

Monday, October 28th, 1929.

and of working especially to
e conditions of colored wo-
ildren.

Organization.
anization of the Commis-
is very simple. There is
a South-wide commission
nbership of nearly a hund-
nding men and women,
colored. In each of the
tates there is a state com-
ilarly constituted. Finally
s of communities, there are
ittees made up in the same
of these groups is entire-
ous, but close relations
ined between them and
ssion through the latter's

present time, (1929), the
s staff consists of the dir-
al, educational director,
women's work and four
sistants. The field staff
seven state or regional
wo of whom are colored.
for which the Commission
responsible are Virginia,
as, Kentucky, Tennessee,
orida, Alabama, Mississi-
a, Texas, Oklahoma, Ark-
Missouri. The magnitude
t would readily justify a
much larger, were funds
or financing the work on
e scale. The officers of
ssion are: Chairman, Dr.
son, of Greensboro, N. C.;
hairman, Dr. M. Ashby
t. Louis; Vice Chairmen,
oton, of Tuskegee Instit-
H. King of Atlanta; Dir-
ill W. Alexander.

effort has been made to
ork of the Commission on
a "movement," and away
of an organization. For
none of the groups have
ated a creed or confession
set any final standards or
philosophy of the move-
that of "seeking to solve
problem," but simply that
e next practicable step in
of interracial justice and

does the Commission as-
tate to any state or com-
t ought to do with rela-
local problems. It does
ver, that the leaders of
unity ought to have intel-
gh to find their own prob-
science enough to seek
e right solutions. It en-
supply skilled assistance
the necessary machinery
ed, in finding out the facts
g any remedial program
ommunity may agree up-

not be understood from
at the race problem has

There are still vast ar-
id that have scarcely
l, vast realms of injustice
ave proved impregnable.
t the confidence and sup-
South's intelligent leader-
een secured in a surpris-
out the mass mind is still
ached except by indirec-
ginning has been made,
d a hopeful one. Not a
en accomplished; vast
lie just ahead, inviting
nce of patient, persistent
ethod has been demon-
works; a road has been
if patiently followed,
lead us out.

The Dawn of Tomorrow

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

VOL. V, NO. 5.

LONDON, CANADA, NOVEMBER 29 TH, 1929.

Price 5 Cents.

ABYSSINIA HAS ONE OF OLDEST CHURCHES

Abyssinia—The church of Abyssinia known as the Abyssinian Christian Church, the civilized world's second oldest Christianity, which was established by this one of the only existing Negro Monarchies, although 1500 years old remains today almost the same as it was the day it was organized. For years the Ethiopians have sought to break the successors to Frumentius, an Egyptian, appointed bishop about 330 A.D. But always the same authority appoints the Bishop or Abuna and always a foreigner has been named. Only recently a new head was sent out by the patriarch of Alexandria and he was an Egyptian. The Christian Church of Abyssinia is a strange mixture of doctrines derived from pagans and Jews as well as Christians. In fact, before the coming of Frumentius the Ethiopians were generally practicing Jewish rites. There was a considerable mixture of Jews and Jewish blood among them and one of the outstanding claims of the royal family is that its members are descended from King Solomon and the Queen of Sheba.

Though the Abyssinian Church generally agrees with the Coptic Church in ritual, yet it has many practices of its own. They have a literary language, the Geez, which is used in all services though scarcely understood. Like the Jews they strictly forbid all graven images, but their fasts are longer and more severe than those of Roman Catholics, while confession and absolution are strictly enforced. This gives great power to the priests who have high standing in their communities. These priests must marry, but only once. Another peculiarity of the church is the encouragement of pilgrimages to Jerusalem as a religious duty and as a means of acquiring forgiveness of sins.

The Jesuits, through Portugal's influence and aid against the Moslems, got control of the church about 1500 A.D. Finally the king made formal submission to the Pope in 1604, but the people at once rebelled and slew the king. Then then made war on the Jesuits, and all of them were expelled by 1633, when allegiance to the patriarch of Alexandria was resumed.

The Abuna of Addis Ababa, the capital, is an important personage. Under him are all the bishops and priests, who receive their ordination from him. He officiates at all the great public religious ceremonies, including the crowning of the kings and queens of the country.

But he does not hold the purse



FRED E. EBITO, ESQ., son of the late chief of the Eastern Province of Nigeria. Mr. Ebitto represented Africa in the recent important Yarmouth Conference held in England.

strings of the church. That is done by the second church officer in importance, the Etchequie, who the Abyssinians always select from their own number. Since more than a quarter of the land belongs to the church and must be administered by church officials, and its revenues collected and managed by the church, it can be seen that the church business administration is very important—and so is the Etchequie.

Abyssinia, in northeast Africa, has long maintained its political independence as well as the independence of its ancient church. In fact, it is the only independent country in Africa.

"Negroes Protest" Is Title Of Essay

New York, Nov. 22—"Negroes Protest" is the title of an illustrated article in the September issue of the "Magazine For All," published in Berlin Germany.

The article details brutalities inflicted on Negro workers in various

WM. WELLS BROWN

(By Fred Landon)

The name of William Wells Brown ought to be better known to the colored race than it is at present and it is interesting to note that in the recently issued volume 3 of the Dictionary of American Biography nearly a full page is given up to a sketch of this man of color.

Negro reformer and historian, William Wells Brown was born in Lexington, Ky., about 1816. When but a youth he was taken to St. Louis and hired out on a steamboat. Next he was employed in the print shop of Elijah P. Lovejoy, then editor of the St. Louis Times. Working in this capacity Brown got his start in education; but he was hired out again on a steamboat at the close of the next year, being still a slave.

In 1834 he escaped into Ohio, intending to cross Lake Erie into Canada. On the way he was sheltered by a Quaker, Wells Brown, whose name he assumed in addition to the name William which he had borne as a slave. He now took up steamboating on Lake Erie and obtained the position of steward in which he was able to aid many a fugitive in getting to Canada. In the year of his escape he married a free colored woman by whom he had two daughters. Profiting by school instruction and by held from some friends he acquired considerable knowledge of the fundamentals. In the North he soon learned to speak so fluently that he could easily present the claims of the Negro for freedom. During 1843-48 he was variously employed as a lecturer by Anti-Slavery Societies and was also interested in temperance, woman's suffrage and prison reform and was associated with such ardent abolitionists as Garrison and Wendell Phillips.

In 1849 he visited England and represented the American Peace Society at the Peace Congress in Paris. He was welcomed by such famous Europeans as Victor Hugo, George Thompson and Richard Cobden. He remained abroad until 1854. During the years of his activity as a reformer he found time also to study medicine but his reputation, outside of his re-

parts of Africa and tells of their protest, as well as the protest of American Negroes against injustices here.

One of the illustrations is a picture of William Pickens, Field Secretary of the National Association for the Advancement of Colored People, who tells not only about disfranchisement and other disabilities of Negroes here but about their progress in literature and the arts.

"RACE SUPERIORITY IS A SILLY IDEA"

New York, Nov. 22—"No sillier idea has even been presented to the ignorance, cruelty and selfish pride of men than the idea of white or Nordic supremacy," declared Dr. John Haynes Holmes in his last Sunday's sermon in the Community Church.

Dr. Holmes, who is a Vice-President of the National Association for the Advancement of Colored People gave his service over to discussion of the American race problem, with Mrs. Mary McLeod Bethune as the other speaker.

"Our troubles all spring from the fact, not that the Negro is black," declared Dr. Holmes, "or even different, but that we have always known him in this country as a member of a subdued, conquered and enslaved race. We therefore feel that we must keep him down, so that we, the whites may step up. The problem is not racial at all, but social.

"There is no such thing as an instinct of race prejudice. No man was ever born with any prejudice or aversion for any member of the human family. Children know nothing about this hideous thing. Race prejudice, so-called, is a matter of education, environmental influence, social custom, and tradition. We could get rid of this thing in a generation if we would only let our children grow up unspoiled by the vile prejudices that poison our lives.

"Finally, no man who practices his religion has any race problem in his life. Nor would America have any race problem if it took seriously its religion of the fatherhood of God and the brotherhood of man."

form activities, is chiefly as an historian, his writings covering various fields. His own life and experiences he wrote in 1847 under the title "Narrative of William W. Brown, a Fugitive Slave. In 1852 he published "Three Years in Europe" and in 1853 "Clotel, or the President's Daughter, a Narrative of Slave Life in the United States." He wrote two plays, "The Dough Face" and "The Escape" and in 1863 published his first history, entitled, "The Black Man, His Antecedents, His Genius and His Achievements." This book went through ten editions in three years. "The Negro in the American Rebellion, His Heroism and His Fidelity" also made a favorable impression and supplied the need for an account of the part

Continued on page 5