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The Dawn of Tomorrow

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

VOL. VIII, NO. 7

LONDON, ONT. JULY 25, 1938

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PICKENS REVEALS PART PLAYED BY NEGRO IN AMERICA

SCHOOL BOOKS KEEP FACTS
FROM STUDENTS

COLUMBUS, S.C.—(ANP)—Colored citizens in South Carolina have been chuckling with glee over the addresses which are being delivered by William Pickens at the educational forums being held under the auspices of the U.S. Dept. of Education. Especially have they been delighted with the lecture on the place of the Negro in American history. The audiences have been chiefly white folk who have had all their preconceived ideas about Negroes' contribution to American life shattered. Negroes have learned a lot they did not know.

Among the things Pickens tells them are:

THE NEGRO IN OUR HISTORY Whites Were First Slaves

In this year 1938, the white people have been in the original United States for 331 years, and the black people of Africa for 319 years. The whites came into Jamestown Va., settlement to stay in 1607, the blacks in 1619. When the whites came, they brought with them their white slaves, or indentured servants; and the first blacks that were brought to the colony by the Dutch, in their good ship "Jesus" were sold to the settlers in the same sort of servitude as that which held the white workers. History especially the books taught in American public schools, doesn't make it clear that slavery was not invented for the blacks, but was an institution which the advantaged whites had made for the disadvantaged whites at least a thousand years before the Bantu blacks were known to the European whites. In the 15th century, Columbus discovered America; in that same century adventurers of Europe went for the first time in authentic history far enough south along the African coast to get acquainted with the South African blacks.

Those African blacks had had considerable civilization long before any

white Europeans could be called civilized; the blacks had worked in iron when Europe was using stone implements. The whole stretch of African slavery (of the Bantu peoples) was about 400 years, from the middle of the 15th to the middle of the 19th century. White workers, therefore, were slaves for a vastly longer period than were the Africans.

Negroes Led

And when the African was brought into Virginia, there was no color prejudice, and no "race problem;" slavery was an economic institution. When the blacks served out their time, they became freemen and slaveholders and traders, just as did the white slaves who served out their time. And it may be news for Virginia that the black slaveholders bought and sold either black or white slaves, just as did the white slaveholders. Virginia did not develop enough color prejudice to forbid black masters to buy and sell whites until 51 years after white and black slavery had gone its course there. South Carolina did not pass such a law until sometime after Virginia had passed it. Race prejudice was being awakened by the superior numbers of black slaves over white slaves. Blacks had increased fast than whites, because blacks paid better dividends to slavetraders: whites in Europe belonged to somebody and had to be bought; blacks in Africa belonged to nobody, and just had to be caught. If it had been economically more profitable to get white slaves from Europe than black slaves from Africa, the blacks never would have got into America in large numbers—the Negro was a slave in America for 246 years, and for 200 years (at least) of that time, there were also white slaves.

History books are racial and national propaganda, and do not make this clear. Most of them never mention the fact of white slavery, beyond the so-called "indentured servant" period. Whites were bought and sold in America until long after the Revolutionary war. Louisiana was the last state to pass a law forbidding black slaveowners to buy and sell whites (1820), just 43 years before the Emancipation Proclamation.

Histories Conceal Merits

Black Africans, who with shields and spears could not defend themselves

(Continued on Page 7)

AN ODE TO THE LONDON OLD BOYS

Ah! swiftly moves the steady hand
of time
No matter what the work or where
the clime

By mankind Chosen for the life long
tasks

Which economic law of each one asks
And all along the speed-way we call
life,

Where weakling trampled fall 'mid
surging strife

Bright resting places greet us as we
pause

To bask with ego in the throng's
applause.

No bright spot can man e'er hope
to find

Than that prepared by those who
stayed behind

To gaily deck the old home town
again

In welcome to the boys, now stalwart
men.

So here we gather free from business
care,

To smile with joy at good friends
everywhere

And boast again in reminiscent mirth
That London is the best old town on

earth.

As one by one we greet the old pals
here

With hearty clasp and jovial words
of cheer,

We realize that men from out this
town

On very side the globe have won
renown.

What greater honor can a city claim
Than that she turns out men who

climb to fame?

So though they call you London in
the Woods

We know full well that you have turned
out the goods.

Now as we mingle gaily in this scene
Bright mottled as it is with nature's

green,

We feel the thrill which only can be
known

By growing boys, who, feeling quite
alone,

Go back to mother's knee and by God's

DO LARGE BUSINESS

WASHINGTON, D.C., — Baltimore, fourth largest city in Negro population (142,106 in 1930) was in 1935 according to William L. Austin, Director of the Bureau of Census, fifth among the cities of the United States having a Negro population of 50,000 or more, in the number of retail stores operated by Negro proprietors. Three hundred eighty-three retail stores operated by Negroes in Baltimore — 101 more stores than were operated in the same city in '29, but 101 fewer stores than were operated in Detroit in 1935, 7th city in size of Negro population. Employees in Negro retail stores average for the year 1935, 257 and total pay roll amounted to \$94505.

Sales made by Negro retailers totaled 1893,000—\$169,946 (16 per cent) less than the sum realized in 1929 when Negro retailers in Baltimore sold goods valued at 1,062,946. Food stores, eating and drinking places, and enterprises classified as "other retail stores"—three of the ten classifications into which retail stores of Baltimore are divided—accounted for -788,000 (\$8.2 per cent. of total sales)—sales being distributed among these groups in the following amounts: Food stores, \$197,000 (22.1 per cent. of total sales); eating and drinking places, \$487,000 (54.5 per cent. of total sales); and "other retail stores, -104,000 (11.6 per cent. of total sales.)

plan
Are giving help which only mothers
can,
For as we come in answer to your call
We know you've been a mother to us
all.

But as the sounds of joy are rising
high,
A deeper reverent feeling seems to
cry
For silence, till we pay the homage
due

This glorious shrine as to fond mem-
ory's view
We call again the hardships bravely
met
By pioneers that they might firmly
set
Foundations here, on which there
stands today
The city of our birth in grand array.

Dawn of Tomorrow

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

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EDITORIAL

THE FIFTEENTH ANNIVERSARY

Fifteen years have passed by since the late J. F. Jenkins first launched The Dawn of Tomorrow and today it constitutes one of the memorials of the work that he undertook and carried on during the remaining years of his life on behalf of the colored people of Canada. In days to come students of the history of Canada will delve through the files of this paper, as they have been preserved in a few larger libraries, and will gain therefrom a picture of social conditions among the colored people of this period and of their aspirations and achievements.

The Dawn of Tomorrow was not the first paper to be published in Canada by a member of the colored race. Away back in 1850 Henry Bibb began to issue at Windsor, a little page not unlike The Dawn to which he gave the name The Voice of the Fugitive. There is history in that name, for when Bibb began publication the notorious fugitive slave bill had just been signed by President Fillmore and even the northern states had become unsafe for Negroes, whether free or runaways from slavery. It was to Canada that these people then looked for protection and safety, and they came across the border at Windsor, Amherstberg, Niagara and other points by the hundreds, if not by the thousands.

Ten years later came the Civil War, then Emancipation Proclamation, the victory of the north under Lincoln and the passing of the 13th Amendment abolishing slavery. Many Negroes who had come to Canada now returned to their own country and people. But there were others who having made Canada their refuge in time of trouble, decided to stay under the British flag and their descendants are numerous in Western Ontario to-day.

It was on behalf of this little racial group of a few thousand people that J. F. Jenkins raised his voice and proclaimed through his paper that there was a tomorrow at hand when better things were in store for his people if they would prepare for them. His was not an easy task of leadership. He had many disappointments, he made many sacrifices, and he passed on without seeing his work com-

pleted. But there are others who have taken up the banner which fell from his hand and the work goes on.

The colored people of Canada need leadership, and leadership will come. There are barriers in the way of the young people of the race, there are hard social and economic problems to face. All is not sunshine. There might come other men and women who will be prepared to sacrifice, to meet disappointments with bravery and to carry on. The Dawn of Tomorrow has been their voice in the past, it deserves support that it may continue to speak on behalf of a people.

—FRED LONDON

MOBS BURN 2 NEGROES

Georgia and Mississippi Slayings Follow "No Lynching" Report

ROLLING FORKS, Miss. —(ANP)—Seven days after leaders praised the South for getting through the first six months of 1938 without a lynching, the first time this has happened since 1902, a mob of 300 slew a negro blacksmith in a 15 minute gun battle, set his body afire, then carried it to the city dump where it was burned again.

Tom Green, 48, was slain in a share-cropper's cabin after he had shot and killed his employer, R. Purdy Flanagan as he reached in his back seat for a shotgun, by 300 men led by Sheriff M. C. Ewing.

Members of the mob dragged the dead man's body from his cabin and to the spot where Flanagan was killed, doused it with gasoline and applied a torch. Later the body was tied behind an automobile and dragged several miles to the city dump and fired again.

ARABI, Ga. —(ANP)—Not to be outdone by a mob in the Southern sister state of Mississippi that shot a Negro blacksmith to death and twice burned him two days before, a mob Saturday burned the body of a dying 60-year-old man after he had killed the lone police man of this small South Georgia village.

John Dukes was the victim. He was unconscious when an angry mob formed and fired his body where it had fallen on the ground. Shortly before, Freeman O. Epps, white, Arabi marshal, had attempted to arrest Dukes on a charge of being drunk, and Dukes shot him.

An angry mob formed immediately. As Dukes lay there dying, his body was ignited after it had been doused with oil.

MRS. JAMES WELDON JOHNSON IMPROVING IN N.Y. HOSPITAL

NEW YORK, July 15 — (ANP) —Advices received, indicate that she is improving under treatment at the hospital in Maine where she has been confined since her husband's tragic death in a collision of their auto with a train recently.

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B.M.E. C AT ST. C

The 82nd Annual Conference of the B.M.E. C. was held on Saturday, July 23rd, at the St. Catharines Hotel. The conference was presided over by Rev. J. H. St. Catharines, Superintendent, Rev. J. H. St. Catharines, Superintendent, Rev. J. H. St. Catharines, Superintendent.

The Sunday School conference was held on Sunday, July 24th, at 10:15 a.m., at which time an excellent attendance of the Love Feasts was held. The conference was presided over by Rev. J. H. St. Catharines, Superintendent, Rev. J. H. St. Catharines, Superintendent, Rev. J. H. St. Catharines, Superintendent.

On Monday, July 25th, the conference session was held at 10:15 a.m., at which time an excellent attendance of the Love Feasts was held. The conference was presided over by Rev. J. H. St. Catharines, Superintendent, Rev. J. H. St. Catharines, Superintendent, Rev. J. H. St. Catharines, Superintendent.

On Tuesday, July 26th, the conference session was held at 10:15 a.m., at which time an excellent attendance of the Love Feasts was held. The conference was presided over by Rev. J. H. St. Catharines, Superintendent, Rev. J. H. St. Catharines, Superintendent, Rev. J. H. St. Catharines, Superintendent.

On Wednesday, July 27th, the conference session was held at 10:15 a.m., at which time an excellent attendance of the Love Feasts was held. The conference was presided over by Rev. J. H. St. Catharines, Superintendent, Rev. J. H. St. Catharines, Superintendent, Rev. J. H. St. Catharines, Superintendent.

On Thursday, July 28th, the conference session was held at 10:15 a.m., at which time an excellent attendance of the Love Feasts was held. The conference was presided over by Rev. J. H. St. Catharines, Superintendent, Rev. J. H. St. Catharines, Superintendent, Rev. J. H. St. Catharines, Superintendent.

On Friday, July 29th, the conference session was held at 10:15 a.m., at which time an excellent attendance of the Love Feasts was held. The conference was presided over by Rev. J. H. St. Catharines, Superintendent, Rev. J. H. St. Catharines, Superintendent, Rev. J. H. St. Catharines, Superintendent.

On Saturday, July 30th, the conference session was held at 10:15 a.m., at which time an excellent attendance of the Love Feasts was held. The conference was presided over by Rev. J. H. St. Catharines, Superintendent, Rev. J. H. St. Catharines, Superintendent, Rev. J. H. St. Catharines, Superintendent.

B.M.E. CONFERENCE AT ST. CATHARINES

The 82nd Annual Conference opened on Saturday, July 9th to 20th.

General Conference opened on Wednesday, July 13th at the B.M.E. church St. Catharines with the General Superintendent, Rev. J. T. Dawson, presiding.

The Sunday Services were well attended, with the Love Feast at 10 a.m., at which time there was a very excellent attendance. The response of the Love Feast was fine. The eleven o'clock service drew a large crowd, when Rev. W. Harrison, of Windsor brought the message which was a real spiritual treat. At 3.00 o'clock Rev T. Dougherty gave an inspiring address. At 8 o'clock Rev. Ishmael was the speaker and gave an able talk.

On Monday, July 11 the annual conference session opened at 9.30 for devotional service. Dr. Boaden spoke on the Bible studies of Isaiah, which provided much food for thought; and at 10.15 organization was engaged in, followed by taking up of church reports.

On Tuesday, July 12th the regular routine work was carried on throughout the day.

On Wednesday morning following the closing of the annual conference, and the opening of the 20th General Conference of the B.M. Churches of Canada occurred. The order of the day was set for 2.30 on Thursday, July 14th at which time Rev. F. O. Stewart took the chair for election of officers. Revs. Jackson, Richardson and Stewart were nominated for Superintendents and out of this the ballot was cast in favor of Rev. J. T. Dawson to act for the next four

Sunday services for July 17th included: Love Feast at 10 a.m.; address by Rev. T. H. Jackson at 11 a.m. followed by the ordination of Rev. C. S. Johnston for Langueil. Que. Master Desmond Johnston sang "He Is Coming." At 3 o'clock Rev. F. O. Stewart gave an address and Rev. I. Moore, pastor of the church, baptised a baby. At the 8 o'clock service Rev. C. A. Johnson, of London, preached a most helpful sermon on "Forgiveness."

On Monday morning at 6 o'clock was held a consecration meeting when all received a spiritual blessing. Following this the 20th General Conference was closed.

Following are the appointments:— All ministers were returned to their various fields with the exception that Rev. Crawford of Niagara Falls and Rev. C. S. Johnson, of Guelph, who exchanged fields of labor; and the new minister, Rev. Ishmael, was sent to Amherstburg and Harrow charges.

On Friday, July 15th the Rome and Foreign Missionary opened their session at 10.30 a.m. Their reports were splendid from all fields. In the election of officers at the close of the day all the officers were returned to their respective duties for another

year. At 3 p.m. Dr. Berry, secretary of Home and Foreign Missions, New York, brought fraternal greetings from the Bishop's Council of the A. M. E. Church.

On Saturday following, the young People's and Sunda School Convention carried on throughout the day. On Monday they resumed their work and closed with a beautiful program and election of officers. All officers were re-elected. The same afternoon the Conference of Young People's Societies and the Home and Foreign Missionaries took a trip to the Falls, which was greatly enjoyed by all. The Ministers Wives' League also held a successful meeting on the same day.

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LONDON NOTES

The Canadian League for the Advancement of Colored People will hold their annual outing at Springbank Park on August 6th this year.

A delightful birthday party was given to June Anderson on the lawn of her home, celebrating her 3rd birthday in June.

Mr. and Mrs. A. Jones and daughter have left London and taken up permanent residence in Appin.

Master Desmond Johnston from Montreal, Que., is visiting his father, Rev. Johnston here, during the holiday season. Master Desmond is a very accomplished young man, giving fluent speeches in French, and a "boy Alto."

Miss Marva Maries Jones, baby daughter of Mr. and Mrs. L. Jones was christened in the B.M.E. Church. Miss B. Fountaine the godmother, and Mr. F. Fountaine godfather.

Mrs. N. Myers and Miss F. Baptise, have returned to their native home in the West India Islands for a visit. It is undecided whether Miss Baptise will return to London or not.

Mrs. Harris and Mr. and Mrs. J. Hill and Mr. and Mrs. Anderson spent a few hours in Guelph visiting friends.

Master Woody Prior of Windsor is a guest of the McKurdy household during the holiday season.

Misses Leta Smith and Kay Jenkins, Charles Weeden and Freddie Jenkins spent a delightful day in Woodstock on Sunday visiting the Smith family.

Mr. and Mrs. Houson, Miss Kay Jenkins, Fred Jenkins and Mr. Chas. Weeden visited friends in Chatham and Buxton a few weeks ago.

Miss M. Moxley of Adelaide Street gave a delightful afternoon tea for her friends.

Mrs. E. Groat who has been ill for some time in Victoria Hospital is now doing nicely in her home.

B.M.E. CONFERENCE

The 83rd and General Conference of the British Methodist Episcopal churches of Canada was held this year in St. Catharines. Appointment of churches and other business was carried out. During the 10 days conference was held in session, it was by large numbers from all over the connection. Rev. T. Dawson who has been general superintendent for some years, was reinstated for another term.

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PICKENS REVEALS

(Continued from Page One)

es against the gun-powder of Europe were not only more economical to slavetraders, but more comforting to slaveholders: they were easier to control and keep than white slaves, in a country dominated by white slaveholders. So that the poor whites were gradually pushed out of the slave position and into "the hills." By the Civil war time, there were several thousand slaveholders in America; in Louisiana they organized a regiment to help the Confederates.

There are many things which racial and national history does not bring out about the Negro: That next to the American Indian, the Negro is the oldest American people,—for the blacks stopped coming to America just at the beginning of the Civil war, when the last slave ship got through into Mobile: where the whites have mostly come into America since the Civil War closed. In the years preceding the World war, the whites came in to the number of one million and five hundred thousand a year. All the fifteen million Negroes are therefore descendants of Africans who came before 1860; and the most of the whites are from Europeans who arrived after 1865.

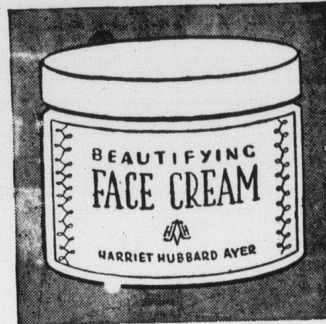
The Negro today, as one tenth of the population, is the smallest part of the people he has ever been since he came here; during colonial days he would be as much as 45 black to 55 whites in some of the colonies, and was a large part of the total non-Indian population of the English settlements. Even at the close of the Civil war, the Negro was 13 to 14 per cent of the total people.

No school history mentions the fact that the first patriot to die in the struggle for independence from England was a Negro in Boston named Crispus Attucks. All the books tell of "The Boston Massacre;" none call the name of the first martyr there Crispus Attucks.

Negoes Martyrs of U.S.

White and black children may get their lessons for 12 to 16 years in American colleges without ever learning that George Washington had Negro soldiers in his armies; that there were Negro "Minute Men" in the states or colonies; that some of the "bare and bloody" feet at Valley Forge were also Black feet; that 754 Negroes answered the roll call at the battle of Monmouth and that about 5,000 Negro troops fought with George Washington when he overcame Cornwallis at the last great battle in Yorktown, Va. History books never say that these facts are not so; they simply fail to mention the presence and participation of the Negro and the readers, white and colored draw their conclusions unconsciously. I was graduated from Yale university before I knew that there were 200,000 Negro soldiers in the Union armies between 1863 and 1865 and that Lincoln had said that the Union could not have been saved without them. Perhaps it will not be long be-

(Established 1874)



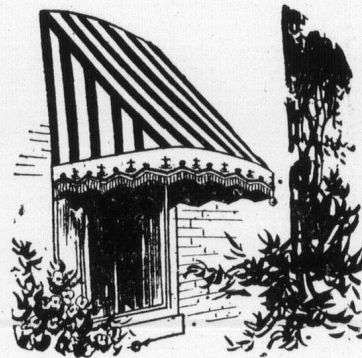
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fore school history will let it be entirely forgotten that in the World war the United States enrolled about 450,000 Negro soldiers, and that approximately one quarter-million of them got overseas,— and that the first hero honors went to two of the Negro soldiers, of all the American forces.

History is not science, like arithmetic, or physics; but history is propaganda, like sociology and anthropology. The young and innocent read history books with the same reverence with which they learned the multiplication table. There is nothing racial in mathematics, but history is the tale of race or nation. In our history books we whipped the British; in British history books the fact is not mentioned or at least not made clear.

Both white and black in America grow up and finish college in ignorance of this participation of the Negro in our common history. If white and black children were taught the truth in their schools, it would solve, or greatly lessen the difficulties of the race problem.

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