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The Dawn of Tomorrow

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

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TABLET UNVEILED AT WINDSOR, ONT.

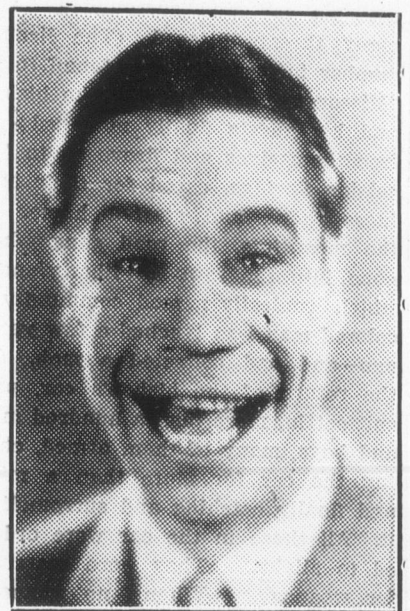
A unique event, one that attracted not a little attention both in the Province of Ontario and in the neighboring State of Michigan, was the unveiling on Wednesday, September 17th, at Windsor, of a tablet erected by the Historic Sites and Monuments Board of Canada to mark the connection of Windsor and indeed of the whole Detroit River frontier, with the famous "underground railroad" of anti-slavery days.

The tablet, which is erected on the wall of a business building at the corner of Ouellette Avenue and Sandwich Street, is close to the ferry dock where visitors from the United States will be reminded, as are Canadians also, of the way in which slavery affected both countries. The unveiling ceremony was in charge of the Essex County Historical Society of which Mr. George Macdonald is the energetic and enthusiastic president. It is not easy to hold a ceremony such as an unveiling at one of the busiest corners of a city but the speakers of the day made their voices heard above the noise of street cars, automobiles and even fire engines which went dashing by at one time.

The speakers of the day included Brigadier General E. A. Cruikshank, chairman of the Historic Sites and Monuments Board of Canada; Dr. James H. Coyne, an associate of General Cruikshank on the board; Prof. Fred Landon, librarian of the University of Western Ontario and author of various articles on the relations of Canada to the slavery struggle in the United States; Rev. I. H. Edwards, of Sandwich, representing the colored people of the district; and Mr. Macdonald, president of the Society.

The inscription on the bronze tablet reads as follows: "Here the slave found freedom. Before the United States Civil War of 1861-65, Windsor was an important terminal of the underground railroad. Escaping from bondage, thousands of fugitive slaves from the South, men, women and children, landing near this spot, found in Canada friends, freedom, protection under the British flag."

Dr. Coyne in his address told an interesting story of his meeting with runaway slaves and their masters seeking them in the days before the



JOE E. BROWN, the inimitable funster, in a new whirlwind comedy done up brown, "Top Speed"—and it's at the Patricia, "where sound sounds best" on Monday, Tuesday and Wednesday.

Civil War.

"It was when I was nine years of age", said Dr. Coyne, "in the sleepy little village of St. Thomas, I first met Sambo. Sambo had come to St. Thomas from the south by the underground and lived in a little cabin on the edge of the town with another former slave named George Foster. They were farm laborers and had little farms of their own as well. Everyone knew 'Sambo' but no one seemed to know his proper name.

"One day two strangers came to town and put up at the little tavern we then had there. They wore broad slouch hats and we could tell by their accent that they were from the south. When they started to Sambo's cottage, I followed them, accompanied by another boy.

"These two men were the former masters of these slaves. 'Sambo's' one-time owner told him how his household had become disorganized since Sambo had fled, and the mistress of the house was at her wits' end without him. He begged him to return, and asked him if he had not been well treated by him.

"You treated me well, massa," said Sambo, "but I still don't want to go back. For, you see, in Canada I am free." Dr. Coyne recalled, "I was only a boy of nine when he said that, but it impressed itself in my memory and I have never forgotten it. Lived to me 100.

"Later, when Sambo celebrated his

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OUR CONTRIBUTIONS TO AMERIC'N POETRY

With this urge upon us the study has been undertaken of the achievements of the Negro in art, music, business and (in this sketch) in poetry. Here is no place for the student with a superiority complex, for any honest mind must recognize at first sight a certain marvelous quality in the poetry of the Negro American as it pours forth with great spontaneity to-day.

We cannot understand or fairly estimate his contribution to American life and culture without carrying in our own vision the background out of which this poetry came against which even to-day it is set.

To our shame we must remember that slavery was our national relation to the African for almost 250 years and that the first slave ship came to Boston one hundred years before the Civil War. These men and women were taken from a life of freedom with their own clan organization, their own social customs, which included recognized polygamy and communal property, and were forced to adjust themselves to a new language and a new religion, to the Anglo-Saxon mores and to the horrors of commercial bondage. They were dragged by a way of awful cruelty to a life of brutal slavery where families were broken and the Africans of many races thrown together. With one hand we gave these people slavery and with the other so-called Christianity. The marvel is that they accepted this new religion and in a real sense made it their own, merging with it to be sure something of their own paganism, as all races have done.

With the close of the war came the period of reconstruction, only a little better than slavery itself. Those who had been treated as irresponsible children, abused and neglected at that, were suddenly given responsibility and thrown into the limelight. Their former masters grew to hate them and they themselves developed an inferiority complex. Something of this hatred, which had never existed during slavery days, still obtains with both races. For four or five generations the Negro has been a problem, "a social bogey to be kept down or a social burden to be helped up," according to one's mental angle. Some one says "even to the Negro himself his shadow must be more real than

DEEDS OF HEROISM ARE RECOGNIZED

New York, Oct.—Lionel Licorish, Negro quartermaster of the ill-fated Lambert and Holt steamship Vestris, who saved sixteen people after the steamer sank, is the subject of a poem, "Eallad of the Golden Hands of Lionel Licorish," by Sarah N. Cleg-horn in the October Survey Graphic.

Licorish's deeds of heroism were published by the National Association for the Advancement of Colored People when the steamship company and the ship's officers tried to blame the disaster on colored members of the crew. Quartermaster Licorish was tendered a reception by the Mayor of New York, at which a brief address was made by James Weldon Johnson, N.A.A.C.P. Secretary, and Licorish and the other colored members of the Vestris crew were triumphantly vindicated of the charges made against them.

DR. DU BOIS WRITES BLUE BOOK

New York, Oct.—Dr. W. E. B. Du Bois, editor of the Crisis Magazine and member of the Board of Directors of the National Association for the Advancement of Colored People, has written a "blue book" in the Halde-man-Julius series published at Girard, Kansas, on "Africa, Its Geography, People and Products."

The pamphlet is sixty-four pages long, and like the other booklets in the series sells for five cents.

his personality."

During all these years we have been talking about the "Negro race." But what do we mean in this connection by race? We have in this nation twelve million descendants of former slaves, of whom according to some authorities probably less than 25 per cent are pure Negro blood and 40 per cent have as much white as colored blood. This is recognized as the result of the slave system and of the demands made by the white race upon the Negro. We sometimes speak of race prejudice as something born in us and which we can hardly be expected to overcome. As a mat-

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