



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

VOLUME VIII—NO. 9

LONDON, ONT., NOV. 29, 1938

Price 5 cents

WILL LEND AID TO NEGRO FARMERS

AFFORD GREAT OPPORTUNITY,
IS OPEN TO ALL ALIKE

Speaking before the ME Council, Constance E. H. Daniel of the Division of Information-Farm Security Administration, brought out some pertinent facts of how the bureau seeks to extend its aid to the millions of Negro farmers. The importance of the work was stressed by the fact that one-half of the nation's sharecroppers are Negroes and hence they should be the largest beneficiaries but that it is reported that in the South they reap very, very little of fit fruits. The address of the FSA representative in part was as follows:

One of the most important tasks of the Farm Security Administration so far as the Negro is concerned has been that of getting across to the Negro farm operators, information on the help that is available to them.

What Does the Farm Security Administration Have for the Negro,

In September, 1937 — just a year ago — the Farm Security Administration of the Department of Agriculture succeeded the earlier Resettlement Administration, and set to work to produce semblance of order out of the chaos of American farming.

**Half U.S. Share-
Croppers, Negroes**

Approximately half of these farm lands are in the Southern States. Here also we find more than 95 per cent of our Negro farm operators, 80 per cent of whom are sharecroppers and tenants. Of all tenant operators in the country, including croppers, one-third are Negroes. Of all the sharecroppers in this country, one-half are Negroes (Ag. Census 1935). Obviously then, so program for the improvement of agriculture in the South, can be effective, unless the Negro farm operator, tenant or sharecropper, share fully in its benefits, together with his white brethren of the plow.

The problems of these farmers, black and white, are briefly:

To get financial aid as small-owners, tenants, croppers or laborers, to buy tools, live-stock, or even food and clothing until they can make their first crop.

STARTS A COLLEGE

CAPE TOWN, South Africa. (C) — Bishop R. R. Wright, Jr., presiding over the Fifteenth Episcopal District of the A.M.E. Church, with headquarters at 28 Walmer Road has announced the successful launching of the Preachers' Training College at Wilberforce Institute at Evaton, near Johannesburg.

The new work represents a fundamental change in the policy of the A.M.E. Church in South Africa. Formerly students were sent to America to be educated, with the aid of the church. Now it is planned to educate the youth in South Africa, but with the very best teachers the leading American universities afford. A year ago Bishop Wright brought to South Africa, Prof. Amos J. White of Harvard, who became principal of Wilberforce Institute, and since that time the Institute has been accredited by the leading British educational authorities.

As tenants, croppers, laborers, or owners with homes, but rented farm land, to get enough money to buy their own land, and put a long time farm program in operation.

Or to move away from barren land to land which can produce crops.

WHAT FSA OFFERS

The Farm Security Administration's answer to these problems has been:

To establish short-term Rehabilitation Loans, of from 1 to 5 years. To be eligible for these, the family must own or be able to rent land on which it can make a living. The family must agree to work out farm and home management plans with the county supervisor, and to follow them.

To provide long-term farm tenant loans for the purchase of suitable farms, large enough to operate with family labor.

To provide good land on which families now living on sub-marginal land can live under the supervision of government farm experts, many of them also Negroes, learning better methods of farming and housekeeping — finding out about community teamwork, in other words, the work of co-operatives — while working towards eventual ownership. This is done through homestead projects.

PRES. ROOSEVELT AND THE SOUTH

As a bystander watching the maneuverings of President Roosevelt and the white people of the South, we see an interesting political battle being fought which looks almost like a revival of the war of the 60's between the North and the South. Just who will win is problematical at this time. As a representative of the Federal forces it looks to us as though by all the rules of the game, the North will win again.

The war of the 60's under President Abraham Lincoln, was to save the Union, but the war today, under President Franklin D. Roosevelt, is to save the South. President Roosevelt has declared war upon the low standard of living of the people in the South, their economic enslavement and their ill-fed, ill-clothed and ill-housed conditions. The President knows that the majority of the people want to be helped but the South's statesmen do not want the people to have help. Hence, a war between these statesmen who claim to represent the people of the South, and the President of the United States, is imminent. The question is, who will win?

As we have said, the people of the South want help from the government they need help badly; many of the people are actually dying for lack of assistance . . . assistance which communities are unable to give them; some are in dire need with no place to turn. Will they be helped? Are they willing to give up the doctrine "of state's rights" to deal with its own problems? Is the South willing to give up her prejudices and accept salvation, or will it cling to its follies and perish? If the South does choose to cling to its follies and refuse the help of the government then it wins. But if it wins this way what will it have gained? If it gains the satisfaction of being left alone to pursue its old course the people will lose in the end. It will still be a backward South. But, if on the other hand, the President with all the influence of his office is able to help to scrub the backward statement, then the battle for the good of the people of the South will have been won.

Of course it is hard to say at this

BOY TELLS OF NINE- TEEN YEAR SLAVERY

LOS ANGELES, — (ANP) — He thinks his name is Robert Perkins; he thinks he is about 19 years old. He knows he was held a slave on a Louisiana plantation from early childhood until his escape about seven months ago. On that plantation, there are about 60 Negro men and about ten women. The men and women are kept separate and forbidden to even hold conversations with one another.

The men work in the field from 5.30 a.m. until 8.30 at night. The plantation is encircled by a wire fence, and if any person dares try to escape, he is shot and then beaten to death while his fellow slaves hold him hand and foot.

At night the slaves are locked each in a separate cabin without any toilet facilities. Bloodhounds keep an eternal vigil to check any attempt to escape.

Slaves for the plantation are recruited from the neighboring town of Lafayette and induced to go to the farm under the promise that they will be paid \$25 per month. They are never paid and their families never see them again.

A SIT DOWN STRIKE

MEMPHIS, (ANP)—Something new in sitdown strikes was launched among cotton picking members of the inter-racial Southern Tenant Farmers union in an effort to increase wages to \$1 per hundred pounds. In leaflets distributed by the union, cotton pickers were urged to sit down in their homes and "wait until prices reached \$1 a hundred pounds before picking another boll." H. L. Mitchell, white, secretary, said the strike call went out to 20,000 members in Arkansas, Oklahoma and Missouri.

time just how the tide will turn. It is pretty hard to help any individual or group who will not be helped . . . the Christ himself cannot save a man unless that man will be saved. What will the people of the South do?

—St. Louis Argus

Dawn of Tomorrow

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

J. F. JENKINS—

35 Glenwood Ave., London
Phone Fair, 1931-W

F. O. Stewart, Business Manager
E. C. Jenkins, Advertising Manager

Subscription Rates

One year\$2.00

Six months 1.25

Three months75

Single Copy05

Entered in the post office at London, Ont., as second class matter.

The Dawn of Tomorrow Publishing Co
London, Ont.

EDITORIAL**GIVE THE CANDIDATE YOUR ATTENTION**

In years of late, one wonders if the citizens of London go to public speaking place at the time of elections, to hear the candidate state his cause, or just to have a rousing good time. This year more than ever we got the impression of the latter.

The halls seemed to be packed with an audience that has come, not to find out and to judge, how much good each candidate can do him or his own welfare, but an audience that strives to see who can be most rowdy, who can "crack" the funniest joke at a particular candidate—who can be the best at "mud slinging," who can ask the most provoking questions that any person with a spark of intelligence would never ask.

We are sorry to notice, however, that these people all come from one class, a class it seems that needs all the help and best judgment a city council can give them. Why then, do they not give each candidate the attention that etiquette demands of them, whether this candidate is his favorite or not, find out what the candidate stands for, and if it would be to the citizen's advantage to vote for him or not.

Then after careful attention to each candidate, and good judgment, when a mayor or alderman is elected, there need be no grumbling that the wrong man has been chosen.

We also notice, with a little irony that "foreign born" Canadians seem to take a more decided interest in these campaigns than our Canadian-born citizen. Is this a sign they will make better Canadians citizens than we Canadians ourselves?

ALDERMAN

C. R.

SMITH

Thanks you for your past favors and hopes to represent you in 1939 for

WARD 2

Simmons Pleases Large Audience

Before an audience of nearly 4,000 people who attended the Emancipation Celebration at the Municipal Auditorium here last Thursday, Colonel Roscoe Conklin Simmons of Chicago, delivered one of his masterful addresses.

Warming up to his subject, "The genius of Emancipation," Mr. Simmons review the events and incidents in history leading up to and following the issuance of the Emancipation Proclamation as it affected the Negroes of this country. With unusual eloquence the speaker portrayed present conditions of Negroes in the United States, punctuating his speech with wit and humour and holding his audience spell bound except for frequent burst of laughter which indicated the jovial state of his listeners. Although Colonel Simmons oratorical flights were not as frequent as formerly, yet the climax always registered with telling effect. When he made reference to the white man's treatment of the Negro in this country he always did so in such language and with such sarcasm that it evoked hearty laughter from not only the colored people but from the whites as well. And one person expressed it, "He has a unique way of telling the white man his shortcoming and making him like it."

The speaker traced the rapid rise of the Negro since his seventy-five years of freedom during which he overcame obstacles which would have discouraged any other race and showed how the Negro has played his part in important events before and after emancipation. Through him many of the famous white men of that time gained their fame because of their stand for or against slavery; Wendell Phillips, Daniel Webster, Charles Sumner and many others became renowned for their oratory in debating the slave question. Abraham Lincoln was extolled for his part in freeing the slaves; he was the "emancipator" and the abolitionists who came before him were distinguished as "emancipationists" who would have done what Lincoln did had they the power. It was pointed out that Lincoln also helped the white man when he set the Negro free, for as long as there were slaves the white man never learned to work with his hands. Thus Lincoln emancipated labor.

The speaker then reviewed the Dred Scott case, which made St. Louis famous, telling how it hung fire in the courts for nine years, and eventually became a great political issue in the famed Lincoln and Douglas debates. Emancipation finally transcended color and politics and became a moral issue. The orator spoke of the thirteenth, fourteenth and fifteenth amendments as being amendments to the Constitution for the benefit of colored people and emphasized the fact that the Negro is the only race designated in the Constitution.

In speaking of the Negro race Mr. Simmons always spoke in the first person.

"It's Time For a Change"

"A Square Deal for the Working Man"

**Elect Oliver W. (Pat) Durdin**

BARRISTER

(of Murphy, Lebel and Durdin)

—Born and raised in a working man's home in Ward 3—educated in London Public schools (Aberdeen and Central and East Collegiates).

—Get the Library and Hospital built put London men to work.

—Keep the tax rate down where we can pay it.

—Keep the present ward system

Alderman Ward 3

PUT NEW LIFE IN THE COUNCIL

TOWE

Is Trained and Knows the Duties of Mayor and What he Should Do

ALDERMAN — 1924 — 1928 — 1929 — 1930 — 1931

ALDERMAN — 1933 — 1934 — 1935 — 1937 — 1938

1939 ? ? ? ? ?

10-YEAR TRAINING

If you think that I have carried out my obligations squarely and unbiased during my 10 years as alderman . . . that I have striven to act in the best interests of all classes . . . then give me an opportunity to apply my experience in municipal affairs as your Mayor in 1939. Seniority with ability merits support.

I WILL NOT MAKE RASH PROMISES TO GAIN VOTES, AND I WILL CARRY OUT MY DUTIES WITHOUT FEAR OR FAVOR.

Vote **TOWE** For Mayor

X ... FOR ...
EXLEY
For Alderman **WARD 2**

It's Time to RE-ELECT



WENIGE MAYOR

And GET Things DONE!

Notice to Municipal Voters PUBLIC MEETINGS

have been arranged by the City Council as follows for the discussion of municipal questions.

WEDNESDAY, November 30th, at 7.30 p.m. at

London South Collegiate Institute Empress Ave. Public School
Ealing Public School Ryerson Public School

For Candidates for Mayor, Aldermen and the discussion of "Questions"

THURSDAY, December 1st at 7.30 p.m. at

London South Collegiate Institute Empress Ave. Public School
Ealing Public School Ryerson Public School

For Candidates for Mayor, Hospital Trust and the discussion of "Questions"

FRIDAY, December 2nd at 7.30 p.m. at

THE TECHNICAL SCHOOL

For Candidates for Mayor, Hospital Trust and the discussion of "Questions"

THE ELECTORS ARE URGED TO ATTEND

T. F. KINGSMILL,
Mayor.

K. GRANT CRAWFORD,
Clerk.

Chapel Bells

BY

LILIAN LEVERIDGE

In "The Church Chronicle"



Lyrical and lovely, hear the chapel bells:
All the magic of the morning in their music dwells:
Winds that pipe and whistle, songbirds' ecstasy,
Fairy chimes of flowerland, waters flowing free.

Hear them beat, wild and sweet
Bells of mellow tongue;
Far and near, silver-clear
Melodies out-flung!

Lonely is the chapel, many leagues away;
Yet on airy waves the cadence comes to us today.
Thousands as they listen feel a Presence near
Whisper in the heart's still cloister: Surely God is here!

Ring again, happy strain!
Bring us from above
Angel psalm, breathing balm,
Singing: God is Love!

Can it be that music more divine than this
Ushers weary pilgrim spirits home to fields of bliss?
Welcome be the summons!—Who that would not say?—
On the mounting wings of rapture thus to float away!

Here, above, God is love,
Every echo tells.
Ring again that refrain,
Chiming chapel bells.

ASK CLOSURE RULE STAND ON BILL

NEW YORK.—A questionnaire asking candidates for Congress to state their attitude on a new federal anti-lynching bill is being sent out by the National Association for the Advancement of Colored People.

The N.A.A.C.P. board of directors at its meeting September 12 formally decided to sponsor the re-introduction of an anti-lynching bill in both houses of Congress next January, and the questionnaire followed swiftly upon the heels of the board's action.

Candidates for the Senate are being asked by the N.A.A.C.P. if they will vote for limitation of debate on the bill if the sponsors in the Senate should present a petition for cloture.

In the last Congress the anti-lynching bill was filibustered to death in the Senate because, although more than 70 senators had pledged to vote for it, when it came to a vote, many of these solons did not consider their pledge binding upon a cloture vote.

As long as there are at least a dozen senators opposed to the bill and willing to speak against it, the only method by which a filibuster can be broken is through the adoption of the cloture rule, hence the importance of the N.A.A.C.P. question to candidates.

LONDON ALPHA PHI ALPHA FORMED

LONDON, Eng.—By William Harrison for ANP)—A chapter of the Alpha Phi Alpha fraternity has been formed by colored students and graduates of Oxford, Cambridge and London Universities resident here through the efforts of His Highness Prince Nyabongo of the Toro, Uganda East Africa, a graduate of Yale and Oxford. Professor William L. Hansberry of Howard University, who has been studying for his Ph.D., assisted.

It is said that this is the first time that an American college fraternity, white or black, ever established a chapter in Europe.

Maybe we did "come down" from monkeys—or maybe "up." To watch them, gives us a fellow feeling.

Electors of London —



ALLAN

Johnston

FOR MAYOR!

COMMITTEE ROOMS, 145 CARLING STREET: FAIRMONT 390

JOHNSTON Knows Your PROBLEMS!

BORN IN LONDON AND EDUCATED IN LONDON PUBLIC SCHOOLS AND COLLEGIATE AND PROUD OF BEING A LONDONER.

DURING HIS TWO YEARS IN OFFICE AS AN ALDERMAN, ALLAN JOHNSTON WAS ALWAYS TO BE FOUND ON THE SIDE OF SANE LEGISLATION. HE HAS ALWAYS BEEN ALERT TO SUCH VITAL PROBLEMS AS THE MORE EQUITABLE DISTRIBUTION OF TAXATION AND THE EFFECTIVE CO-OPERATION OF CAPITAL AND LABOUR.

CHRISTIANITY AND CHRISTMAS

"Christianity began and ended with a cry—the cry of a Child in a crib, the cry of a mature man on a Cross. What is more natural than the one, what is more awesome and obscure than the other?" There is a tremendous distance, far greater than that of mere years, between the soft lullaby of a young Hebrew mother soothing her restless child to sleep and the awful cry of that Child on the Cross thirty three years later—"My God . . . Why hast Thou forsaken Me?"

Christianity is at once gloriously simple and deeply profound. There is in it that which needs no explanation, so close does it sit to our human life, and there is in it that which forever baffles explanation, as dark as despair, as mysterious as sin."

The religion of Jesus is extremely simple and lowly, not at all what one would expect of the thing that has captured and held the imagination and hearts of men for nearly two thousand years. It begins with a carol, "sweet music" sung to a little group of shepherds watching their flocks by night, the very symbol of simplicity. This simplicity runs clear through the Gospel story. A boy becomes lost through curiosity and we have the anxious parents searching for him, finding him at last in the Temple—in the Church. Something deep lies behind that lad's curiosity, and there is something profound in his answer to his mother's inquiry, "Why hast thou . . . ?" I

must be about my Father's business."

We think of the simple hospitality of the home in Bethany, the picnics with the multitude on the hillside, the little dinner parties, friendly neighborly meals, the eagerness with which the children climbed upon his knee. Indeed it is this naturalness, this homely simplicity which makes the life of Jesus so appealing. It is this utter simplicity which marks the religion of Jesus as the religion of the home. Christianity started with Christmas and Christmas is the festival of the home. At this season more than at any other the thoughts of "exiles" turn towards home, yes, we can talk of Christianity and Christmas.

Christianity so simple that a child can understand it, is at the same time so profound that no scholar can plumb its depths. Think of it, the Son of God, nay God Himself, surrounded by all the glory of Heaven, the One before whom the angels veil their faces and cry, "Holy, Holy Holy is the Lord of Hosts." Then think of that adored and Holy One coming to this earth, this world of ours, coming as a little child, growing as we grew, entering manhood, facing our temptations, our difficulties, our sorrows and even our doubts—at the last and for a moment finally facing the strange experience we call death—not in the same way as we shall face it—He was crucified, one of the most painful of deaths—but nonetheless facing it, experiencing it, oh the mystery of it all!

Evening Technical and Commercial Classes!

ACETYLENE WELDING, AUTOMOBILE MECHANICS, ART, BOOKKEEPING, CARPENTRY AND CABINET MAKING, COOKERY, DRAUGHTING, DRESSMAKING, ENGLISH FOR NEW CANADIANS, INDUSTRIAL ELECTRICITY, MACHINE SHOP PRACTICE AND TOOL MAKING, MATHEMATICS, PRINTING, SHOWCARD AND SIGN WRITING, STATIONARY ENGINEERING, STENOGRAPHY TYPEWRITING.

The office of the H. B. Beal Technical and Commercial High School will be open for registration each afternoon this week from 2.00 to 4.00 o'clock and each evening from 7.30 to 9.00 o'clock.

FEEES

A registration fee of \$2.00 is charged. All students attending 80 per cent of their classes from the time of registration to the close of the Winter Term will be entitled to a refund of \$1.00.

CLASSES OPEN TUESDAY, OCTOBER 11th

Full information on inquiry.

Phone Fairmont 3000

VOLUME VI

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