

The Dawn of Tomorrow

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

VOL. VII, NO. 8

LONDON, ONT., AUGUST, 1936

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80th Annual Conference B.M.E. Church

HELD IN TORONTO IN JULY, 1936

The historic Chestnut St. B.M.E. Church took on new life, when on Tuesday, July 7th, ministers and Delegates from many points in Ontario met in what was one of the most successful Conferences in recent times. Conference opened with Rev. J. T. Dawson, General Superintendent presiding. The Annual address was delivered by Rev. F. O. Stewart of Owen Sound. After which, the Lord's Supper was dispensed to a large number of Communicants.

The Conference assembled Wednesday morning with Rev. Supt. J. T. Dawson; Rev. F. O. Stewart, Secretary of Conference; Rev. A. R. Plummer, Windsor, Finance Secretary; Rev. George E. Crawford of St. Catharines, Rev. T. H. Jackson, London, President of the Finance Board, Rev. A. Richardson, Brantford, Chairman of General Conference Special Committee; Rev. C. A. Johnson, North Buxton; Deaconess Susie Johnson, Guelph; Rev. Dr. T. H. Henderson, Amherstburg; Rev. T. H. Dougherty, Fort Erie; Rev. L. C. Gow, B.A. Niagara Falls.

Lay Delegates: A. Smith, Toronto; Mrs. C. Jenkins, London; Mrs. M. Powell, Windsor; Mrs. J. Thomas, Collingwood; Mrs. Hulett, Niagara Falls; Mrs. C. Robbins, North Buxton; Mrs. Maud Harrison, Finance Agent, Owen Sound; Mrs. C. Lodd, Pres. of W.H. and F. Missionary Society; Miss Mgt. Jackson, Pres. S. S. and Y.P.S.

The Conference was unusually favored in having Rev. Dr. F. A. Price of Liberia W. Africa as Guest Speaker who conducted Meditation each morning and addressed a large congregation's Sunday evening. His talks were profound and inspiring. Mr. Chas. N. Washington, Martin's Ferry, Ohio (a son of our revered late Bishop Chas. A. Washington) added greatly to the services in his capable manner as a leader in Gospel Song. Mrs. Washington accompanied her husband at the piano. These dear ones sang



Dr. Dawson

Dr. Dawson is Superintendent of the British Methodist Episcopal Church of Canada, under whose supervision, the 80th Annual Conference was given in Toronto, and who will preside at the concluding meeting of the 80th Conference at Chatham during the week of Sept. 29th.

their way into all our hearts and we have been blessed.

In spite of the fact that unemployment is very much in our midst, the Annual Reports showed favorably. The general expression was that much of our success was due to the loyal support given by the citizens wherever our churches exist.

Vital issues were dealt with in an address given by Rev. F. O. Stewart of Owen Sound, which provoked much discussion upon which the Church has pronounced its stand in very certain terms. Divorce, Religion in the Public schools, the menace of insanity due to the alarming increase of marriages among the feeble minded.

The Conference went on record when a resolution was framed and forwarded to His Majesty King Edward VIII pledging the loyalty of the people of the British Methodist Episcopal Church. The Missionary Society with Mrs. Cora Lodd, President are planning a more intensive program of Missionary endeavour at home; with Mr. Cyril Henry a White Plains also Dr. and Mrs. F. A. Price, Liberia W. Africa. We are hopeful that no church will go far into this year's work before a Missionary Society shall be formed. The Social Service work which has been done in all our cities by the Governments worth of much praise but there is cases demand the personal intimate unofficial touch of members of our own group.

(Continued on Page Six)

Looks Like Big Year at Western Fair

Last-minute reports from W. D. Jackson, secretary of Western Fair, London, Ontario, indicate that this year at Western Ontario's own exhibition is going to set some new records.

All space in the Confederation Building was sold out six weeks ago and there are only a few booths left in the big Manufacturers Building. Entries have been coming in very rapidly.

Despite the fact that on account of the new automobile models not being released until October the manufacturers in that industry are unable to exhibit; space has been snapped up quickly and leaves more room for agricultural exhibits which, after all, are of greater interest to rural people.

The Night Horse Show as usual will be held the first four nights of the Fair, starting with Monday, Sept. 14th. This feature, shown in the new Ontario arena, has proved to be one of the most popular ever introduced, and "Standing Room Only" is usually the order of the evening.

The Grandstand Show this year will be of a high order, featuring world-famous acts, such as "The Revue of Revues," described as the most colossal production ever staged under the open sky; "The Arleys," gymnasts extraordinary; "Laddie Lamont," the funniest Scot on earth; "The Helen Reynold's Skating Champions," an act of rare beauty and marvelous ability; "Will Morris and Bobby," a comedy act packed with laughs from start to finish; "Les Kimris," sensational mid-air act on the Aeorplane Tourbillon; "Christiansen's Great Danes," a clever canine act filled with surprises.

On the ever-popular Midway will be found the world-famous carnival shows operated by Rubin & Cherry, whose name is a guarantee of the best in light variety amusement.

With six days Harness Horse racing and with many attractive agricultural and industrial exhibits in addition to the hundreds of other spots of interest about the spacious grounds, this year's Western Fair will be well worth a day of two of anyone's time.



REV. MR. GOW

Rev. Gow, born in Capetown, B.W. Africa, was a student of the Bible Class in Toronto, and has been in the B.M.E. Church for a period of years.

In the year 1924 Mr. Gow received his Local Preacher's license from Rev. T. H. Jackson in Guelph. In 1927 he received his Deacon's orders, and in 1929 his Elder's orders, passing each examination creditably.

This year Mr. Gow received his degree of B.A. from the McMaster University. He plans to return to Africa sometime in October, to help organize a new Seminary. Including in his teachings Greek, Latin and Theology.

HERNDON SPEAKS

Angelo Herndon heroic young Negro leader, was the guest of honor at a banquet held recently at Camp Unity Franklin Mass. This event opened the annual picnic of the International Labor defense. Mr. Herndon addressed the gathering explaining the significance of the recent decision of the Georgia Supreme Court which again upheld the barbarous "insurrection" slave law, under which he was sentenced to 18 to 20 years on the chain gang for demanding bread for hungry people. His speech exposed the encroachments of fascist forces in America and on a world scale

Dawn of Tomorrow

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EDITORIAL

SOCIAL VALUE OF EDUCATION

All true education makes one a better man or woman and makes one more serviceable both to himself and to society and to the community. This being true then, the prime object of all education should be to fit the individual to the conditions (social conditions) by which he is surrounded. How to promote adaption of the individual to society, therefore, is the problem of education and herein lies the whole value of social education. It is the function of education to point out the value and the meaning of old sociological truths as well as to discover and point out new ones.

The aims which should dominate all education are first to diffuse such knowledge as enables one to interpret his social environments as well as other social environments, such knowledge as will enable one to gain control over the forces of nature as well as control over himself, third such knowledge as will enable one to be at one with his own social institutions as well as those institutions which embrace social progress of the world. It should also aim to teach of the individual social freedom as well as individual social responsibility.

Again it is the business of education to train and rear men and women who shall recognize the ties of human brotherhood and sisterhood. For the social relations of human beings are so intimate and the interest of one individual touches that of others at so many points, that to be able to lead a social life is all important.

Where then shall this training begin? It would appear that by all means we should begin with the child. For if, as we have intimated sociology is to control our educational policy, we should endeavour to give our children a consciousness of their place in the community and a sense of their responsibility to society as Ellwood has rightly said: "To think that good citizenship consists simply in vocational excellence is to misconceive the whole nature of social life and socialized education. Vocational education obviously can be made safe for democracy only by attaching it to a general program of social education.".....

"We must never forget that all men before they are members of any calling, trade or profession." Edwood rightly contends that social education must precede vocational education. Our children must first be taught the social point of view. They must be

taught to carry on their social life before they actually participate in it.

Social evolution has made its greatest progress through adaptation. We can understand therefore how necessary it is to begin with the coming generation whose habits are more plastic when we wish to institute reforms for the good of the social whole when we wish to eradicate evils, such as crime and the drink habit, and what shall we say of the value of education of the children who are born under the worst conditions in immoral and unsocial homes? Among such children education is capable of doing a great corrective and curative work. Starting in the kindergarten there must be a training which leads up to strong, healthy, growth morally, physically and intellectually, all of which makes for good citizenship. But if such children are allowed to run wanton during the first few years of their young lives, until evil habits become automatic in their lives, they will most certainly add to our already great number of unsocialized citizens.

But what of the social value of education of adults? Bishop Spaulding says: "The wise and good are those who grow old still learning many things, entering day by day into more vital communion, beauty, truth and righteousness." A nation's spiritual growth and prosperity depends upon the intelligence of all of its citizens. Millions of our citizens have remained children in education and are therefore, in need of continuous instruction. More and more we are beginning to realize that in a truly progressive community it is necessary for education to extend beyond childhood and youth into years of maturity. For how shall we have the proper social ideal, how shall we be able to choose that which is the best for the social unit or for ourselves individually, how shall we be able to overcome personal biases, to choose that which is best politically, ethically, economically or otherwise unless we keep abreast with the procession of education? How shall we understand how to choose out of life the things which sweeten and enriches human life except we be properly trained through education? For instance, when remember what a great per centage of our voting population are unable to understand intelligently the issues involved in any political issue, it will be seen how important the continuance of education is in any country whose government is determined by popular suffrage.

ETHIOPIA—BY WAY OF ENGLAND

"Mussolini may have Ethiopia, but England has got Haile Selassie." This comment by a contemporary editorial writer is exceedingly potent, especially after the refusal by League Powers to recognize Italy's conquest of Ethiopia and England's demand for continued sanctions.

We see Emperor Haile Selassie at some future time making a return journey to the Ethiopian throne by way of England and British bayonets. Il Duce is drunk with power and flushed with victory. Like Germany's Imperial Wilhelm in 1914, Italy too

has a Mad Dog and he is barking loudly. In fact he is so mad that soon he will essay to chew up vital British interests in Ethiopia and so promptly have his tail nipped by an angry lion—and it will be no helpless Lion of Judah.

Mussolini needs the waters of Lake Tana for his vast areas of dry land. England must have these same waters for the cotton plantations of Egypt which keep bread in the mouths of Britain's factory folk in Lancashire and Yorkshire. The first move that Il Duce makes to deprive English people of sustenance will find those same people demanding that their government should give him a spanking. The British Lion is slow to move but when he does there is no uncertainty about his actions. By land, air and sea Mussolini will have a real war on his hands and he will find that with Germany, France and Russia behind, it will be Italy around which an armed ring has been put. We are aware that Selassie will return to Ethiopia as a puppet ruler under Britain, but even that is preferable to the mockery that is Victor Emmanuel and Il Duce's Viceroy.

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The University of Western Ontario, London, with an enrolment of nearly 2500 regular students, is devoted to better and higher education. The young man who would train himself for the service of his fellow men, who would like to make the most of himself and take full advantage of his opportunities, should procure the best education of which he is capable.

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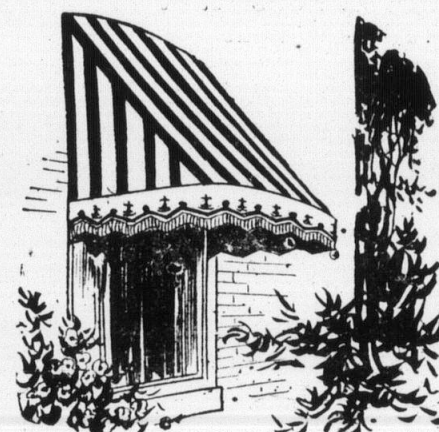
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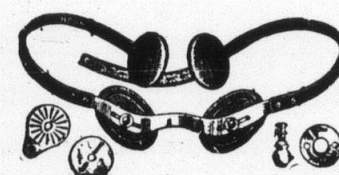
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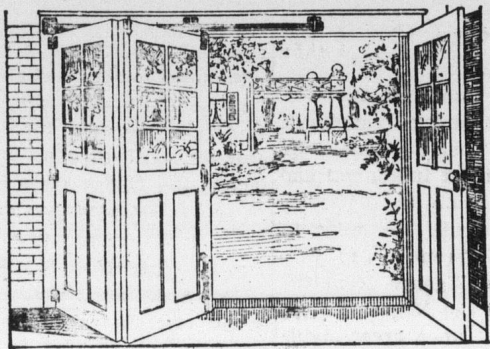
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RELIGION AND THE RACE PROBLEM

(By John M. Cooper)

Man is a wolf to man,—but not always nor to all men. The wolf of the market-place may be a lamb at his own fireside. The ruthless exploiter of labor, the rapacious ringleader in cutthroat industrial competition, may be a kindly, affectionate and unselfish husband and father. The wolf in man comes out more in his relation to those of groups other than his own,—to those of other social and economic classes, of other nations, of other peoples, of other races. His wolfish fangs are particularly apt to be bared to those of other racial groups. It is the wolfishness of race to race, especially of the white race to the Negro race in our country that I wish to discuss this morning.

Underlying racial wolfishness are many factors. I shall take up two of the chief ones,—the white man's assumption of racial superiority, and his tacit or explicit acceptance of the double moral code.

First, the white man's assumption of physical and mental superiority to the Negro. Which of the two types, white or Negro, is superior in the sense of being physically farther removed from the animal? The narrower and more projecting nose and more upright forehead of the white man are less animal like than the Negro's broader and flatter nose and more receding forehead. On the other hand the thinner lips and less tightly curled hair of the white man are more animal-like than the full red lips and the woolly hair texture of the Negro. These contrasts could be multiplied, but, all in all, as regards nearness to or distance from sub-human animal forms, the total scores of the two races seem pretty nearly even.

We of the white race seem to prefer our bleached skin,—although we are not quite sure of ourselves and preferences, to judge from the pains we take at our summer resorts to acquire

a skin color that will bring us closer in shade to that of the African. In any case it may be said of skin bleaching, what has been said of the removal of areoids, that is not automatically followed by a rush of brains to the head.

Those Intelligence Tests

Intellectually is the white race on the average superior to the Negro race? We have a number of comparative intelligence tests of whites and Negroes. The majority but not all of these tests reveal higher gross average scores for the whites. But are these higher scores due to higher racial ability or to ampler opportunities for higher education and advancement? The rapidly accumulating evidence is pointing more and more unmistakably toward the conclusion that difference in the scores are due, certainly very largely and not improbably quite entirely, not to difference in racial ability between the white's and Negroes but to difference in racial opportunities. And we have further to recall that in some of the tests it is the Negro and not the white who has come out with the higher score.

It may be said, however, that at any rate the Negro in his native Africa has not achieved much in the way of scientific and cultural advance. It is undoubtedly true that Negro Africa has not exerted a profound influence on the development of western civilization. One very simple reason for this, however, is that Negro Africa was until relatively recent centuries almost completely isolated from the area of western civilization. The Negro in Africa has developed a very remarkable civilization of his own. He is no wandering savage. He is an expert farmer and herder and a highly skilled craftsman. He has his own well developed arts of music and carving. He has worked out most advanced types of social, economic, legal and political institutions. He has an unwritten literature that is often characterized by exquisite beauty as well as by brilliant creativeness. It should be sobering to all of us who are descendants of white races of northern and northwestern Europe to recall that for many thousands of years,—ten thousand years at least,—up to

(Continued on page 4)

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RELIGION AND RACE PROBLEM

(Continued from page 3)

about four or five hundred years ago, the contribution of our own ancestors to human achievement in general and to western civilization in particular was very close to nil. In order to draw any logical inference as to comparative racial intelligence from the assumed fact that the Negro has not independently built up a great civilization in his Africa homeland, we should have to prove the following very odd proposition, "That a race should go along for 9,500 years without making outstanding culture achievements is no sign that native intelligence is lacking; but if a race goes along 10,000 years without making outstanding cultural achievements, this is evidence that native intelligence is lacking." Obviously a proposition of this kind does not make sense. Yet it is just on this and similar types of loose reasoning that many have held culture achievements or lack thereof to be a reliable yardstick for measuring the comparative mental calibre of races.

The sum of the matter is that in the present state of our evidence neither white nor Negro can be scientifically proven to be superior or inferior one to the other. There is available to-day no scientific evidence bearing on the problem that can stand five minutes of close analysis. Scientifically we just do not know which, if either, race is superior or inferior on the average. The compelling probabilities are that the difference, if there

be any is not great. Furthermore there is no safe bet on which side the superiority will be found if any ever is found.

So much for the first of the two factors underlying our white racial selfishness as regards our Negro fellow citizens. Let us pass to the second factor, the double code.

(Continued next issue)

LONDON NOTES

Mr. and Mrs. Wythe, were the guests of their brother and sister, Mr. and Mrs. Wm. Meyers, for a few days. Mrs. Freda Wiffin and baby were the guests of her sister Mrs. Carrie Hunt in the city of Toronto for a few days.

Miss Clara Durant is visiting friends and relatives during her holidays in Cleveland.

London.—Five Windsor boys of the First Baptist B.Y.P.U. were in London on Friday, May 24th to attend the Ontario and Quebec B.Y.P.U. Convention. There were two young men representing Prince Albert Road Baptist Church.

The seven boys, Henry Ladd, his young friend Eugene Kersey and the Talbot boys, Harold, Lyle, Grant, and George were the only Negro representatives among the 1200 odd union workers throughout Ontario and Quebec.

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CANADA

Miss B The

MISS HE

(COPY

IT WAS Spring when the ringing the chimes of S the people to w Day. The neigh one, was bounde Avenue, and on structure of the reared its head. block stood Sai magnificent buil tecture. Before attention, were t of the city's mos lectual citizens. houses into the walked Miss B she carried a p royal gift to h she genly place feeling free sho and began to t high as she co plume-like tail Ming, as she w Noot only was intelligentia w but also with which domiciled Suddenly Mir no means a str do. She firmly on the paveme them, and archi "No, Ming, musical voice must walk. Y ugly." But Mir then lifts her about a yard, Ming starts pu She reaches th looks around, d northward, and that direction. Turning the street goin eas Mrs. Simple Justice. Judge been friends Black who w the elderly co "Why, my said Mrs. Sim being good on "Not very," have already "And ou, Mr you from Sain "I am told b walk of ten b lous for my f find this time Of course my the Judge giv of \$1000."

"Isn't that remarked Mis "Really, Mis Simple "I do should be a r lends a resp never seen yo why don't yo "I think yo

Miss Black and The Lion

By
MISS HELENA JAMES

(COPYRIGHTED)

IT WAS Spring, and the year 1936, when the ringing of church bells, and the chimes of Saint Judas summoned the people to worship on the Lord's Day. The neighborhood, an exclusive one, was bounded on the east by Fifth Avenue; and on the west the elevated structure of the Sixth Avenue railroad reared its head. In the middle of the block stood Saint Judas. It was a magnificent building of ancient architecture. Before it, like soldiers at attention, were the red-faced dwellings of the city's most prominent and intellectual citizens. From one of these houses into the balmy air of spring walked Miss Black. Under her arm she carried a pekingese which was a royal gift to her. On the sidewalk she gently placed the little dog, who feeling free shook herself vigorously and began to trot. Her head was as high as she could carry it, and her plum-like tail was also in the air. Ming, as she was called was a beauty. Noot only was she a favorite with the intelligentsia who dwelt on the block, but also with the canine aristocracy which domiciled thereabouts.

Suddenly Ming stopped. It was by no means a strange thing for her to do. She firmly planted her fat paws on the pavement, rested her chin on them, and arching her back, stood still.

"No, Ming, darling," came in the musical voice of Miss Black, "you must walk. You will grow fat and ugly." But Ming does not budge. She then lifts her, and carries her for about a yard, and places her down. Ming starts pullink, then trots away. She reaches the corner, stands still, looks around, decides her walk will be northward, and crosses the street in that direction.

Turning the corner of the next street goin east, Miss Black ran into Mrs. Simple the wife of the Chief Justice. Judge and Mrs. Simple had been friends of the parents of Miss Black who was exceedingly fond of the elderly couple.

"Why, my dear, how do you do?" said Mrs. Simple, "and Ming, are you being good on your walk?"

"Not very," said Miss Black. "I have already lifted her three times."

"And ou, Mrs. Simple, what has kept you from Saint Judas to-day?"

"I am told by my doctor that a daily walk of ten blocks would be marvelous for my figure, and on Sundays I find this time of day most convenient. Of course my membership is good, for the Judge gives a yearly subscription of \$1000."

"Isn't that splendid of the Judge?" remarked Miss Black.

"Really, Miss Black," continued Mrs. Simple "I do think that every one should be a member of a church. It lends a respectable feeling. I have never seen you at St. Judas, my dear; why don't you become a member?"

"I think you are right in what you

have said, Mrs. Simple. I can't begin to tell you how I enjoyed the Christmas service. It was heavenly!"

"Were you there?" asked Mrs. Simple.

"Oh no," was Miss Black's reply. "I tuned in on the radio, and they were singing 'Glory to God in the Highest, and on Earth, Peace, Goodwill to all Men.'"

Said Mrs. Simple "Rev. G'Dedman kept the service. On that Day I worshipped with the Judge."

"It really seems to me, Mrs. Simple, that at this time of the world's history the present civilization enjoys a far less degree of peace than the beasts of the jungles."

"I really do thing so my dear Miss Black, but what can we do about it?"

"When I think of the grip that ignorance and superstition are getting of the people, and causing so many youthful minds to turn towards crime, I am appalled. The first reaction of the average mind is murder. Dreadful, isn't it Mrs. Simple?"

"Only too dreadful, my dear, but what can we do about it? It seems as if the people in the world are gone mad."

"Not mad. Only last week I read somewhere 'The people have forgotten God, and God has made them to forget themselves.'"

"Oh, Miss Black, that is just what is wrong with the world to-day. You have hit the nail on the head when you say 'The people have forgotten God, and God has made them to forget themselves.' I'll ever remember this. But how much longer can things run as they are, I wonder?"

"I should think the cup is now pretty full, Mrs. Simple, but it has to overflow. A little more of it, I guess."

"By the way, my dear, what do you think I did on Friday morning?"

"Bought some more new dresses?" asked Miss Black.

"Not dresses this time, my dear," said Mrs. Simple "but the darlingest fur coat. I just could not help myself. Only six imported models, and this was just my size and style. It is a dream, and only costs \$5000."

"How lovely, Mrs. Simple! What does the Judge think of it?"

"At present he knows nothing about it. It is time enough when he receives the bill, then what can he do about it? Do let me help you with Ming, my dear. I would love to."

"I wouldn't dream of such a thing. She ought to walk again."

"Next Sunday, my dear, there will be a special service at the church for the unveiling of the statue of Saints Annanias and Sapphira. The Judge and I would love to call for you on our way over."

"It is very sweet of you both really. Whose work of art are they?"

"Mr. War, my dear. He lives on the block and has recently become a member of St. Judas. Just between you and me, my dear, he has an eye to business. There are a couple more saints to be immortalized. All the same he is the best sculptor of the age. Do you know the old Drake mansion on the corner of Fifth Avenue is at last tenanted?"

(To be Continued Next Issue)

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SALE 39c

50c GIRLS COMBINATIONS 29c

15 dozen Girls' Combination Underwear, Spring Needle Knit, Mercerized Lisle thread, No Sleeves, Knee Length, 2 to 8 years,
SALE 29c

GIRLS' MIDDIES \$1.00

Sale of Girls' Middies, made of Heavy White Middy Twill Navy Blue, Flannel Collars and Cuffs, 6 to 14 years,
SALE \$1.00

MIDDY SKIRTS

Girls' Middy Skirts, all Wool Serge and Fancy Plain Flannel, nicely pleated, White Cotton Tops.

WOOL SERGE, NAVY, BROWN, GREEN 75c
PLAID FLANNEL \$1.00

PULLOVER SWEATERS 50c

10 dozen Pullover Sweaters, all Wool Knitted Quality, short Puff Sleeves, Colors of Red, Powder, Copen, Green and Brown, Sizes 34 to 40
SALE 50c

COTTON HOSE 20c

15 dozen Cotton Hose, Heavy Quality, for Boys or Girls, fine 1 in 1 Rib Double Heels and Toes, Sizes 5 to 10,
SALE 20c PAIR

DRESS TWEEDS 39c

Special Sale of Dress Tweeds, Lovely for School Dresses and Skirts, Fancy Colors of Blue, Green and Brown 36" wide,
SALE 39c yd.

ALL WOOL SWEATERS, \$1.00

10 dozen All Wool Sweaters, Pullover Styles for Boys or Girls, Fine Regent, Knitted Quality, Fancy V necks and Bands Long Sleeves, All Colors, Sizes 24 to 34,
SPECIAL \$1.00

Mara's

134 Dundas St. - London

BARGAIN SHOE SALE NOW ON AT

SEIGEL'S Shoe Stores

WE APPRECIATE YOUR PATRONAGE



MRS. CHAS. N. WASHINGTON
Martin's Ferry, Ohio



MR. CHAS. N. WASHINGTON
Martin's Ferry, Ohio

Eightieth Annual Conference

(Continued from page one)

Miss R. Wilson, Finance agent, Guelph, Mrs. D. Strickland of Detroit; and ex-Pres. of Missionary Society addressed the body and added inspiration.

The Sunday Services were high in the sounding note of Evangelism.

Rev. C. A. Johnson, Buxton was in charge of the Love Feast at 10 a.m. Rev. T. H. Jackson, London preached at 11 a.m. when 103 received Communion; Rev. E. A. Richardson, Brantford, preached to a very appreciative congregation at First Baptist Church; At 3 p.m. Rev. Dr. Henderson, Amherstburg, carried his hearers along a practical line of thought. As he spoke on "The Life I now Live" he was backed up by Mr. Chas. Ball's choir of Windsor who sang "Remember now Thy Creator," "Steal Away"; Rev. C. A. Johnson was the speaker at First Baptist Church at 7 p.m.; Dr. Price preached the closing message in a logical yet deeply spiritual manner. The Junior Choir under the direction of Miss Grace Price sang beautifully and we offer our congratulations.

We have entered upon another Church year, let us all labor together for the saving of many souls.

TO PLANT JESSE OWENS' OAKS

Berlin—Jesse Owens has ordered three oak trees to be shipped to three schools where he studied—a junior and a senior high school in Cleveland and Ohio State University.

The trees will symbolize Owens' Olympic victories.

Mr. Washington is a son of the late Bishop C. A. Washington, of the B.M.E. Church of Canada, who was one of the early pioneers having rendered his service in this Church for 42 years.

Mr. Washington and his wife have been in active evangelistic service for the past seven years, broadcasting 3 years from the Franklin Tabernacle over station WLBW, and 3 years from Wheeling Gospel Tabernacle over station WWVA, and also soloist of the First Presbyterian Church in Franklin, Pa.

It was a great pleasure to have the Gospel in song as it was rendered by Mr. and Mrs. Washington during their visit in Toronto as Conference guests at the 80th Anniversary of the Church, and likewise at the homecoming in Buxton, Ont. on Labour Day.

END "JIM CROW"

White Plains, N. Y. — Asserting that "there can be no justification for discrimination against any proper person in any county owned place," Charles H. Griffiths, chairman of the Westchester County Republican committee, has written Dr. Errol D. Collymore, president of the White Plains NAACP branch that he will personally cooperate to see that there is no cause for complaint at Playland, the county owned beach and pleasure resort.

For years colored people have had difficulty in buying tickets and enjoying the facilities at Playland. Last year the NAACP went to court and secured the conviction under the New York Civil Rights Law, of a white cashier who refused to sell tickets to colored people desiring to use the beach. Since that time some colored people have used the beach at Playland, but most of them have stayed away. Persons interested in being certain that the victory is won are urging colored residents of Westchester county and of New York City to avail themselves of the Playland resort to be sure that the policy of no discrimination is carried out.

With far than was the outlook every sphere ing to be in ment and r ion of ex authorities

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