

Dawn of Tomorrow

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SATURDAY, SEPTEMBER 6th, 1924.

Editorial**A DECISION OF THE BOXING COMMISSION**

In the Toronto Telegram, under the date of August 20, the following appears under "Snap Shots on Sports": "A tempest in the pugilistic teapot has been stirred up by the refusal of the Boxing Commission to grant a permit between a colored man and a white boxer at Ottawa. The colored man was overseas and made a good record and it is claimed that since no color line was drawn in the war there should be none in the ring. But the matter did not start in Ottawa, nor was the ruling made to fit the Ottawa case. The Commission was informed from Windsor, where there are a lot of Negroes, that trouble would follow if the colors were mixed in the ring there. Shortly after this a white boy and a colored one was allowed to meet in a local theatre. The result was that the air was filled with cries of 'Kill the Nigger,' and the roudyism was so great that it was decided that mixed fights were not in the interest of the sport. "The ruling was made, not against the colored boys but to protect them from abuse. Any reputable club that wants to match two colored boys will have no difficulty in getting a permit. And while the Ottawa colored man may feel that he was good enough to fight for his country, but not for the coin, he is simply the victim of a rule that was made for the greatest number."

Personally we do not believe in public boxing matches. We believe the art of boxing has become so commercialized and so debased by the money sharks, that our government should prohibit any and all public boxing bouts. To allow two physical giants to enter a ring and pound each other into insensibility is to assert just how much we cherish the relics of barbarism. And when a frenzied public will spend thousands of dollars to witness such brutality we must invariably conclude that there still exists within us much of the spirit of the cave man. But—we believe the reason which the Boxing Commission gave for refusing to allow a colored boxer to meet a white boxer is most unsatisfactory. Certainly it was most unfair to the colored man. It will be remembered as the Telegram states, that the colored man had made a good record overseas. Now that he has returned home the Boxing Commission

is so apprehensive lest he be insulted that it must deny him privileges which are given to any other citizen (although he may not have seen service overseas) if his skin happens to be—not dark. It will be remembered that the Germans too objected strenuously to fighting with Negroes. We do not recall however, a single instance in which our government refused to send colored men on the battle fields because of this objection. Perhaps it did not occur to the government that a few "rowdy" Germans might have shouted: "Kill the niggers". It was not so solicitous at that time to guard the colored boys from "abuse." We are wondering which of the two "abuses" the colored boy in question considers the greater "abuse"—the "rowdyism" of "kill the nigger" or the curtailing of his privileges as a 100 per cent. Canadian citizen?

The Telegram used many beautiful and soothing phrases in its attempt to put the Boxing Commission in the proper light but the Telegram has only succeeded in making it more apparent that the Colored man has been wronged and that British Justice has suffered. A better way to "protect" the colored boy from abuses" if the Commission was so interested in the sensitive nature of the colored war veteran, would have been to station enough policemen at the ring side to keep down such "rowdyism."

"And while the Ottawa colored man may feel that he was good enough to fight for his country" (surely he knows that now) "but not for the coin, he is simply the victim of a rule that was made for the greatest number."

I am sure he feels that he is the victim of something but that something—even the Telegram does not seem to be clear on. The rule, it says, was made for the good of the greatest number. Who and what is the greatest number—those who cause the "rowdyism," or all the Anglo Saxons, or all Canadian citizens, or WHO or WHAT?

If it ever befalls my good fortune to meet the colored chap I shall ask him what he considers himself the victim of. Unlike the Telegram I think his conception will be clear and I imagine he will answer, "plain race prejudice."

OWEN SOUND NOTES

Services were well attended Sunday. The pastor, Rev. Richardson is still conducting the services with the aid of the black-board.

Mr. J. Hall of White River, who visited his wife's relatives, left for the Toronto Exhibition.

Mrs. Hall is indisposed and as soon as well again expects to leave for home at White River.

Mrs. Rev. Richardson and family have returned from Toronto where they have been visiting relatives and friends.

Rev and Mrs. Plummer motored from Niagara Falls to our city on Saturday with their grandchildren and are the guests of Mrs. Fanny Taylor in 2nd one West.

NIAGARA FALLS NOTES

Mrs. Maud Bright of Fort Erie was the guest of Mrs. Martha Washington Peer St., for a few days.

Mrs. Everett Smith, formerly of this city is visiting here for a few days.

The Young Ladies Guild met at the home of Mrs. Nora Johnson, Stanford, on Tuesday evening.

The Stewardess Board held a lawn fete on Wednesday which was a great success.

Mr. and Mrs. Plummer and grandchildren motored to Owen Sound.

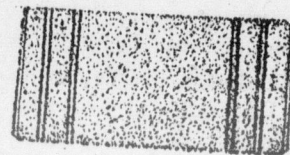
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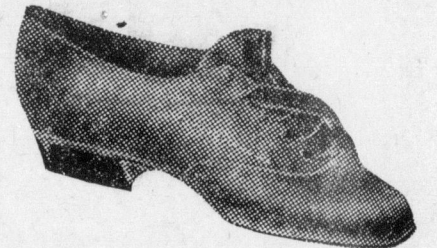
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