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Official Organ of the Can. League for Advancement of Colored People

The Dawn of Tomorrow

THE NATIONAL NEGRO WEEKLY

DEVOTED TO THE INTERESTS OF THE DARKER RACES

VOLUME III, NO. 51.

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CANADIAN ANTI- SLAVERY GROUP

Before the opening of the Civil War, pretty much all Canadians were vociferous abolitionists. Great Britain had abolished slavery throughout her dominions in 1833, a fact which inclined many Canadians to assume something of a smug righteousness in the presence of the evil still existing in their neighbor's country. It was a common taunt thrown at Yankees that they were slaveholders or accomplices in slavery and, curious though it may seem, this attitude was more pronounced against northerners than against those Southerners who occasionally sojourned in Canada. There was, however, a certain element of the Canadian people who measured the slavery issue aright saw their own relation and that of their country to the evil and proceeded to do what they could to end its existence. And this group rendered service to the abolition cause quite out of proportion to their mere numbers. Leaders of the movement in the United States have left on record their appreciation of the work that was done in Canada at a time when all too many in the North were apathetic if not hostile.

The Canadian abolitionist group might be conveniently divided into three classes according to the character of their contribution to the cause, though the actual services of any one of them might, and often did, fall into more than one such class. There were, first of all, those daring adventurous spirits, of whom Dr. Alexander M. Ross would be an example, who, regarding their lives as of small account, went right into the heart of the slave territory and brought out or assisted to freedom those Negro slaves with whom they could get in touch. More risky work on behalf of freedom was never done in America. In the second class might be placed the work of those men, white and black, like Rev. William King, Josiah Henson, Rev. Hiram Wilson, Rev. Isaac J. Rice and Henry Bibb, devoted their lives to the uplift and betterment of the refugees from slavery who came to Canada, and who by showing what the black man could do in freedom, struck mightily at the shallow



Professor F. Landon, of the University of Western Ontario, whose article on "Canadian Anti-Slavery Group" begins in this issue of the Dawn. The article was written specially for The Dawn of Tomorrow.

arguments as to the benefits to the black man of a state of servitude.

The third class would include those who worked to create public sentiment against slavery and to promote public interest in the victims of the system who came to Canada, poor, ignorant and dependent but finding in British freedom that which compensated them for all the dangers and difficulties of the flight north. In this class would come the names of Rev. Dr. Willis, principal of Knox College, Toronto; Thos. Henning, Toronto, for long the secretary of the Anti-slavery society of Canada, as Dr. Willis was for long its president; Hon. George Brown editor of the Toronto Globe; Gordon Brown, his brother, and associated with him in the editorial management of The Globe; Rev. Wm. McClure and John Fraser of London; Principal McCullum of the Hamilton High School, and others, but including all who were associated with the work of the Canadian Anti-slavery Society.

Abduction of slaves from the South was a deadly blow to slavery because it unsettled the whole property system of that part of the republic. That was the particular effect of the Harper's Ferry raid, led by John Brown. He who went into the slave states for the purpose

(Continued on Page Eight)

"Get Acquainted" Club Gave Real Good Performance

As human nature is prone to be egotistically enlightened we refrain from giving our own version of the play presented by the Get Acquainted Club last Thursday evening. Instead, we reproduce the article which appeared in the Free Press last Friday morning.

In naming the characters in the cast, the Free Press inadvertently omitted the name of Allan Anderson who was Joseph, chief butler to Mr. and Mrs. Crusty. Mr. Anderson's interpretation of Joseph was most marvellous.

Giving to an audience which practically filled the auditorium of the East End Town Hall a brand of acting which ranks with the best shown in London for years the Get Acquainted Club, a colored organization devoted to charity, last night presented an outstanding interpretation of the play "Our Domestics," of English origin. The play, as lived by the actors which last night excelled in the stage art, offered something unique and something in which a laugh could be found in every other line. For a cast the Get Acquainted Club chose wisely and each member gave the keenest interpretation of the part in which he or she appeared. The large audience was given an entertainment of the first rank and the receipts, to be devoted to charitable work, reflected the great success of the presentation.

Under the direction of J. F. Jenkins, and musical direction of Fred Ball, the plot was unfolded in a manner which would bring worthy praise to the best of professions. As "Caroline," Mrs. Pearl Brown earned the generous applause which was accorded her efforts. James Brooks' interpretation of the role, "Quaver," was worthy of special mention as was also the acting of Paul Lewis as "Francis." Fred Kelly as "Crusty," Myrtle Hooper as "Julia" and Mrs. Bertha Johnston as "Mrs. Crusty." The remaining members of the cast, all of whom excelled in their respective parts, included Mrs. F. Poindexter as "Sarah," Mrs. Maud Cabera, Mrs. M. Chandler, John Lucas and Charles Poindexter.

AMAZED AT PROGRESS OF COLORED PEOPLE

Toronto.—Rev. Dr. John T. Tucker, principal of the Dondi Training Institute, Angola, West Africa, under the United Church of Canada, who has just returned to the city following a tour of the South, having been sent there by the Phelps-Stokes commission to study the method of higher education among the negroes, expressed amazement at the progress evident among the colored people. The Negroes are in possession of property, he claimed valued at one billion dollars, and many of the homes are of the superior type and furnished in taste.

Dr. Tucker found the Negro of the South more emotional than the average African. The problem of lynching, he claimed, came from the poor, degenerate white. Questioned as to the attitude of the better class of whites of the South to the Negro, he stated that gradually the attitude was changing and the sentiment in favor of the Negro supported greatly by the inter-racial commission. Dr. Tucker was astonished at the progress of education among Negroes and the magnificent equipment of colleges, including arts, industrial and agricultural branches of study.

The play of two parts, concerns a well-to-do English family, Mr. and Mrs. Crusty and their daughter, Caroline. Caroline is in love with a music master, Quaver, and a servant of one Meeks in love with Caroline, is in love with the Crusty maid, Julia. Francis' master arranges to meet Caroline to press his suit, while Caroline tries to prevent this meeting and marry Quaver. A ball is arranged by the Crusty servants and Quaver invited to play at it. As Quaver is playing, the Crustys arrive on the scene and break up the party, Quaver seeking shelter in Caroline's room. The servant Julia allows a letter to reach Mr. Crusty, purporting to tell of a meeting between Quaver and Caroline for elopement. At the same time Francis tells Mr. Crusty his master has lost all his money. Quaver is found in Caroline's room and Mr. Crusty decided a means of "getting even" with Quaver by making him marry Caroline.