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SEPT. 9 to 14, 1929



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

VOL. V, NO. 1

LONDON, ONTARIO, AUGUST 26th, 1929.

Price 5 Cents.

A Little "Dixie" In Oro Township

A colored refugee settlement in Oro township to the north of the present town of Barrie, is interestingly described in the article below which appeared in a leading Ontario newspaper a few years ago. We are indebted to Prof. Fred Landon of the University of Western Ontario for bringing the article to our attention. It is as follows:—

Early in the thirties a negro settlement was formed in the upper part of the Township of Oro, north of Lake Simcoe. This settlement was made up of run-away slaves, and Rev. Mr. Raymond, a brother of the Raymond of sewing machine fame, appears to have been mainly instrumental in the formation of the settlement. The Government furnished free land.

"Some of the best land in the township was," says James Smith of Edgar, "allotted to these negroes. What is now the Village of Edgar was the centre of their settlement. The farm at the northwest corner of Edgar belonged to Nelson Morrison, and the farm at the northeast corner to a negro named Munro. All told there were three families of Morrisons, and big families they were. There were also four families of the Bushes, besides the Jennings, Cases, Barbers, Smoots, St. Doneys, Thompsons (two families), Turners, Jacksons, Banks, Johnsons, Hawkins, Eddies, and others. Turner was an exceptionally big man, and Jackson was a preacher."

Good Only to Work for Others.
But the attempt to found a negro settlement in the bush proved a failure. "The Negroes were," says Mr. Smith, "splendid choppers, but their energy was exhausted in chopping down bush, and in a few years their little clearings were as thickly wooded as ever. The huts they built in starting remained to the end. The only effect of the formation of this Negro settlement was to delay the development of the township."

"How, then, did the negroes make their living?" I asked.
"They lived cheap," was the reply. "A little corn and the proceeds of the hunt went a long way. Then, while poor workers on their own places, they did well when working on farms belonging to others. They were excellent choppers, and made good hands at loggings and in the harvest field."

Still the settlement did not pros-



MRS. HATTIE BUTLER, wife of County Constable Peter Butler, of Lucan. Mrs. Butler is keenly interested, and lends her hearty support to all interests connected with the welfare of the Colored race.

per. Of the 30 or 40 families that were granted farms, only four held on until this spring, and one of these has since sold out. The great majority got their farms under mortgage to a Barrie capitalist, and then the descent was easy. To-day, outside of three families still on the old homesteads, little remains of a settlement from which so much was expected by well-meaning philanthropists. Here and there may be found a white-washed hut in which lives the family of a negro laborer.

They Went to the Towns.

"The great majority of those who left," says Mr. Smith, "went to the towns—Barrie, Collingwood, Chatham and Toronto. Few tried farming again."

Some intermarried with whites, but the offspring of these mixed marriages does not appear to be any improvement on the original black stock. The Negroes beem, too, after their removal to the bush, to have experienced a revival of something of the fierce spirit of their savage ancestry. In the early days it was a very unsafe thing to insult one of the negroes, and they were particularly touchy in the matter of their color.

An Old Negro Church.

A short distance west of Edgar there is a frame building that has been there for a generation. This is the old Negro church. Services are still regularly held in that building. "That church has witnessed some

(Continued on Page 6)

Get Acquainted Club Holds Annual Outing

The Fourth Annual Picnic of the Get Acquainted Club was held at Springbank Park, July 20th, which was a very successful affair. Out-of-town guests were Mrs. Eva Bollen, Warren Bollen, Mr. and Mrs. William Stickland, Cecil Smith and Miss Beulah Harding, all of Guelph; Miss Bernice Logan, Windsor; Mr. and Mrs. Nevills, Mr. and Mrs. Priestly, of Appin; Mr. Bill Harrison, Caro Harrison and Bobby Harrison, of Stratford; Mr. and Mrs. Hall and daughter of Stratford.

A sports program of 19 events was run off. Rev. E. A. Richardson, pastor of the Beth-Emanuel Church, was declared winner in the beauty contest for men only. Miss B. Harding of Chatham was the mysterious "Miss Get Acquainted" and was discovered by Miss Bernice Logan of Windsor. The "Has Beens" defeated the "Never Wasers" in a fast ball game.

F. Ball was general convener of the picnic. C. E. Poindexter, president of the club, chairman of the grounds committee; F. Kelly, of the sports committee; Mrs. Coursey, of the refreshment committee; and Mrs. Cabrera, of the prize committee. Supper was served at 6 o'clock.

Crime by Negroes Decreases in N. C.

GREENSBORO, N.C., August—(A.N.P.)—Because better education facilities, crime among Negroes was decreasing rapidly throughout the State of North Carolina, according to N. C. Newbold, state supervisor of Negro schools.

Speaking before the 232nd annual convention of the North Carolina Yearly Meeting of Friends, Mr. Newbold told of the progress being made in the state in the promotion of education among Negroes. He outlined the program of advancement which is being followed and declared that due very largely to the improvement of present institutions and the addition of other schools, the per cent of crime among Negroes had decreased from 68 per cent to 38 per cent and that the crime percentage was 4.8 per cent, below their percentage of population in the State of North Carolina.

Mr. Newbold pointed out that the

Many Attend The C.L.A.C.P. Picnic

On Civic Holiday, Aug. 5th, the C. L.A.C.P. held one of the most successful outings of the summer. The occasion drew visitors from many cities and towns throughout Ontario and from several points throughout the States. The weather was ideal—just the kind of a day for a grand outing. There were more than 175 people present. The different committees had done their work thoroughly and nothing was left undone which would add to the comfort and pleasure of the guests. Ice cream, ginger ale, ginger beer and crackle-nut was handed out freely. The sports committee had arranged a long and varied program of sports, games and other contests, and the winners were rewarded with costly and valuable presents. There were 86 presents awarded the winners.

Mr. E. M. Burke of the city was one of the distinguished visitors. Mr. Burke brought with him two pipers from a Scottish clan, who rendered several quaint but beautiful Scottish tunes. This feature added greatly to the pleasure of the day. Supper was served at 6 o'clock and a fine supper it was. The ladies of the committee had spared neither pains nor expense to prepare the lunch and every person on the grounds was made to feel entirely welcome to dine. It is reported that the League has decided to hold their annual outings in the future on Civic Holiday.

The Committee wishes to thank the merchants and manufacturers of the city for their assistance in making their 4th annual picnic an overwhelming success.

THE GLUTTON

I was held up last night by a flapper bandit, said Oscar, and when she found I only had a dollar on me she gave me a big kiss.

Well, said Oswald, what about it? Gawsch! ejaculated Oscar, I wish I had had a ten-spot on me then!

strenuous efforts were being made to make schools for Negroes in North Carolina the best in the country and that the highest trained teachers were being attracted to the state. His observations also led to the opinion that Negroes were advancing in character building much faster than the whites.

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Editorial

ARE WEST INDIAN NEGROES BRITISH SUBJECTS?

Judging from the many reports and complaints which are pouring into our office, the colored people from the West Indies are finding it extremely difficult to enter Canada. It is said that white persons from the islands experience no difficulty whatever in gaining free entrance. On the other hand, they are welcomed here and are shown every consideration and great courtesy. This of course is as it should be since the people from the West Indies Islands are British subjects. But the mere act, by the immigration authorities, of making it difficult for colored people and gladly receiving whites from the same country naturally raises the question in our minds: "Are West Indian Negroes British subjects?" For the kind of justice which we boast of here in Canada knows no color, has no favorites. British justice knows all of its subjects as members of one great family—The British family of nations. With such lofty thoughts ever in our minds we have felt a keen delight in priding ourselves LOYAL British subjects. It is why we always doff our hats and stand at attention when "God Save our Precious King" is played or sung. Of course we know that Australia has been bold enough to make laws which practically bar all colored people from that country. But Australia is Australia, and ignorant and superstitious and God-forsaken. When Canada begins to shape her destiny after the pattern of Australia, God forbid that we remain here thereafter.

And still we were shown a letter recently which was written by the immigration authorities to a private citizen. The letter was the answer to a request to the government that a West Indian Colored girl be allowed to enter Canada. Among other things the letter stated; "We are not encouraging the colored races to come to Canada," and why? Why are not Canada's future citizens picked on the basis of intelligence, physical fitness, a tendency to work, less likelihood of becoming public charges and anarchists, rather than on the basis of color. Why are the West Indian Negroes who are loyal British subjects and are both intelligent and industrious—Why are they refused when hordes of the trash and scum of Cen-

tral Europe and thousands of bums even from England are entering each year? Is it because they are not loyal to Canada? No. The war record of the Negro men who responded to the Canadian call to arms during the World War shows that the majority of them was from the Islands. Their loyalty to the King was well illustrated at a ball game which we were once privileged to witness. As the game proceeded a citizen of the States who was present, in jest, made a remark concerning the King which, to say the least, was not complimentary. A colored West Indian, on hearing the remark, resented the "insult" as he styled it. Although instant and fitting apology was made, it required much physical force to restrain the irate son of the tropics from doing violence to the offender. Perhaps it is such blind and fanatic loyalty which causes him to be an undesirable.

Among Negro business, in the professions, among the number of Negro men and women entering colleges and professional schools and business schools, the West Indians have almost a monopoly. Among the efficient porters and cooks in the employ of the Canadian railroads, the West Indians form fully 50 per cent.

If Canada is proud of the upward strivings of her citizens, of their honest achievements, however small, then surely she is proud of her adopted brown sons of the enchanted islands.

But still the unanswered question is, why deny the colored people of the islands free entrance? Surely it is not the bug-bear of social equality which frightens the immigration authorities. If this is so we are glad to make the following observation for their especial benefit. The West Indian colored man, not only invariably marries in his own race, seeks the society of his own people, but he very rarely marries a girl from any country except his own.

As loyal Canadians we call upon our government to come out into the open and state its reasons, if it has any, why colored West Indians are not allowed free entrance into Canada when white men from that country are accorded such privileges.

49 Winchester St., King's Cross,
London, N1, England

My Dear Mr. Editor,—

One sometimes wonders what the summer is like in the New Western World. To us here, it is the happiest of days; for we grow ever much more robust; and rolling in the midst of a most refined, highly cultured and elevated society, we are bound to be happier the world over. Absolute freedom from labour, and a careful substitution of a well-selected set of modern dances for the "tart-tasty-tat" days of the school year is our inheritance of the summer restful period. Permit me to say that my statement to the Union of West African Students and to the Union of Students of African Descent at London respecting receptions accorded me by my brethren and friends during my reading period at the 'West' was a tidings resounded by loud applause.

May some of our blessings and our ancient rights of absolute enjoyment of life flow 'Westward'.

ERED E. EBITO.

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LONDON NOTES

On August 4th Mr. Geo. Harris of Guelph was in the city visiting his brother and son who are Mr. Fred Harris of Trafalgar St. and Mr. Freddie Harris of Horton Street.

Mr. and Mrs. Fred Harris, Mr. and Mrs. James Hill were in Guelph on August 3, 4, and 5 visiting relatives and friends. They report a delightful trip.

Mrs. Lewis and Mrs. Stopping of Leyland, Fla., were recent visitors as the guests of Mrs. Walter Cromwell.

Mrs. John Irons recently entertained her many visiting friends and relatives with a private outing at Port Stanley. The event was well attended and everyone enjoyed himself.

Mrs. Jamie Harris, who has been suffering with her eyes, is now much improved.

Mr. and Mrs. Geo. Cromwell and Major Cromwell, all of Gobles, spent the week end in the city as guests of their relatives, Mr. and Mrs. Joe Cromwell, of Epworth Ave.

Recent visitors to the city who came to attend the League picnic are: Mrs. Mary Brown of Wilberforce, Ohio, Mr. Frederick Pope of Evansville, Ill., Mr. Walter Cromwell, Detroit; Mr. and Mrs. Wm. Butler and children, Mr. and Mrs. Pete Butler and Mr. Brown, Lucan, Mr. Albert Budd, Hamilton; Mr. and Mrs. Walter Cromwell and children Gobles; Mr. Perry Norris, of Lansing, Mich.; Mr. C. Joiner, Hamilton; Rev. (Mrs.) J. H. Pinick, of Dresden.

News has just reached us of the death of Mrs. Mathews at her home in Stratford. Funeral services have not yet been arranged. A full account of the funeral will appear in the next issue of The Dawn.

Recent visitors to the city were Mr. and Mrs. Butler and their mother, Mrs. Demoyer of Lansing, Mich., as the guest of Mr. and Mrs. J. Brown; Mr. Perry Norris of Lansing, as the guest of his daughter, Mrs. G. Wilson and his son George; Mrs. C. Cherry and her son Thurmond of Chatham, Ont.; Mrs. J. W. Williams of Toronto as the guest of Mr. and Mrs. J. F. Jenkins; Rev. (Mrs.) J. H. Pinick, the guest of Mr. and Mrs. Wm. Berry; Mr. Walter Cromwell, Detroit; Mr. and Mrs. Cadwell and daughter and Miss Jones of Pittsburgh, Pa., as the guests of Mr. and Mrs. J. F. Jenkins.

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AT THE SETTING OF THE SUN
As I've watched old Phoebus peering,
Through the mists of early morn,
In my soul new aspirations,
Hopes and wishes have been born;
For I know he'll be successful
As his westward way he'll run,
And that gold shall gild the heavens
At the setting of the sun.

Now o'er hill and plain and valley
Phoebus has pursued his way,
Till the west is reached in triumph
At the closing of the day.
How delightful is his welcome;
All his duties have been done,
And the distant skies are golden
At the setting of the sun.

Peace is by the scene suggested
Which enthalls me in the west;
Now old Phoebus, justly happy,
Seemingly lies down to rest.
When my journey shall have ended,
And my varied tasks are done,
May the skies be truly golden
At the setting of the sun. —Mack.

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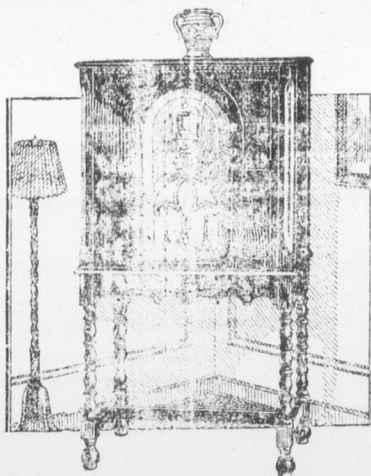
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1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a formal address, and it begins with the words "I have the honor to acknowledge the receipt of your letter of the 28th inst."

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TORONTO NEWS.

Emancipation day was celebrated
in Oakville, Ont., by a large number
of people from all around, such as
Toronto, Hamilton, Guelph and even
a honey-mooning couple from Simcoe.
Victoria Park was the scene of festi-
vities and whoopee. In the early
evening the girls' softball team of
Oakville played the Toronto team,
which proved a hard nut to crack,
due to the fact that the rangy Oakvil-
lians could not get under the pop-
flies and the sizzling grounders that
the Torontonians handed out in such
profusion. Mr. Allen Brooks was
manager and Rev. McNeil was coach
of the Toronto team. Maybe that is
the reason the score reached 47 or
50 or what not, that Toronto was on
top with sore feet, sprained fingers,
scarred knees and swelled heads.

The batteries for the day were as
follows:— Oakville, pitchers, Mabel
Bud and Jean Bennet; catcher, Lillian
Bud; Toronto—pitchers, Gladys Per-
kins and Dot Perkins; catcher Louise
Winn.

There will be a return match on
the 8th of August at Port Dalhousie.

The Game In Poetry

The umpire yelled, "Play ball."
You could hear the lusty call,
They responded one and all,
Fat, lanky, short and tall.

The pitcher drew her arm way back
And hurled that bulky missile,
The batter met it with a whack
You could hear that old ball whistle.

It soared away up in the air,
And hesitated slightly there,
And fell within the diamond fair,
Some yelled, some sighed in deep des-
pair.

You talk about your double plays,
Oakville wore the hat!
And played like they'd seen better
days
And made that inning tight like that.

The score it steadily arose
Every one was on their toes
The ump brought the game to a close
Toronto won as you suppose.

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A Little Dixie In Oro Township

Continued from page 1

strange scenes," said Mr. Smith, "The first preacher among the negroes was a man named Sorrocks—a runaway slave. During the old-time revivals the colored congregations went fairly crazy under the spell of this man's passionate eloquence. Some of the people even tried to climb up the church walls on the way to heaven. The last night of the old year was a time of special importance with them. On that night the service was kept up all night long."

Did Not Put Him Out.

White people occasionally attended these watch-night services, and sometimes they did not behave any too well. On one occasion three young men from Crown Hill, who had been celebrating the new year in advance, appeared at the service and caused annoyance by their conduct.

"Bro. Eddy," said the preacher, a negro from Toronto, "since these men do not know how to conduct themselves, you had better put them out."

Bro. Eddy marched boldly towards the three whites for the purpose of carrying out the preacher's orders. But when he got within a few feet of them, one of the disturbers, a man of powerful frame, rose up to his full height.

"Going to put me out," said the intruder.

"No," said the dusky brother, as he took in the full size of his challenger, "I don't think I am. Give me a chew of tobacco."

The weed settled it, and there was peace for the rest of the night.

One Lone Baptist.

The negroes were mainly "British Methodists," as they called themselves, but one was a Baptist. This was a man named Jackson. But he had no followers among the people of his own color, his congregation—a very small one—being made up of whites. An old graveyard surrounds the place where he used to preach.

"When there was sickness in one of the negro families," says Mr. Smith "visitors of their own color came from miles around. Mrs. Eddy, the last of the ex-slaves, died this spring. Before her death as many as 20 people were there at one time. The visitors had a double object in their visit—to wait on the sick and share in the provisions they knew the whites would furnish on such occasions. In the early days one old woman, a Mrs. Banks, was exceedingly skillful in the use of herbs; she was the doctor for the settlement."

Anglican Minister—Methodist Flock.

The Rev. J. H. Harris, now of Brooklyn, Ont., was in the early days, so I was informed by G. H. Hale, of the Orillia Packet, a missionary to these negroes. He was, it appears, sent there by the New England Missionary Society, a society with headquarters in England, and which was organized before the revolution, for the spiritual care of negroes and Indians. Mr. Harris, although an Anglican clergyman, thus had the spiritual charge of a Methodist body. The reverend gentleman is, unfortunately, very ill just now, or I should have had some particulars from him relative to his charge.

"Although Orillia was so near this old negro settlement," said Mr. Hale, "a negro was a curiosity with us in the early days. Most of them did their business in Barrie."

There are more negroes in Orillia now. Some 300 people from the Southern States—200 of them from New Orleans alone—are spending the summer there, and many have brought their negro servants along. This, by the way, is another thing that an energetic Board of Trade has done for Orillia—it has developed the tourist trade.

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