrera; Ned Namestrap, Mattie's fiancé—Mr. Alfred Jones; Sammy Smoothway, another suitor—Mr. Chas. Poindexter. Each member was well cast and played his part to perfection, keeping the audience convulsed with merriment from beginning to end. "Tip-Toe Through the Tulips", "The End of the Road" sung by Jimmie Brooks and Chorus, "Painting the Clouds with Sunshine" Jack Lucas and chorus and the Juvenile Chorus singing "Turn on the Heat", followed by an amusing dialogue with the director, Mr. Ball, were outstanding musical numbers. Dot Moxley, singing, "Sing You Sinners" was a sensation, having to respond to several encores. The following are members of the chorus: Mrs. Poindexter, Mrs. Cabrera, Mrs. Moxley, Mrs. Chandler, Miss Stafford, Mr. Lucas, Mr. Brooks, Mr. Jones, Mr. Poindexter, Mr. Ball.

Juveniles—Dot Moxley, Jean Moxley, Dorothy Chandler, Thelma Fraser. The programme ended with a song skit entitled "Happy Days", by J. Brooks and Norman Drake and full chorus. This skit was arranged by Mr. Brooks. The entire program was staged and directed by Mr. Fred Ball, the club's popular director.

The piano was loaned by Pudney Brothers.

A very pleasant evening was brought to a close by the singing of the National Anthem.

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The C.L.A.C.P. gave a supper and program in St. George's Hall. The hall was beautifully decorated in colors of green, yellow and white while the tables corresponded nicely the cover snow white and colored serviettes, and boston ferns to set them off. During the supper the program was carried on. Rev. Richardson gave a beautiful instrumental while Mrs. Berry with her rich soprano voice took the audience by storm. Mrs. Kelly accompanied her at the piano. Miss Bernice Fountain gave a reading and Mr. H. Duncan held the house as always, accompan-

ied with his guitar. Miss Florence Drake at the piano and brother Norman accompanied with his violin was indeed very good. Miss Evelyn Jenkins gave an excellent piano instrumental "Country Gardens". Mr. James Brooks sang a lovely solo carrying the whole house off its feet. A trio was then given by Mr. and Mrs. Jenkins and Miss Frieda Anderson, Tenor, lead and Baritone, accompanied with ukes. The treat of the evening was in the presence of one of our oldest and most enthusiastic members in the person of Mrs. Peter Butler, of Lucan, who gave a solo and a message of encouragement to the C.L.A.C.P. members. A grand address was given by the President Mrs. M. Drake, who thanked the friends for turning out and a message of encouragement to her co-workers. After all was cleared away both young and old took part in the aerial trip each one choosing his or her aeroplane and sailing away into the mystery isles where they found treasures of all descriptions.

### STRATFORD

The pastor preached a most inspiring sermon last Sunday morning.

Madam Harrison met with a painful accident a few days ago. She was rushed to the hospital where an X-Ray was taken of the injured paras. She is now convalescing at her home.

Mr. and Mrs. Gordon Baldwin spent the week end with their mother in Brantford.

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AGENTS WANTED

### LONDON NOTES

The stork visited the home of Mr.  
and Mrs. H. Duncan, leaving them  
a beautiful baby girl.

Mrs. Alice Groat is still confined  
to her home suffering from a broken  
leg.

Mr. Wm. Booker is able to be ar-  
ound again.

Mrs. Rev. Richardson is off the  
sick list and able to tend her church  
work again.

The Young People's League, under  
the leadership of Miss Bernice Foun-  
tain, gave a surprise party on James  
Booker in honor of his birthday.

Miss Jean Moxley and Billie Fields  
have returned to the city after spend-  
ing the Easter holidays in Detroit.

Rev. Richardson paid a flying vis-  
it to Stratford.

Mr. Fred Smith was the guest of  
his uncle, Mr. Albert Smith, over the  
last week end.

Little Lillian Anderson is suffering  
with a bad abscess on her neck. We  
hope she will soon be well again.

Mrs. Lewis Brown's condition is  
reported fair.

Mrs. E. Groat spent a few days  
during the Easter week with Mr. and  
Mrs. Lewis Groat of Stratford.

Mr. and Mrs. Poindexter paid a  
fine visit in Detroit during the week  
end.

Mr. James Hill met with a serious  
accident while at work having his  
hand badly cut, nearly severing two  
fingers.

Mother's Day was fittingly ob-  
served by the congregation of the B.  
M.E. Church at both morning and  
evening services. Rev. Richardson  
spoke from I Kings 22: 32 and II  
Chron. 23: 3; dealing with the evil  
influences exerted by the mother of  
Ahaziah, and anticipating his sub-  
ject for the evening urged his hear-  
ers to accept God as the ruler and  
adviser of their lives, so that our  
life would tell for good.

The Sunday School is preparing for  
their anniversary and would ask for  
the fullest co-operation of all the  
members in making it a success.

The evening service had a small  
but appreciative congregation. Spe-  
cial music was rendered for the oc-  
casion. A very appropriate duet was  
given by Mesdames Christina Jen-  
kins and Maud Cabrera.

A well prepared essay was read by  
Evelyn Jenkins in which she dealt  
with the value and appreciation of  
mother from the girl's point of view.  
Miss Evelyn is the eldest daughter  
of Mr. and Mrs. J. F. Jenkins, and  
is one of our promising young women  
along literary lines.

Mr. Richardson, dealing with Deut.  
I, said God is our bond and duty; and  
at the same time our lives as par-  
ents must be clean, honest and pur-  
poseful in order that the honor which  
God intended for us would not be  
made mockery.

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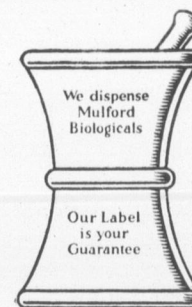
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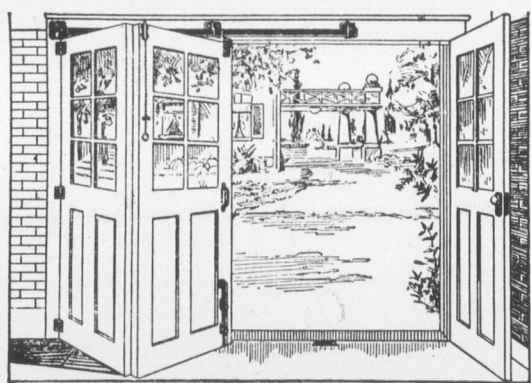
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## What About Black America?

(Continued from Page 1)

organize him."

A leading white friend of the Negro race told me, "White labor must frankly recognize that it must organize all the workers on a class basis and not a race basis if a clash is to be avoided." While repudiating entirely anything like "class warfare," I believe this is profoundly true and especially true in the Southern States. The situation will be greatly eased by the ending of the present economic depression, but harmony, even in prosperity, will only be achieved by a broader outlook than at present obtains on the part of most white workers. The American Federation of Labor is sound in its maintenance of the principle of "no discrimination," but it could very well have a little more missionary enthusiasm in the matter.

I admire the progress in business and professional life being made by the Negro, especially those who live in the North or have migrated thither. Yet I feel the colored man is essentially a child of the sun. Just as white children reared in the tropics are usually inferior in physique and capacity to their parents, there is, I believe, a tendency for some deterioration to overtake the urbanised Negroes of coming generations, raised under cloudy skies, and chilled in spirit as well as body by the rigors of the climate. Doubtless they will adapt themselves, but at the cost, perhaps, of losing something of their spiritual gifts which many of their own leaders feel is the greatest contribution they have to give to humanity.

The religious spirit in its best sense is still strong in the Negro community. But the younger generation is questioning and searching just as are their white brothers and sisters. "To be bred at Oxford or Cambridge is not enough to make a man a minister of Christ", as George Fox truly said, but I wish there were greater evidence of more of the race giving time to study so that they may become definitely spiritual leaders and teachers.

To encourage and make possible such studies are ways in which white Christians can render great aid to the still very powerful Negro church. As a fine colored man said to me, "The Negro is a man of faith, and because of the suffering he has gone through he goes direct to the centre of faith. If he can be trained before he becomes morally confused, he should become a great infiltration of power to the whole Christian church."

I have been cheered by the work of the agricultural colleges and of such men as Mr. Benjamin Herbert of Georgia State College, and of that fine army of men and women agricultural and home demonstration agents, which should tend not merely to keep their race on the land, but to show that in agriculture not only the finest work for mankind may be accomplished, but in its progress scientifically the finest minds may be developed. And here, too, the white race must learn from the colored.

I do not want to harp on the question of race discrimination, although I have seen much to distress

me. I fully realize there are difficulties; but need there be so much unfairness? For instance, If the Negro is charged the same fare on the railway must he not be given as good accommodation? Must the educated and well-behaved always be kept in a state of nervous tension, because of the uncertainty as to how they will be treated while traveling or in public places?

My greatest shock in America was when I traveled one night from a North Carolina city to Richmond, Va. by the same train as a cultured colored teacher—a university graduate, a student of an English college, a worker at the International Labor Office at Geneva, and one with whom I had many white friends in common. I found that not only would it have been impossible to find a restaurant where we could have had breakfast together, but that even if I had done so, it would have been an illegal act. The school Chapel at Hampton has to be declared a private place, so that white and colored may sit together to worship without breaking the law.

When I told a lady working in the office of an organization interested in Negro education that I had been staying with Negro friends, some of whom my wife and I had been proud to entertain in our own home in London, she exclaimed, "You don't mean to say you have slept in their homes and have actually eaten meals with them? I can't understand it."

Nor could I understand her. I found in those Negro homes the same books (or better, the same conversation (or better, the same interests (or wider) that I had met with in many white American homes. I realize at the back of this banning of social intercourse is primarily the fear of intermarriage. I have asked

Continued on Page 5

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fully realize there are difficulties but need there be so much? For instance, if the Negro charged the same fare on the train as the white man, must he not be given as good a reason as the white man? Must the educated Negro always be kept in a state of nervous tension, because of uncertainty as to how they are treated while traveling or in places?

The greatest shock in America was when a Negro traveled one night from a small Carolina city to Richmond, Va. on the same train as a cultured coachman—a university graduate, a member of an English college, a student at the International Labor Office in Geneva, and one with whom many white friends in common found that not only would it have been impossible to find a place where we could have had a meeting together, but that even if we had, it would have been an insult. The school Chapel at the University has to be declared a private place, so that white and colored people could not worship without the law.

I told a lady working in the office of an organization interested in the education of Negroes that I had been with Negro friends, some of whom were my wife and I had been proud to have in our own home. She exclaimed, "You don't say you have slept in their beds? I can't understand it. I could understand her. I have been in those Negro homes the same as in white homes. I have seen the same things, the same conversation, the same interests, the same people that I had met with in white American homes. I remember the back of this banning of intermarriage is primarily the result of the intermarriage. I have asked continued on Page 5

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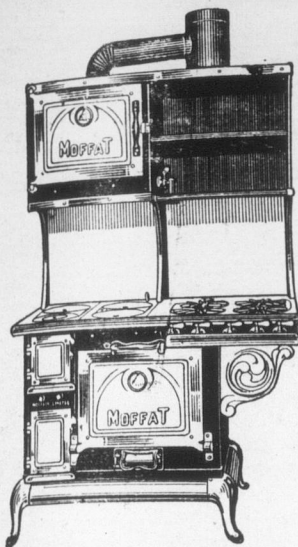
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## THE NEGRO IN SOCIAL WORK

(by Forrester B. Washington)

New fields of employment for Negroes, especially trained Negroes, are always interesting. It has been said that the more education a Negro has the more difficulty he experiences in finding employment. Consequently, the recent gains in social work employment for the Negro are very significant. In fact, the gains have been so great during the past ten years that it might almost be claimed that social work constitutes a new career which has been made available to trained Negroes.

The causes for this new expansion of social work opportunities for Negroes grew more or less out of the World War. Social work for Negroes got a great impetus because of the social problems growing out of the transfer of large numbers of Negroes from rural to urban environments during the war-boom migration. Leaders in social work, both in the north and in the south, came to the conclusion soon after the migration began that the most effective work on the consequent social problems could be done by Negro rather than by white social workers. For instance, R. C. Dexter, general Secretary of the Atlanta Associated Charities, now the Family Welfare Society, made a study over ten years ago of his colored case records, first as they were handled by white and secondly, as they were handled by colored visitors—and found that the work done by the latter was infinitely more successful than that done by the former. He stated that while there might be a number of reasons for the superior efficiency of Negro workers in handling colored cases, he thought that the chief reason was that Negroes understood their own people better and neither set their standards too low nor too high. At about the same time the Anti-tuberculosis Association of Atlanta, which employed colored workers, made a similar statement. In general it might be said that social scientists became convinced that social work among Negroes required that intimate knowledge of the history, traditions, and ideals—in other words, the whole social background of the Negro—which could only be possessed by Negroes themselves.

Before the war Negroes engaged in social work were found chiefly in the following occupations: visitors with family welfare societies, then usually known as associated charities; Y.M.C.A. and Y.W.C.A. workers; a very few head residents and staff members of settlement; executives of old folks' homes and orphanages.

Since the war the field of social work for Negroes has expanded to almost fifty in which Negro men and women are engaged. This work has expanded to include the following occupations, presented, not according to the type of social problems with which they are concerned, such as, family reorganization, industry, health, recreation, delinquency, and the like, but rather according to the type of technique or skill which distinguishes them:

In the field of case work: travel-ers' aid work; vocational advisors; medical social workers; psychiatric social workers; visiting teachers or school counselors; probation officers; policewomen; and case workers with family and children's societies.

In the field of group work are the following: neighborhood workers; industrial secretaries with Urban Leagues and Christian Associations; welfare workers in industrial plants, superintendents of model housing projects; institutional heads; executives of community centers; superintendents of playgrounds; class leaders in settlements; girls' and boys' workers in Christian Associations; boy scout executives; boys' club executives, and workers in schools for delinquents.

In the field of community organizations, employment has expanded to include: rural social workers; country social workers; urban league secretaries; public welfare workers for States; public welfare workers for counties; public welfare workers for cities (where the worker is doing more than simple case work); field secretaries for national health organizations; and field secretaries for national recreational organizations.

In the field of social research are: research workers on national and local problems of the Negro.

While all the above positions are practically new and all might be discussed in this article, we can mention only a few specifically. In the field of case work with families and children before the war, a colored person holding the position of district secretary in a city-wide family welfare society was unheard of. Today colored women are holding these supervisory positions in Cincinnati with the Shoemaker Center (Family Work Department) and in St. Louis in two districts of the Provident Association. The colored women holding these positions have a number of visitors working under them and their salaries, of course, are higher than those of an ordinary visitor.

Before the war there were only two Negro social case workers in hospitals in the country. Today there are a number. Probably the outstanding representative in this field is Miss Anna B. Ruines of the United States Veterans' Hospital at Tuskegee, Alabama. This young woman is said by officials of the United States Hospital Service to be doing one of the most outstanding pieces of social work in any of the Veterans' Hospitals, white or colored in the country. Other Negro social case workers in hospitals are employed as far north as Boston.

The field of group work has developed many new occupations for Negroes. That portion of this field dealing with the so-called neighborhood problems is becoming a highly specialized job. Very distinguished work is being done in this field by Miss Alice White of the Armstrong Association of Philadelphia in the organization of groups in the neighborhoods in which the people needing service live.

Social group work in industry is largely a development of the war.

(To be continued)

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John Brown and  
Harper's Ferry

Continued from page 2

affair all confirmed the suspicions that in the British provinces to the north there was extensive plotting against the slavery system. In the report of the Senatorial investigation the proceedings at Chatham are declared to have had as their object "to subvert the government or more of the states, and to that extent the government of the United States." Question asked of the witnesses by the investigating committee which snowed that in the minds of the members of the committee there was a distinct Canadian end to the Harper's Ferry episode. Their suspicions may have been confirmed in their own minds by the fact that Dr. Samuel G. Howe, Frank B. Sanborn, George L. Stearns and Fred Douglass all fled to Canada immediately after the raid. They were known to be intimate with Brown.

In the carrying out of the raid at Harper's Ferry the actual assistance coming from Canada was comparatively small. Of the twenty-one men who marched out with Brown that October night of 1859 only one could in any way be described as a Canadian. This was Osborne Perry Anderson, a negro born free in Pennsylvania who while working as a printer in Chatham became connected with Brown and threw in his lot for the great adventure from which it was his fortune to escape. He is described by Hinton as "well educated, a man of natural dignity, modest, simple in character and manners." He wrote a pamphlet account of the raid, served during the latter part of the Civil War in the Union armies and died in Washington in 1871.

The question may naturally be asked: why was the aid given to John Brown by Canadian Negroes so meagre? That Brown himself had counted on considerable help in his enterprise from the men who joined with him in the Chatham convention is certain. John Edwin Cook, in his confession after Harper's Ferry raid, declared that "men and money had both been promised from Chatham and other parts of Canada." Yet, outside of Osborne P. Anderson, a negro, only one other Canadian seems to have had any share in the raid even indirectly. The exception was Dr. Alexander Milton Ross, the famous Canadian abolitionist, who, by agreement with Brown, went to Richmond, Va., before the blow was struck and was there when word came of its unhappy ending. What Ross was to do at Richmond in the event of any success attending Brown's plan is not clear, probably he was to keep watch on the official actions of the state.

The choice of Chatham as the place of meeting was not without special reference to the many Negroes in Canada. A majority of the Canadian Negroes were resident in the district now included in the counties of Kent and Essex of which Chatham was a center. Among these Negroes in this district were many men of intelligence, education and daring, some of them experienced in slave raids, and Brown was justified

in looking for help from among them. There is also evidence that among the Negroes there existed a sort of secret organization, known under various names, which had as its objects to assist fugitives and resist their masters. Help from this organization was also counted upon. Hinton says that Brown "never expected any more aid from them than that which would give a first impetus." John Brown himself is quoted by Pealf, one of his associates, as stating at Chatham that he expected all the free Negroes in the northern states to flock to his standard, that he expected the slaves in the south to do the same and believed that as many of the free Negroes in Canada as could do so would accompany him. This would appear to misstate Brown's plans. It was not numbers that he wanted but quality, a few men planted in the mountains of Virginia would have attained his objective perhaps better than a thousand.

The real reason why the Canadian Negroes failed to respond in the summer of 1859 when Brown's men were gathering in Virginia seems to be that too long delay ensued after the plans were laid at Chatham for aggressive action. The Chatham convention was held May 8—10, 1858, while the raid at Harper's Ferry did not take place until the night of October 16, 1859, nearly a year and a half later. Warlike ardor had cooled off in the meantime, the magnetism of Brown had been withdrawn and new engagements had been entered into. Had Brown been able to move at once from Chatham to Harper's Ferry there is no doubt but that he would have received substantial assistance from the Canadian Negroes. Frank B. Sanborn understood from Brown in April that he wanted to strike his blow about May 15, that is within a few days after the convention. The delay was caused by the exposure by Hugh Forbes to Senator Henry Wilson of Brown's plans and the panicky decision of Brown's white supporters in New England that those plans must be changed. Brown was full of regret and much discouraged by the assumed necessity of postponement, but, being penniless, he had to submit and accordingly went to Kansas.

There was some effort made at a later date to get the Canadian Negroes enlisted, the mission being in charge of John Brown, Jr., who also had some help from Rev. J. W. Loguen, the well-known Negro abolitionist. Together they visited Hamilton, St. Catharines, Chatham, London, Buxton and Windsor, helping also to organize branches of the League of Liberty among the Negroes. The letters of John Brown, Jr. show that the enthusiasm of May, 1858, had largely died out. There was a show of interest at Chatham but it did not go deep enough to bring men. "Canada, and the freed refugees therein, proved a broken reed," is the comment of one writer of the period, though against this should be placed some evidence which indicates that on account of the raid being carried out somewhat sooner than John Brown, Jr. anticipated there were a few Canadians on the way south when the end came. The proof of this lies in the papers of John Brown Jr. which were seized after the raid.

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