

The Dawn of Tomorrow

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

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NURSE MIDWIFE—MAUDE CALLEN EASES PAIN OF BIRTH. LIFE AND DEATH

Some weeks ago in the South Carolina village of Pineville, in Berkeley County on the edge of Hell Hole Swamp, the time arrived for Alice Cooper to have a baby and she sent for the midwife. At first it seemed that everything was all right, but soon the midwife noticed signs of trouble. Hastily she sent for a woman named Maude Callen to come and take over.

After Maude Callen arrived at 6 p.m., Alice Cooper's labor grew more severe. It lasted through the night until dawn. But at the end she was safely delivered of a healthy son. The new midwife had succeeded in a situation where the fast-disappearing "granny" midwife of the South, armed with superstition and a pair of rusty scissors, might have killed both mother and child.

Maude Callen is a member of a unique group, the nurse midwife. Although there are perhaps 20,000 common midwives practicing, trained nurse midwives are rare. There are only nine in South Carolina, 300 in the nation. Their education includes the full course required of all registered nurses, training in public health and at least six months' classes in obstetrics. As professionals they are far ahead of the common midwife, and as far removed from the granny as auremycin is from asafetida.

Maude Callen has delivered countless babies in her career, but obstetrics is only part of her work. To 10,000 people in a thickly populated rural area of some 400 square miles veined with muddy roads, she must try to be "doctor," dietician, psychologist, bail-goer and friend. To those who think that a middle-aged Negro without a medical degree has no business meddling in affairs such as these, Dr. William Fishburne, director of the Berkeley County health department, has a ready answer.—When he was asked whether he thought Maude Callen could be spared to do some teaching for the state board of health, he replied, "If you have to take her, I can only ask you to join me in prayer for the people left here."

Maude's duties as midwife are no more important than those as nurse. On her daily rounds she sees dozens of patients suffering from countless diseases and injuries. She visits the nine schools in her district to check vaccinations, eyes and teeth. She tries to keep birth records straight, patiently coping with parents who say, "We name him John Herbert but we gonna call him Louie." She tries to keep diseases isolated and when she locates a case of contagious illness like tuberculosis she must comb through her territory like a detective, tracking down all the people with whom the patient may have been in contact. She arranges for seriously ill men to go to state hospitals, and she keeps an eye on currently healthy babies to see that they remain that way. Whenever she is home—she is childless and her hus-

band, a retired custom-house employee, sees her only at odd hours—she throws open a clinic in her house to take care of anyone who wanders in. And sometimes patients come all the way from Charleston, 50 miles away.

Maude drives 36,000 miles within the county each year, is reimbursed for part of this by the state and must buy her own cars, which last her 18 months. Her work day is often as long as 16 hours, her salary \$225 a month. She has taken only two vacations and has now become so vital to the people of the community that it is almost impossible for her to take another.

When she is not visiting her patients in their homes, Maude holds clinics in churches, school buildings and backwoods shanties throughout her district. Some are for a single purpose—inoculations, classes for midwives or expectant mothers, examinations for venereal disease. Others are open to all comers with all ills. All are part of the activities of the South Carolina State Board of Health, Maude's ultimate employer, which has perhaps the best state midwife education program in the U.S. because a recent budget cut seriously threatens it.

At her clinic Maude does not compete with doctors. There are not enough M.D.s in any case to cover the territory, and whenever her patients are in need of treatment that Maude is incompetent or unauthorized to give, she takes them to the health department clinic or the county hospital. There she works under the direction of Dr. William K. Fishburne, from whose shoulders she has taken an enormous amount of work.

NAACP TO FIGHT FOR ILL., MICH., FEPC

DETROIT, Dec. 4.—Plans for vigorous campaigns aimed at securing passage of state fair employment practice laws in Illinois and Michigan were formulated in a meeting here last week end of national, state, and local officers of the National Association for the Advancement of Colored People.

The conference discussed strategy and techniques for pushing FEPC in the Illinois and Michigan legislatures, and the kind of legislation NAACP will support. A state-wide conference will be called in both states of groups interested in FEPC for the purpose of pushing the legislative campaign. Bishop George W. Baber of Michigan is serving as chairman of a leadership mobilization conference called by the NAACP to be held in Lansing early in January. The Illinois State Conference will hold a similar mobilization in Springfield under the direction of Reverend Paul Thurlow.



WHAT IS A CANADIAN

During the past several years, writers, radio and public speakers, and even advertising men have expounded in numerous ways on this interesting topic—so much so that we have, on occasion, been tempted to provide a final definition by paraphrasing Gertrude Stein—"A Canadian is a Canadian is a Canadian."

Frequently such public "philosophizing" has been with reference to immigrants. We have all heard said, at one gathering or another, often with some vehemence, "We want these people (the immigrants) to become Canadians—we must make them Canadians." (The latter statement brings to mind the proverb about leading a horse to water.)

For the time being we will not go into the matter of WHY we want them to become Canadians. But let's look at what we may mean by having them become Canadians.

Racially we are, and becoming more so, a rather mixed people. There is no pure Canadian, racially. And in spite of the tremendous pressures to conform, pressures of mass media of various kinds to standardize our habits of eating, dress, sleeping, recreation and thinking—we are still considerably un-alike. And the degree to which we maintain this "un-

aliqueness" of habit, especially of thought although other habits affect thought, will determine to no small extent the vigor and health of that somewhat nebulous spirit and body of ideas we sum up in the word "democracy."

When we want the newcomers to become Canadians, do we not mean that we would like them to soon understand and find a place in the fairly wide range of concepts, habits, methods and relationships which we include in our understanding of democracy; that they will learn the language we speak so that we can communicate with them; that they become acclimatized to our social, recreational and cultural pursuits so that we can be "at home" with them and they with us; that in fact they become so much at home and a part of our communities and our nation that their first allegiance, when a crisis calls, will be with us.

Definitions, though often adventurous, are frequently dangerous. May we, however, pose one for your consideration?

"A Canadian is a person, sometime resident of Canada, who is at HOME in Canada and—or—with Canadians."

Christmas Again

We shall soon hear again the bells and the carols, the greetings and the laughter.

This is a very happy season. No other time or occasion has so great an effect upon the discipline and dispositions of men and women. There is something about it that touches human hearts as nothings else can. There is much evident kindness and goodwill. Men become brothers for a season in the name of the Holy Nativity.

The wonder of each Christmastime is, that its essential keynote is not grandeur but simplicity.

Christianity was born on a night so long ago in distant Bethlehem. The religion of the Christ Child has travelled far since then and along many roads. The very simplicities are significant to the wondrous story of the night when Christ was born, are still the unchanged essentials of our holy faith.

That first Christmas found a handful of faithful shepherds gathered at the manger in a lowly stable. With them, adoring, stood the Virgin Mother and Joseph the carpenter.

No crowds . . . No fanfare . . . No proclamation.

In the generations which have followed, men have sought to praise the child by the many wonders of which they have wrought. His churches of exquisite beauty and designs; mighty organs, blending the ancient harmonies of music masters; magnificent bells, fashioned that their pealing might call the sons of men to worship; all these things bear witness to men's great gladness in the knowledge of their Lord. They help provide the "atmosphere" for the proper keeping of a modern Christmas.

Vested choirs and clergy in their robes of priestly office, with moving dignity and solemn ritual, lead the modern pilgrims along the Christian road that brings them to a new-found Bethlehem.

Bells . . . Music . . . Proclamations. It would sometimes seem that the old simplicities have been done away with but in very truth this is not so.

The vaulted naves of splendid churches take the place of the crumbling stable; marble Altars form the modern manger but simplicity remains and humility still triumphs amidst the glories which men have made for God. It is not in any of these things that the Presence of Christ is denoted but in the sacramental Bread.

BREAD . . . We are back again at the simplicities of the first Bethlehem. Bread is not only the staple food of man, it is his simple food. It can be found in the cupboard of the poorest home as well as upon the table of the richest man. It meets a universal need. It is thus, in the very simplicities of life that men find God. The story of the Birthday of Jesus Christ is again retold, when men receive Him under the simple veil of the sacramental Bread.

A HAPPY NEW YEAR

Dawn of Tomorrow

Published in the interests of and for the Advancement of the colored people of Canada.

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THE SPIRIT OF SERVICE

"For unto us a child is born; unto us a son is given."

From across the ages, yet as fresh and as beautiful today as ever, it was, comes the story of the magi and their gifts to the infant which was called Jesus. They brought Him gold and frankincense and myrrh. There was a meaning, a great significance in the offerings which the three wise men brought, and this significance should be the symbol of all true giving in the world today. They brought gold, the most treasured of all their worldly possessions. In the giving of service to the Master and to our fellow-men we should emulate the spirit and the example of the three wise men and give the best there is in us, for the great pleasure of giving. And along with every gift, each sacrifice and each service should go the best wishes of our hearts. There is a great joy experienced in giving and the bigger the gift the greater the sacrifice, the greater the example of Christ and the Wise Men should stand out in bold relief during the coming Yuletide. For he never tired of giving to the world His best, His very best. The raising of the dead, healing of the sick, the giving of the sight to the blind, the comforting of the distressed, the sympathizing with the unfortunate, even the laying down of His life for all were His gifts to the world. Should we then, be satisfied to give grudgingly?

In the days before His coming frankincense typified sacrifice, sacrament and the best qualities one possessed. Myrrh meant that sorrows and bitterness had been suffered and that resentment had been forgone, sacrificed for the sake of peace and goodwill here on earth. And so the wise men brought frankincense and myrrh. Shall we then of endeavour to give to the world the best that there is in us to give. Should we not be willing to sacrifice bitterness and strife for His sake and for our brother's sake too? One of the greatest lessons we can learn from the life of Christ is the placing of values in their proper places. Material, wealth, principalities, kingdom, fame, earthly power, and influence — all these had a value in His estimation, but these values were placed in their proper places and the greatest value with Him was the value of service to His Heavenly Father and service to humanity. Nothing gave him more pleasure than doing a kind deed for a little child. No act was more holy in His sight than relieving the suffering, and comforting the sorrowing heart. In this country of North America where in Negroes equipped and prepared repeatedly "knock unheeded at an iron gate," it is a good thing for us to remember that Christ's life was a life of service; service to an ungrateful world and that, although He knew of Judas' traitorous intentions and actions: "Christ washed the feet of Judas!"

Christ washed the feet of Judas' soul! The dark and evil passion of his soul, His secret plot and sordidness complete

His hate, his purposing, Christ knew the whole, And still in love, He washed his feet. Christ washed the feet of Judas— Yet all his lurking sin was bare to Him

His bargain with the priest, and more than this In Olivet beneath the moonlight dim A forehead knew and felt his treacherous kiss.

Christ washed the feet of Judas! And so ineffable His love 'twas meet That pity filled His great forgiving heart

And tenderly to wash the traitor's feet

Who in his Lord had basely sold his part.

Christ washed the feet of Judas! And thus a girded servant, self-abased.

Taught that wrong this side of heaven

Was never too great to wholly be faced.

And though unasked, in spirit be forgiven.

And so if we have ever felt the wrong Of trampled rights, of caste, it matters not.

Whate'er the soul has suffered long, O heart! this one thing should not be forgot

Christ washed the feet of Judas.

(By George Marion McClellan, Negro Poet)

LONDON NOTES

To Mr. and Mrs. Lorry Johnson, a beautiful baby boy. The baby is doing nicely but the mother is not too well.

Mr. Roy Anderson is in Victoria Hospital. His condition is fair.

Mrs. Battie Berry is reported doing nicely at this time although still confined to her home.

Mrs. M. Harris and Miss Elinor Groat spent the American Thanksgiving visiting friends and relatives in Detroit, Mich.

Miss Marion Jenkins will spend Christmas Day with her family.

On Sunday, Nov. 30th Bethemanuel Church Young People paid a return visit to Dundas Street Centre United Church under the leadership of Mr. C. Walls and Mr. J. Brooks. All reported an enjoyable evening.

Mrs. J. Anderson spent a few days visiting in Toronto.

Mrs. A. Moxley reported her brother Charlie Smith and her son Kenneth Moxley in Toronto who have been quite ill are both doing nicely.

Mr. F. Howson is still confined to his home under the doctor's care.

The marriage of Miss Dorothy Fountaine to Mr. Henry Carter took place in Toronto Saturday, December 13th. We wish them every happiness.

WHITE GIFT SUNDAY

On Sunday, December 21 the Missionary Society of Bethemanuel Church are asking you to bring or send a White Gift to assist in making up baskets to be sent to the shut-ins this Christmas. It is the first attempt of the Missionary Society to do this type of missionary work. If you are a member or not your gift will be greatly appreciated.

On December 2nd, Mr. and Mrs. James Hill celebrated their 50th anniversary. The groom presented his wife with a purse of money. A quiet evening was spent with friends and wellwishers.

A NEW SONG

I speak in the name of the black millions.

Let all others keep silent a moment.

I have this word to bring,

This thing to say,

This song to sing:
Bitter was the day
When I bowed my back
Beneath the slaver's whip.

That day is past.
Bitter was the day
When I saw my children unschooled
My young men without a voice in the world,
My women taken as the body-toys
Of a thieving people.

That day is past.
Bitter was the day, I say.
When the lyncher's rope
Hung about my neck
And the fire scorched my feet,
And the white world had no pity,

And only in the sorrow songs
Relief was found—
Yet not relief,
But merely humble life and silent death
Eased by a Name
That hypnotized the pain away—
O, precious Name of Jesus in that day!

That day is past.
I know full well now
Jesus could not die for me—
That only my own hands,
Black as the earth,
Can make my earth-dark body free
O, world,
No longer shall you say
With arrogant eyes and tall white head:
"You are my servant,
In the fire."

That day is past—
For now.
In many mouths—
Dark mouths where red tongues burn

And white teeth gleam—
New words are formed,
Bitter
With the past
And sweet
With the dream.
Tense, silent, without a sound,
They fall unuttered—
Yet heard everywhere:

Take care!
Black world
Against the wall,
Open your eyes—

The long white snake will strike to kill!
Be wary—
And be wise,
Before the wisdom
Of the darker world
The future lies.

By Langston Hughes,

Negro Poet

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THE CHRISTMAS SPIRIT

When last Yuletide had passed us by
We said: "When Christmas comes again

We will not be like those who try
To scatter coin like so much grain;
We'll keep a tight rein on our purse;
This Christmas giving is a crime;
And every year it's getting worse—
We will not spend a single dime."

But just today we passed along
The streets bedecked in glad array;
Into our hearts there crept a song
Which said: "Twill soon be Christ-
mas Day,
And when that day arrives you know
You will be feeling mighty small,
If gifts are passing to and fro,
And you have none to give at all."

And so we walked into a shop,
And purchased everything in sight;
For little Jim a spinning top,
For Cousin Ned a flying kite;
For nephew Jack a drum to beat,
A string of pearls for Aunt Hortense,
And when again we reached the street
Our pocket held just thirty cents.

L'envoi

Though we may vow to break the trend
Of customs that our grandsire knew
It seems we weaken in the end—
We like to do as others do.

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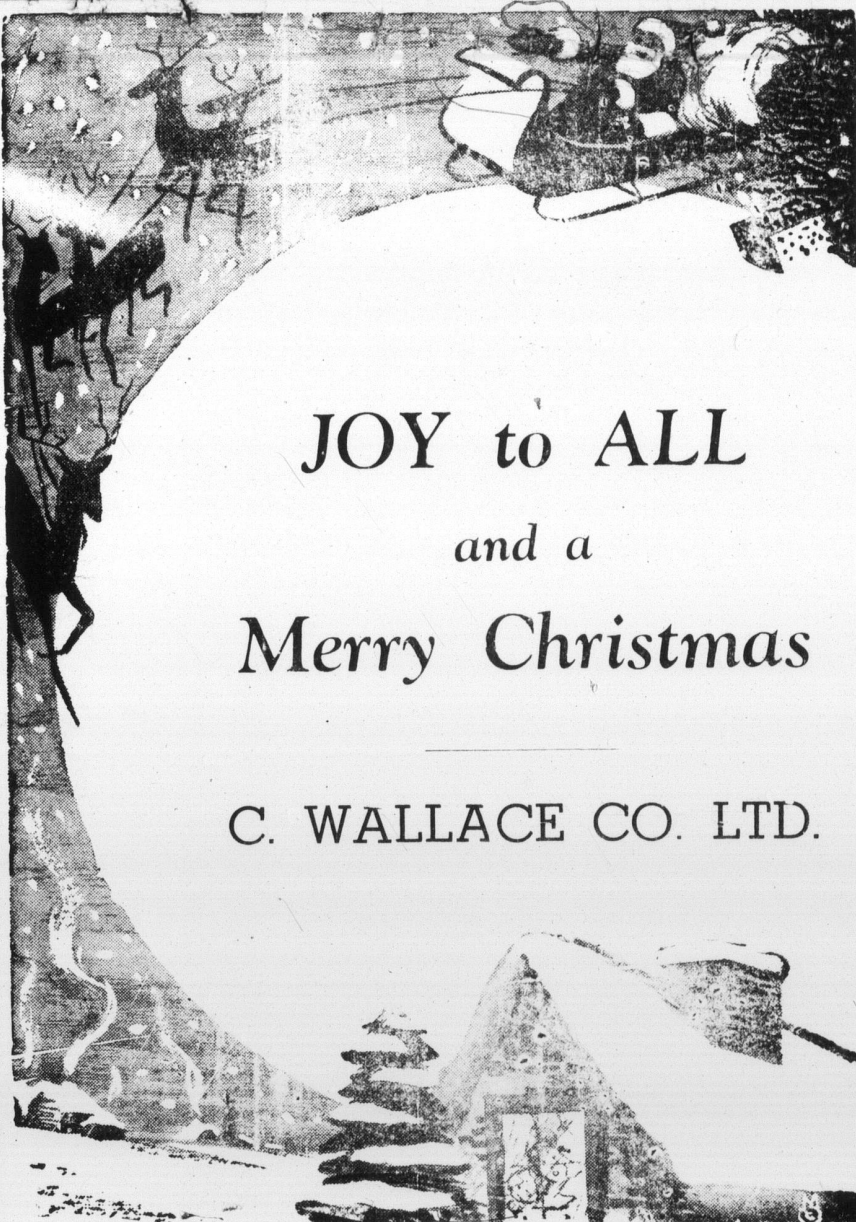
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LONDON — CANADA

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FLOWERS ARE PART
OF YULE LEGENDS

There are several flowers appropriate during the Yuletide season which are connected with the history.

Sainfoin of "Holy Hay", is said to have cradled the infant Christ in the manger. The snowdrop is the flower of the Virgin Mary, and is said to be the emblem of the candles she lighted on Christmas.

According to legend, the Christmas rose waxes divinely created. A shepherd mail wept at having no gift to lay before the Babe in the manger. Suddenly an angel appeared to her. On hearing why the maiden wept, the angel touched the ground where her tears had fallen and immediately the place was white with Christmas roses which the maid gathered and laid in the manger.

The chrysanthemum is said to have appeared first on Christmas Eve near the manger as a sign to the Wise Men that they had reached the spot where the star had bidden them.

HOLLY NIGHT STILL OBSERVED

In Westmorland, in the north of England, Old Christmas Night is known as "Holly Night," or "Holling" from an annual procession which took place in the town of Brough. Here an ash or holly tree lighted at the tops of the branches to which firing material had been tied, was carried in procession through the streets.

About eight o'clock in the evening the torches were lighted, and, accompanied by the town band, the tree was carried in stately procession around the town.



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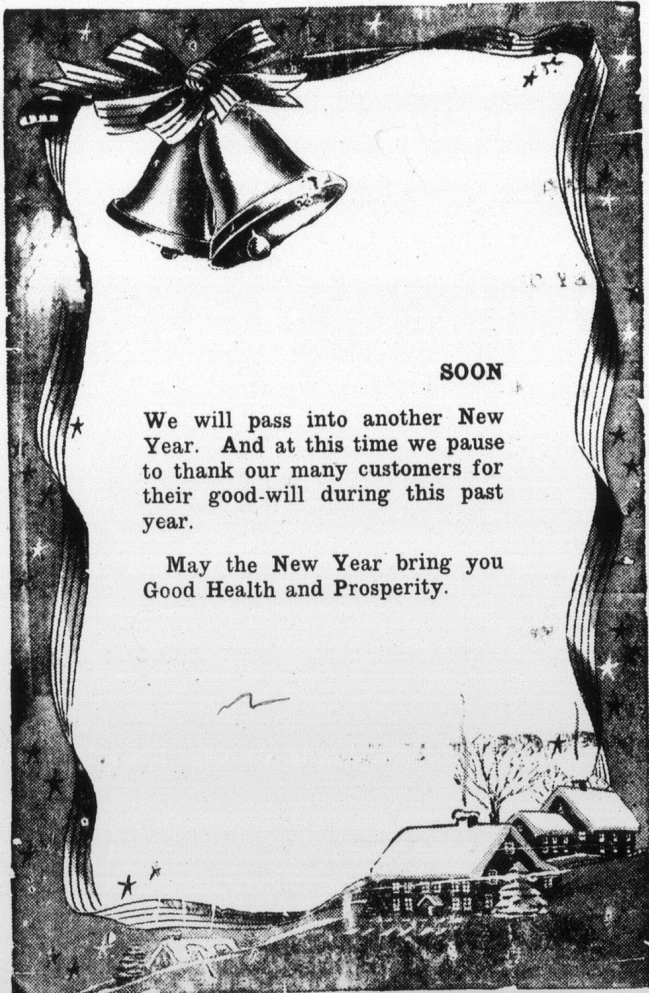
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**WHITE AFRICANS
JOIN DEFIANCE**

Johannesburg, Dec. 9 — White South Africans, including the son of a former Governor-General, for the first time have joined in the native-led campaign of defiance against Prime Minister Daniel F. Malan's white supremacy and racial segregation laws.

Seven white were arrested yesterday for entering a near-by Negro settlement without permits and holding a meeting. Police also jailed 18 Indians—including a son of the late Mahandas K. Gandhi—and 14 Negroes who joined in the meeting.

The group of protesting whites was led by Patrick Duncan, son of a former Governor-General, who walked on crutches into the settlement. Duncan broke his leg in a recent meeting.

**FAMILY CLUB NETS
\$140 AT SUPPER**

Chicken—southern style — drew such a host of admirers to Beth-emanuel's annual supper that the Community Family Club which sponsored the event netted \$140 which was turned over to the church.

General conveners for the supper were members of an executive committee which was comprised of the president, Mrs. Frank Howson; Mrs. James Coursey and Mrs. Allen Anderson.

The committee will also supervise arrangements for a Christmas party which will be staged in the church auditorium December 22. The Community Family Club, assisted by the Credit Women's Breakfast Club and members of the congregation, plans a program which will include slides, sing-songs, refreshments and distribution of gifts.

**SEASON'S GREETINGS
TO YOU**



Light your crimson candles.
Hang holly everywhere
Forget about your troubles
And lay aside all care.
For once again it's Yuletide,
May it bring you joy and cheer.

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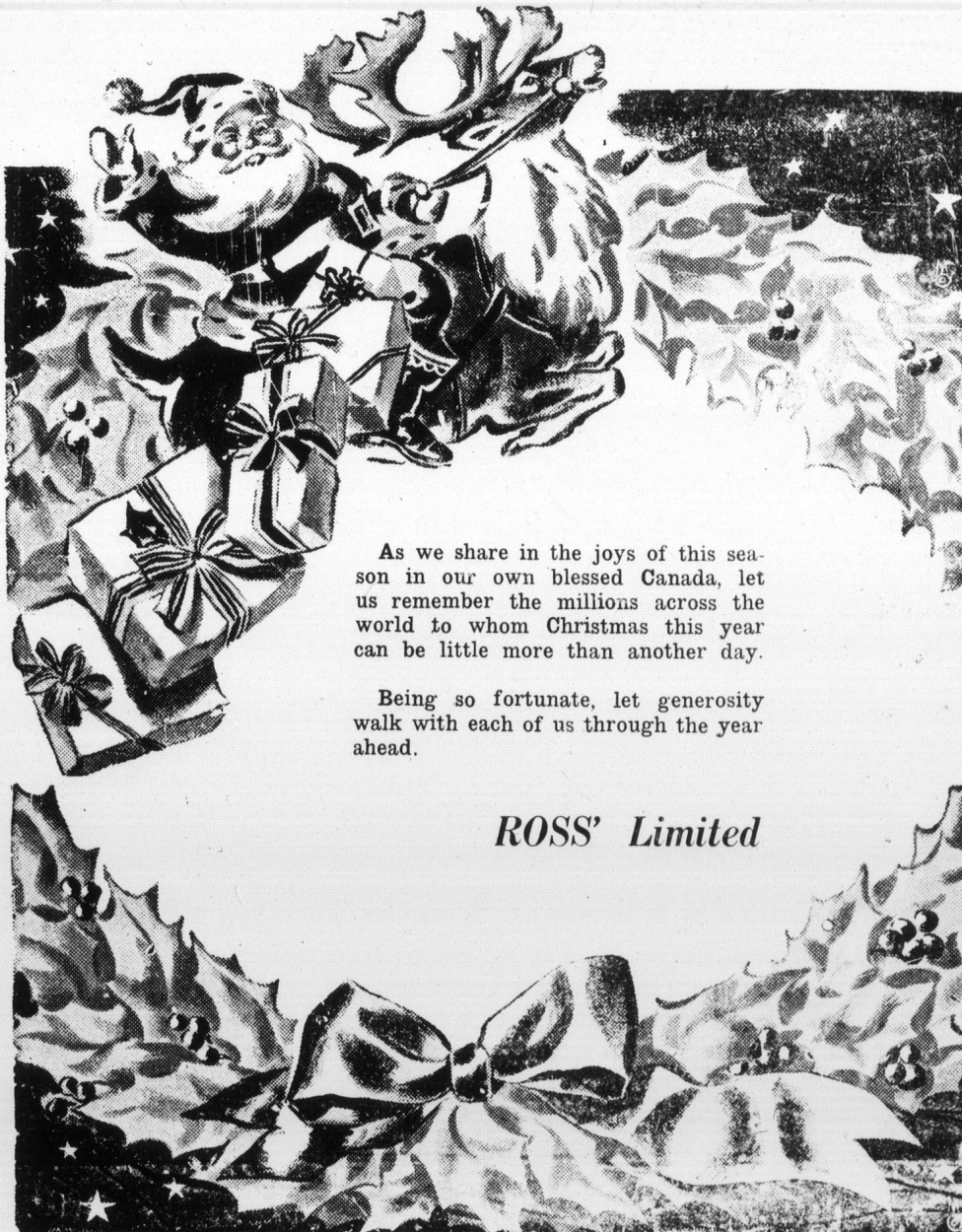
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"IF I GIVE YOU ALL OF THEM"
By Bishop G. Bromley Oxnam

"We always spend our money upon ourselves at Christmas. Can't you suggest something for us to do for someone else?" This question was asked by the president of a class of young ladies.

I made a poor suggestion, but it was the best I could think of. "Why don't you gather a hundred little foreign children and give them the best Christmas they have ever had?"

It was in Los Angeles. Ten or a dozen automobiles went to the East Side, and were soon crowded with children. One little fellow turned and made a face at a traffic policeman. He was in a machine for the first time in his life, and perfectly safe.

We drove to a beautiful house in the Wilshire district. Up on the third floor, we told the story of Christmas and played games. Then we went down to the drawing room. At the far end stood a Christmas tree, and on it very simple presents—a baseball bat and a ball and a pair of stockings for each one of the boys, a doll and a pair of stockings for each one of the girls. The presents were given out; and the hostess finally stood alone in the library, deeply touched by the joy such simple gifts had brought the children.

One little fellow, a Mexican boy named Sebastian, came to her with the ball, the bat and the pair of stockings in his arms and shoved them at her. She said, "Laddie, what's the matter?" He couldn't answer; there were tears in his eyes. She put her hand down upon his head; and he knew that she loved him. He looked up. His English wasn't very good; but he said, "Oh, Senora, if I give you all of them, this here bat and that ball and them stockin's, will you give me just one of them dolls to take home to my little sister who couldn't come?"

Jesus said, "A new commandment give I unto you. That ye love one another." The Gospel teaches that it was because of love that God sent His Son that we might truly understand the Eternal. It was the Son Who found religion to lie in loving God and loving brother. "Greater love hath no man than this, that a man lay down his life for his friends. God is love. This is the essence of religion."

US COURT BEGINS HEARINGS
ON TOUCHY SCHOOL SEGREGATION

Washington, Dec. 9 — The Supreme Court of the United States today to settle the question of whether sending Negro and white children to separate public schools violates the constitution.

Such racial segregation is challenged in cases arising in four states and the District of Columbia. The final decision will affect 13 other states which maintain completely or partially segregated schools.

The prolonged legal debate boils down to this simple issue.

Will the highest tribunal now overturn—or reaffirm—an 1896 Supreme Court decision which established the "separate but equal" doctrine? The doctrine is that segregation is constitutional if equal facilities are provided.

The National Association for the Advancement of Colored People, a leader in the fight against segregated schools, says segregation in itself is discrimination and there violates the 14th Amendment to the federal constitution which says no state may deny any person the equal protection of the laws.

John W. Davis, Democratic nominee for president in 1924, will represent South Carolina, whose Governor James F. Byrnes says a ruling against segregation will result in the state's "reluctantly" abandoning its public school system.

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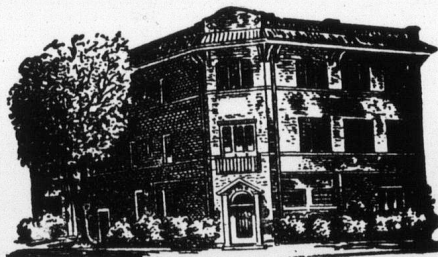
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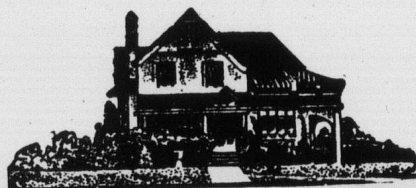
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SHRINE FOR POCAHONTAS — ENGLISH TRY TO SAVE GRAVE

In England men of diverse churches are working to save the grave of an Indian girl who ran naked until she was 13 but grew up an American heroine, a great lady in England and a beloved legend in both countries. All her short life Pocahontas, daughter of Chief Powhatan, worked for amity between Indians of Virginia and colonists of Jamestown. She fell in love with an Englishman and married him. She adopted Jacobean dress. In England, she was feted by the aristocracy. But in 1617 at the age of 22, she died and was buried in St. George's Church, Gravesend, near London. In late years, St. George's has run down; commerce and parking lots have crowded in and a proposal was made to demolish the church. But this roused so many protests that a campaign, supported also by the English-Speaking Union, has begun to preserve St. George's as a shrine to Christian unity and to Pocahontas.

A stone tablet in the chancel tells how Pocahontas lived and died. Exact burial spot was lost in 1732 fire.

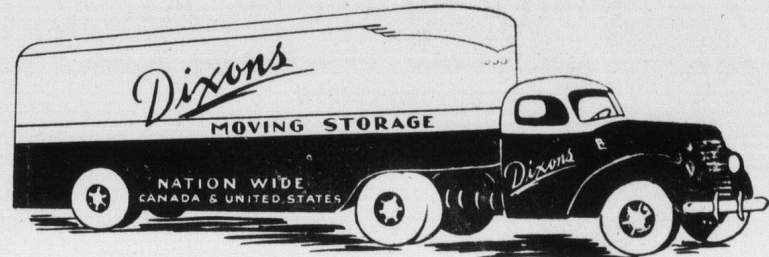
The church rises above the dreary environs of an encroaching commercial area and unkempt parking lot.

The Captain Smith legend that Pocahontas saved him from the club of an Indian executioner inspired an American artist, Alonzo Chappel. Some historians say it is a fable and recall Smith first told it seven years after her death.

Her wedding to Colonist John Rolfe who was so smitten by Pocahontas that he said "that I was even awaried to unwynde myselfe" out of love, occurred in 1614, year after she became a Christian. An old print depicts the ceremony in Jamestown's church.

King and Queen, James I and Anne received Pocahontas as royalty and once rebuked Commoner Rolfe for marrying above his station. Though it is reported she wore English dress at court, pictures show her in Indian regalia.

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CHRISTMAS EVERYWHERE

Everywhere, everywhere, Christmas tonight!

Christmas in lands of the fir-tree and pine,

Christmas in lands of the palm-tree and vine,

Christmas where snow peaks stand solemn and white,

Christmas where cornfields stand sunny and bright,

Christmas where children are hopeful and gay,

Christmas where peace, like a dove in his flight,

Broods o'er brave men in the thick of the fight;

Everywhere, everywhere, Christmas tonight!

For the Christ-child who comes is the Master of all;

No palace too great, no cottage too small.

PHILLIPS BROOKS

I KNOW SOMETHING

GOOD ABOUT YOU

Wouldn't this old world be better If the folks we meet would say,

'I know something good about you!' And then treat us just that way?

Wouldn't it be fine and dandy, If each handclasp warm and true

Carried with it this assurance, "I know something good about you?"

Wouldn't life be lots more happy, If the good that's in us all,

Were the only thing about us That folks bother to recall?

Wouldn't life be lots more happy, If we praised the good we see?

For there's such a lot of goodness In the worst of you and me

Wouldn't it be nice to practice That fine way of thinking, too?

You know something good about me! I know something good about you.



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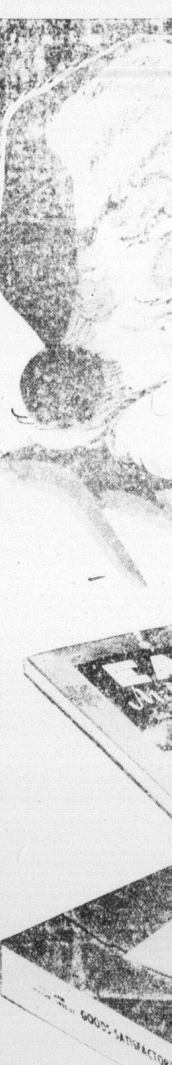
ARRANGING C FLOWER

Many people don't of the cut flowers the mas time because t "no good at arr While some are mo playing flowers to the e parts point c can make a good sh simple principles ar a little imagination is measure.

It is not necessary addition of a wets effects, but always v appear effect by c different lengths. are to be seen from the dining-room tak the arrangement sh "laces." Single lace are more suited for t a corner.

Flower arrangement improved by addition es of the Christmas branches of cedar a able. If the modern vase is used, the leng or the diameter of a about two-thirds th tallest lower in the ragment.

Striking effects ca ficial arrangements. vivid coloured flow the centre of a tria ment. This creates a est which immedia eye. If flowers v heavy stems are to a large vase a sma wire in the mouth make an excellent s vent the display fro



ARRANGING CHRISTMAS FLOWERS.

Many people don't make the best of the cut flowers they get at Christmas time because they feel they are "no good at arranging flowers." While some are more adept at displaying flowers to best advantage, the experts point out that anybody can make a good showing if a few simple principles are followed and a little imagination is added for good measure.

It is not necessary to have a great collection of flowers to get striking effects, but always work for a triangular effect by cutting the stems at different lengths. If the flowers are to be seen from all angles, on the dining-room table for instance, the arrangement should have two "faces." Single faced arrangements are more suited for the mantle or for a corner.

Flower arrangements can often be improved by additional foliage. Pieces of the Christmas tree or small branches of cedar are often invaluable. If the modern trough type of vase is used, the length of the trough or the diameter of a bowl should be about two-thirds the height of the tallest flower in the triangular arrangement.

Striking effects can be gained in floral arrangements by keeping dark vivid coloured flowers low and in the centre of a triangular arrangement. This creates a centre of interest which immediately strikes the eye. If flowers with particularly heavy stems are to be displayed in a large vase a small ball of chicken wire in the mouth of the vase will make an excellent support and prevent the display from collapsing.

And don't overlook the possibility of using an everyday ornament in conjunction with a floral arrangement; use lots of imagination at this point, say the experts. Naturally at Christmas time one thinks of candlesticks with red candles. Often something of this kind can be used effectively to balance a mantle display or one that is in a corner, and turn it from merely flowers in a vase into a striking floral display.

LET IT BE CHRISTMAS IN OUR HEARTS

Amid children's bubbling laughter.

Lit trees spread their boughs
Over many gifts.

Our tables are heavy with good
things to eat.

And church bells tell their songs of
joy in peaceful heavens.

It's a good Christmas, a happy
Christmas.

In Canadian homes again this year.

Let it be Christmas in our hearts too.

Let us be thankful we live in a land
of plenty.

Let us share our many blessings
with people

in countries less fortunate than ours.

Giving, born of the heart, is the true
spirit of Christmas.

Giving is the one way to
bring peace on earth. Good-will to men.

THE CHRISTMAS SYMBOL

Only a manger cold and bare.
Only a maiden mild,
Only some shepherds kneeling there
Watching a little Child;

And yet that maiden's arms enfold
The King of Heaven above;
And in the Christ-Child we behold
The Lord of Life and Love.

Only an altar high and fair,
Only a white-robed priest,
Only Christ's children kneeling there
Keeping the Christmas feast;

And yet beneath the outward sign
The inward Grace is given—
His Presence, who is Lord Divine
And King of earth and heaven.

—Author Unknown

TO A STAR

Lo: thou comest at even

From the dark depths of Heaven,
In silence alone through the twilight afar;

Like a fountain of lucid light,
That fillest the dome of night.

All peerless in brightness—
Thou beautiful star.

Green Lantern

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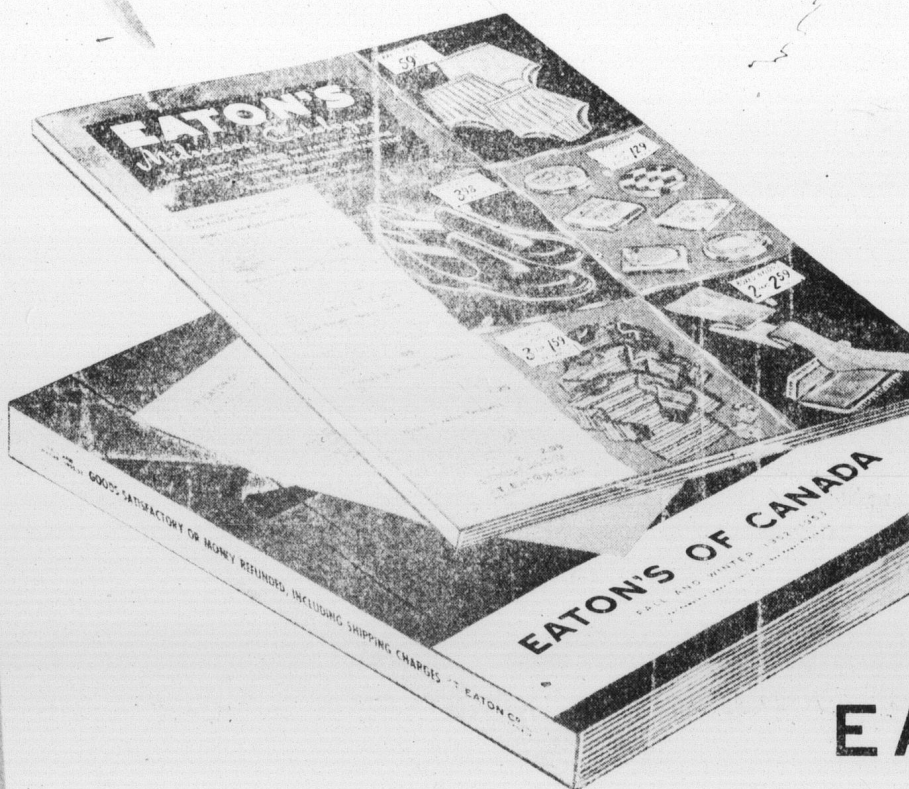
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Charge Pres Bunche To Racial Pro

United Nations, 1
Delegates of the A
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Nobel prize winner
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entered Toronto Bible
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United States extensi
just returned from a
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