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The Dawn of Tomorrow

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

VOL. V, NO. 16.

LONDON, CANADA, WEDNESDAY, OCTOBER 1st, 1930.

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TABLET UNVEILED AT WINDSOR, ONT.

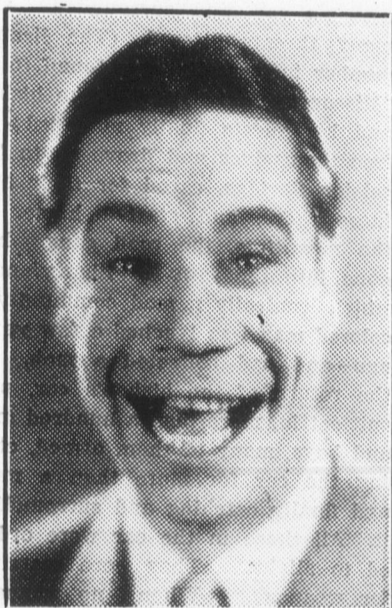
A unique event, one that attracted not a little attention both in the Province of Ontario and in the neighboring State of Michigan, was the unveiling on Wednesday, September 17th, at Windsor, of a tablet erected by the Historic Sites and Monuments Board of Canada to mark the connection of Windsor and 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

Continued on Page 7.

OUR CONTRIBUTIONS TO AMERICAN 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 Haldeman-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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Editorial

THE FUTURE OF THE CANADIAN NEGRO

At the close of the Civil War in the United States there were about forty thousand Colored people in Canada. However, each census since that time has shown an appalling decrease in their population. During the first few years after the war the decrease can be accounted for by the fact that a good percentage of the colored people were men and women beyond middle age who had escaped from slavery and had found refuge in Canada. As soon as slavery was at an end the ties that bound them to the land of their nativity and the attraction of the mild climate of their Southern homes caused them to return in great numbers.

But the children of the second and third generation continue to migrate and the same causes which led their forefathers to leave this country are not responsible for the migration of their children. Other elements have entered the cause. At the present time there are less than 18,000 colored people in the whole of Canada. Here in Ontario there are less than 6000. Nova Scotia has less than 6000. However, since the impetuous given the ambition of the colored people through the Canadian League for the Advancement of Colored People, by encouraging and assisting them in receiving higher training the youths are beginning to prepare themselves for higher things, skilled mechanics, artisans, teachers, law and medicine. Being so disproportionately in the minority wherever they find themselves in this country they cannot hope to succeed through the patronage of their race alone. If, in competing with the other races we were confronted with only one issue—that of merit, we would have no apprehension as to the destiny of the race. But aside from the handicap which all minority groups must meet there is also the extra handicap of color with which we must contend, and there is no greater handicap upon the North American continent.

Some of the best talent which the United States now possesses are Canadian born Negroes whose talent has been lost to Canada because of lack of opportunity in their native land. Many of the leading colored churchmen, business men, musicians, stars both on the stage and screen, many of whom (are internationally known)

who are now residing in other countries, are Canadian born.

As to the future of the colored people one of two things must come about. Either this superficial, artificial prejudice against the colored people must be abandoned, whereby the ambitious colored youths will be encouraged to remain here and devote their talents to Canada, or else within the next 25 years almost the entire colored population will have migrated to the United States and to other countries which at least will give the Negro an opportunity to earn a living.

If we could increase our numbers from without another alternative would be offered us, for always in numbers there is strength. But there is scant hope for this since the immigration authorities look upon colored people as undesirable citizens. "We are not encouraging the colored races to come to Canada."

But fate is in the habit of playing such peculiar and wierd tricks upon us weak humans that it is impossible to predict the future with any certainty. Who knows but that ultimately the Canadian colored people will come into their own? Who can say that Ethiopia will not soon stretch forth her hands unto God?

I'D LIKE TO BE CHILDLIKE

I've watched at the dawning, the light gently breaking
Away in the eastward, ere Phoebus is seen;
And I, in my childhood, conceived the idea
That he, in the darkness, sound sleeping had been;
That off at the westland he donned his pyjamas
Or slumbered without them, as doth the wild beast;
But ne'er could I fancy however he managed
A-bed to go yonder and rise in the east.

The years of our childhood are not all unthinking—
New wonders arrest us by night and by day;
Our musing starts early, though oft 'tis unheeded
By those who've been longer on life's busy way.
How oft in the bosom, though years may be tender,
Are longings and yearnings not quickly beguiled;
And high as the heavens and deep as the ocean
Are thoughts that are surging the mind of a child.

A sin of the ages has been—Ah, the pity!—
That olders too often were dense to the truth,
That hands they ne'er visioned had kinly implanted
The seeds of true wisdom in minds of the youth.
The lad in the temple had knowledge surpassing
The ken of the doctors, who wondered and smiled,
Yet, ne'er comprehended, save in a faint measure,

NO NEGRO IS SAFE

(From the Christian Century)

A Methodist bishop left his home in Kansas City on a recent afternoon to motor 28 miles to the town of Excelsior Springs to attend to certain church affairs. With him in the car were a Methodist presiding elder, the pastor of a Chicago Methodist church and a professor in a Methodist college. En route, the party was set upon by a road gang, cursed and abused. When an attempt was made by the motorists to discover the license number of the state highway department road truck which was being used by the road gang, the bishop's car was surrounded and many threats uttered. (The license number incidentally, was found to be "Missouri Official 460.") The bishop and his guests finally managed to free themselves and drove on to Excelsior Springs, cared for their business there, and started home. In the meantime, the road gang had gone into the town of liberty, near which ironically named community a colored man was lynched a few years ago—and had collected a mob. On the return of the bishop's car, pursuit set in, more than a hundred men and boys, many of them armed, chasing the car for more than a mile, and finally catching and surrounding it. All those in the car were ordered to alight. They were searched for weapons. When no weapons could be found on them, they accused them of having hidden or thrown away their guns. A woman came running up, shrieking, "Take them because they almost frightened me to death." Tragedy seemed imminent when the bishop discovered the sheriff in the crowd and appealed for protection. The sheriff gave protection of a sort. That is to say, he took the three ministers and the professor as prisoners to Liberty, where they were charged with disturbing the peace, and held on bonds that were first fixed at \$2,000 each, then reduced to \$1,000, and finally to \$500. At this point Judge Martin E. Lawson, a prominent layman in the Southern Methodist Church, learned what was going on, went to the jail, had the charges dismissed and the prisoners freed, and they returned to Kansas City in safety. Our readers will scarcely need to be told that the men who underwent this harrowing experience were all members of the Colored Methodist church. The bishop was Dr. J. Arthur Hamlett.

The Spirit of Wisdom which dwelt in that child.

'Tis true that we often are seemingly groping
For truths which have challenged a heart-stirring quest;
But let us be grateful that wisdom unerring
Hath deeply implanted the yearning in our breast,
I'd like to be childlike in seeking true wisdom;
I'd foster these longings which throb in my breast,
Until I've reached safely, on life's busy pathway,
Where sunsets are golden, away in the west.

—MACK

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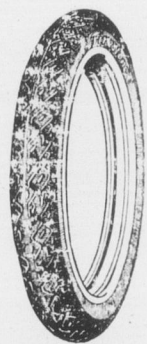
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LONDON NOTES

15th Anniversary.

On Oct. 7th, Rev. and Mrs. E. A. Richardson celebrated their 15th wedding anniversary at their home, 424 Grey Street. Many of their friends were present to extend to them congratulations and felicitations. They received many telegrams and letters of good will, messages from friends and relatives throughout Ontario, as a mark of the high esteem in which they are held there stood a table in the corner of the dining room filled with costly and valuable presents. The guests amused themselves with songs and laughter at great length after which they were led into the dining hall by the bride and groom to the tune of the familiar wedding march and partook of a sumptuous supper. Many appropriate and witty toasts were offered which were fittingly responded to by the bride and groom. After a beautiful solo by Mrs. Hattie Berry and a number by the women's quartette, the guests departed for their homes after having spent a delightful evening. Mrs. Bessie Fountain assisted by the girls of the Junior Church League acting as hostesses, proved themselves worthy of the honors.

Mr. Walter Cromwell of Detroit, spent two weeks in the city recently with his wife and family. Mr. Cromwell reports having had a delightful stay. He also states that during his long absence his children have almost grown out of his recollection.

Miss Mildred Smith has returned after a delightful vacation spent in Woodstock, Toronto, Innerkip and Detroit.

Mrs. Pearl Kelly recently underwent an operation at St. Joseph's Hospital. She is now convalescing at her home on Marmora Street. Her condition is satisfactory.

Mrs. Eliza Groat has been very ill for the past few weeks. She is much improved at present.

Mrs. Florence Mills, Mrs. Carrie Williamson, Mrs. Gladys Warren, all of Detroit, and Mr. Douglas Talbot of Toronto, recently spent two days in the city as guests of Mr. and Mrs. Chas. Poindexter of Grey Street.

Mrs. Alice Fountain of Trafalgar Street has been very ill for the past week. There is but little change in her condition.

Miss Selina Smith of Detroit was a recent visitor to our City. She was the guest of Mr. and Mrs. Wm. Myers of Simcoe St.

On Tuesday, Sept. 30, a birthday surprise party was given on Miss Cameron Patterson at the home of Mrs. Ann Budd. Several of Miss Patterson's friends were present and they spared no pains in making the occasion a most pleasant one.

The new orchestra known as Coursey's Colored Merry-makers, has had two very successful dances at St. George's Hall within the past two weeks. Excellent music, splendid order and good dancing were features noticeable.

Mr. Richard Ball and his daughter Helen were recent visitors to the city.

Miss Samalia Harris and Miss Cameron Patterson of Shruesberry are in the city attending the Normal School.

It is indeed encouraging to observe the increased number of colored students now enrolled in the Technical and High Schools of the city. We trust the number is increasing in other cities throughout Ontario.

Mrs. Myrtle Fields and her son Billia are in the city.

The Young Peoples League held a weiner roast at the home of Miss Dorothy Moxley. Everyone had a good time.

On the 20th of August the Crissie Charles Guild held its first annual picnic at Springbank Park. Although few in number the outing was a great success. Races and other sports featured the day and after a most delicious supper the crowd proceeded to the Amusement Park where they enjoyed themselves till midnight.

Miss Cecelia Butler of Lucan spent several days in the city as the guest of Evelyn Jenkins. During her stay the young people staged an entertainment at the home of Miss Jenkins which gave Miss Butler an excellent opportunity of meeting the young folk of the city. The affair was a very pleasant one.

Last Sunday evening services at the B.M.E. Church were under the auspices of the Stewardess Board. A feature of the services was having Mrs. Theresa Duncan and Mrs. Eliza Groat, two of the oldest members upon the platform. Mrs. Wesley Fountain was chair lady. The services took on the nature of a song service.

The opening concert of the season was given by Mrs. Bessie Fountain, captain of the Calendar Club for September. The programme was well balanced in vocal, instrumental and reading numbers. The entire programme was of a high type and especially the orchestra lead by Mr. N. Duncan was enjoyed and answered to several encores.

The First Quarterly Meeting of this conference year was observed on Sunday, October 5th. Weather conditions were ideal. The new heating system working with attentive and prayerful congregations, it was a glorious day. The Pastor, Rev. E. A. Richardson, preached at both services. He brought a timely message at the communion service, 3 p.m., stressing the need of carrying our religion into all activities, and all parts of our life. Mr. Richardson said among many other strong points it is no sin to resume the order or routine of former days after the Sabbath, but we ought to carry inspiration from peaceful retreat of the Sabbath and the Lord's House.

Speaking in the evening service from Exodus 32, he said where Moses prevailed with God for Israel it was a type of Christ's mediatorial office.

Patricia

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MOTON SPEAKS AT ANNIVERSARY

Great interracial Audience Celebrates
Birthday of Negro Chautauqua
of the South.

Waveland, Miss., Sept.—The world is looking to America for leadership in the solution of its many race problems and the answer will be found right here in the South, in the opinion of Dr. R. R. Moton, Booker T. Washington's successor as principal of Tuskegee Institute, as expressed in an address delivered here before a large interracial audience. Despite discouraging backsets from time to time, the future is full of hope, according to Dr. Moton.

"Notwithstanding the dark pages in the Negro's history in this country," said Dr. Moton, "he has profited immeasurably by his contact with American civilization, and has made good use of his opportunities. In return he has given America his unswerving loyalty and has offered his life for his country in every crisis in the nation's history. German propaganda was powerless against Negroes during the World War and they are no less loyal to-day.

"Negroes ask no special favors of America," continued Dr. Moton, "but only the opportunity to achieve and attain the best of which they are capable. They have faith to believe that this opportunity will be accorded them. I confidently expect the future to be marked by increasing good will and helpfulness that will make each race a valuable asset to the other."

The occasion of the address was the seventh anniversary of Gulfside Association, unique religious, educational and recreational center for the Negroes of the South. Established in 1923 by Bishop Robert E. Jones of New Orleans, as the only institution of its kind in this section, the Association has developed a valuable 640-acre property on the Gulf front and holds every year a series of conferences, institutes, and schools that attract 5000 to 10,000 visitors annually. Hon. Bidwell Adam, lieutenant Governor of Mississippi was present at the anniversary and expressed the greetings and good will of the state.

Zulu Choir Is Brought To London

New York, Oct.—Through the Far and Near Press Bureau in London, the National Association for the Advancement of Colored People is informed that a British phonograph company has found it worth while to import a Zulu choir from Africa to make a series of native song and dance music records.

The choir of ten Zulus, half of them women, is expected to make 120 recordings of traditional folk songs, some of them humorous. The choir also expects to broadcast over the radio before it returns to Natal. The records are being prepared especially for the South African market but will be obtainable in England.

ACHIEVEMENT OF NEGRO WOMEN

A Sketch in eight episodes portraying the achievements of Negro women in a form suitable for simple presentation by groups of almost any size has recently been prepared by Miss Geneva W. Blake, social worker and teacher at Cheyney Training School. The purpose of this sketch, to quote from the Foreword, is "to encourage a deeper interest in Negro Women and what they are doing, also to develop the latent artistic powers of the groups giving the pageant by having them interpret in their own way the work of these outstanding women." The characters outlined are chosen from various fields and times: Phyllis Wheatley, the poet of George Washington's day, down to Mary Bethune, the educator and Marion Anderson, the famous contralto. Material for reference is suggested.

The leaflet, Achievements of Negro Women, may be obtained at ten cents a copy from the Women's International League for Peace and Freedom, 1924 Chestnut Street, Philadelphia, Pa.

PAUL ROBESON A SOCIAL LION

New York, Oct.—In an interview in the Chicago Daily News, summarized by the N.A.A.C.P. Ellen von Volkenberg, who produced the Othello in which Paul Robeson starred, says Robeson is a social lion in London.

"Only last week," said Mrs. von Volkenberg in the interview, "I had a letter from our office saying that the Dean of Canterbury had entertained Paul and his wife—she is an expert chemist, and his business manager—over the week and that the Dean had almost wept listening to Robeson sing Negro spirituals without accompaniment, in the twilight. Paul lives in the suburbs close beside John Galsworthy, Shaw, Wells—all of whom entertain Robeson and receive him as a brother artist."

Douglas Paints Murals

New York—Aaron Douglas who has become well known as book illustrator and designer, and who was for some time on the staff of The Crisis, has painted the murals on the walls of the new College Inn of the Hotel Sherman in Chicago, which was opened September 11. June Provinces in the Chicago Daily News, refers to his work as "Murals by the Negro genius, Aaron Douglas."

VISIT LUCAN

Mr. and Mrs. J. F. Jenkins and family and Mr. Edward Fountain spent last Sunday in Lucan as the guest of Mr. and Mrs. Peter Butler. While there they were taken to see several old friends. They report this was one of the most pleasant days they have spent in any moons.

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apper. Write today. Dr. H. Will
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GETS FACTS ON GEORGIA LYNCHINGS

New York, Oct.—An investigation of recent Georgia lynching made for the National Association for the Advancement of Colored People, 69 Fifth Avenue, discloses that two at least and probably more of the victims were entirely innocent of the alleged crimes which occasioned the mob murders.

One lynching at Hawkinsville, near Rhine, Ga., was of a Negro whom the sheriff feels sure was innocent of the attack upon a white woman with which he was charged. The Negro was shot six times, one bullet penetrating his lungs, as he ran from a mob which had intercepted the sheriff who was taking him to Eastman, Ga., for safe-keeping.

The report of the killing of three Negroes at Darien is made as follows by the N.A.A.C.P. investigator: "Two Negroes were seen late at night on the streets of Darien near a bank. The policeman thought they intended to rob the bank and started to arrest them. It seems that there was a running gun battle and the police-

man was killed. The Negroes escaped in a nearby swamp; one was captured and placed in jail. In the meantime, troops had been ordered out and reached Darien and put their machine gun in place, but in spite of the presence of the soldiers and machine gun, the mob went into the jail and killed this man. Later, another man was killed in the woods and it seems to be pretty well established that this man was not in any way connected with the affair."

New York, Oct.—Copy is received here of the Cuban daily newspaper, Diario de la Marina, of recent date, which publishes in full a letter written by William Pickens, Field Secretary of the National Association for the Advancement of Colored People, to Secretary of State Henry L. The letter strongly protests the restrictions put upon tourist and other travel to Cuba by American Negroes, and cites the embarrassment inflicted upon a number of colored travelers, including Dr. R. P. Sims and daughter, Mrs. Mary McLeod Bethune, and Miss Sue Bailey.

Mr. Pickens reports that leading colored citizens of Cuba are eager to join hands with leading colored citizens of the United States, in work for the advancement of the race.

A FEDERAL ANTI- LYNCHING LAW

As was to have been expected, the National Association for the Advancement of Colored People has reopened its campaign for the enactment of a Federal anti-lynching law. This organization, best known in this part of the country for its activities in connection with the defeat of Judge Parker for the United States Supreme Court, has been pushing the Dyer bill for years. It is endeavoring now to commit all candidates for the House and senate to support of a similar measure.

The opening gun of its present battle in a statement from President Hoover, given to the Association under date of August 15th. "Every decent citizen must condemn the lynching evil as an undermining of the very essence of both justice and democracy," the President is quoted as saying. No one can quarrel with that. It is absolutely and literally true. Mr. Hoover does not, it will be noted commit himself to support of a Federal anti-lynching law; but the Republican platform of 1928 did promise the early enactment of a law "to exterminate the hideous crime of lynching."

With eighteen lynchings already in 1930—twice as many as in the whole of 1929—it is not surprising that the National Association for the Advancement of Colored People should have seized the present opportunity to make the enactment of a Federal anti-lynching law a political issue if possible. The Dyer bill passed the House several years ago by a p to 1 vote and was then put to sleep in the Senate. We do not believe that such legislation is the way to put an end to lynchings. There is serious possibility, we think, that it might, for a time at least, increase the number of lynchings. But the imminent possibility of the enactment of a Federal anti-lynching law must be taken into count.

Among Leading Women

New York—In a list of fifty leading women of the United States, selected by Ida Tarbell from among business women, educators, scientists and the field of the arts, and published in the Evening World of recent date, one of the names included is that of a leading colored educator, Mrs. Mary McLeod Bethune.

Miss Tarbell, who made the list is well known for her expose of the Standard Oil Corporation in a history she wrote of that corporation. In selecting her list, Miss Tarbell said she used a threefold measuring rod: Ability (1) to initiate or create, (2) to lead or inspire, (3) to carry on.

In naming Mrs. Bethune among the fifty outstanding women, Miss Tarbell writes:

"Mary McLeod Bethune—Born of Negro parents, slaves. Founder in 1900 of Bethune-Cookman Institute for colored boys and girls at Daytona Fla., now enrolling some 250 students. Established a home for delinquent Negro girls at Ocala, Fla. Active in all forms of social educational and moral betterment. A woman to be proud of."

THANKS NEGROES FOR THEIR SUPPORT

New York, Oct.—Frank Murphy, Judge of the Records Court in Detroit at the time of the Sweet case, who resigned from the bench in order to become the successful candidate for mayor, has written a letter to the National Association for the Advancement of Colored People expressing his thanks for the loyal support given him by colored voters.

At the time Judge Murphy announced his candidacy, Walter White, Acting Secretary of the N.A.A.C.P., who handled the Sweet trials in Detroit for the N.A.A.C.P., wrote a letter commending the spirit of fairness prevalent in Judge Murphy's court and saying in part:

"I am certain that you will have the united support of the colored citizens of Detroit. I know if I were a resident in the city you could certainly count on one ballot."

"When I came to Detroit in 1925 at the time of the attack upon the home of Dr. Ossian H. Sweet, the situation was such as to be most discouraging, so far as obtaining an impartial trial for Dr. Sweet and his ten co-defendants was concerned. Those fears were dispelled only when we found in your court a most extraordinary degree of even-handed justice, an experience which unfortunately the Negro defendant could duplicate in few courts of law, North or South. I am certain that you as Mayor will hold to those high principles of justice and fair play to all men regardless of race, creed or color, which I saw exemplified in the famous Sweet case."

In his letter of thanks on the primary election Judge Murphy writes: "Everything came out all right. Your people were as faithful and true as any group could be. They went right out on the firing line for me and stood by me almost to a man."

Speaking of British Preference, said a newly elected M.P., I can remember when every knife you put in your mouth was made of Sheffield steel.

"How did that fellow get into the purchasing agent's office.
"Threw a cork over the transom.

Sometimes the light that shines in her eyes is a stop light.

And there was the Scotch athlete who hated to loosen up his muscles.

When she says she feels cold, suggest the cover of darkness.

Why is it, the farmer would like to know, that as soon as a crop starts coming up in the fields it starts going down in the markets.

Walking home from an auto ride is a big moment in any girl's life, but few girls have big moments.

If caught by traffic in the middle of the road, the best thing to do is to stand still, says an expert.

Yay, and if time permits, scribble a farewell message on the back of a visiting card.

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Everything for Boys from Socks to Hats.

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"LIGHT OF CANDLE" A BIG SUCCESS

At the B.M.E.E Church on Friday evening, Sept. 26th, 1930, Miss Verlyn Illa Timbers presented her great drama, "The Light of the Candle" for the benefit of the B.M.E. Sunday School, at 8 o'clock.

The leading roles were: Canada—played by Miss Winnifred Green, who was artistically dressed in the Union Jack; America—played by Cecil Craven, who was draped in the Stars and Stripes; Religion, bearing the Cross of Christ—played by Maude Watkins; Agriculture, dressed in pale green and wearing a crown of wheat, was played by Alta Jones; Wealth, dressed in rich flowing robes and wearing many jewels, was played by Mildred Alerander; Labor, carrying a lunch pail, was played by Elmer Milben; Invention was played by Everett Ball; our government in power was played by Lloyd Lawson; our schools was represented by Archie Ball, who carried his diploma; Africa was effectively played by Helen Lawson, who wore red and black and many jewels, and carried a palm leaf fan; China, dressed in black and green satin pajamas was played by Catherine Johnson; Japan dressed in a colorful kimono and orange and yellow shades, and carried a fan, was played by Dorothy Taylor; India, dressed in her haik, was sweetly acted by Bernice Logan; South America was acted by Velma Browning; Lawrence Milben was the minister, and acted splendidly;— The call— Wanted! Wanted women and men true! was answered by Lydia Kelly, Frances Overton, Ernest Browning and Golden Milben; The Missionaries were: Mrs. Powell and Mrs. Jones of Amherstburg, and they made a beautiful tableau when they lit the candles of the eight little light bearers who were: Anna Lawson, Mary Stewart, Florence Evans, Gertrude Chichee, Marie Proctor, Anna Vandyke, Lillian Proctor, Helen Vandyke.

The Chinese boys did their drill splendidly dressed in white pajamas black toques, and carrying kites. They were: Raymond Roberts, Jimmie Bowels, Harold Lawson, Gordon Lawson, Kenneth Johnson, Billie Edmunds, Clarence Heines, Lyman Evans, Henry Allen and Tommie Taylor. Woodie Prior was dressed in Chinese colors, and represented the Mandarin of China. The Japanese maidens were artistically made up and dressed in beautiful floral patterned kimono's, and did a very picturesque drill; Marjorie Washington, Beatrice Chase, Phyllis Thomas, Ellen Green, Catherine Wright, Elinore Bishop, Oreon Bishop. The widow, seated on a cushion, was dressed in pink and black, was well acted by Naomi Edmunds. Ivy Lawson, a lyric soloist, led the hymn Work for the Night Is Coming, and the other melodious members of Mr. Ball's Choir ably assisted him. Mr. Stanley Richard Drake, played very effective notes on the organ throughout the entire play.

Miss Edmunds, Miss Evans, Mrs. Edmunds, Mrs. Alexander, Miss Alexander were responsible for the costumes and the makeups; Miss Craven

was responsible for the advertisements; Mr. Lawson and Mr. Richardson, were responsible for the beautiful tableaux, Mr. Lawson, Rev. F. O. Stewart, Mr. A. W. Timbers, Mr. Sammie, Mr. Richardson and others were responsible for the spacious platform. Miss Verlyn Illa Timbers and her father, Mr. A. W. Timbers were responsible for the stage settings. The whole thing was an overwhelming success.

STRATFORD

Mr. and Mrs. A. Hall and daughter of Richburg, Pa., spent a week in the city with Madame Harrison. Mr. W. Brightwell, Madame Harrison's brother, was a visitor at the same time. All have returned after a most pleasant visit.

Mr. and Mrs. De Groat and their son Charles with his two sons, James and Jackson, all of Saginaw, spent their holidays with Mr. and Mrs. J. D. Hall.

Mr. and Mrs. A. Water of Detroit, accompanied by Mr. Callan and Mr. Cromwell, stopped over for a few hours while on their way to Listowel to visit friends and relatives.

Mr. and Mrs. Joseph Cromwell and their daughter Vivian were recent visitors in the city as the guest of Mr. and Mrs. Hall.

Mrs. Green of Detroit spent a few days in the city as the guest of her father and mother. Mr. and Mrs. Wesley.

On Aug. 31 pastor Crawford conducted services in the B.M.E. Church Service were well attended.

Mr. Armstrong and his sister Gladys of Listowel spent Saturday with their friends the Smiths.

GET-ACQUAINTED CLUB

The fifth annual outing of the "Get-Acquainted Club," a popular colored organization of the city, held at the Springbank Park, Saturday, August 23, 1930 proved another success socially and with great enjoyment and enthusiasm many entered into the various events of the programme.

After a keenly contested program of sports the Refreshment Committee took charge and a table laden with good things to eat was the next on the programme, which was heartily enjoyed by all. The table was prettily decorated with flowers furnished by Mr. Wm. Hunter. There were a number of guests from out of town.

Listed Among Leaders

New York, Sept.—The N.A.A.C.P. reports that Mordecai Johnson, president of Howard University, and Spingarn medalist for 1928, has been listed by Rabbi Stephen S. Wise among the ten religious leaders of the country.

Dr. Johnson is the only Negro named in this list, which includes Catholic, Jewish and Protestant churchmen, among them Dr. John Haynes Holmes, a vice president of the N.A.A.C.P.

The others named are: Rev. Dr. Harry Emerson Fosdick, Rev. John A. Ryan, Bishop Francis J. McConnell, Professor Harry Ward, Rabbi Henry Cohen, Dr. Graham Taylor, Sherwood Eddy and Professor Rufus Jones.

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Graham Taylor, Sherwood
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Monument Unveiled

(Continued from Page 1)

hundredth birthday, I went to see him and he told me the whole story. Sambo, it seems, had learned he was to be sold to another owner—a 'drover' whose business was to buy and sell the negro slaves.

"When he found this out, Sambo decided to flee. With George Foster he stole horses and rode by night and hid by day until they arrived at Louisville. Stealing a boat they crossed the river and made their way to Cleveland by the underground railway, arriving at last at St. Thomas.

"He was just 100 years old that day upon which I visited him," said the doctor. "He was hoeing corn when I came out to his little farm. Four years later he died, and he now lies in the cemetery at New Sarum."

General Cruikshank said he owed a real debt of gratitude to the colored refugees. He told how he had assumed the management of his considerable farm upon the death of his father, when he was but 15 years of age. "The colored colony was mainly composed of agricultural workers and we used to engage them during the harvest time," he said.

Workers At Harvest.

"At that time all the harvest work was done with the scythe and cradle and I can still remember the line of strong, colored workers, their scythes in hand, singing their southern songs as they labored in the fields. Later I entered the field of municipal politics and all of these colored men had worked for me, and I do not believe that any of them ever voted against me at any time."

He commended the loyalty of the early negro settlers. "A company of black men fought for the British in the war of 1812," he said. "During the rebellion of 1837, two loyal companies were organized at Niagara and guarded the frontiers, and here at Windsor two even stronger companies were formed for the same purpose. They remained loyal throughout the rebellion and were still in service eight years later."

—by Fred. Landon, M.A.,
University of Western Ontario

OWEN SOUND NEWS

In loving and affectionate memory of Susannah Allen, beloved wife of the late Edward Patterson, who passed peacefully away at Owen Sound Sept. 16th, 1910.

We often sit and think of her, when we are all alone,
For memory is the only friend that grief can call her own.

Like ivy on the weathered oak,
When other things decay,
Our love for her will e'er stay green
and never fade away.

—Allen and Ida.

COLORED BOY FIRST IN COMPETITIVE EXAMINATION

David Gooden, a colored student of the Hyde Park High School has been awarded a \$300 scholarship in the University of Chicago as the result of a competitive examination conducted by the University among seniors of the mid-west schools. There were 750 seniors in the contest and sixty took the Latin test with Gooden in which he took one of the two awards.

—from The Crisis (August)

ONLY AN INDIAN

During our early days among the United States Indians, we often heard the above remark, "We are only Indians" and until we were able to inspire them with a higher idea of what they were in God's sight, and to leave that depreciating "only" out of their thoughts were we able to uplift or help them.

It was slow work, we told them about the flowers, God's flowers of many colours, God's people of many colours.

He made them for His own glory, the colour He wanted.

We are told that no two leaves on a tree are just alike, that not two people are just alike, but God planned it all, and so, no people, whatever their colour or language need say "we are only"—because they are made according to God's great plan and who are we to say, "Why hast Thou made us thus?" Instead, it is up to us to make the most of the lives He has given us.

Let me tell you about an Indian boy. His people were ignorant, superstitious, heathens. They lived in dirty huts, spent their time in gambling and "medicine dances." Young Hugo heard the story of Jesus and His love and he was changed. No longer did he think of himself as only an Indian. He was one for whom Christ died. He learned to read his Bible and to live according to its teaching.

Although living near a mining town where he saw the evils of the white man as well as the evils of his own people Hugo became respected by both. He often said, "I just ask the Lord to give me a tongue and a mouth to answer the white people. His daily life led other Indians to Christ. They built a little church for themselves where Hugo taught them about God. Soon he bought a car and each Sunday visited three other Indian settlements and preached four times a Sunday, driving about seventy-five miles, earning his own living through working week days in the smelter.

Now he is a regularly ordained Baptist minister in charge of four Indian groups. All his time is given to the uplifting of his people, and is a living example of what Christ can do for anyone who looks to Him for help and guidance.

—Mary McLean.

New York, Oct.—Even to the farthest China does the news of the American Negro's victories penetrate. The National Association for the Advancement of Colored People has received a clipping from the North China Star, published in Peking, which tells of the N.A.A.C.P. leadership in the successful fight to defeat Judge John J. Parker's nomination to the U.S. Supreme Court.

The Chinese newspaper's story bears the following two-column headline: "National Association for Advancement of Colored People plays big part in Defeat of Judge Parker's Nomination." The story says of the Parker nomination's defeat that it is one of two events that "cast a political shadow."

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 Men's Work Boots, Real Values, Black or Tan, Panco or
 Leather Soles \$2.95 up
 Women's Fine Shoes, Straps and Pumps \$3.95 to \$4.50
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 Our Children's Shoes have Quality and Price combined.
 All Styles \$1.25 up

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 Elbows, 6 or 7 in. each 25c.

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 Brisket Beef (for boiling,) lb. 12c.
 Sirloin Steak, lb. 25c.
 Lean Beef Cuttings, 2 lbs. for 35c.
 Oven Roasts Beef, lb. 12½c.
 Sliced Bologna, lb. 20c.
 Stew Veal, lb. 10c.
 Shoulder Veal Chops, lb. 23c.
 Peas, 3 tins for 25c.
 Choice No. 1 Potatoes, peck 28c.
 3-lb. Pail Pure Lard, each 50c.

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North End, Met. 4616

Our Contributions to American Poetry

Continued from page 1

ter of fact it has been proved that such prejudice does not belong to children until they absorb it from their elders. In one well-known Congregational family, after removal from Hawaii to California, one of the children asked, "Mother, where are the rest of the people? There are only white people here."

It has been felt that national segregation might solve for us the negro problem but the great migrations during the war made impossible such solution. These migrations, taking place within the last ten years, have been due to various causes, primarily to the vision of new opportunity. As one writer says, "actually hurdling over generations of experience, these people have fled from medieval to modern America." They have established themselves in various centers, Harlem being the largest Negro community in the world. Hither they have come from all parts of the world "their greatest experience being the finding of one another." Segregation has developed race consciousness and Harlem has become the race capital. Here race pride has been born and here has appeared during the last ten years an amazing growth of intellectual and artistic ability. The Negro has leaped into self-expression "A people are great," writes one of them, "when they produce great literature and art. No one can then call them inferior." Langston Hughes, one of the three most remarkable poets since 1920, writes:

We have tomorrow
 Bright before us
 Like a flame.

Yesterday, a night-gone thing
 A sun-down name
 And dawn today
 Broad arch above the road we came,
 We march.

And again: "We younger Negro artists who create now intend to express our individual dark-skinned selves without fear or shame. If white people are pleased, we are glad. If they are not, it doesn't matter.

"We build our temples for tomorrow, strong as we know how, and we stand on the top of the mountain, free within ourselves."

This changed Negro means new race relationships. Both races have excused themselves in the past by the difficulty of their common problem, the white race in a spirit of condescension and the black race in one of self-pity. To-day the call to the white race is for less charity and more justice, less help and more understanding, less caricature and more serious portrayal. We can no longer "press the Negro button" for humor or pathos; aunts, uncles, Sambos—all are gone, even the Colonel and George are no more. The Negro in the log cabin may be more picturesque than the Negro in the Harlem flat but the one in the flat is here to stay and his group is only one of many dark-skinned groups in this country whose ideals are becoming increasingly vital.

The Negro world, the pulse of which beats in Harlem, holds the African in Africa, the West Indian, the Negro American of all classes, north and south. Moreover, persecution has made the Negro, like the Jew, international. It is significant that the Spingarn medals are given by a Jew of wealth and social position—but, nevertheless, one who himself knows the meaning of race persecution. For five years a Negro newspaper has been published in English, French and Spanish, carrying news of Africans to and from all quarters of the world. Two magazines are on a world basis. Three Pan-American Congresses have been held abroad under American auspices.

Obviously, the only constructive line for us is to revalue the Negro on the side of art and culture, past, present and future and humbly to reckon up his contribution to American life on these lines. To this life he has from the beginning contributed more than the white race were wont to understand. Torn from a native background and native culture a culture in some cases very ancient and highly developed, he was, as we have said, suddenly precipitated into a complex and alien civilization and forced to adapt himself completely to it. His rapid assimilation is almost without parallel in history. But in turn the Negro coloured the life and affected the temperament of the people among whom he lived—the people of the South. He gave them his humour and his sentiment, superstition, amiability, illogicality and a sort of "tropic nonchalance." The Negro expressed himself in folk ways folk dance, the origin of modern jazz; folk tale and proverb, a great body of which has been preserved in the "uncle Remus" stories; folk songs of many kinds, of which the spirituals are the worthiest and best known. This folk material is still, much of it, unexplored. Much of it is lost, but the younger artists, white and black, are keen to find and use all that can be discovered.

The Negro spirituals within the memory of many of us were little known and little regarded. The Fisk Jubilee singers did much to recover and preserve these and well known Negro musicians of today have carefully arranged them. They need to be studied from the point of view both of music and of poetry, though it would be hard to tell where one ends and the other begins. The poetic imagination, religious temper serene faith of these great songs are without equal. They grew out of a common experience of suffering of a people whose souls broke through to two ideals, heaven and freedom. The Negro is a poet by birth; the picturesque, the rhythmic and the fervent flavor his habits of speech and thought. "Religion is a natural necessity to him," says one writer, because he has kept near the ideal of man's harmony with nature." Adversity which has always been his lot has been made a thing of beauty in the spirituals—America's only great national music, the singing of which kept the soul of his race alive through slavery.

—from Congregational, Boston

(To be continued)

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