

The Dawn of Tomorrow

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COLLEGE PAYS TRIBUTE TO THE MEMORY OF "JOE"

Mars Hill Dedicates Monument to
Negro Youth Connected with its
Founding.

Mars Hill, N.C., Oct.: Mars Hill College, co-educational institution established here in 1856, yesterday celebrated Founder's Day by dedicating a granite boulder inscribed to the memory of "Joe," a slave boy whose romantic story is intimately interwoven with the founding of the college.

The memorial was unveiled by representatives of the college and the Daughters of the Confederacy, and a fitting address was delivered by Dr. W. D. Weatherford, president of the Y.M.C.A. Graduate School at Nashville, a pioneer in interracial education in the South and the author of several books on the Negro. Other speakers were C. K. Robinson, editor of the Asheville Daily Times, and Rev. J. H. Smith, pastor of Mount Olive colored Baptist Church. A program of spirituals was rendered by the college chorus and by a colored choir. A number of Joe's descendants were introduced to the audience. The background story of this unique event is as follows:

When the first buildings of Mars Hill College were erected in 1856 the funds which had been donated were insufficient by \$1200 to pay the contractors. In the effort to get their money, these contractors levied on Joe, a Negro youth then belonging to J. W. Anderson, chairman of the college board of trustees, and took him to Asheville, eighteen miles away. But Joe was a favorite in the community and the members of the board who had already given to their limit, as they thought, came forward with an additional donation sufficient to redeem him. So Joe came back to the community and there spent the remainder of his life on a farm given him by his former owners. He died in 1907.

Last summer his ashes, buried in a nearby cemetery, were removed to the college campus. Over them has been placed a granite boulder with this inscription, "In memory of Joe, a slave who was taken by the contractors of the first building of Mars



Justice Riddell of Osgoode Hall, one of the "Dawn's" Honorary Members and associate editor, who is critically ill in Toronto.

Object to "Carver"

Dr. George Washington Carver, noted Negro scientist of Tuskegee Institute, was recently invited by the Y.W.C.A. to lecture at the Mississippi State College for Women. Just a few hours before the time that Dr. Carver was scheduled to speak, the college administration announced that no student would be allowed to attend such a meeting and that Dr. Carver would be forbidden to set foot on the campus.

S. Ralph Harlowe, professor in the Smith University tells in THE CRISIS this month how the Mississippi student body stepped in and took a hand revealing a sense of fairness and justice backed by dauntless courage. This is another story that reveals the rapidly growing sentiment of justice and fair-play among college men and women in the South, of which many of us have on frequent occasions been made aware.

Hill College as a pledge for the debt due them, 1856."

"Joe" has become a kind of symbol of the human values which have gone into the founding and maintenance of the college through the years. His story has become a campus legend and makes a strong appeal wherever told. The cartoonist Ripley included the story in his "Believe It or Not" series a few years ago and inquiries concerning it came to the college from all over America and from abroad.

THE "UNDERGROUND RAILWAY"

A subscriber to The Dawn of Tomorrow has written asking what is the actual meaning of the words "Underground Railway," so often used in describing the means by which slaves made their way to freedom.

The underground railroad has been described as the most romantic highway that America has known and yet it was not a highway in the ordinary sense of the word, it was more a route, or rather many routes. It was natural that slaves should run away and that they should seek to find security from their owners. As there developed in the earlier years of the nineteenth century a feeling that there was wrong in human slavery there came also a feeling that to aid a slave to freedom was no wrong even though it might deprive the owner of his property. It will be seen that there was really a conflict between legal rights and moral right.

At an early date some people began to help slaves to get to places where they would be free. Then laws were passed making the giving of such aid a crime. The result was that the work became secret, so secret that one slave-owner is said to have exclaimed that one of his runaways disappearing at one point and reappearing at another must have travelled by an underground railroad. Some such use of the words became common and the term "underground railroad" eventually came to mean the system by which friends of the slaves aided them in their flight. Many of those who gave such assistance were Quakers.

A slave, having got across the Ohio River, would be taken in charge by some friendly hand and either secreted for a time or immediately passed on to some other friend at a distance. From worker to worker the slave was passed, sometimes weeks passing before he reached the place where he felt free. Many could not feel safe until they were in Canada, and Canada was really the terminus of most of the underground routes. The routes being determined by the presence along the way of people who were ready to give help.

Through the years before the Civil War there grew up a sort of jargon of the business. The runaways were

POPE MANIFESTS INTEREST IN NEGRO

NEW YORK. — In a letter to American bishops of the Roman Catholic Church Thursday, Pope Pius expressed interest in the American Negro and Indian and recommended that they develop the order of the Sisters of the Most Holy Sacrament.

This order was founded in 1869 by the late Catherine Drexel of Philadelphia. She and her sister, Louisa, devoted most of their fortune to the work. Before they gave themselves up to a life of such service they had been among the leaders of a society in the Quaker City.

The order is composed of a community of white nuns who administer about 75 schools, primary, grammar and high, for Negro and Indian boys and girls and four orphanages. It is estimated that their work reaches between thirty and forty thousand children of both races in the north and south.

In New Orleans, the order maintains St. Xavier university.

Persons who are acquainted with the extent of the work of these women describe them as the greatest benefactors of the Negro in the United States, including the late Julius Rosenwald.

called passengers or freight and those who helped them along were called conductors. Those who gave shelter were called station agents. Sometimes a curious message would be sent along, warning some worker to be prepared to receive hardware or dry-goods. These terms would have reference to fugitives, hardware denoting men and dry-goods indicating women.

There were some noted figures in the work of the underground railroad. John Brown took part in it and in the early months of 1859 landed more than a dozen fugitives at Windsor. These he had brought all the way from Missouri. Harriet Tubman, a Negro woman, was also remarkably successful in aiding her people. Dr. Alexander Milton Ross, of Toronto, has left a record in his autobiography of his share in the work. There are a number of books dealing with the subject, the best being the work entitled "The Underground Railroad" by Professor W. H. Siebert of Ohio.

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