

The Dawn of Tomorrow

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Praises Attitude To Races

CHATHAM, Aug. 20 — Canada's leadership in the field of enlightened race relations was praised today as delegates from all parts of Canada met for the annual conference of African Methodist Episcopal churches.

The conference was held not far from the historic spot where abolitionist John Brown planned a new freedom and a new life for thousands of American slaves.

That fact, and Chatham's significant location as a station in the underground railway, which smuggled thousands of slaves out of bondage were recalled repeatedly today by speakers at conference opening sessions.

Historic Ground

Bishop Joseph Gomez, of Cleveland, bishop of the Fourth Episcopal District, embracing AME churches in Canada and seven American states, reminded delegates they were standing on historic ground.

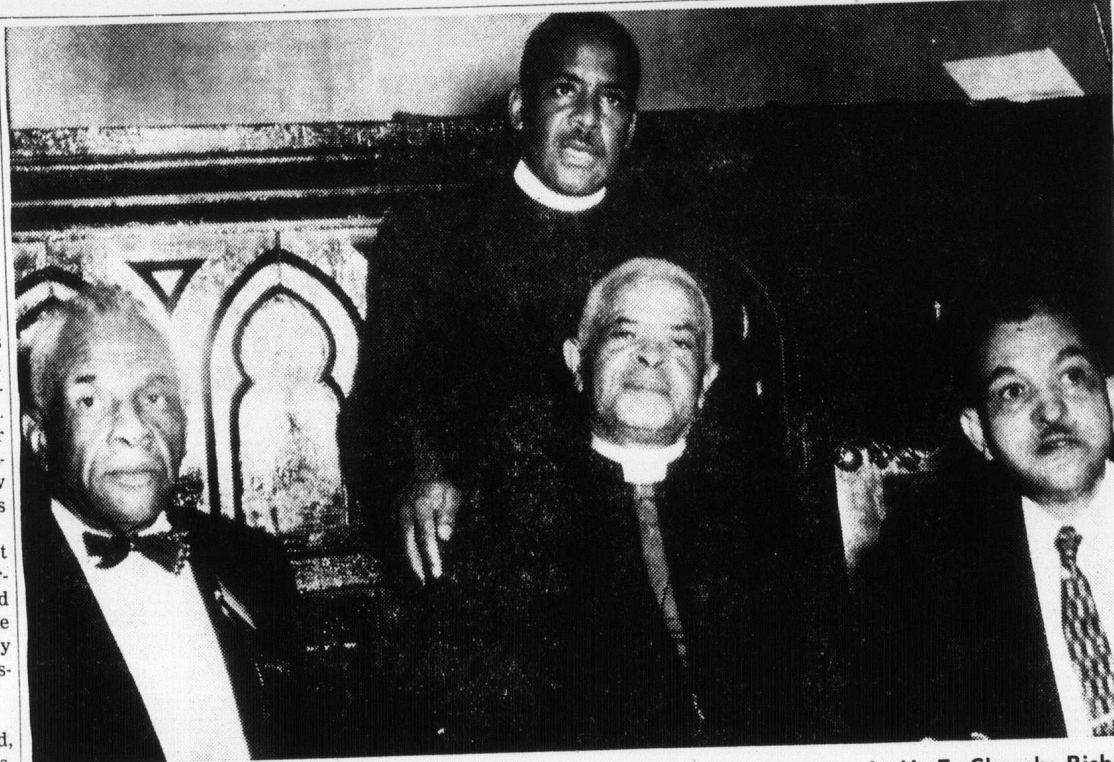
"This was a station of the famous underground railway, and in this community, many slaves moved from darkness into light," he told the conference.

Bishop Gomez commented on Canadian legislation which provides strict penalties for denial of privileges because of race. He said the legislation has effectively killed a virus of race prejudice imported into this traditionally freedom-loving area several decades ago.

Canada's historic role in abolition was also the subject of comment by Dr. Russell Brown, of Chicago, general secretary of AME churches.

"You sowed a remarkable seed when you gave us the opportunity to live as free men," he told his Canadian hosts.

"We are not strangers—we are a part of you, and you are a part of us."



CHATHAM CHURCH CONFERENCE — Delegates from all parts of Canada met in Chatham for opening sessions of the annual conference of All-Canadian African Methodist Episcopal churches. Conference speakers included, from left, seated, D. A. Chester Clark, of New York,

Dr. Brown said Canadian AME church congregations have already reached a point that American churches are trying to attain.

Canada Sets Example

"Canada sets an example of brotherhood," he added.

The AME church work in mission fields was outlined to the conference by Dr. A. C. Clark, of New York, director of missions.

He said that although an active mission work is carried on in many parts of the world, activities in Cuba have been greatly affected by political unrest. The world-wide AME church, with a membership of approximately two million, has affiliations in South and West Africa, and in looking for-

ward to extending its work into India and China.

At the conference official opening ceremonies, greetings of the Chatham Ministerial Association were brought by the Rev. Hugh Davidson. Mayor Garnet R. Newkirk welcomed delegates on behalf of the city.

The Rev. Joseph Brockington, of Toronto, presiding elder of Canadian AME churches, is in charge of the conference.

Remember Heroes of War of 1812

TORONTO, Aug. 3 — (CP) — The great-great granddaughter of Negro slave leader Rev. Josiah Henson placed a wreath at the Victoria Memorial Square Centotaph to honor Negroes

who died defending Canada in the war of 1812.

Mrs. Bruce Carter, who officiated at the ceremony attended by 100 Negro residents of the city, is the wife of a Dresden farmer and a descendant of the man who spearheaded the underground railway—a Negro escape system—during the American Civil War.

Her great-great-grandfather inspired the principal character of Harriet Beecher Stowe's book "Uncle Tom's Cabin."

The ceremony was part of the Negro Citizenship Association's 6th annual emancipation day and memorial service.

Restore Dignity To Name

There was a time, and not so long ago, when all God's children were called colored people and Negro was an epithet. Two of the oldest non-white organizations are the National Association For The Advancement Of Colored People (NAACP) and the National Association Of Colored Women (NACW). One of the largest Negro church bodies is the Colored Methodist (CME), and James Weldon Johnson's Autobiography Of A Colored Man is still good reading. The word Negro has never been acceptable to the Afro-American newspaper chain. Other Negro newspapers have always used both Negro and colored, but more for variety than compromise.

To white people, to be polite was to say colored. Even today in the white South, deferences is expressed by phrases such as "our good colored folks" and those "Nigra agitators." An even finer distinction can be found over washroom doors where they separate the colored "women" from the white "ladies." In fact, their pronunciation of Negro was in itself an argument for colored, a word as meaningless as white.

There was no question about Negro, it meant black and the home of the black race was in Africa and Africans were savages brought to America and sold into slavery. At a time when Negro leaders were fighting for the elimination of "nigger" from the nation's vocabulary, they were in no mood to flirt with its next of kin.

The word Negro bore the stigma of heathenism and slavery. The word colored beat no tom toms, it rattled no chains.

The more the Negro learned of his true heritage, the more pride he had in his race. Like a session with a psychiatrist, he began to analyze the reason why he rebelled against being a Negro by delving into his own history. He found that his past did not begin with slavery. He checked back into American history and found that all U.S. slaves were not black. Whites, some kidnapped on British streets (as blacks had been from African villages), and others—paupers, debtors and criminals—were brought to America as indentured and sold into servitude. Two states passed laws to halt the buying of white slaves by freed Negroes.

He searched the pages of ancient history and found that slavery was as old as man. The Babylonians and the Phoenicians, the Egyptians, the Hebrews, the Chinese, all felt the sting of the master's whip. Central and Northern Europe were important slave sources during Greek and Roman times. And if he reads his Sunday paper, he will find that the UN is wrestling with the problem of 11 million people held in various types of slavery all over the world today.

The bugaboo of black serfdom expelled the image of Africa came into a brighter focus as did the black man's relationship to other men. The trend back to race was on.

In 1917 Edward Work noted in the Negro Year Book: "There is an increasing use of the word Negro and a decreasing use of the words colored and Afro-American to designate us as a people . . . the word Negro is . . . acquiring a dignity that it did not have in the past."

City of London Extends a Warm Welcome to the 83rd

WESTERN FAIR

Queen's Park, London - All This Week

Every exhibit, every booth, every Midway show is in full operation—the great grandstand productions are ready to thrill the crowds! There are many additional attractions this year—something for every member of the family, young or old! Join in this crowded week of fun and frolic, displays, demonstrations and contests of every kind. Bring the family to London — a warm welcome awaits you!

MOTORISTS — Please Use ONE-WAY STREETS To and From the Fair

During Western Fair Week, your co-operation is asked, in using King Street and Queen's Avenue as much as possible, leaving Dundas Street free for the added volume of bus traffic to and from the fair grounds.

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