

The Dawn of Tomorrow

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

VOL. IV. NO. 19.

LONDON, CANADA, SATURDAY, DECEMBER 20th, 1930.

Price 10 cents

THE NUMBER OF NEGROES IN CANADA

The number of Negroes in Canada at the opening of the Civil War is of importance as showing the effect which the refuge afforded in this country had upon the slave holdings of the south. The Canadian official census figures of 1850 and 1860 have been shown to be quite untrustworthy, the Negro population being greatly underestimated. Rev. S. R. Ward, who was himself a fugitive, says that in taking the census designations of color were provided for but were ignored by the enumerators. Any definite figure is equally difficult to arrive at from consideration of estimates made by travelers and others at the time. R. J. Hinton, biographer of John Brown, gives the highest estimate when he says that in 1853 there were at least 75,000 fugitives in Canada. Rev. W. M. Mitchell, a Negro missionary resident at Toronto, made an estimate of 60,000, in 1860, a figure that was supported by Rev. Dr. Willis, president of the Anti-Slavery Society of Canada, and Rev. Hiram Wilson, a missionary among the Negroes who probably knew as much about them as any man of the time. Levi Coffin when he visited Canada in 1844 was told that there were 40,000 and this is the figure given by Rev. S. R. Ward in 1850. The first annual report of the Anti-Slavery Society of Canada estimated the Negro population in 1851 at 30,000, of whom between five and six thousand had come in during the last two years. Josiah Henson, in 1852, put the figure at between twenty and thirty thousand, "daily increasing," while James B. Brown, a British traveler, estimated 30,000 in 1881. Dr. S. G. Howe, in 1863, thought the Negroes at that time in Canada numbered between fifteen and twenty thousand.

Rev. S. R. Ward, in making his estimate, states that the majority of the Negroes were refugees from southern slavery. Outside of the children born in Canada he did not think that there were 3000 free-born Negroes in the whole colony. He speaks of a better class of free-born people beginning to come in after the passage of the fugitive slave act of 1850. From the contemporary records, as well as from the evidence of Negro population to-day, it is safe to say that there were more Negroes in the western part of Ontario than in all the

(Continued on page 2)



Yon Old-Fashioned Stable

How strange that a stable, designed by its owner
For housing of cattle and folding of sheep,
Should e'er become famous because a young mother
There tenderly cuddled her infant to sleep.
It was but a stable, unnamed and unnoted!
To it ne'er a tribute of honour was paid
Until in its manger, so crude and uncushioned,
A modest young mother her first-born had laid.

'Twas there that she cradled her newly-born treasure,
When he, by her crooning, had fallen asleep,
Though with her sweet singing perchance oft there mingled
The lowing of cattle and bleating of sheep.
'Twas in that old stable the infant called Jesus
Was wrapped by his mother in swaddling clothes,
And out from that manger there went forth the story
Of One who, in mercy, delivered his foes.

'Tis not for its beauty we love that old stable,
It is for the mother and babe at her breast:
We love the low manger, although in its crudeness
It gave not the baby a feathery nest.
The inn, which was crowded, from sight long has vanished,
For ages on ages have taken their flight:
Yet fondly we vision yon old-fashioned stable,
Where Mary first cuddled her infant at night.

—MACK

NEGRO SLAVERY AS A TROUBLE MAKER IN BRITISH EMPIRE

—By—

The Honourable William Renwick
Riddell, LL.D., D.C.L., etc.,
Justice of Appeal, Ontario.

The enormous influence of Negro Slavery toward disintegrating the United States is well-known; that it nearly succeeded in destroying that Union is a fact of which no one can be ignorant—but its evil tendencies, shown in respect of the British Empire, are also unknown—or, at least, if not unknown, ignored by writers on the subject.

The encouragement given to the African Slave Trade by the authorities at Westminster in early times was for the advantage of the trade of the Mother country, and some, at least, of the American Colonies did their best to destroy the infamous traffic, or to lessen as much as possible its evils. In an article: Encouragement of the Slave Trade: in "The Journal of Negro History," Vol. XII (January 1927), I have given some account of the troubles of the American Colonies in that regard.

It is not so well known that in the first draft of the Declaration of Independence of 1776, the forcing of the Slave Trade upon the colonies was made one of the charges against the unhappy King George—of course, the offensive Orders were made in the name of the Sovereign for the time being, but that was a form, and the sovereign was in almost every case not only innocent but even ignorant of their contents. This part of the proposed Declaration of Independence was abandoned for fear of hurting the susceptibilities of some of the members of the Continental Congress from the South, unanimity being much more important than the inclusion of the charge of any offence, however gross.

Not only did some of the colonies on the continent object to the Slave Trade, but the same objections were there and expressed by some of the Insular Colonies in the West Indies. However, just as Negro Slavery, objectionable as it may have been considered had no part in bringing about the revolt of the Thirteen Continental Colonies, so it had no effect toward a repudiation of the authority of the Mother Country in the Islands at that time or for about half-a-century later.

The strong objection to the system.
Continued on page 7

Dawn of Tomorrow

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J. F. JENKINS—Editor
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Editorial

CHRISTMAS AND THE COMMON PEOPLE

"God must have loved the common people because He made so many of them." As the Christmas season approaches our thoughts naturally turn towards Christ and the common people, the poorer classes, among which He was numbered. If we have ever desired to possess wealth it was for the purpose of elevating suffering humanity. The wish has always been the father of the thought. If we were asked the question, what in this life we should like to accomplish most of all, we would readily respond, "To feed His sheep, to feed His lambs, to feed and clothe the poor, to build hospitals which administer to the cure and comfort of the sick and suffering, to create industry for all who are willing to labor, thereby banishing the unemployment situation forever, to administer in every possible way to that part of humanity which suffers and groans, to teach men to know and to understand that one Christ is our master and that we are all brethren.

During the next few days many societies and individuals will be busy giving out of their copious wealth for the purpose of making thousands of poor people happy on Christmas day. And this spirit is born of a noble impulse. But the poor we have with us always and Christmas day is not an eternity. What shall become of the poor for the remaining 364 days which are still to be lived through after the yuletide has come and gone? Christ has told the world that it were better that one should tie a mill-stone around his neck and cast himself into the sea than to offend one of His little ones. Did He have reference to the poor when He referred to His little ones? He most certainly did. Did Christ love the poor of His day? If He did not then He loved not His Virgin mother, Mary. "Feed my sheep, feed my lambs." But he meant that this should be done on Xmas day and every other day. Let us be careful lest we offend one of his little ones—the poor.

Do unto others as you would have them do unto you. What a beautiful sentiment expressed therein. Such a spirit has in it the latent power to cure all of the evils of the world. Shall we not, my weak brethren and sisters, not make the keeping of the golden rule our resolution of the coming year of our Lord, 1931?

The Number of Negroes in Canada

Continued from page 1

rest of Canada put together. Windsor, Sandwich, Amherstburg, Chatham, Buxton, Dawn and Colchester were all places in the most westerly part of Ontario having a large Negro population, while farther east London, Ingersoll, Hamilton, St. Catharines and Toronto all had their share. To the north of Toronto there was a settlement in the Queen's Bush.

The first annual report of the Anti-Slavery Society of Canada gives some information regarding the population at the various places. It reports a colored population of 500 in Dawn, 1200 to 1500 in Colchester, 20 families at New Canaan, 300 families at Sandwich, 2000 colored people in the Queen's Bush, 800 at Hamilton, 800 at Toronto, 1500 at St. Catharines and Niagara, 20 families at Wilberforce and 50 "Actual settlers" at Buxton.

Benjamin Drew's estimates in 1856 were as follows: Toronto, about 1000; St. Catharines, 800; Hamilton, 274; Galt, 40; London 350; Chatham, 800 in the town and probably 1200 round about; Buxton, 800; Dresden, 70; Windsor 250 (50 families and their boarders).

Rev. W. M. Mitchell, writing in 1860 gave these figures with regard to the settlements: Toronto, 1600; Hamilton, 600; St. Catharines, 200 to 250; London, 500; Chatham, 2000; Windsor 2500; Sandwich, 2000; Amherstburg, 800; Elgin Association, (Buxton) 800. He refers to Chatham as the headquarters of the Negro race in Canada.

The 28th annual report of the American Anti-Slavery Society published at New York in 1861, gives some data with regard to the population in two of the larger places. Quoting the Boston Courier it states that there were at that time 1000 Negroes in Toronto, including six grocers and one physician. One Negro fugitive was estimated to be worth \$100,000. The Boston Courier is also quoted as saying that the Negroes in Canada are better farmers than the French or Irish.

The New York Tribune's correspondent who had recently visited Canada is quoted as saying that many of the colored people in Canada are amassing wealth and that "all parties testify that the colored man's position is as good as that of any other emigrant."

Extracts from the Philadelphia Friends' Review are also given in this report. An account is given of the visit of Joseph Morris, an Ohio Quaker, to Chatham where he found 2000 colored people out of a total population of 6000. Their homes compared favorably with the whites and there were no cases of extreme destitution. Buxton colony presented an impression "very agreeable and encouraging," further "he never saw any people more willing to rely on their own resources." He also visited Shrewsbury, on the shore of Lake Erie, where the colored people "manifested a spirit of independence in respect to obtaining the means of living and educating their children. He thinks the unrestricted enjoyment of the privilege of citizenship largely promotes their improvement." All in all he reports being much gratified with what he saw in Canada.

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WOODSTOCK NEWS

Mr. Gordon Johnson of Brantford has completed the contract of installing the electric lights in S. W. Smith's home. It has passed inspection and he is proud of his new home. His race wishes him future success.

Mr. Crawford will preach December 21st.

Christmas Concert will be December 22nd.

LONDON—CHURCH NOTES

The midweek services are being well attended and interest is growing.

The Christmas programme will be given Tuesday, December 23rd.

Our Community was saddened by the passing of Mrs. M. Stewart of Lansdowne Ave., Monday last, Dec. 8th) after a brief attack of pneumonia. The deceased who was in her 63rd year was a member of First Baptist Church. The congregation, having no home church, service was conducted in Bethemanuel B.M.E. Rev E. Richardson was in charge while Rev. Penick, Moderator of the Amherstburg Baptist Association, preached an impressive sermon from St. John 14: 2. Interment was made at Mt. Pleasant Cemetery where he also officiated. Among the chief mourners were two daughters, Mrs. Ernest Thompson, London; Mrs. Geo. Harris Toronto; a son, Gilbert Moxley, New York; a sister, Mrs. S. Lewis; Mrs. Scott a niece, both of Chicago. The pall bearers were Messrs. Wm. Taylor, Frank Pryor, Harry Fountain, Fred Ball, Fred Kelly and Wm. Berry.

Sunday, 14th, Rev. Richardson concluded his addresses on Messianic Prophecy. These messages lead us up to the Christmas time and ought to be a benefit to all.

Mr. Wm. Richards of St. Marys worshipped with us and gave two Gospel songs. Despite his four score years he has a pleasing tenor voice.

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LUCAN NOTES

Address of Mrs. H. A. Butler before
the Local Branch of the C.L.A.C.P.

My kind friends and the members
of the League for the Advancement
of Colored People, also to the officers of
this Branch of London, Ont. and lad-
ies and gentlemen. I take great plea-
sure to be with you tonight. It is a
great privilege to see you all at an-
other gathering and before I go fur-
ther I wish to thank the members,
also Mr. and Mrs. Jenkins your Ex-
ecutive Secretary who has always
sent me messages of the League and
how it is progressing although with
many difficulties and discouragements
in many ways to face. But through
all it seems the Good Providence
comes to our rescue. For its every
evidence at our tag day drive. How
willing the people of London give to
us. I claim one amongst you all here
although not being convenient to at-
tend meetings as often as I would
like to although my thoughts are with
you and in little ways I help our race,
we, the hard oppressed people should
now look up and press onward to
reach the best that is in us at this
most critical time and then again we
must encourage our younger genera-
tion who are coming on behind us to
show and let our lives shine in com-
ing together and doing all we can for
each and every one's good in times
of distress that times will be made
better; the younger ones will take
more interest in living noble lives at
home and in the church and in our
League as well. Now just a few
more words in closing to say that
through God's wonderful guidance and
care of me that I am what I am and
His Spirit is just the same today if
each one will be led by His Spirit we
the League for the Advancement of
Colored People will be here in Lon-
don in time a large united organiza-
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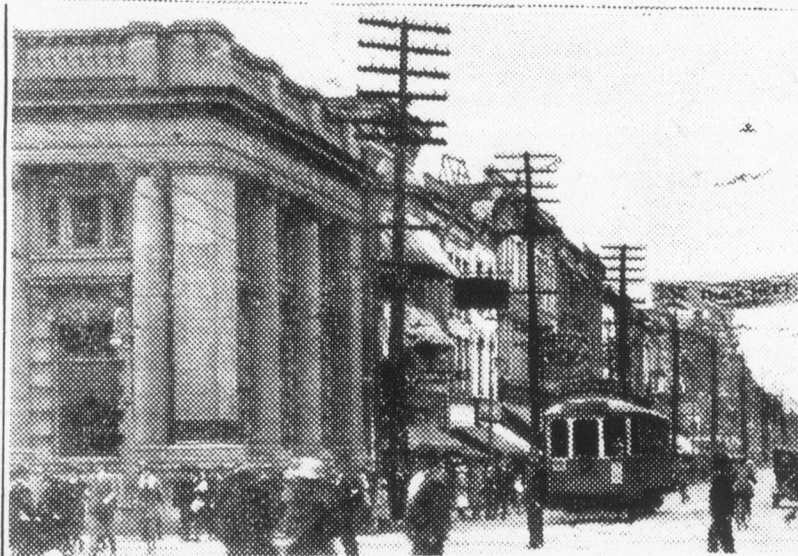
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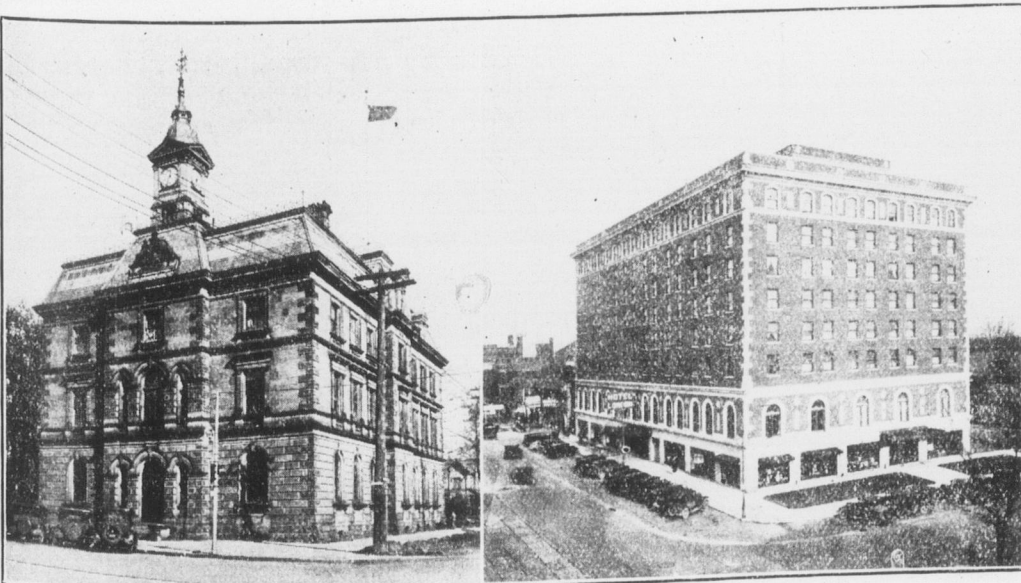
London has many distinct advantages to offer prospective manufacturers, combining as it does many features essential for profitable manufacturing. It is a city large enough to have an abundant supply of labor available at all times. More than 90 per cent. of the citizens are of Anglo-Celtic origin, and manufacturers are enabled to build up working forces of high quality. A very large percentage of citizens own their own homes, a fact which partly accounts for the remarkable stability of labor conditions here. Labor troubles are foreign to London.

It is a point at which raw materials can be assembled quickly and economically and as a distributing centre it has no superior in Canada. The city is served by the Canadian National, Canadian Pacific, the Michigan Central operating its own terminal in London, Pere Marquette and Wabash, the latter three roads operating jointly with the London and Port Stanley Railway, a modern municipally-owned and operated electric road connecting the city with Port Stanley, the largest and best equipped harbor on the north shore of Lake Erie. Interswitching facilities, on terms very advantageous to shippers, exist between all lines entering the city. Lake shipping facilities at Port Stanley include a daily freight and passenger service to Cleveland by the Cleveland and Canada Navigation Co.'s steamer "City of St. Ignace." There is also a daily car ferry between this port and Conneaut, Ohio, and Montreal freighters also frequently make Port Stanley a port of call.

The city owns and holds for disposal at reasonable cost to manufacturers a large acreage on track-age eminently suitable for industrial purposes. Floor space suitable for manufacturing purposes available in other parts of the city at present.



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URBAN LEAGUE OFFICIAL IS TO ADVISE ON COLORED SITUATION

New York City—According to an announcement made here Tuesday morning, T. Arnold Hill, Director of the Department of Industrial Relations, of the National Urban League has been appointed liaison officer between President Hoover's Emergency Committee for Employment and agencies dealing with Negro workers. **Seeks Thorough Survey.**

Mr. Hill's appointment has received the approval of leaders throughout the country because of his fitness to serve in this capacity, having had direct contact with conditions faced by Negro workers for a number of years.

Despite his knowledge of conditions and the work of the Urban League in the effort to improve the situation, these same leaders are pointing out the necessity of individuals in every city, town, and village, making a study of the needs of their respective communities and sending this information to Mr. Hill at the National Urban League headquarters, at 1133 Broadway.

This information, according to these reports, will enable Mr. Hill to do more effective work and the Negro workers will receive more consideration at the hands of the committee.

The Negro as a group, has been hard hit by the unemployment and it is the duty of everyone to take an active interest.

IF HE SHOULD COME

If Jesus should tramp the streets to-night,

Storm-beaten and hungry for bread,
Seeking a room and candle light

And a clean though humble bed,
Who would welcome the Workman in,

Though He came with panting breath,

His hands all bruised and his garments thin—

This Workman from Nazareth?

Would rich folk hurry to bind His bruise

And shelter His stricken form?

Would they take God in with His muddy shoes

Out of the pitiless storm?

Are they not too busy wreathing their flowers

Or heaping their golden store—

Too busy chasing the bubble hours
For the poor man's God at the door?

And if He should come where Church men bow,

Forgetting the greater sin,
Would He pause with a light on His wounded brow,

Would He turn and enter in?

And what would He think of their creeds so dim,

Of their weak, uplifted hands,

Of their selfish prayers going up to Him

Out of a thousand lands?

—Edwin Markham
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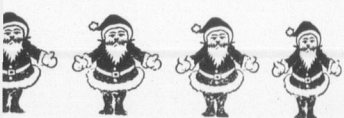
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NEGRO SLAVERY AS A TROUBLE MAKER

where the system existed, largely disappeared as the value of the unpaid labor thereby assured became manifest—in the United States through the discovery of the Cotton Gin—and the West India Islands became enamored of it, and did not sympathize with the movement becoming more and more active and aggressive in the British Isles for its total abolition—as, later, in the United States the West Indians resented interference with their “domestic institution.” Ever since the celebrated Declaration Act of 1788, (1) there has been no doubt that the Imperial Parliament at Westminster has the legal right to legislate for British Possessions in any part of the world: but this was disputed by the Thirteen Colonies, and the insistence upon the exercise of that legal right led to the loss of these Colonies to the Empire, just as its non-exercise renders possible the present happy condition of the British world, composed of several peoples, all subjects of the king but not subjects the one of the other, being self governing in all respects. This non-interference by the Mother Country with the affairs of the other self governing parts of the Empire, is, however, a thing of yesterday—the first British Country to become virtually independent being Canada about the fifth decade of the last century. (2).

While as early as the reign of Charles I, Barbadoes “refused to recognize the authority of a Commissioner sent over by the King” (3), and after the establishment of the Commonwealth, went so far as to claim complete independence of the Parliament, that was a mere temporary outbreak of what in England was known as Colonial impudence, and had nothing to do with slavery.

The feeling against slavery began to show itself in England toward the latter part of the eighteenth century: it perhaps had its influence in producing the epoch-making judgment in the case of Somerset vs. Stewart in 1772 which finally and decisively established that slavery was illegal in England (4). But that very judgment declared that a concurrence of unhappy circumstances had rendered slavery necessary in the American Colonies. Not long afterwards, Negro Slavery was declared illegal in Scotland; and the movement for its total abolition became marked before the end of the century. The movement was appreciably helped by the efforts of the Sierra Leone Company, incorporated in 1791, and the African Company, 1807—the relations between these Corporations are not quite clear but are of no importance in this enquiry. In 1807, Parliament abolished the Slave Trade and in 1811 made participation in it a felony (5). But it continued—laws then were as incapable as they are to-day to wholly stop a lucrative traffic, and “boot-legging” in Negroes was as common and paid as well as “boot-legging” in certain other forbidden articles of commerce is to-day in certain parts of the globe.

Every effort was made to check it and at length in 1812, it was decided to require all slave-holders to regis-

Continued on page 12

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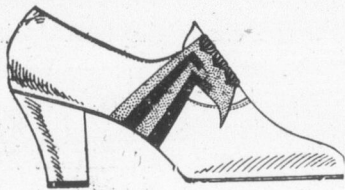
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FARM RELIEF WORK AMONG NEGROES

Sioux Falls, S.D., Dec.—Acting upon the request of the South Dakota branch of the N.A.A.C.P. Representative C. A. Christopherson of this district has agreed to investigate the farm relief if any which the Negro cotton farmer has received since the Federal Farm Board has been in operation.

Representative Christopher informed W. F. Reden representing the N. A.A.C.P. that he would be glad to receive from every section of the South and information tending to show what relief had been extended or whether Negro farmers had been granted any assistance as outlined in the farmer act. The congressman's address is Hon. C. A. Christopherson, M.C., Washington, D.C.

Marshall, Tex., Dec.—Dr. H. M. Smith, recently elected Dean of the School of Theology, Bishop College, Marshall, Texas, will assume the duties of his new office January 1st, 1931. Dr. Smith is a former student of the Theological Department of Virginia Union University, a graduate of Colgate University, and has done two and one half years work toward his doctorate in Philosophy and religion at Syracuse University, and is a Phi Beta Kappa.

IN MEMORIAM

F. C. Worthington son of the late James and Jane Worthington died in New York Harlem Hospital, Nov. 10 with pneumonia, was born and raised in London. He leaves to mourn his loss, two sisters, Mrs. Sarah Lewis of Chicago, Mrs. Margaret Stewart of London, nieces and nephews, Gilbert Moxley, nephew of New York City, took charge and he was buried from Howell Funeral Home, New York in St. Michael's Cemetery.

IN MEMORIAM

In fond and loving memory of our dear mother Rebecca Bowie who passed away, Dec. 9th, 1930.

Dear mother you have left us
How we miss your loving face
But you have left to remember
None on earth can take your place.

Sadly missed by her sons and daughters.

TORONTO NEWS.

The Home Service Association are holding their 2nd Annual New Year's Eve Charity Ball at the Forester's Hall, 22 College St., Toronto, Ont. Wednesday evening, December 31st, 1930 and we are writing to ask if you will be so kind as to give us a write up in your next issue.

The entire proceeds from this entertainment go towards relief food, clothing, etc., for the needy colored population of Toronto, and we are sparing no effort to ensure that everyone who attends will be royally entertained.

The "Harlem Aces" Orchestra have been engaged to play for this occasion, and several other artists have been booked to entertain during the evening.

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New York—The Manhattan Medical Society composed of colored physicians and surgeons, rejected unanimously Tuesday an offer of Julius Rosenwald Fund for a survey of the colored doctors of the city. Dr. Louis T. Wright, official of the society said the survey "was not invited, was uncalled for and unnecessary."

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LEAGUE OF COLORED PEOPLE HOLD SERVICE AT B.M.E. CHURCH.

The Canadian League for the Advancement of Colored People held their fifth anniversary last night at the evening service of the B. M. E. Church with a large assembly of members.

A. J. E. Butler, former president of the organization, spoke of the work of the League in aiding the life of the colored people, not only in this city, but throughout Western Ontario stating that the status of the Negro had been decidedly lifted by the influence of the League. Not only have a great number of students been aided to a better education, but the past president said that throughout the race there was springing up a desire for education through the efforts of the organization.

J. F. Jenkins, the organizing secretary, spoke of the practical work of the League not only in giving charity to those in need, but assisting to a higher intelligence of the members of the race.

The sermon preached by the minister of the church was in keeping with the anniversary. He said that through the neglect of the church to supply the need of the people the League had been conceived and was now doing work which was properly the duty of the church.

Special music for the evening was supplied by the church choir and a quartet composed of Mrs. E. A. Richardson, Miss Bertha Moxley, Paul Lewis and John Lucas. Following the meeting a presentation of a scarf was made by members of the League to Mrs. Mary Drake, the president as a token of their esteem for the direction she gave the organization. The presentation was made by Mrs. Walter Cromwell.

Philadelphia, Dec. —The statement of Lorenza J. Greene, research officer of the National Association for the Study of Negro Life and History, at the recent convention of the association in Lynchburg, Va., has drawn the reproach of Editor R. R. Wright Jr. of the Christian Record, in the current issue of the A.M.E. journal. Excerpts from the editor's article read as follows:

"As a careful student of Negro church building for a quarter of a century, it has been my impression that most of the money that is put in Negro church building has been put into Negro business. The Negro church builder has given more money to Negro contractors, bricklayers, plasterers, painters and carpenters than any other set of people. Yet do you say anything against the money put by Negroes by the millions into theatres owned by Jews.

"Now, if we have more churches than we need, I would like to know on what they are based.

"Do you know that the Negro gives less than three cents of his dollar a year to his church? Do you know what becomes of the other 97 cents? Can't you find some of that for your factories?

"Why do you not ask for some of the money which is put into bootleg liquor, or some that is put into number writings?"

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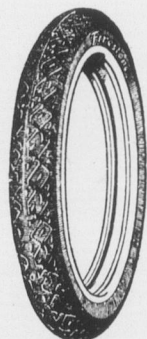
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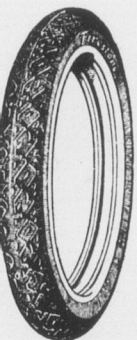
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NOVEL SATIRE ON WHITE AMERICANS

LOS ANGELES, Cal. Dec.—Urging Columbus, Ohio, Urban League to blacklist it, a bitter diatribe has been released by the Ohio State Journal against a satirical novel recently published by Eugene Henry Huffman, 4215 Hooper Avenue. Copies of the daily reaching here have caused no little discussion due to the fact that all the local dailies have spoken highly of the work as a brilliant amusing satire.

The Journal article, written by Elma Ehrlich, states that the book, the title of which is "Now I am Civilized," will do "so little mischief, and promote misunderstanding between the white and black citizens of our country."

The objection to the novel seems to arise from the fact that young Huffman, while employed as a cook in private families, has not only exposed the workings of the white man's mind but also the private actions of some of the most exclusive "white folks" from New Orleans to Hollywood. His revelations may keep him out of future jobs, as he is still working. With side-splitting humour, he has ridiculed the white man's highly touted superiority and thrown a spotlight on his morality.

DEDICATE SCHOOL

COLUMBUS, Ga., Dec.—"My people were writing books and making history, while your ancestors were jumping from limb to limb," were the retaliative words of Alfred K. Stern, son-in-law of Julius Rosenwald, of Chicago, Illinois, in a platform colloquy with a well-known local white attorney, on the occasion of the Dedication of the Negro High School at Columbus, Georgia, November 29th, 1930.

The building was erected at a cost of nearly \$200,000. A big part of this expense was borne by the Honorable George Foster Peabody of New York and the Julius Rosenwald Fund of Chicago.

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A song of praise,
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Negro Slavery as a Trouble Maker

Continued from page 7

ter their slaves, providing that the omission of the name of any Negro from the Register should be conclusive that he was a freeman. This was first tried in Trinidad; and the planters were at once up in arms, protesting vigorously, but finally, they obeyed the law having no means of actively contesting it. In 1815, this measure, which had had some success in Trinidad, was introduced into all the West India Islands—the "West India interest", that is, the merchants and others pecuniarily interested in the retention of slavery and increasing it, became most active in antagonism to the measure. Several of the Islands, which had Legislative bodies, protested in no uncertain terms against the legislation upon the same constitutional grounds that the Continental Congress advanced in the agitation resulting in the Declaration of Independence and the establishment of the United States of America. Jamaica, St. Vincent, Antigua, Dominica, Barbadoes, the Bahamas, Nevis Tobago, all agreed in the proposition that under the Constitution, the Parliament at Westminster in which the Colonies had no representation, had, constitutionally, no right to interfere with the internal matters of the King's Colony. It is perhaps needless to say that the feeling against the legislation in question had no sympathizers in Canada; Upper Canada had provided for the total abolition of slavery in every form in 1793, and in the next decade, it had been declared illegal in Lower Canada. But the agitation was both strong and continued in the West Indies; though it did not go so far as an appeal to arms—that was clearly hopeless, and would recoil upon the recalcitrants themselves. Every other means was taken, agitation, petitions to Parliament taking both the high constitutional grounds and the economical arguments familiar to all who have any acquaintance with the history of slavery.

It was becoming more and more manifest that the only way to regulate slavery was to abolish it wholly and by 1823, the efforts of those opposed to it were being directed in that view and no longer as theretofore rather to improve the condition of those in slavery and to prevent the extension of the system. This movement, was, if possible, more distasteful to the West Indies than the previous ones had been: but the resistance from that source and elsewhere proved in vain: and in 1833 (7) Britain finally and completely freed the British World of the curse of Slavery, setting free 800,000 slaves and paying 20,000,000 pounds for it.

This sum, large as it was—larger by far than it would be now, was infinitely less than the terrible expenditure of blood and treasure with which the United States cleansed her soil from the foulness, so contradictory of her proud boast of being the land of the Free.

Had the Colonies in the West Indies been as strong as the Southern States, there is no saying what might have been their course; but they were weak in comparison with the might of Britain; and it is quite certain that

they would have received no sympathy from any other part of the British Empire. But enough has been said to show the disquieting effect of slavery in every civilized state.

—William Renwick Riddell
Osgoode Hall, Sept. 1930.

NOTES.

- (1) (1776) 16 George III. c. 12 (Imp.)
- (2) The result of the investigations and recommendations of Lord Durham, followed by the Union Act, (1840) 3, 4, Vict., c. 35 (Imp.)
- (3) The language of Professor Schuyler of Columbia University in his admirable work: Parliament and the British Empire, 1829: this work shows the perfect appreciation of the learned author of the British Constitution as well as the Constitution of the Dominions, which I have found in any American book—our camouflaged Constitution being generally taken upied de la lettre, just as that of the United States and the several States necessarily be taken. This study is most thorough and erudite: I have made full use of it, and make this general acknowledgment to avoid the necessity of referring to it at almost every stage.
- (4) For this case see my Article mentioned supra in the Text.
- (5) See my Article: An Interesting Trial for Slave-Trading: Journal of the American Institute of Criminal Law and Criminal Jurisprudence, 1930
- (6) See my Article referred to in Note (4).
- (7) (1833) 3, 4 Will. IV., c. 73 (Imp.)

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would have received no sympathy from any other part of the British Empire. But enough has been shown to show the disquieting effect of it in every civilized state.

—William Renwick Riddell
Le Hall, Sept. 1930.

NOTES.

776) 16 George III.c.12 (Imp.)
e result of the investigations
commendations of Lord Dur-
ollowed by the Union Act,
3, 4, Vict., c. 35 (Imp.)

language of Professor Schuy-

Columbia University in his ad-
work: Parliament and the

Empire, 1829: this work shows
ect appreciation of the learn-

or of the British Constitution
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ns, which I have found in
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tion being generally taken au
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ll use of it, and make this

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of referring to it at almost

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his case see my Article men-

upra in the Text.
my Article: An Interesting

Slave-Trading: Journal of
frican Institute of Criminal

Criminal Jurisprudence, 1930
my Article referred to in

3, 4 Will. IV., c. 73 (Imp.)

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tractive cotton pillow slips in
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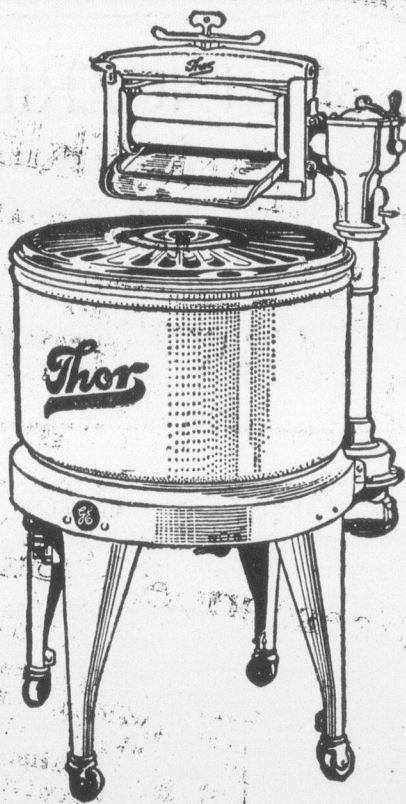
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