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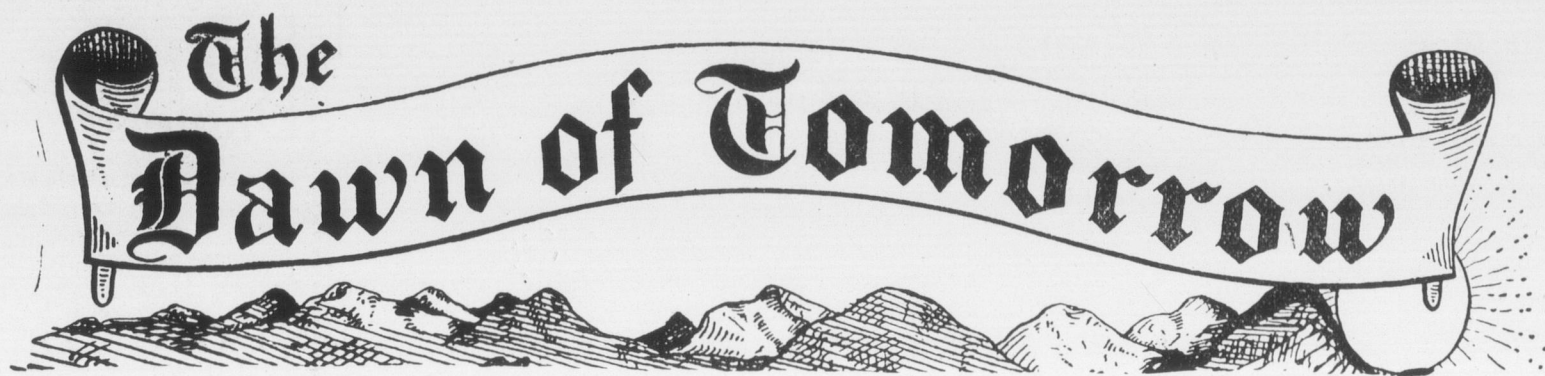
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THE NATIONAL NEGRO WEEKLY

DEVOTED TO THE INTERESTS OF THE DARKER RACES

VOL. IV, NO. 20.

LONDON, CANADA, SATURDAY, JANUARY 31st, 1931.

Price 5 cents

IN SOUTH STRANGE FORCES MEET

(Excerpts from the New York Times Magazine).

Louis Jaffe of The Norfolk Virginian-Pilot, winner of one of the Pulitzer editorial prizes, gave it as his opinion that the women's clubs represented the most liberalizing influence in the South. From white women have come the strongest protests against lynching, also the initiative in the movements for rural schools and rural public health work for the Negroes. In two cities I attended round-table conferences of the Urban League dealing with Negro unemployment. At both the white citizens were women and the Negro leaders were men. I mention this because participation in such movements of racial co-operation is here the final test of "liberalism."

Yet the Negro has kept the South rural, and it is clear that his adjustment to a changing environment necessitates a readjustment of the whole modus vivendi as it has been developed between the races. The Negro is probably most responsible for the social structure of the South. The civilization which gave it form flowered upon his labor; most of the unwritten laws that constitute a social code are the outgrowth of the slave system. The Negro has kept the South socially conservative as he has kept it politically Democratic and dry. The Negro has softened its manners and its speech; if it is indolent, which any one must doubt who see its capacity to hustle, it is because it has been served too obsequiously and too well. Sometimes one wonders if without the black men there could have been a romantic South, that glamorous land of country gentlemen. He was the acolyte of the social ritual, just as to-day he is the source, or at least the "memory," as some one has said, of its poetry, its music and its humor. "With all your troubles, you are still more light-hearted than the rest of these United States." I said one day to a Southern poet, "We have lived side by side with a race that laughs," was his answer. Perhaps that gaiety is itself an illusion created by the Negro. Certainly in the new South he is the only one who sings.

No Northerner can understand the intricacies of the system built up by

Continued on Page 6

INCREASED INTEREST IN NEGRO HISTORY

The preparation for Negro History Week is much more extensive in 1931 than in 1930. Rural districts are more active, and the interest in urban centres is more intensive. A larger number of white persons and agencies are directing attention to the observance. Some white schools will take note of it in various ways.

Increased interest in Negro History Week is due to the support of State Departments of Education. In some cases every teacher in the rural districts of a state has been asked to observe the week. Louisiana, North Carolina, and Missouri are most active. Much interest has been manifested, too, in Delaware, Kentucky, and Florida.

Outstanding features will mark the celebration of Negro History Week. Dr. C. G. Woodson, the director of the Association for the Study of Negro Life and History, will open the week in Boston on the 8th of February with an address at the Ford Hall Forum. The Ministerial Conference of Pittsburgh, under the direction of Dr. T. J. King, will stage several mass meetings at strategic points in that area. Citizens of Cleveland will proceed in like manner with Thelma Louise Taylor on the air. Detroit, with a special organization of celebrants representing all of its social welfare agencies, will make the greatest demonstration of the sort in its history. Buffalo, with the support of both races, will have exercises to interpret to the world anew the achievements of men of African blood.

This interest is to be capitalized in the right way. An effort will be made to discontinue the use of books which teach bias and race hate. Boards of education will be asked to adopt Negro textbooks for appropriate courses of study. Books and pictures of Negroes will be purchased for schools and libraries. Documents of value will be collected and sent to the Association for the Study of Negro Life and History in Washington, D.C. Funds will be raised for the Association to carry on its work of research and publication.

In 1926 the Association began the celebration of Negro History Week. This was made an occasion for public exercises inviting special attention to the achievements of the Negro. The thought emerged from the mind of the founder. With the co-opera-

The Utter Wickedness And Folly of Emancipation Demonstrated

BY
The Honourable William Renwick Riddell, LL.D., D.C.L., F.R.H.S., etc.

On reading the fine work by Carter Godwin Woodson: "The Rural Negro" my mind was irresistibly attracted back to the horrific vaticinations of those opposed to the emancipation of the Negro Slave, some seventy years ago.

These with accompanying fulminations are as fully as anywhere set out in a pamphlet, once of some note, but now practically forgotten, entitled: "The True Interpretation of the American Civil War and of England's Difficulty or Slavery from a Different Point of View showing the Relative Responsibilities of America and Great Britain," by Onesimus Secundus, London, 1863. (My own copy is the Third edition, and was picked up in Yorkshire, many years ago). This brochure of 47 pages is now, I am informed, very rare: I have not seen it listed for a long time.

On its appearance, it was variously ascribed to Southern emissaries and to English aristocratic sympathizers with the South: I have not seen any substantiated identification of the author, though I have heard more than one Englishman named as such.

The work is intended to show clearly "the gigantic errors of Emancipation, so stupendous in their consequences . . . the desperate cruelty and infatuated folly of emancipation—now for the first time laid open," as discovered by "a diligent and minute attention to the literal interpretation of Scripture." The author points out "the only course now left for America and Great Britain and other European nations to take, to avert the fearful impending consequences" of Emancipation of the Negro.

The author insists in the divine mission of ministers, teachers and business men throughout the country, the celebration proved to be an unusual success. Negro History Week has helped to arouse the people to a keener appreciation of the contribution of the Negro to civilization. Men are now learning to think of civilization as the heritage of the centuries to which all races have made some contribution.

PHILLY MAYOR GIVES JOBLESS \$2500.00

Philadelphia, Jan. — Mayor Mackey's committee on unemployment on Sunday started the drive for relief of unemployed Negroes with a contribution of \$2500.

Mayor Mackey presented a check for that amount to the colored committee for unemployment relief at a huge mass meeting of more than 4000 colored in the Tindley Temple, Broad St. below South. There followed an avalanche of contributions from the crowd which totaled \$2744.97.

Altogether \$5744.97, which includes \$500 raised by colored churches throughout the city, has been contributed to the fund.

"The time for co-operation of all races has come," Mackey declared.

"All must bear the burden of unemployment and the distress it brings. It isn't a lack of money that causes our trouble, but the stagnation of accumulated funds in bank deposits and other places where it is not in circulation."

The Mayor made a fervent plea for contributions to the fund. Other speakers were John Dugan, director of public welfare, and Karl De Schweinitz, executive secretary of the Welfare Federation.

institution of Negro slavery as "recorded in the Oracles of God;" for he finds it "stated plainly enough, on the authority of one of God's prophets, that one part of the family of the family of man should become in a pre-eminent sense subservient to the rest;" and infers that "not simply the will but the wisdom and mercy of God" is foretold "in this divine appointment." This "prophet" is, of course, Noah, a "very faithful, a very favored and a chosen servant of God" the prophecy is "cursed be Canaan, a servant of servants shall he be to his brethren," uttered by him on awakening from his drunken slumbers—and surely, the bitterness of "the morning after the night before" was never more strikingly illustrated. He can see no injustice in Ham, just his silly and disrespectful practical joke on his father sleeping off the effects of too much alcohol, ringing down on himself and his hapless descendants the awful curse of slavery—which has afflicted "more than a third of the human race" with shocking "degradation, misery and cruelty." He does

Continued on Page 7.

Dawn of Tomorrow

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

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Editorial

LIBERIA and SLAVERY

It has transpired, through a committee appointed by the League of Nations, working in conjunction with a committee from the U.S., that slavery and forced labor are in vogue in Liberia. The history of Liberia and the reason for its coming into being is so well known that it is unnecessary for us to repeat it here. Mr. Stimson of the United States Government, in taking the matter up with the Liberian Government, among other things, said: "International public opinion will no longer tolerate these twin scourges of slavery and forced labor. Unless they are abolished and unless there is instituted by the Liberian Government a comprehensive system of reforms, loyally and sincerely put into effect, it will result in the final alienation of the friendly feelings which the American government and its people have entertained for Liberia."

None but the most callous mind could find but the highest praise for the Secretary's note to the Liberian government and for the humanitarian spirit expressed therein. Forced labor and slavery are a curse both to the slave holder and to the enslaved. No people on earth should know this fact better than the people who make up the government of Liberia. That President King and Vice-President Yancey have been forced to vacate their respective offices is only right and just and as it should be and it is to be hoped that their successors will strive zealously to carry out the promised reform.

However, we are wondering if the humanitarian reformer, Secretary Stimson, could extricate himself from foreign affairs long enough to give a little attention to affairs at home? Just about the time his memorable document was being penned to Liberia a mob took a Negro prisoner from the authorities in the State of Missouri not far distant from the seat of government at Washington, chained him to the roof of a school house and burned him alive. The annual report on lynching compiled by the N.A.A.C.P. for the year 1930 shows that 23 Negroes were lynched during that year. The charges levelled against the Negroes but not proven, ranged from unknown insults to white folk, to rape and murder. The bodies of these victims were burned, mutilated, dragged through

the streets, followed by a procession of shouting, yelling men, women and children. Why is it that the Secretary "tolerates" this "scourge" in his own house? Why does he seek to eliminate a "scourge" thousands of miles away and in a foreign land when there is a more cancerous disease besetting his brethren? Perhaps the tribesmen of Liberia, although unlettered, would answer the Secretary's protest in these words: "It is better to be a slave in Liberia than live in America where black folk are lynched with impunity."

We are pleased, highly pleased that the League of Nations has begun to investigate slavery and enforced labor but we trust that its activities will not cease with the case of Liberia, for other countries are painted with the same stripe. Just a little more than a year ago a member of the Belgian government brought charges against his government of cruelty to the natives in the Belgium Congo. He stated that enforced labor and virtual slavery were being practiced there, that natives who could not be made to work in the mines and on government roads were prevented from securing proper food-stuffs, that those (the natives) who did work in the mines and as road builders were fed so poorly that they were utterly unfit for manual labor and because of this fact the natives' constitution was so impaired they were dying at a rate which presaged the early extinction of the entire tribe. The accusing member demanded an investigation into the affairs of the Congo. This was not granted, although the government admitted that part of the charges were true. It seems to us that here also was a case in which the League could have served humanity. More cruelty is charged in the case of the Belgium Congo than was in the case of Liberia. The question naturally arises in our minds therefore is what constitutes a case for investigation or of interference by the League?

Shall the errors and misdeeds of the weaker and the darker peoples be closely scrutinized and criticized and shall the transgressions of the strong go unnoticed or winked at?

No one need construe anything which we have said into an approval of ex-President King and his government for aiding and abetting the institution of slavery. With all the force of our nature we join the world in condemning him and his regime. Of all the countries in the world Liberia should have been the last to practice slavery, for Liberia was meant to be a haven for the ex-slaves. Be it so, her guilt is no more deep dyed than others who practice forced labor and slavery. If we are somewhat suspicious that Liberia has been singled out simply because it is a black republic we have just reason for our suspicions. Recollection of America's intervention and occupation of Haiti, "to save Haiti from internal destruction" when at the same time President Wilson refused to intervene in the affairs of Cuba and Mexico which countries had a revolution about every other week, has caused us to look askance upon the whole proceedings.

And finally may we hope that soon "International public opinion" will no longer tolerate" lynchings in the United States, in which men, women with babes in their arms, and little inno-

Letters to the Editor

66 Temperance St.,
Toronto 2,
Mr. J. F. Jenkins, January 3rd, 1931
95 Genwood Ave.,
London, Ont.

Dear Mr. Jenkins:

I just want to congratulate you on the Christmas number of "The Dawn of To-Morrow."

Both editorially and typographically it is a credit to you and your associates.

With best wishes for the New Year.

Yours sincerely,

E. R. DENNIS.

LONDON NOTES

Miss Florence Drake and mother attended the funeral of an uncle in Buxton. They were accompanied by Mr. and Mrs. Poindexter and Miss Gladys Stafford.

Mrs. Brooks attended the funeral of her sister in Cleveland, Mrs. Duncan, her death is sadly mourned throughout the family.

Mr. Richardson was called to Toronto because of the ill luck that his mother's house and contents were practically burned.

Misses Washington are visiting friends in Brantford.

A farewell entertainment was held by the young people in honour of Harold Cooper, at the home of Mr. and Mrs. Jenkins. Covers were laid for twenty.

Mrs. Grace Groat and family visited Mrs. Eliza Groat of Trafalgar St.

New York, —The National Association for the Advancement of Colored People has received copy of the October issue of "Cahiers du Sud," containing translations of a number of the Negro sermons in verse from James oeldon Johnson's "God's Trombones". The remaining poems of the volume are to be published in translation in the November issue of the magazine.

An introductory essay tells of the struggles of the Negro in America, his contributions in the arts, and of the success attending the performance of "The Creation," set to music by Louis Gruenberg and rendered by the League of Composers in New York.

Daytona Beach, Fla. —Wrat was described by old residents as "the largest funeral ever held in Daytona" marked the obsequies last week for Oscar Louis Tanner, colored patrolman on the city police force. Both races seemed to vie with each other in paying tribute to the fallen guardian of the law who had been killed a few days previously in an automobile crash.

Among those present at the funeral ceremonies were the mayor, the city manager, the chief of police and the fire chief. Each made commendatory speeches.

ent children revel in the burning of human beings, are filled with glee and mirth at the stench of broiling human flesh.

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Ask about Negro at Unemployment Conf.

New York Jan. — David H. Pierce and Charles W. White, both of Cleveland, appointed by the National Association for the Advancement of Colored People to be its representatives at the National mUnemployment Conference in that city, have reported on proceedings there and state that they sharply raised the question of what is to be done for the Negro unemployed.

Their report states the opinion that "there was nothing about the Conference to mark it as one of the slightest importance toward the solution of our economic ills", and adds that only two speakers, Senator Robert F. Wagner of New York, and Professor William M. Leiserson of Antioch College, "appeared to view unemployment concretely in terms of human misery." The report continues:

"The plight of the Negro was hardly mentioned. Your representative raised the issue at the joint session of the American Association for Labor Legislation with the American Sociological Society, Wednesday, December 31st.

"The Superintendent of the Cleveland State-City Employment Bureau was asked if he practised discrimination in the placement of Negroes. He replied in the negative but confessed that he had to meet the requirements of inquirers. In this he was corroborated by the head of the New York City employment service.

"The Association for Labor Legislation was chided for failing to give more consideration to the Negro's labor problem but there was no discussion from the floor."

Upon inquiry according to the report it was developed that a belated invitation had been extended by union cooks and waiters to Negroes to join their union. Florence C. Thorne of the American Federation of Labor "admitted that the unions connected with the Federation had not in many instances taken the progressive attitude toward the Negro but she believed that in President Green the Negroes could count upon a friend who would do his utmost to advance the cause of Negro labor."

The N.A.A.C.P. has sent its thanks to Messrs. Pierce and White for their informative report.

A sign outside a local cafe:

"Don't Knock our Coffee, you may be old and weak yourself someday.

"Johnnie," said mother, "Why don't you let your little friend have your sleigh part of the time?"

"I do," replied Johnnie, "I have it going down the hill, and he has it coming up."

Jacques: "I think every man should know his station in life."

Rakes: "Yes, so beastly annoying to be carried on to the next and have to walk back."

The quotation of the day, as sent from that great republic to the south of us:

Their's not to quest for rye,
Their's but to drink and die."

"Well," said she, indignantly, "If you will not marry, I will sue you for breach of promise."

"Alright," replied he, calmly, "I'll sue you for slander for suggesting that I asked you to marry me."

First tramp (who has fallen in the canal): "Help! Help! Help! I can't swim."

Second Tramp (on bank): "Well, neither can I; but I'm not making such a fuss about it."

"How dare you swear before my wife?" said the indignant husband.

"I'm very sorry, sir," replied the other, "I was unaware that your wife wished to swear first."

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TO THE FLAKES OF FALLING SNOW

Welcome! ye winter winds that wield thy brush unseen
 To paint upon the watcher's cheek a ruddy glow,
 As he intently gazes on the sun-kissed gems
 That coyly sparkle in the flakes of falling snow.
 'Tis noiselessly these frosty feathers flutter down
 To wrap their spotless mantle o'er the frozen earth;
 Enraptured with their grace and grandeur I exclaim:
 "The God of Nature gave these falling snowflakes birth!"

The Hand that rocks the briny ocean to and fro,
 Then deftly weaves the rainbow colours into form.
 That like a plaid they may be gently wrapped about
 The bare and boney shoulders of the dying storm:
 The Hand that touches buds upon a wayside bush
 And calmly bids them into charming roses grow;
 The Hand that rears the mountains to their dizzy peaks,
 With Master skill hath formed each falling flake of snow.

Though flakes may fall upon the bleak and barren ground
 They've pearly beads, and bars, and crosses strangely rare,
 Suggesting to us all, who are not densely blind,
 That beauty such as theirs is wrought with tender care.
 The northland's icy breath has well been taught its task,
 And tutored are the winds that round my pathway blow;
 Then gladly yielded to the Master's matchless hand
 They join with Him to make the flakes of falling snow.

—MACK.

London, January 12th, 1931.

PROTEST FOREIGN
INTERVENTION

New Cork, Jan. 7—Deep sympathy
 "to the Cuban people regardless of
 race in their struggle for free pop-
 ular government, uncoerced by dom-
 estic tyranny or foreign interference"
 is expressed in a resolution passed
 unanimously by the Board of Direct-
 ors of the National Association for
 the Advancement of Colored People,
 69 Fifth Avenue, at its Annual Meet-
 ing, which resolution was made public
 to-day.

The Advancement Association's res-
 olution calls attention to the special
 responsibility of the people of the
 United States for Cuban conditions "be-
 cause of the intimate treaty relations
 between the two government and the
 resulting influence of the State De-
 partment in Havana, and by reason
 of the preponderant power of Amer-
 ican interest in Cuba." United States
 interference in Latin America, the
 resolution charges, wherever its con-
 trol has been extended, has operated
 invariably against the interests of the
 colored population of those countries.
 The resolution also further points out
 that the colored people of Cuba num-
 ber over one million constituting
 more than one-third of the population
 of the island. These colored Cubans
 "are on a full and complete level of
 political and civil equality with the
 whites, enjoying every privilege and
 suffering from every oppression—as
 evidenced by the eminence in politics
 and government of colored citizens
 such as that exalted Cuban patriot
 Juan Gualberto Gomez."

The Advancement Association's
 Board of Directors registered in its
 resolution its unequivocal protest ag-
 ainst every form of governmental in-
 terference in the domestic affairs of
 Cuba.

BOSTON CELEBRATES
CENTENNIAL

Boston, Jan. 9—Boston celebrated
 the 100 anniversary of the founding
 of the Liberator by William Lloyd
 Garrison in a great inter-racial meet-
 ing in Park Street Church last New
 Year's evening.

The meeting was arranged under
 the chairmanship of Rolfe Cobleigh,
 by an inter-racial committee sponsor-
 ed by the greater Boston Federation
 of Churches and members of the lead-
 ing liberal groups in the city took
 part. The meeting was held in Park
 Street Church because it was there
 that Garrison spoke against slavery
 on July 4th, 1830.

Butler R. Wilson, President of the
 Boston Branch of the National Assoc-
 iation for the Advancement of Colored
 People, presided at the meeting
 and gave an eloquent address inter-
 preting and praising Garrison who
 gave his life to the "immediate abo-
 lition" of slavery, making his publi-
 cation, the "Liberator" a leading in-
 strument in the crusade.

Others who spoke at the meeting
 were Miss Alice Stone Blackwell, the
 daughter of Lucy Stone, the famous
 abolitionist and woman's rights advo-
 cate; Sherwood Eddy who spoke on
 "William Lloyd Garrison and the Gar-
 rison Spirit Today," expressing the
 belief that were Garrison alive today
 he would be continuing the unfinished
 work to obtain justice for the Negro
 in America; and William L. Garrison
 Jr., grandson of the great Garrison,
 delivered a closing word in behalf of
 the family.

Music at the meeting included an
 organ prelude by Miss Ina Braithwaite
 singing of the "Battle Hymn of the
 Republic" led by William H. Hamil-
 ton; two groups of Spirituals by the
 Greater Boston Negro Chorus led by
 Dorothy Richardson, director; and
 singing of the "Negro National An-
 them," written by James Weldon
 Johnson, N.A.A.C.P. Vice-President.

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The Utter Wickedness and Folly

Continued from page 1
not even require for the justification of such a result from such a trumpety offence, to call on expositors who have wholly without warrant from anything in the Scriptures, ventured to say that "Canaan seems to have been a criminal participator in his father's conduct, and to have transmitted all his lewd and profligate qualities to his descendants." While some anxious to justify what is to the ordinary man, plain injustice, have resorted to that fiction, Onesimus Secundus has no need for such a reason; he insists that it is "accurately in keeping with God's recorded dealings with His creature man. Others may vainly say: "Nothing can be good in him that evil is in me:" and it is quite obvious that he would not have approved of his namesake of the Epistle to Philemon, being received by his former master "Not now as a servant, but above a servant, a brother beloved."

He thinks, too, that the defeat of the Kings of Sodom and Gomorrah and the Cities of the Plain, who ruled over a Canaanish people, by the Kings of Elam and Shinar) Shemites though this was 400 years after Noah's fateful prophecy, the destruction of the Gibeonites, 230 years later still, as well as the affliction of Nebuchadnezzar were striking examples of the truthfulness of Noah's malediction.

Passing over the justification claimed for slavery to be gleaned from the pages of the New Testament, we find a dissertation on the Physical Evidence to show God's method of carrying out His judgment upon the descendants of Ham. This he finds in the color, which cannot be explained on scientific grounds, and we must look elsewhere for the true explanation, and that can be found only in the episode of Ham. The author is wholly confident that "the Negro... is marked by a deficiency of cerebral matter..... and unfitted rom his organisation and.... physiological laws.... to undertake the responsible duties of a free man:" and "that all-wise Being determined that Ham's descendants should be employed by another because His wisdom told Him they would not voluntarily employ themselves."

The Negro had to be made a slave in America because "the white European could not and the native American (i.e., the Indian) would not work. Emancipation "places the African slave in a position of freedom, which, in the Northern States of America is an actual cruelty—it is not difficult to see both the ignorance and the wickedness of the act—mocking him in his abject inability to know what freedom is, and mocking God, Whose wisdom first placed him in this position."

The dreadful, "the terrible calamities," Emancipation has brought with America and England, we find taking up a whole section. The "headlong infatuation" of Wilberforce, has much to answer for, as have the beliefs of Washington, Jefferson and Madison: men who "imagine they must have God upon their side, because they advocate the removal of slavery—over-

look the decree of the unchangeable God, which has said it shall never cease (Levit. XXV, 45, 46)" "America's enormity in this matter is very great—their richest merchants owe their wealth to "slavery; and" it is no comfort—to see the country that gave birth to the airy cabin of Uncle Tom brought under God's heaviest displeasure". That Slavery "is at the root of the war now raging in America" is admitted by practically everyone—what is to be done?

The only way to avert the terrible scourge of war is for Congress to pass two resolutions and—humbling themselves in God's sight, proceed to act upon them—the first resolution must be to abandon at once—abolition—which is proved to be antagonistic to the word of prophecy—the second to pass laws to protect the slave." "Slavery was divinely appointed—but let this be done— and God may yet stay His sword."

And what is England to do, to escape punishment by the Almighty? She must insist upon the United States giving up the system of abolition and establishing a code of laws for Negro protection."

And all this but seventy years ago!
—William Renwick Riddell.
Osgoode Hall, Toronto,
October 14th, 1930.

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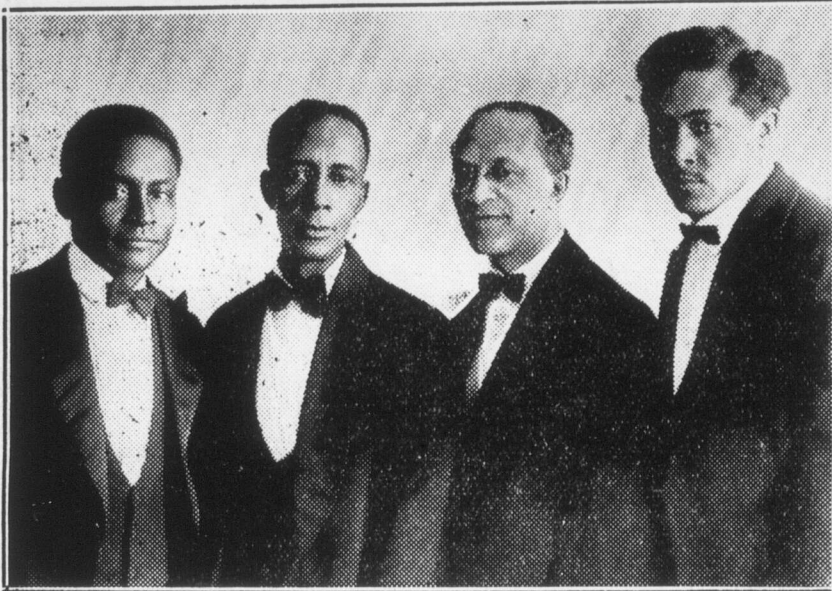
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In South Strange Forces Meet

Continued from page 1
the South to safeguard the intimate
separatism of interracial relations.
The application of the new segrega-
tion laws in Virginia recently exclud-
ed from the white schools they have
always attended children proved to
have one-sixteenth of Negro blood.
At the same time the children of the
lawmakers are turned over to the ex-
clusive care of colored servants, who
so dominate the Southern nursery
that college-trained young mothers
complain that they have no voice
in the upbringing of their own child-
ren. "You git right outa yere, Miss
Sally," I heard one commanded, "I
don't want no compersation 'bout this
yere chile." In the newest skyscrap-
ers I have seen elevators marked
"Colored," which seem designed to
segregate on the way up Negro cli-
ents who are going to transact busi-
ness in the offices of white firms.

If anything, therefore, there is a
tendency to strengthen the social bar-
riers. But the Negro can no more be
segregated from the movements of
his time than can the Hindu and the
Chinese; less, indeed, because it is
his fate to be planted in the very
track of the industrial juggernaut. He
also is subject to machine pressure,
to social change; he experiences his
own revolution. A Negro college
girl investigating for the Rosenwald
Foundation reported many instances
of the sharpening competition be-
tween blacks and whites on the lower
rungs of industry. "But the Negro
moves a step higher when he is push-
ed out," she said. "He has to be
prodded into learning a trade." She
had figures to show how his econom-
ic level is slowly, very slowly, ris-
ing, as without figures one can see by
watching how, North and South, the
Negro is edging into better residence
districts. The most notable of all
the improvements in the South, and
the least noted in these articles, are
the magnificent network of new
State highways and the multiplica-
tion of modern country schools. They
are like open doors upon the world
for millions heretofore sequestered,
millions of Negroes as well as mil-
lions of whites. The Southern darky
has a range and freedom of movement
he never knew before. How he en-
joys it is evident enough in the black
caravans rolling along the smooth
roads, visiting, prospecting, or "jes'
exploratin' of this big ole worl'," said
the chuckling father of a family of
eight pickaninnies packed in an old
flivver and wholly undismayed by
the lack of any other habitation. The
South is educating the Negro, not
as zealously as it educates the white
but more systematically than ever
before. To what end it hardly knows.
It raises his standard with the rest.
So the Negroes move, too, as at
the hand of a colossal scene shifter.
They are a patient race and the South
treats them with patience rather than
with abstract justice. In general, its
policy has been one of temporizing,
punctuated with exclamations of an-
ger and periods of generosity. Every-
body vaguely realizes that the out-
lines of the problem are changing,
and will change beyond recognition
as the cotton field is mechanized. The

STRATFORD NOTES.

The following spent a happy new
year visiting friends of Lucan: Mr.
James Hesson and grandson, Mr. and
Mrs. Robert Hesson and son.

Mr. Thomas Jackson of Drayton
has recently passed away.

During the Xmas season Mr. and
Mrs. Gordon Baldwin paid a visit
to friends in Brantford.

The B.M.E. Church had a concert
and Christmas tree on December 19th.
Services were carried out throughout
Christmas day.

Mrs. H. Duncan and daughter were
the guests of her mother, Madam Har-
rison, throughout the holidays.

LONDON NOTES.

A number of baskets were distrib-
uted throughout the city given by the
C.L.A.C.P. which we hope brought
cheer into the homes.

Miss Rudd of Toronto was the
guest of her sister Mrs. Lillian Rich-
ardson during the Xmas season.

Miss Dorothy Chantler and Mrs.
Budd spent a pleasant visit with
friends residing in Ann Arbor.

Mr. and Mrs. James Jenkins enter-
tained friends on New Year's night.

Miss Saxon Harris spent a most
pleasant Xmas at her home in Shrews-
berry.

Mr. Stanley Drake of Detroit vis-
ited his home and friends for a short
period at Christmas.

Mrs. Jane Cromwell spent the X-
mas season in Detroit with her hus-
band, Mr. Walter Cromwell.

Mr. Fred Harris of Trafalgar St.
has been ill for the past few days
but is recovering.

Mrs. Addie Martin was visiting
here from Chatham for a short per-
iod.

Mr. Fred Smith of Woodstock visit-
ed friends here, also Mr. Johnson re-
spectfully.

real crisis, it is acknowledged, lies
ahead. That is another shadow, and
the greatest, to add to the picture
of confusion.

In the South, as was said in the be-
ginning, you see how the coming of
industry plows through every social
stratum and puts a whole population
to the stop-watch and stretch-out
system. In the same gesture the pop-
ulation submits and resists. The
manufacturer, the merchant, the busi-
ness woman, the whole social and
domestic organism, the wandering
black, all strike against being robot-
ized as instinctively as does the cot-
ton mill operative. For drama in the
Greek manner, where the dramatic
personae are always fates and great
forces at war, there is nothing on the
contemporary scene more absorbing
than the conflict going on in the mind
of the South between—well, let us
say, not to go too far—between col-
lectivism and Jeffersonian individual-
ism.