

GRAND Thanksgiving DANCE



Occident Hall

Queen and Bathurst Streets,

Toronto

Monday, Nov. 12
1923

MATTHEWS' ORCHESTRA

Admission 55c. Refreshments

P. Warrell, Mgr.

PRIZES GIVEN

THE NEGRO MIGRATION TO CANADA AFTER PASSING OF THE FUGITIVE SLAVE ACT

(Continued from last issue)

The Underground Railroad system was never so successful in all its history as after 1850. Despite the law, and the infamous activities of many of the slave-catchers, at least 3000 fugitives got through to Canada within three months after the bill was signed. This was the estimate of both Henry Bibb and Hiram Wilson and there were probably no men in Canada who were better acquainted with the situation than these two. In The Voice of the Fugitive of Nov. 5, 1851, Bibb reported that "the road is doing better business this fall than usual. The Fugitive Slave Law has given it more vitality, more activity, more passengers and more opposition which invariably accelerates business."

We can run a lot of slaves through from almost any of the bordering slave states into Canada within 48 hours and we defy the slaveholders and their abettors to beat that if they can. . . . We have just received a fresh lot to-day and still there is room." The Troy Argus learned from "official sources" in 1859 that the Underground Railroad had been doing an unusually large business that year. Bibb's newspaper reports, December 2, 1852, that the underground is working well. "Slaveholders are frequently seen and heard, howling on their track up to the Detroit River's edge but dare not venture over lest the British Lion should lay his paw upon their guilty heads." Bibb kept a watchful eye on slave-catchers coming to the Canadian border and occasionally reported their presence in his paper. Underground activity was also noted in The Liberator. "The Underground Railroad and especially the express train, is doing a good business just now. We have good and competent conductors," was a statement in the issue of October 29, 1852.

Not all those who fled to Canada left their property behind. The Voice of The Fugitive makes frequent reference to Negroes arriving with plenty of means to take care of themselves. "Men of capital with good property, some of whom are worth thousands, are settling among us from the northern states," says the issue of October 22, 1851, while in the issue of July 1, 1852 it is noted that "22 from Indiana passed thru to Amherstburg with four fine covered wagons and eight horses. A few weeks ago six or eight such teams came from the same state into Canada. The Fugitive Slave Law is driving out brains and money." In a later issue it was stated "we know of several families of free people of color who have moved here from the northern states this summer who have brought with them property to the amount of £30,000." Some of these people with property joined the Elgin Association settlement at Buxton purchasing farms and taking advantage of the opportunities that were provided there for education. A letter to The Voice of The Fugitive from Ezekiel C. Cooper, recently arrived at Buxton, says: "Canada is the place where we have our rights." He speaks of having purchased 50 acres of land and praises the school and its teacher at Buxton. Cooper came from Northampton, Mass., driven out

by the Fugitive Slave Law. A rather unusual case was that of 12 man-umitted slaves who were brought to Canada from the South. They had been bequeathed \$1000 each by their former owner. They all bought homes in the Niagara District.

Old Fashioned Christian Charity (By The Associated Negro Press) Philadelphia, Pa., Oct.—The gift of a community house to the town of Morrisville by the Episcopal Diocese of Pennsylvania is noteworthy because there is no sectarian "string" attached to it. The town had no community house—the diocese gave it one. It might be described as an experiment in altruistic sociology, though, perhaps, a plainer term describes it better—old-fashioned Christian charity.

I'M GLAD I'M A NEGRO

When sorrow's darkest hours enshroud,

Our faces hid, our heads are bowed,
Let's not despise our fellowman,
But try to smile whenever we can;
Denounce not with a traitorous sigh,
Think of our heroes, brave and wise,
Their toils are o'er, their work is done:

If those men were Negroes
I'm glad I am one.

Let's think of Crispus Attucks brave,
Who gave his life his land to save,
He led the Boston massacre,
And gave his life for liberty.
Yes, many a negro patriot fought,
And to the world a lesson taught:
Their labor's o'er; their life's work's done.

If those men were Negroes
I'm glad I am one.

Look back to days of Civil War,
The Negro marched to death's dark door.

Fought on and on his flag to save,
Pillow and Wagner were his grave.
Such record, who would be ashamed?
A record stamped in blood and flame.
They died like men, their victories won,

If those men were Negroes
I'm glad I am one.

At San Juan and El Caney,
The Negro soldiers in array
Marched on and fought through blood and flame,

(A credit to their country's name)
And glory rose to mountain heights
For freedom and for Cuba's rights,
I say, with thoughts of battles won,
If those men were Negroes
I'm glad I am one.

When Huns the world would over-ride,

And trample Europe in a tide,
The terror stricken nations called
For aid to save them from the pall.
The Blackmen sped to lend his aid,
And thus the hand of Hun was stayed.
His deeds are told from sun to sun,
If those men were Negroes
I'm glad I am one.

O! brethren, see our men of peace,
From North, from South, from West,
from East.

See Allen and he faithful few,
Who taught us to be Christians true,
At rest are Douglas and Dunbar,
With Washington they rest afar,
With thoughts of what these men have done

If those men were Negroes
I'm glad I am one.

ROBERT P. EDWARDS

A. M. E. CHURCH, CHATHAM

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REV. WM. F. SEAY, PASTOR

Sunday Services

10.00 a.m.—Class Meeting.

11.00 a.m. and 7.30 p.m.—Preaching.

St. John's A.U.F. C.M.B. Church

CHATHAM

Preaching 11.00 a.m. and 8.00 p.m.

Sunday School 2.00 p.m.

Spencer's League, 7.30 p.m.

Rev. Wm. A. Richardson, Pastor

Hill St. Baptist Church

Hill Street, London, Ont.

REV. J. F. JOHNSON, Pastor

Sunday Services

Brotherhood—10 a.m.

Preaching—11 a.m. and 7 p.m.

Sunday School—12 n.

Prayer Meeting—Wednesday evening

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Will YOU be One?