

R.M. Hoover

Forward WITH Brotherhood

Negro
History
Week
Feb. 9-16



~~Neophytes~~ - VF
BLACKS
Worthington Public Library
Worthington, Ohio
Young People

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Use
Only

HOST CHURCH
ST. JOHN A.M.E. CHURCH

682 PLYMOUTH ST.

WORTHINGTON,
OHIO

Host Pastor
REV. VANCE MILLIGAN

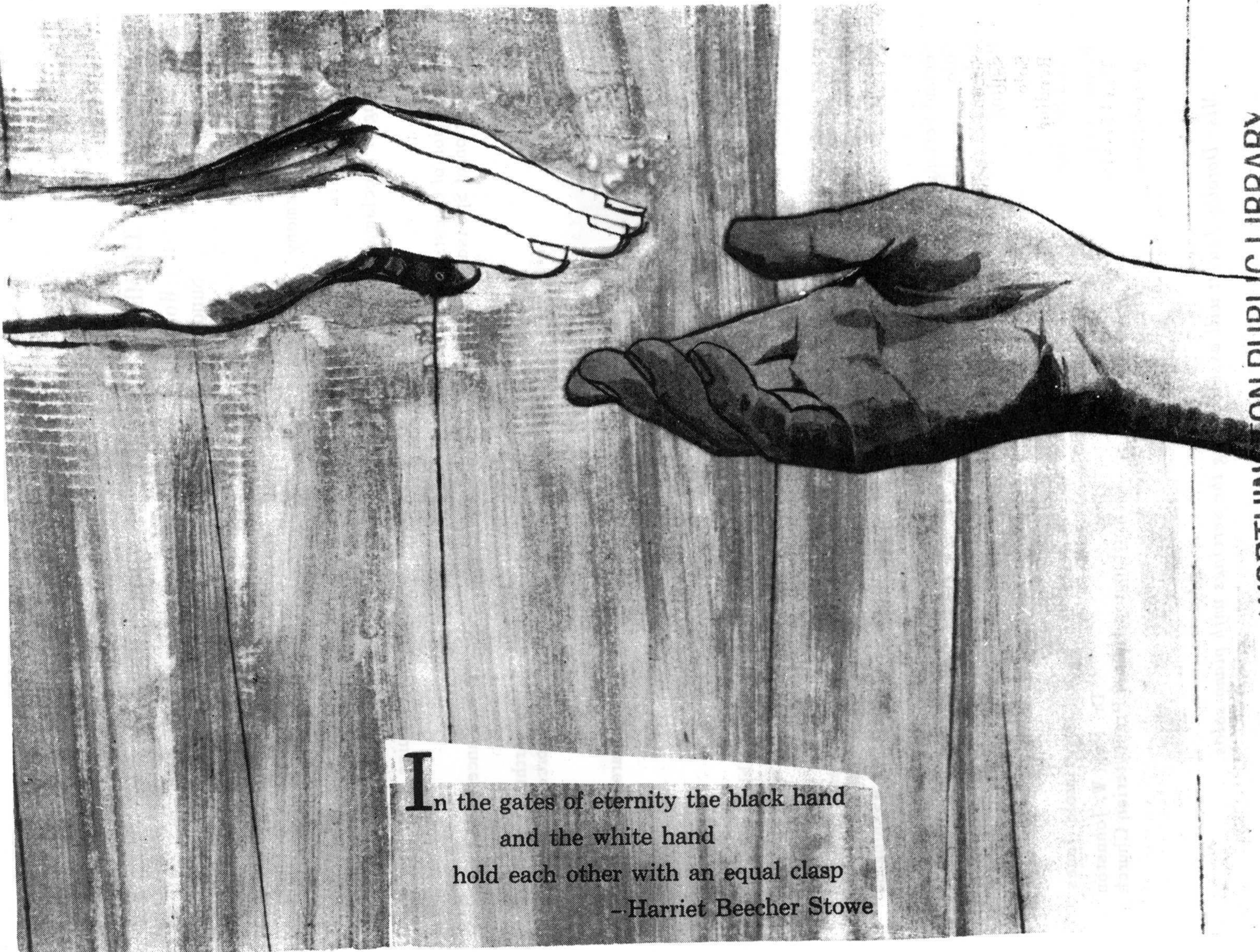
Presiding Elder
REV. THOMAS N. PAGE

Bishop
RT. REV. W. R. WILKES

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977.156
FOR

WORTHINGTON PASTORS' ASSOCIATION

- Rev. Paul W. Johnston – President – Worthington Presbyterian Church
Rev. W. Edge Dixon – Vice President – Worthington Methodist Church
Rev. Gale R. Baldrige – Secretary – North Baptist Church
Rev. James Baldwin – Treasurer – All Saints Lutheran Church
Rev. Billy Kitchens – Salem Baptist Church
Rev. William Baker, Jr. – Rev. Alastair Votaw – St. John's Episcopal Church
Rev. Enno Gahl – Gethsemane Baptist Church
Rev. R. Ervin Walther – Lord Of Life Lutheran Church
Rev. Vance Milligan – St. John's A.M.E. Church
Rev. Benjamin Edwards – Linworth Methodist Church
Rev. W. Edge Dixon – Rev. Donald Weller – Rev. Robert Lindamood --
Worthington Methodist Church
Rev. Paul W. Johnston – Rev. Charles Robinson – Worthington Presbyterian Church
Rev. Jack Shephard – Riverside Hospital
Father John Byrne – Father Michael Reis – Father David Petrey – St. Michael's
Catholic Church
Rev. Donald Bostian – Worthington Seventh-Day Adventist Church
Rev. Darrell Nicola – Harding Hospital
Rev. Charles Zwerzig – Worthington United Church of Christ
Rev. James Custer – Grace Brethren Church



In the gates of eternity the black hand
and the white hand
hold each other with an equal clasp
—Harriet Beecher Stowe

- P R O G R A M -

THEME: "FORWARD WITH BROTHERHOOD"

Worthington United Methodist Church
Sunday, February 16, 1969 - 3:00 P.M.

Organ Prelude
Mistress of Ceremony
Invocation

Prof. Marshall H. Barnes
Miss Margaret Fields
Minister: W. Edge Dixon
Worthington United Methodist Church

Reading of Proclamation
Solo

Mrs. El Louise Penn Harris

Recognition of Guests
Introduction of Sponsoring Minister

Rev. Vance L. Milligan

Speaker

Dr. Arthur P. Stokes
Wilberforce University

Remarks
Offertory
Solo

Mr. Harold B. Jones

Fellowship continued in Fellowship Hall

String Ensemble

Rita Tybout - Violin; Diane Ehlers - Viola
Jerry Cribb - Cello; Betty Lange - Piano

First Serving
Solo
Solo

Mrs. Edge Dixon and Mrs. Vance Milligan
Mrs. Eleanor Banner
Mrs. Mildred Washington

Second Serving
Solo
Solo
Reading

Mrs. Paul W. Johnston and Mrs. Algia Jones
Mr. James Johnston
Miss Margaret Fields
Harold B. Jones

Third Serving
Benediction

Mrs. Estelle Mendes and Mrs. Harold Jones
Dr. Paul W. Johnston
Worthington United Presbyterian Church

Miss Dorothy Jewett will assist during the servings with piano solos.

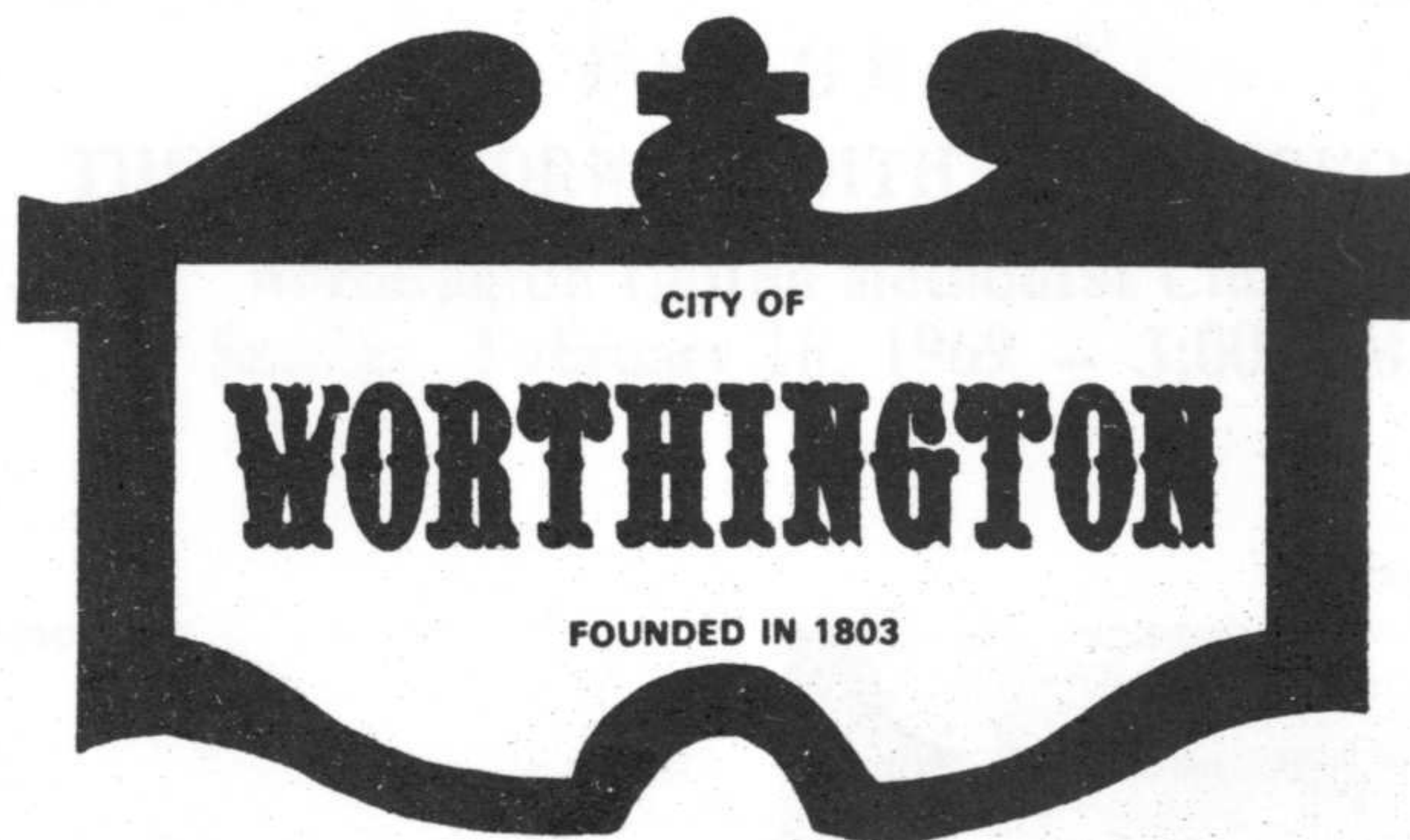
COUNCIL • MANAGER • GOVERNMENT



ST. JOHN AFRICAN METHODIST EPISCOPAL CHURCH

Founded 1897

James J. [unclear]



— PROCLAMATION —

Whereas, the growth and achievement of the United States of America has been attained by the dedication and effort of its citizens; and

Whereas, this progress could not have been attained without our Negro Citizens; and

Whereas, in all fields of endeavor -- government, business and industry, education, the field of art -- outstanding accomplishments have been attained by our Negro Citizens; and

Whereas, at this time of year when we celebrate the birthday of one of our greatest Presidents, Abraham Lincoln, it is fitting that we pay tribute also to these outstanding men and women who helped to mold the course of human progress; and

Whereas, a proper understanding of our history and our fellowmen should be the aim of all thinking people and people of good will;

NOW THEREFORE:

I, James J. Lorimer, Mayor of The City of Worthington, Ohio do hereby proclaim the period of February 9 through February 16 year of 1969 as

“NEGRO HISTORY WEEK”

James J. Lorimer

A MESSAGE FROM THE PASTOR



This Lord's day culminates several weeks of vigorous activity on the part of the pastor, members and friends of St. John African Methodist Episcopal Church.

Traditionally, the second week of February of each year is celebrated as "National Negro History Week." Black people throughout our Nation use this week as a time to bring to the attention of Americans of various ethnic backgrounds the true story of black people in America.

This day is the first annual effort in Worthington. Our history shows that Worthington has always been a community of good will and brotherly love. We have no ghettos, our schools have always been integrated, black people have always been welcome in religious, fraternal and civic organizations and the business community. However, nothing is so good that it can not be improved. Worthington is a community that has shown concern for the welfare of all races. In this day when we hear and see via the news media, a Nation torn with racial strife we consider our community a cooling water amidst a dry season. This type of community relation is no accident. The Council of Churches, the human relations council, the Ministerial Fellowships and other groups must be credited with making a good start towards promoting the American dream.

In this day when groups of Americans promote black supremism; in this day when groups of white people promote white supremism; in this day when men spread the venom of bitterness, suspicion and hate; I believe that the answer to solving the problems of our land lies not in racism; lies not in capitalism; lies not in separatism. The answer lies in Christ-ism.

I believe that God planned his world whereby all men can live together as brothers.

America must integrate or it will annihilate. We can not survive as a Nation within a Nation, each Nation completely separate and going its own way.

I say to the community of Worthington and all America . . .

"LET US MOVE FORWARD WITH BROTHERHOOD."

Vance L. Milligan

****ITEMS OF INTEREST****

Aesop of "Aesop's Fables" fame was a black man.

One of the three wise men who came to worship the Christ child was a black man.

Simon the Cyrenian, who helped Christ carry the cross was a black man.

A black man was once a Pharaoh of Egypt.

The Post Masters of Los Angeles, Chicago and New York are black men.

A black man invented the traffic signal lights.

"As I would not be a slave, so would I not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference is no democracy."

Abraham Lincoln - Douglas Debates

HISTORICAL HIGHLIGHTS OF ST. JOHN'S A.M.E. CHURCH

St. John's A.M.E. Church was originally called the Methodist Colored Society, which was the result of the Missionary work of a white transient minister by the name of Rev. Jacob Blakmere, from Bluefield, West Virginia, who conceived the idea of forming the increasing number of free Negroes north of the Mason and Dixon Line into Societies of the Methodist religious dogma. In the year 1819 he organized in the Northwest Territory such Methodist Societies in Cincinnati, Springfield, Columbus, Xenia, Wilmington, Selma, South Charleston, Ironton, Zanesville, Piqua, Bellefontaine, and Lima, Ohio. He later visited them riding horse-back and singing his favorite hymns.

Due to the fact that literacy among Negroes at that period was rare, there are practically no written accounts of how these Methodist Societies developed; however, the churches that were later incorporated in the African Methodist Episcopal Church through the efforts of this itinerant Missionary pastor formed the backbone of the oldest negro churches of this denomination in Ohio.

Meager information acquired from A.M.E. Church archives reveal that in 1819 there was less than 300 free Negroes in the vicinity of Columbus, Zanesville and Springfield. Those religiously inclined gathered regularly in their humble homes, barns, sheds, or other available places for worship.

Negroes in the area of Worthington worshiped with the Columbus Methodist Society for years. Since the origin of Worthington in 1803 all church doors of all the historical denominations have opened their doors to black people.

As the population of free black people increased in the Worthington community they felt they needed a church of their own. At first prayer meetings were held from house to house, then church and Sunday School were conducted in the home of Mrs. Millie Alston (about 1890).

In 1896 Peter Banks (grandfather of Mrs. Martha Todd who is presently the Minister of Music at St. John) felt the need to organize a church for black people in Worthington. Under his leadership he attracted the four men who worked diligently to

give black people a home church. These men were D. H. Taborn, C. B. Kiner, J. T. Horton and James Burkheadt. The growth of our church under these founding fathers was so rapid, a larger meeting place was needed. The Worthington Town Hall served as a meeting place in 1897.

On September 24, 1897 a lot was purchased from Mrs. Millie Alston for \$50.00. A building was moved to the lot and converted into a church. The church on this lot was named Bethel A.M.E. Church. It was to be a Community Church but to get ministers they had to belong to some Conference. Rev. W. T. Maxwell of Columbus, Ohio came to help. By then there were many families here.

Some of the Charter Members were as follows:

The Burkheadt Family, Mr. & Mrs. Monroe Evans,
Mr. John Lowrey (Harold Lowrey's father)
Mrs. Ada Scott (Mrs. Ada Thompson's aunt)
Mrs. Addie Banks (Mrs. Martha Todd's aunt)
Mrs. Nora Clark (Mrs. Martha Todd's mother)
Mrs. Annie Payne (Mrs. Viola Fields' grandmother)
The Hilton Family
Mr. D. B. Taborn
Mrs. Millie Alston
Mrs. Dona Carter who is still living and is the sister of
Mrs. Martha Blake.

There were other families whom we could not get data about.

By 1914 they had outgrown the old Church and this building was built by Mr. Hard, a local carpenter. The new structure was dedicated this same year and named St. John A.M.E. Church.

St. John Church has always been an active Church and has never at any time had its doors closed. For many years it was on a Circuit with Hilliard, Westerville and Plain City, all of which have now closed the last being Westerville in 1962.

A table and three chairs from the old Church remain with us today giving us today some strong sentimentalities as we look back for a brief moment and strive to unravel the future. For many years we had oil lamps for lighting and coal stoves for heat. Mr. Louis Butler installed the electricity for our first electric lights.

The interior of St. John A.M.E. Church from 1897 until the present Church was dedicated in 1914. The chairs in the pulpit have been refinished and are being used at the offering table.



Mrs Addie Banks was the Daughter of Mr. Peter Banks, one of the founders of St. John A.M.E. Church. She kept records and history for the church and is the Aunt of Mrs. Martha Todd.



Mr. Peter Banks was a Son of Mr. Peter Banks.

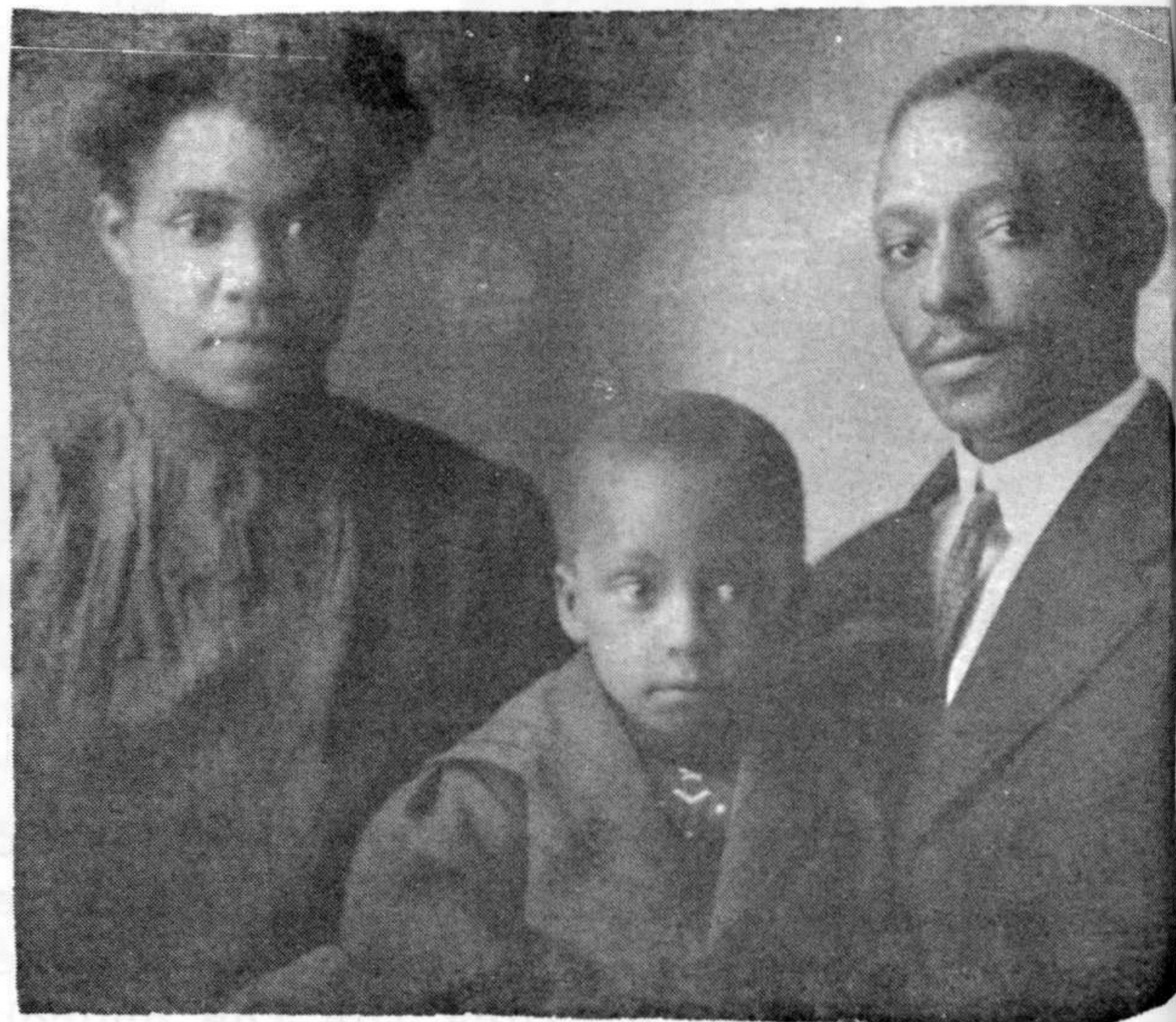


Mrs. Nora Clark was also a Daughter of Mr. Peter Banks, and the Mother of Mrs. Martha Todd.



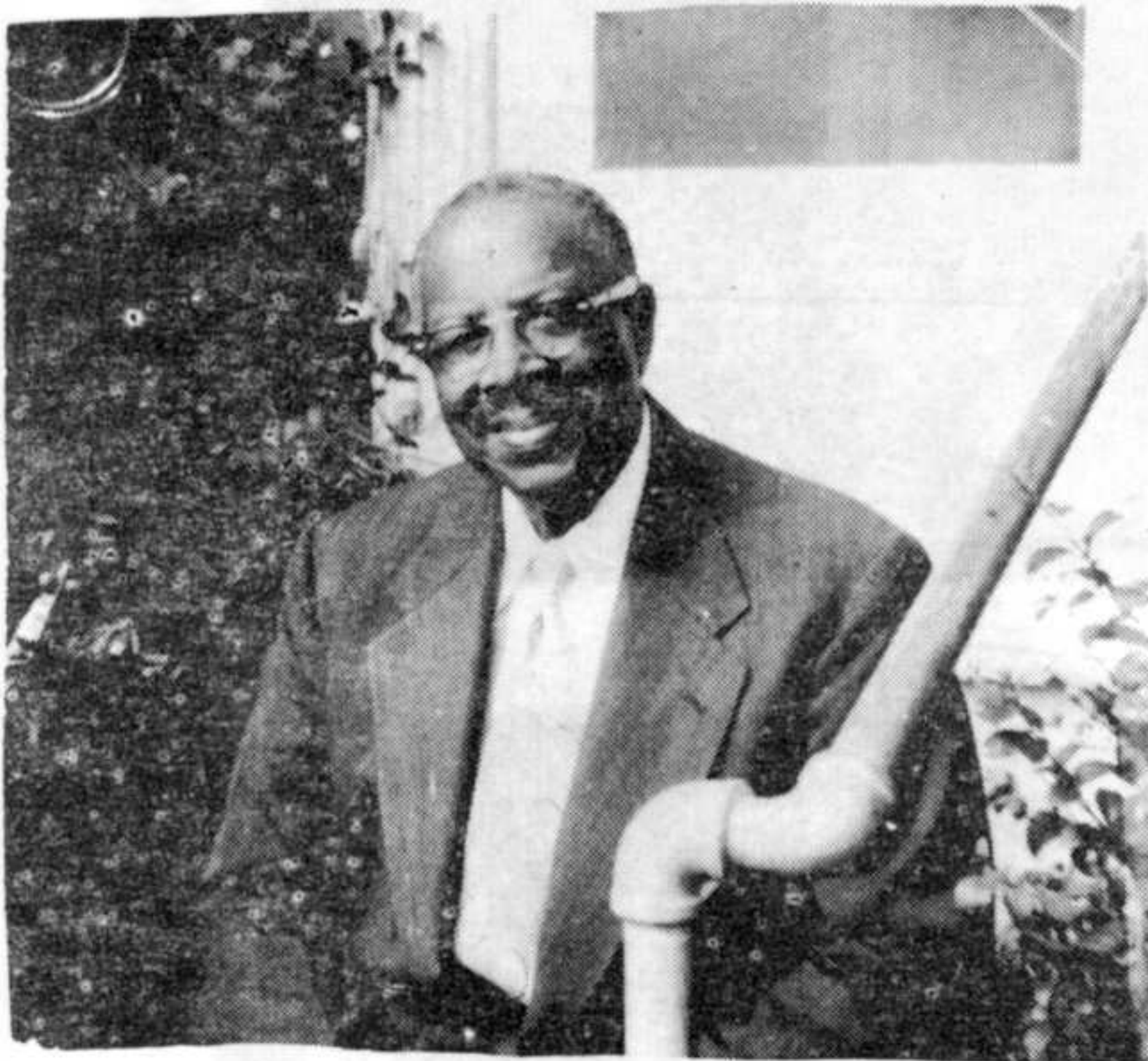
This is Mr. & Mrs. Jefferson Fulton on their 50th wedding anniversary. Mr. Fulton was born in Ronoak, Virginia in 1862. He passed away at the age of 84 in 1946. He lived with the senior Mr. Tuller before He married in the large brick house on the Tuller Farm in Dublin, Ohio. Some of His family did live in the small log cabin down the road from the farm. When He and Mrs. Fulton were married, they continued to live in the brick house until the small white house in the rear was built. Mrs. Minnie Fulton was born in Graceland, Kentucky, in 1869. She passed away at the age of 90 yrs. in 1959. All seven children born of this union were born on the farm and are as follows: Clifton, Tracey, Shirley, Virgie, Arnold, Louis and Theodore. Mrs. Fulton and Arnold moved to Worthington, Ohio, following Mr. Fulton's passing. They remained there until Mrs. Fulton was placed in a rest home. She was the organist for St. John A.M.E. Church from 1900-1920 and was also President of the Ladies Aid Society for the same years.

Mrs. Fredonia Taborn Carteer was one of the founders of St. John A.M.E. Church. Here She is shown with Her Son Willie (deceased at age 10) and Mr. Hayes Taborn. He was the Son of Mr. Taborn, who was one of the founders of St. John A.M.E. Church.



We have always been small in number, therefore we chose to pay as we made improvements. In the early 1950's we raised money to have the Church's foundation raised and modernize our basement facilities. This was done during the pastorage of Rev. Thomas N. Page, who now serves as our Presiding Elder. During the pastorate of Rev. Herman G. Perkins the sanctuary was refurnished with new pews, pulpit furniture and floors. The Gospel Choir raised money for the carpet that adorns our floors. Under the administration of the Rev. F. W. Alexander money was raised to start our building program. This work is presently being continued by the Rev. V. L. Milligan.

*The above information was compiled and edited by Mrs. Martha Todd and Rev. Vance L. Milligan.



Taken in 1919 in Delaware, Ohio, where Mr. Farris Vaughn was second cook at Monnett Hall, Ohio Wesleyan University.



Taken in front of Mr. Farris Vaughn's home on E. North Street in 1964. He is well known, and loved by all, for His many years of service to His Church and community.

"The individual who can do something that the world wants done will, in the end, make his way regardless of race."

Booker T. Washington

"If I have a legacy to leave my people, it is my philosophy of living and serving. As I face tomorrow, I am content, for I think I have spent my life well."

Mary McLeod Bethune



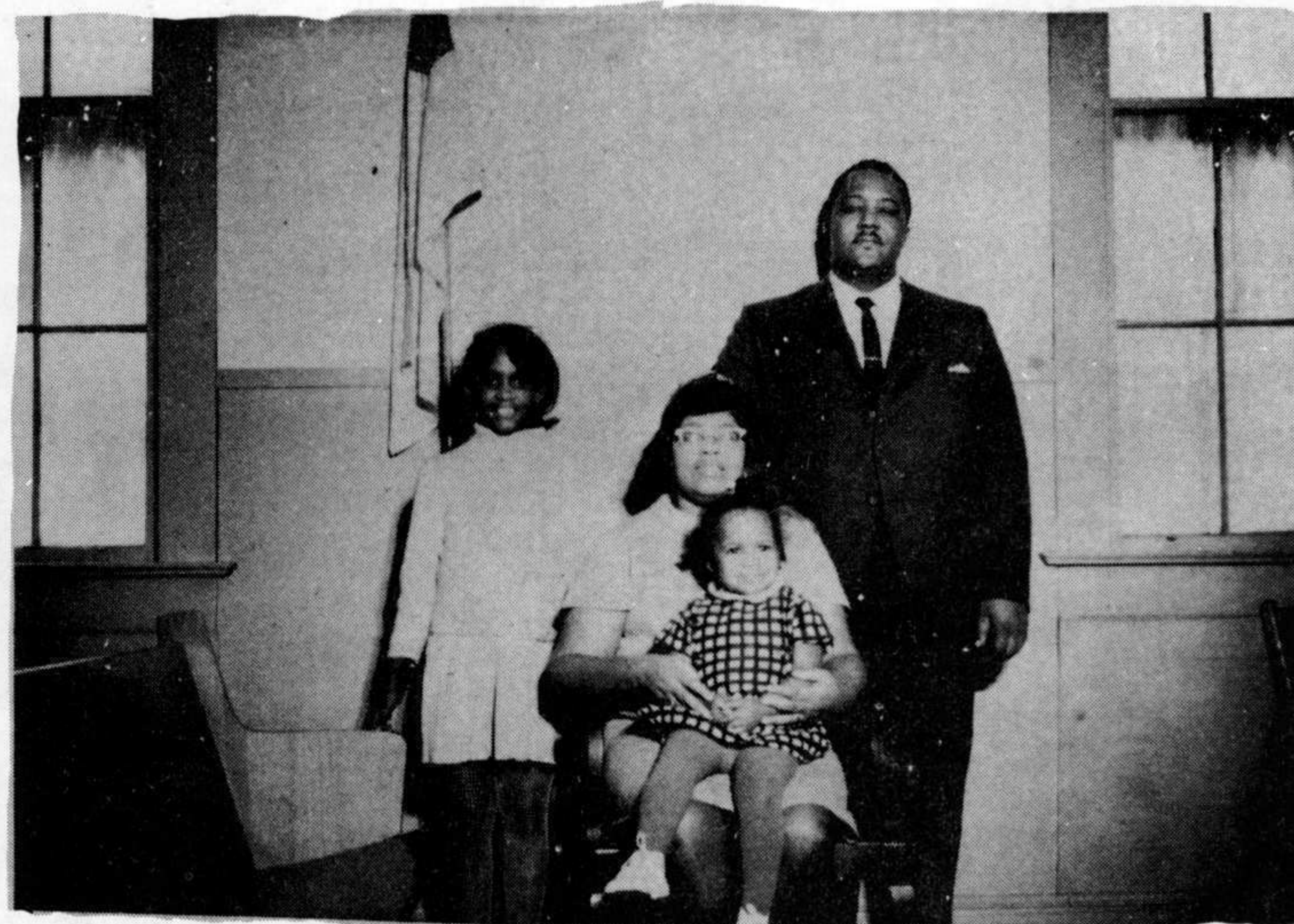
St. John A.M.E. Church Senior Usher Board.



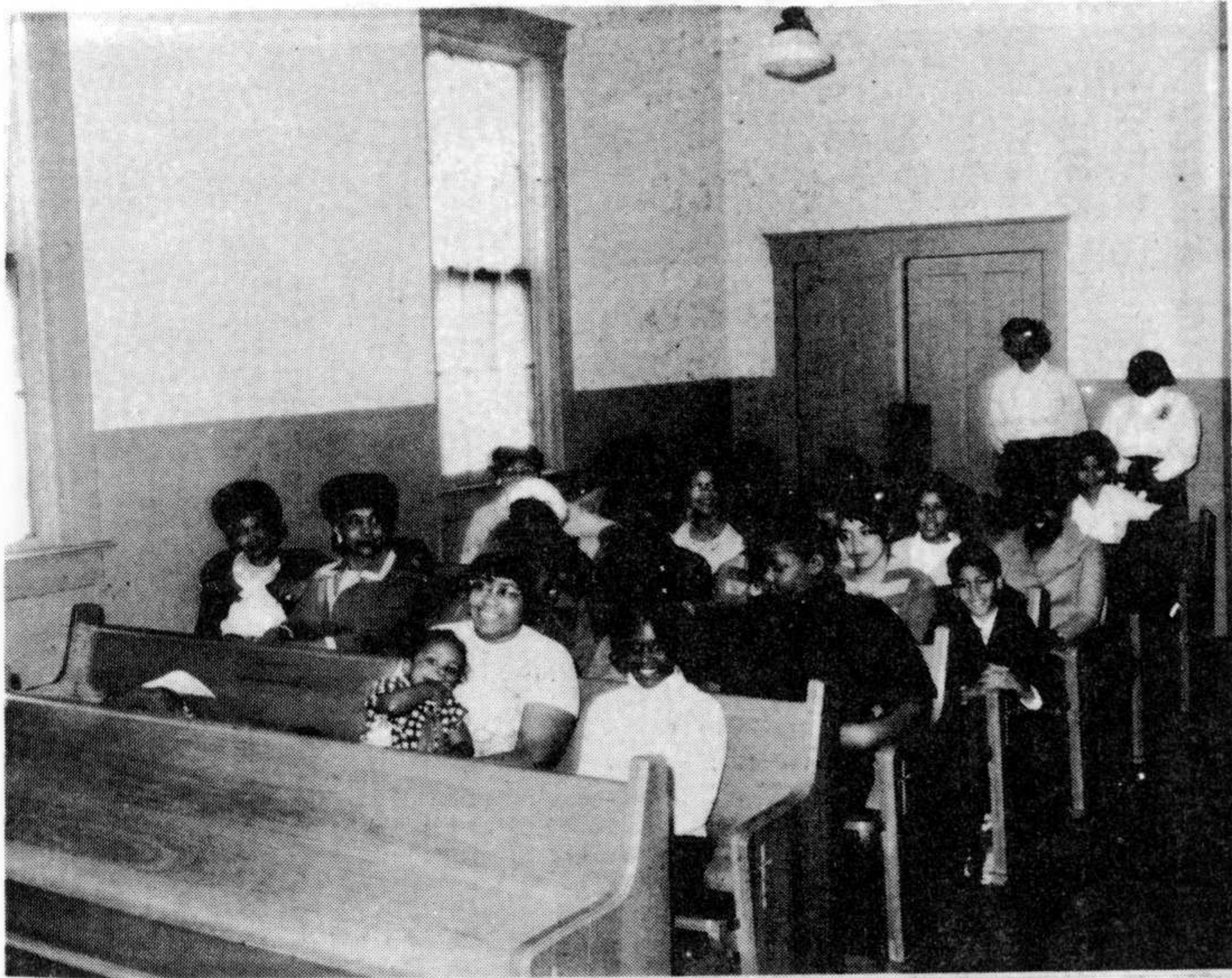
St. John A.M.E. Church Trustee Board.



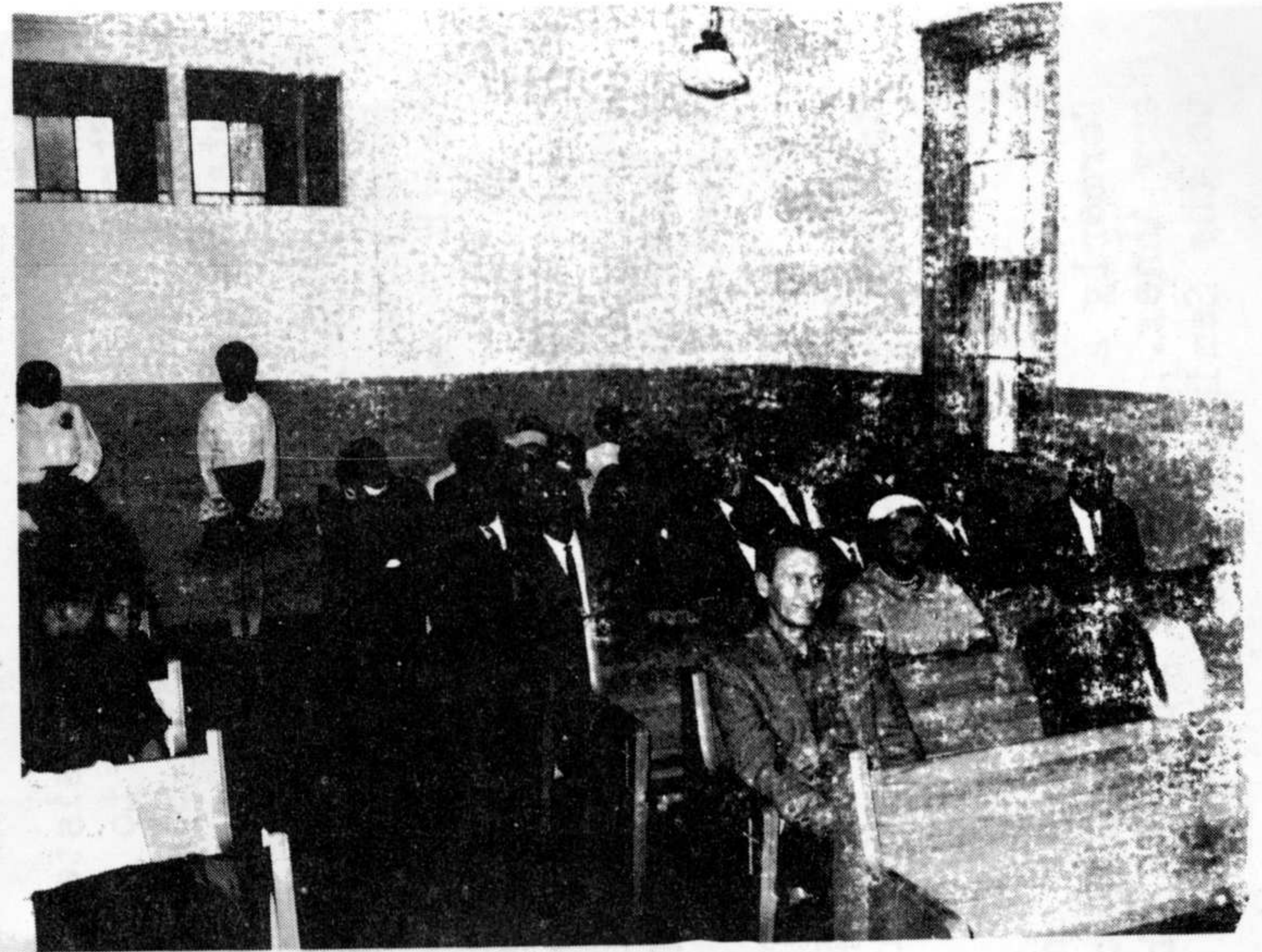
St. John A.M.E. Church Missionary Society.



Rev. Vance Milligan and family.



St. John A.M.E.



St. John A.M.E. Church congregation.



Combined Youth Choirs of St. John A.M.E. Church.

Mr. & Mrs. Jacob Anderson were one of our outstanding families in Worthington. We do not have pictures of them, but would like to make note of them. Mr. Anderson was born in Virginia. He came to Worthington as a young man in 1899. He married Miss Mary Payne, who was born near Schrock Rd. 87 yrs. ago. Of this union were born two children: Viola and Earl Henry (Buddy). Mrs. Anderson passed away Dec. 17, 1961. Mr. Anderson passed away Mar. 22, 1962.

Mrs. Ada Scott, was one of the founders of St. John A.M.E. Church, and served as a Stewardess. There was always a "Welcome" mat out for all to enjoy Her home. She passed away in 1939 at the age of 83 yrs.

THE NEGRO IN WORTHINGTON

It was still during slavery time when the first Negroes settled in the village of Worthington which was founded in 1804 by Colonel Kilbourne, an agent from the Scioto Company. One of the early Negro settlers in the Worthington area was a Mr. Banks who migrated from Virginia by way of the "Underground Railroad". The underground tunnels in old Worthington remain as one of the most fascinating landmarks of the city today.

The negro has made great strides in all phases of society is a common statement today. For the most part this is true. That is why it is surprising to learn that housing sites for Negroes were more diversified in Worthington at that time than they are today. There were Negroes who lived in virtually all parts of Worthington. Mr. Banks settled on North High Street just north of the Three Oaks tavern. One of his daughters, Mrs. Nora Banks Clark, who was born in 1876, lived on New England Avenue and at the time of her death in 1951, she lived on Morning Street at Stafford.

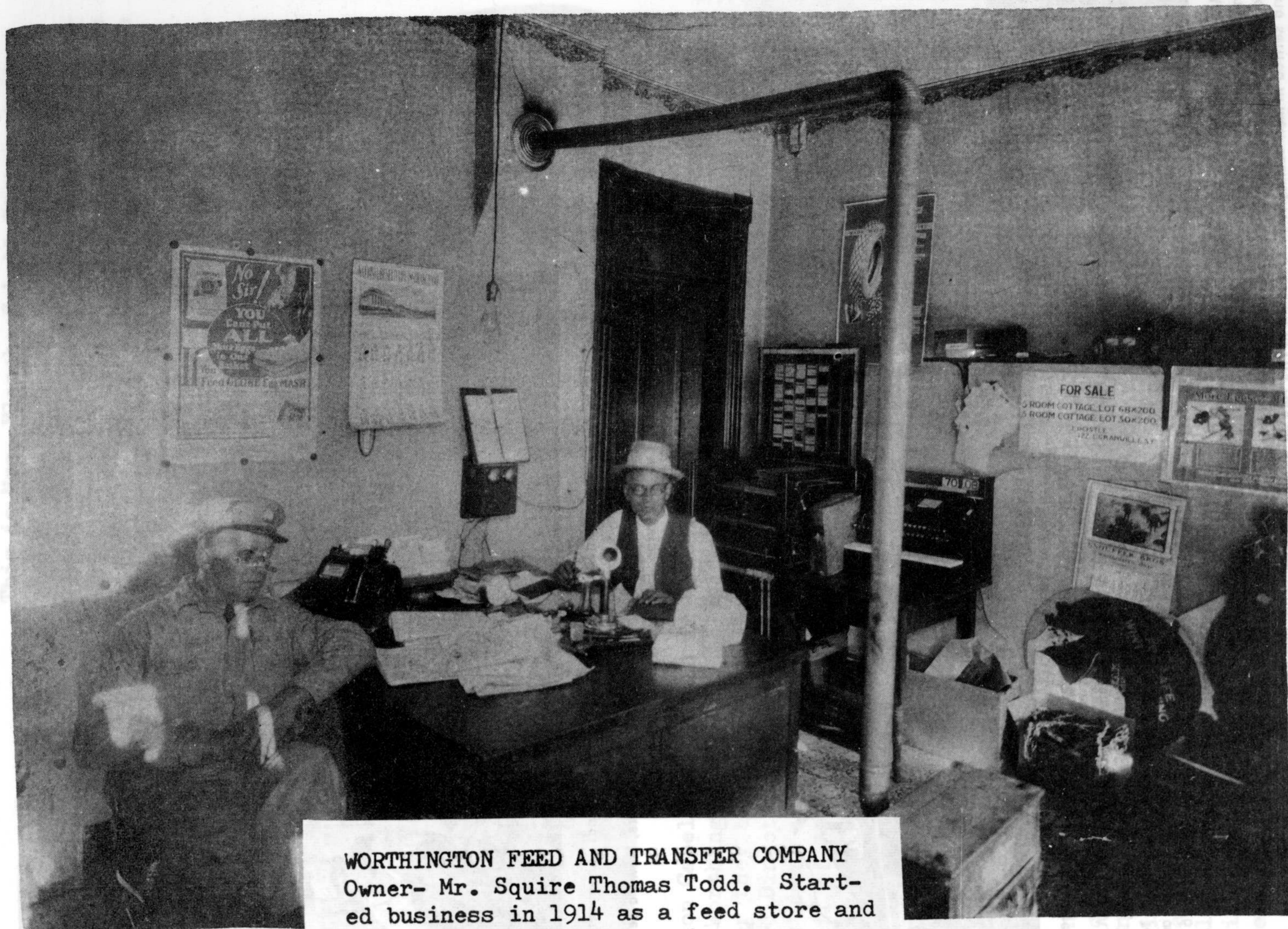
Carrie Banks, the sister of Nora, at one time lived on High Street in the house next to the A. and P. and also the house which used to be on High Street where the Texaco station now stands.

The late Mary Payne Anderson was born in 1881 on Schrock Road near the railroad tracks and later owned property on East North Street and Morning Street.

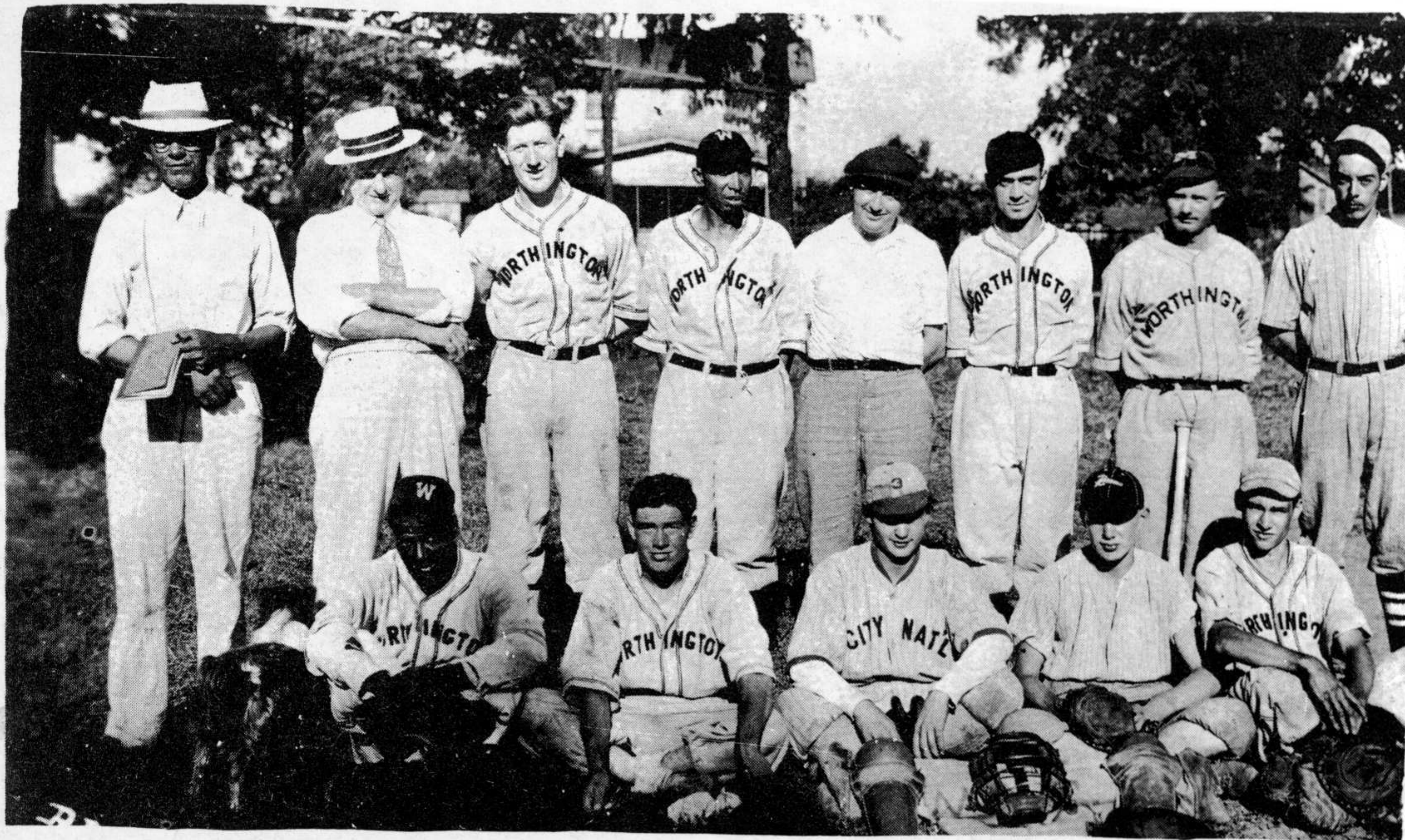
In 1894 or 1895 Mr. Birkhead purchased a seventeen acre farm in the area which is now Riverlea. Mr. Birkhead also sold a homestead to a Mr. Hilton. This house was located on South Street.

A. Mr. Turk lived on New England near Evening Street and a Mr. Hunter lived on Route 161 just across from where Howard Johnson's now stands.

Charles Kiner lived, at one time, in the little white house formerly a log cabin) which stood behind the Worthington Elementary Annex. He later lived in the white house which stood next to the Seminary apartments near the Methodist Church.



WORTHINGTON FEED AND TRANSFER COMPANY
Owner- Mr. Squire Thomas Todd. Start-
ed business in 1914 as a feed store and
later expanded into a moving company,
along with the feed store. Operations
ceased in 1934 as the depression set in.



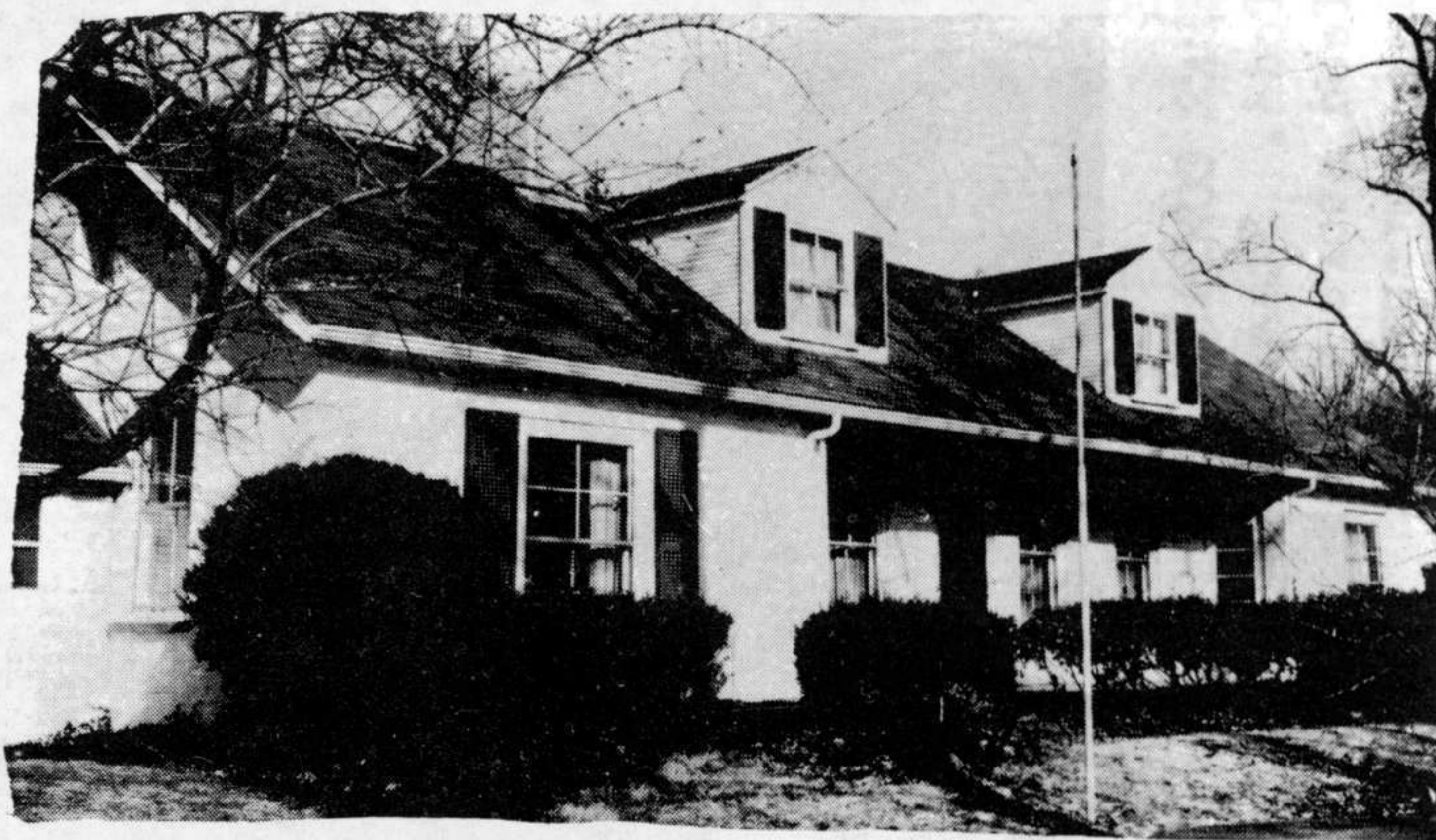
The Worthington AC Baseball team played on Sunday afternoons at the Hartford Street diamond. They were to Worthington what the Yankees are to New York and always drew a large crowd.

SECOND ROW - S. T. Todd, Paul Cotter, George Miller, Clyde Bachelor, Bob Hall, Leck Arts, Howard Sells.

FIRST ROW - Forest Thompson, Carl Wright, Tad Blackston, Bob Fuller, Joe Edwards.



MR. CHARLES KINER was the only Negro Marshall employed by Worthington since 1900. His niece, Mrs. Ada Thompson, recalls that he was so employed when she came here around 1905. He later left Worthington and settled in Montazuma, Iowa. He died in his late 60's when a tree which he was removing fell on him.



The original Birkhead house as it looks today. It has been enlarged and remodeled. The area is now known as Fox Lane.

Mr. James M. Birkhead was married to the former Lettie A. Hood. Of this union were born then children: Edgar, Abigail, Birl, Ethel, Roy, Hazel, Arthur, Ruth, Santie, and Catherine. They began to farm on ten acres of land in 1893 and later added another six acres, and rented the adjoining farm. Mr. & Mrs. Birkhead passed away in 1926 and 1929.

This is Mrs. Blanche Cabell Stiles, Mother of Mr. Emerson Cabell, when She was 16 yr. old. She came to Worthington with Her family; Emerson, Sara, Betty, and Jo-Ann. She joined St. John A.M.E. Church in 1930. She was Secretary of the Trustee Board, Asst. Supt. of Sunday School & Teacher, and produced many programs. She left for California in 1941, where She remained for 23yrs. She is now the wife of Mr. Leroy Stiles and lives in Columbus, Ohio.



Emerson Cabell was raised in Worthington, and graduated from Worthington High School with Harold Jones. Together they enrolled in Florida A&M College. He remained Director of Los Padrinas Juvenile Hall for nine years where approximately 400 children are housed and a staff of 300. In 1966, He was promoted to Superintendent of Central Juvenile Hall, the largest single detention facility in the world, where they housed between 700-800 boys and girls, and had a staff of 550. In 1968 the Probation Department, which now numbers 4000 staff, was reorganized and Emerson was promoted to Administrative Deputy of the Department. He is now responsible for: Department budget of 36 million dollars, Facilities planning & Coordinating, Space acquisition & leasing, Research, Fiscal services, General services-property & supplies, Central records, Data processing, Staff training, and Payroll. Also various auxiliary services as they apply to administration of the department. Emerson had majors in Recreation and Sociology. He is the holder of one of four executive positions that report directly to the Chief Probation Officer.

The early Negro settlers also took an active part in the community life of Worthington. They participated in the business world and were represented in the law enforcement agency of the village. Some of the prominent examples are Squire Todd who owned a grain and feed store on High Street at the site of the present day parking lot beside the Worthington Bank about 1914. About 1920 he added a transfer service using two large moving vans. Harry Johnson, Arthur (Chubb) Birkhead and Eckus McKinney assisted him. Miss Stacey Calloway was his secretary. They transferred furniture and horses, mainly traveling between Kentucky, Indiana, Illinois and Ohio. He also added a gasoline pump in front of the store. Mr. Todd's business thrived until the time of the depression. "Bed" Scott who lived in the big white house at the corner of Plymouth and Route 161, owned a barber shop at the present site of Herm Beck Rambler, and around the turn of the century Charles Kiner served as the Marshall of Worthington.

Much of the social life of all the Worthington settlers centered around their religious life and affairs. Thus, the Negro settlers were interested in finding a site to establish a place of worship. They were able to buy a lot from Mrs. Mildred Alston, a Negro woman, for \$50.00. They purchased a house and moved it to the lot. While the house was being repaired, they held services in the City Hall on Route 161. At last, ST. JOHN'S A.M.E. CHURCH was organized in October 1897. Negroes worshipped in the old house until the present structure was erected in 1914.

*Much of this information was gathered and compiled by Mrs. Viola Fields and Mr. Charles Edwards.

*Information was edited by Barbara L. Jones.

FLINT RIDGE TERRACE

The area now known as Flint Ridge Terrace has a unique story that most of us are unaware of. This area, during the 18th Century, was an underground railway for slaves fleeing the South to the Canadian Borders.

In 1850 a large brick mansion was built on the West side of Flint Road. The wood in this house is of black walnut. It has two large woodburning fireplaces, which, incidentally can still be used. The land this house is built on was a land grant that belonged to a soldier. This soldier sold his rights to the property to a bartender who agreed to furnish him drinks for the rest of his life.

It has been said that a slave child became ill and died en route to Canada. The child's body is supposed to be buried in the basement of this house. A brick room was built under a hill on this property to shelter the slaves. The room is still visible on the Hancock's property.

This property has belonged to many outstanding families. Our own Dr. George Bonnell of Worthington had relatives who at one time owned this property. It now belongs to Mr. & Mrs. Henry Hancock of 8221 Flint Road. Mr. & Mrs. Hancock are very proud of their home, and have done a lot to preserve and restore the beauty of this historical house.

The house on the east side of Flint Road was a log cabin house built many years ago. Little is known about its origin. During the Depressing Years of 1930's, a family by the name of Wingo purchased this house and several acres of ground. Mr. Oscan Wingo was born in Jackson County, Ohio, October 6, 1863. Mrs. Marietta Clark Wingo was born March 18, 1870. She came from Gallio County, Ohio and they were married December 23, 1891.

Six children were born of this union; Hazel, Roscoe, Harold, Alvin, Wilber and Opal.



Mrs. Opal Ferrar, Mr. & Mrs. Oscar Wingo, Mrs. Hazel Grayson
Harold Wingo, William Wingo, Roscoe Wingo, Albon Wingo

This land was cultivated and farmed. There were many vegetables, livestock and fruits raised on the Wingo Farm. In later years production was so good that many fruits and vegetables were sold on Central Market.

Many city people from Columbus, London and other surrounding areas enjoyed picnicking and visiting the Wingo home. There was always plenty home-made pies, cakes, fried chicken, etc. for any visitor that might drop in for a Sunday afternoon visit.

While it would seem a formidable task for any family to rear six children, and see them all established in useful avocations of life, especially under conditions that offered greater handicaps, even more than those with which the present generation must cope, it is interesting to note, that Mrs. Wingo and her husband, during the course of their own married life, have offered hospitality and a home to at least forty-two children. These were either full orphans, or their parents had met with some accident such as sickness, unemployment, or other misfortune. The children mentioned below all spent from one or two years under the care of the family, sometimes remaining under the hospitable roof for as long as six to eight years. In only a few instances was the stay more transient. Previous to 1928 the work of the Wingos in this direction was a private venture. When the State passed laws, that homes of this type had to be licensed and inspected, the Franklyn County Children's Home contacted Mrs. Wingo and since that time regularly placed children into the charge of the family.

Names of those still remembered, and gotten together from albums and memory, who lived under the direction and guidance of Mr. & Mrs. Oscar Wingo are the following. Their names appear like a roster of some school: Flora Austin, John Austin, Rose Beverly, Curley Beverly, Roxy Bowen, Richard Boyer, Ed Brannon, Harold Burke, James Callender, Ida Carter, Gordon Cole, James Eichelberger, Joseph Evans, Donald Fisher, Dorothy Haskell, Venida Haskell, Antonio Jennings, William Kuthrell, Elsie Lambert, William Lambert, Harley Lee, Wallace Manns, John Meyers, Earl James Nash, Willie Nickels, Paddy Reynolds, Peggy Peak, Starling Proctor, Elmer Scott, Lonie Scott, Elmsworth Shephard, Helen Shephard, Kenneth Shearer, Evelyn Sheridan, Robert Stevens, Pink Taylor, Mason Williams, Matthew Williams, Buddy Wingo, Emily and Lawrence, a brother and sister, whose family name has

escaped memory at this writing. Probably some few names of other individual foster-children harbored in the Wingo home, may have completely dropped from the zone of recollection.

Mr. Wingo passed away approximately 1945. Mrs. Wingo passed away approximately 1948.

In 1958 Rev. and Mrs. Grayson sold their property to Mr. and Mrs. A. F. W. Wheatley. During that same year Mr. and Mrs. Robert Johnson purchased several acres of land South of the Wheatley's property.

Mr. Johnson has a master mind for seeing things grow and develop to its full extent. He, being one of our outstanding leaders in Civic affairs, also knew the plight of his Negro Brothers. Suburban property for a Negro to build a new home was almost nil. Unselfishly, Mr. Johnson spent many hours and dollars and had two roads built in Sharon Township. Melyers Court and Bertson Place. The Wheatley's continued the road, Bertson Place. We now have a beautiful area now known as Flint Ridge Terrace.

You've heard the old saying that "History will repeat itself." Little did the few brave white families in this area who made a haven for tired frightened black slaves have any idea that a hundred years later this area would again be a haven for black people desiring to escape the crowded city of Columbus.

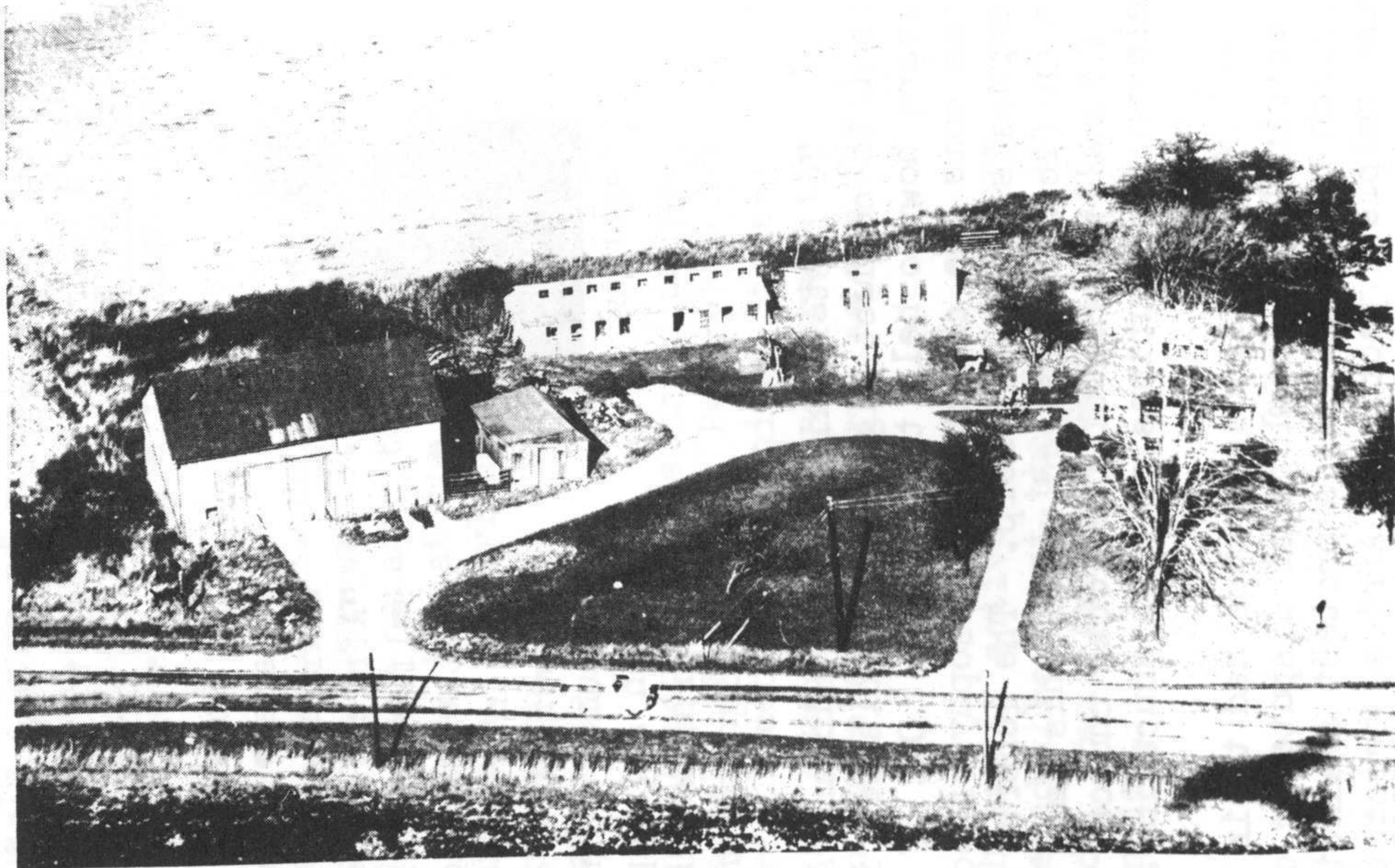
*The above information was compiled and edited by Mrs. Leona Wheatley.



WINGO HOUSE



HANCOCK HOUSE



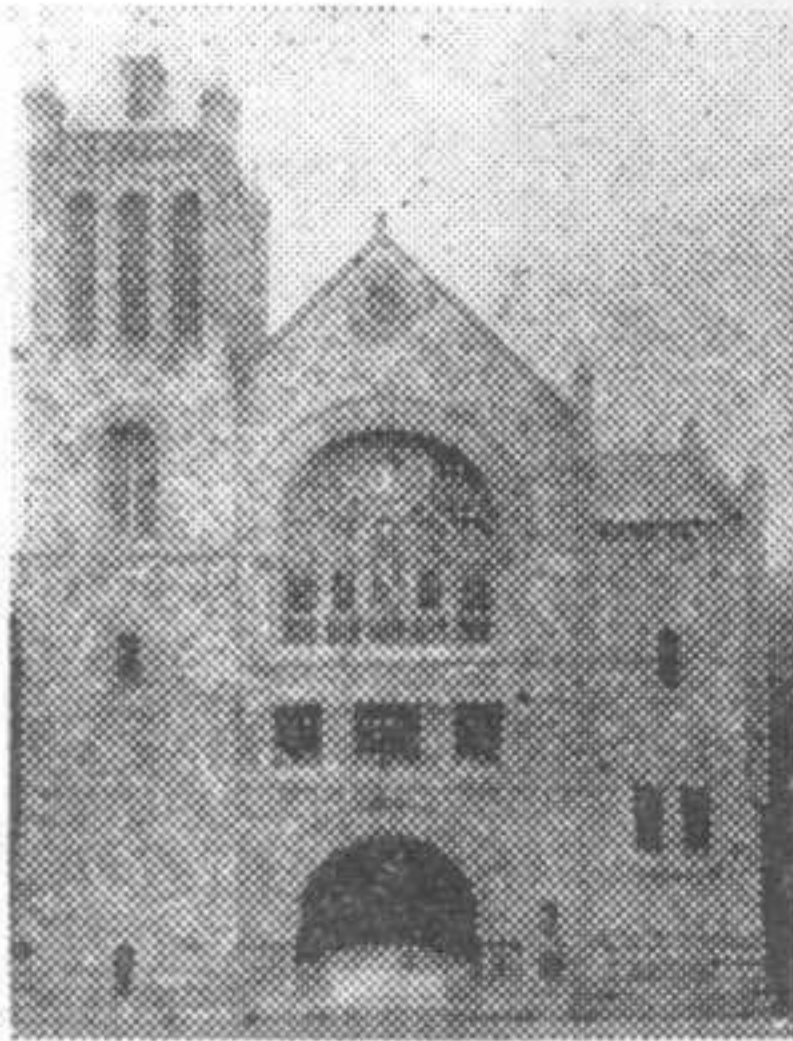
Mr. & Mrs. Ralph Lawson, Sr. moved to Park Road in Worthington, Ohio from Columbus, Ohio in 1935 because they wanted to farm and a better place to educate their children. Their youngest Son, George, was the only one born here. In addition to farming, Mr. Lawson also operated a trucking business. There were five children born to this union; Ralph, Jr., Mary Lydia, Rosalyn, Edward, and George.

In 1959 they began selling the land to individual purchasers by lots. There were originally 10½ acres. There are now only two lots remaining unsold. Mrs. Iantha Lawson passed away January 8, 1969, in California while visiting Her children.

What more fitting memorial can there be than to cruise along Park Road, turning into Lawson Drive to see the beautiful homes, so well cared for, nestled in the soil that Mr. & Mrs. Lawson so dearly loved.

THE AFRICAN METHODIST EPISCOPAL CHURCH

The African Methodist Episcopal Church was started in 1787 in Philadelphia, Pennsylvania, by a group of disinherited Americans whose forefathers came from Africa. The leader of this group was a 27-year-old "African," Richard Allen. At that time the word "African" was used to designate those persons whom we now call American Negroes or colored people.



MOTHER
BETHEL

The movement to organize a church separated from the white peoples' church was started in response to the "Africans" need for opportunities for self-expression and fuller involvement in the service of the worship of God, and in society as a whole. It was the answer to a cry for social recognition as human beings, and the means through which a group of people started on a program which gave them a growing sense of dignity and self-respect.

To foster this program Richard Allen considered it important to conduct night school classes in which his people could learn how to help themselves. Out of these night school classes has come the church's philosophy of education with its strong emphasis upon self-help. The general emphasis has not been significantly changed until this day. In addition to the educational program of the local church, the A.M.E. Church operates eleven institutions of high education.

Most religious groups had their origin in some theological, doctrinal, or ideological dispute or concern. But the A.M.E. Church originated as a protest against the inhuman treatment which the helpless people of African descent were forced to accept from the white people belonging to the St. George M.E. Church in Philadelphia, Pennsylvania. This fact says to us that the organization of the A.M.E. Church was the result of racial discrimination rather than of any theological or doctrinal concern.

The A.M.E. Church is a member of the family of Methodist Churches. Its founder and the first active bishop, Richard Allen, felt that no religious sect or denomination would suit the capacity of his people as well as did Methodism with its emphasis upon the plain and simple gospel which the unlearned could understand, and its orderly system of rules and regulations which the underdeveloped needed. He felt that Methodism had what the "African" needed to encourage him to make progress, to worship God freely, and to fill every office for which he had the capability.

The "Africans" who started the A.M.E. Church were very poor and most of them could not read nor write. Yet under the leadership of Richard Allen, they managed to buy an old blacksmith shop, and to move it to a lot at the corner of Sixth and Lombard Streets in Philadelphia, Pennsylvania, where they organized Bethel A.M.E. Church which stands today as one of the historic shrines of Philadelphia.

In time, other "African" churches were started in Baltimore, Maryland; Salem, New Jersey; Attlesboro, Pennsylvania; Wilmington, Delaware and other places in the United States. In the year 1816 these churches came together and formed the A.M.E. Church. Richard Allen was elected to serve as the first active bishop.

Today the A.M.E. Church has 18 active bishops and more than a million members scattered throughout the 50 States in the U.S.A., the Dominion of Canada, South America, West Africa, South Africa, and the West Indies.

RICHARD ALLEN



RICHARD ALLEN

Richard Allen was a man of sublime courage and indestructible and passionate faith. Equipped with these two spiritual weapons he could not be beaten down. When he and others of African descent were denied the freedom to worship God in the St. George's M.E. Church in Philadelphia, Pa. in 1787, he politely walked out into God's great world and started the movement which blossomed into the African Methodist Episcopal Church.

Richard Allen was not mastered by the disappointing and ugly experiences which confronted him; instead he mastered these experiences by taking a healthy attitude toward life. He refused to adopt a sour-grape philosophy, and instead adopted a courageous and positive faith-filled attitude toward the problems which the people of African descent faced. He did not boil up; he did not blow off; he did not fret himself because of the evil doers. He did not feel sorry for himself. He did not become impatient or irritable. He kept his balance and his self-control. He did not go into a slump. He made up his mind to do something about what had happened to him and his people by going out immediately and starting something new - - a movement administered by people of African descent, which movement would recognize "God as our Father, Christ as our Redeemer, and Man as our Brother."

Richard Allen felt that he had a special duty to spread the gospel among Africans and people of African descent. These were the people who, because of segregation and discrimination in church and state, were being dehumanized, ostracized, exploited, robbed, by-passed and otherwise mistreated. They needed to be organized and needed to have a Christian guiding principle of action. They needed to be encouraged to see that they too were children of God who had rights and responsibilities. With these high goals and noble purposes in mind, he

proceeded to take the ugly social situation which made his movement necessary, and, like Joseph of old, use it as a channel of blessing which stirred up in the Afro-Americans a burning determination to be first class Christians and first class American citizens.

The A.M.E. Church has never strayed from the course charted by Richard Allen. The leaders of the church who succeeded him were wedded to the spiritual doctrine of "God our Father, Christ our Redeemer, Man Our Brother." Motivated by the far reaching significance of this motto they led our people into fearless battles against the enemies of human dignity and civil liberties. Every A.M.E. Church became a headquarters for the proclamation and the demonstration of first class Christianity and first class American citizenship.

In an "Address to the People of Colour" Richard Allen pleaded with those still in slavery not to lose hope but to trust in God and believe that He will make a way for them. He appealed to them not to hate their masters, but to fill their hearts with love for God. This would enable them to have the spiritual foundation for the freedom in which Allen never lost hope.

Allen believed that, as far as the coming of freedom was concerned, much depended on Negroes themselves. He advised those who were free not to have ill-will for the treatment they had received as slaves. The energy and time required for ill-will could be most profitably used in the fight for freedom. In concluding this immortal address he said, "I entreat you to consider the obligations we lie under to help forward the cause of freedom. We who know how bitter the cup is of which the slave hath to drink, oh, how we ought to feel for those who yet remain in bondage!"

SARAH ALLEN

Richard Allen could not have grown and matured and become the effective leader that he was without the love and concern and help of others. Among those who stood with him all the way, none was more helpful and valuable than Sarah Allen, his beloved wife. Neither the biography of Richard Allen nor the history of the A.M.E. Church can be accurately written without giving a high and noble place of honor to this saintly woman, Sarah Allen.



SARAH ALLEN

She was born in the Isle of Wight County, Virginia in 1764 and was brought to Philadelphia when she was about eight years of age. Her maiden name was Sarah Bass and she was united in marriage to Richard Allen on August 18, 1801 by Rev. Ezekiel Cooper, pastor of Old St. George Methodist Episcopal Church, Philadelphia, Pa. To this marriage six children were born - - four boys and two girls.

Sarah Allen was a noble character in her own rights. The Register Book at Old St. George Church says of her that she "gave all the assistance she could to several families, for which she did not receive anything; and when anything was offered her, she left it to the option of those she served."

She was a remarkable wife and devoted mother, and an invaluable help to Richard Allen as he ventured upon the daring task of organizing people of African descent into what has eventually become the A.M.E. Church in particular, and the Negro Church in general.

Sarah Allen was the first woman missionary in the A.M.E. Church. Her first missionary project was to look after the physical condition of the preachers whom her husband sent out on the field. Many of them returned in very poor physical condition, and Sarah Allen organized the women of the church to mend their clothes and provide hot nourishing meals when they came to make their reports.

In addition to rendering this much needed service in the interest of the preachers, Sarah stood close by the side of her dedicated and consecrated husband, and encouraged him in his fight for complete freedom for his people. She was a true and dependable staff upon whom the Bishop could lean at anytime and feel absolutely secure.

Mother Allen, as she is affectionately remembered, was called from labor to reward on July 16, 1849. Her name will ever be associated with and endeared by the A.M.E. Church and by the Christian Church as a whole. She will ever remain the true Mother of African Methodism.

SOME GENERAL FACTS ABOUT A.M.E. BISHOPS

The leadership of any group, nation, or church is most important. The strong, vigorous leadership of present-day bishops is needed if the A.M.E. Church is to live up to the high mark set by the early fathers. In our present society our bishops are not measured by so-called "Negro standards," for even Negroes themselves do not subscribe to these so-called "standards." The present society has opened a door far greater than any opened in the previously rigidly and completely segregated society. Today's bishops must surely make entrance into this door of expanding opportunities by shedding outmoded methods which impede our steady march toward these new goals. This they must do if they are to continue to be the most inspiring leaders of the aspiring millions of people of African descent.

The following observations represent a digest of an article by Bishop R. R. Wright, Jr.

POPULAR AND HEROIC LEADERSHIP

A.M.E. bishops were the first acknowledged and popular leaders and heroes of their people on a national and international level. They were the first Negro leaders to be actually chosen and elected by Negroes themselves. They were the ones who got the people used to Negro leadership long before we had educational leadership, or political leadership or any other kind of Negro leadership on the national and international levels.

GAVE NAMES TO CHURCHES

A.M.E. bishops were the first Negroes after whom churches and educational institutions were named. There are probably 1,000 A.M.E. churches named for Richard Allen, Daniel Payne, Morris Brown, Edward Waters, B. F. Lee, H. M. Turner, Paul Quinn and other bishops.

LEADERS IN EDUCATION

A.M.E. bishops were the leaders in the struggle to make education available to Negroes. Nearly every A.M.E. Church building, beginning with Mother Bethel in Philadelphia, Pa., founded by Richard Allen, was a school house during week days.

The first large school building on any college campus named for a Negro was Shorter Hall at Wilberforce University. The first college named for a Negro was Allen University in Columbia, S. C. The second was Morris Brown in Atlanta, Georgia.

The first Negro Ph. D. from Harvard University got his first job in an A.M.E. school, Wilberforce University. His name was W. E. B. DuBois.

Bishop Daniel A. Payne almost singlehanded founded Wilberforce University, the first effort of Negroes in America in higher education. If A.M.E. bishops had taken their hands off, it is likely that every one of our colleges would have failed because our people had not yet seen the great value of education.

The first Negro man elected president of Howard University was a bishop of the A.M.E. Church, Bishop John A. Gregg. He did not accept, for there was no position of influence higher than that of a bishop.

EXALTED AFRICA.

Bishop H. M. Turner went to West Africa to set up the A.M.E. Church in 1891. This was the first effort to connect an American Negro Religious Organization with the mother country. In 1898 he introduced the A.M.E. Church into South Africa. He traveled all over America exalting Africa, and most people laughed at him for doing it. At that time most Negroes were being taught and were believing that Africans were cannibals, and they had no relationship with them. Today a most powerful force in Africa is the A.M.E. Church. Many of the present African leaders were brought to the U.S.A. as students and received their training in our A.M.E. schools.

In 1874 Bishops Jabez P. Campbell, Daniel A. Payne, and James A. Shorter and others caused the first group of Negro women interested in Africa and the West Indies to be organized. In 1893 Bishop Turner organized the Women's Home and Foreign Missionary Society.

Most of the American Negroes who have gone to South Africa or West Africa in this century have been A.M.E. bishops and the people who went with them to help in special work.

POLITICS AND BUSINESS

The A.M.E. Church is not a political nor business organization, but its bishops have given vigorous leadership in these and other areas of daily life. Dr. W. E. B. DuBois wrote of Bishop R. C. Ransom the following:

"In 1906 Bishop Ransom spoke at Harper's Ferry on John Brown, It was the second meeting of the Niagara Movement and that speech more than any single event stirred the great meeting. It led through its inspiration and eloquence to the eventual founding of the National Association for the Advancement of Colored People."

It is doubtful if the N.A.A.C.P. would have ever gotten up on its feet if it had not been for the bishops of the A.M.E. Church who supported it.

THE DESEGREGATION FIGHT

Bishop Frank Madison Reid, deceased, while he served in South Carolina refused to allow the powerful political leaders, including the governor of the state, to pressure or influence him to agree that the segregated school system is for the best advantage for Negroes. For this noble stand in the spirit of the A.M.E. tradition Bishop Reid was voted the Man of the Year by the Chicago Defender in 1955.

Bishop F. D. Jordan while he was serving in Mississippi and Louisiana refused to betray the cause of freedom by giving the spirit of the White Citizens Council one inch of ground. His determined stand, active participation and vigorous leadership preserved for the bishopric of the A.M.E. Church the spirit of Richard Allen, Daniel A. Payne, H. M. Turner and others whose names are now in the Hallmark of Fame.

Time nor space will not permit a full discussion of all of the significant contributions which our bishops have made to racial progress.

SOME GENERAL FACTS ABOUT THE A.M.E. CHURCH

In accounting for the phenomenal achievement of the American Negro, the A.M.E. Church ranks high among the institutions that have furnished continuous and vigorous leadership through the years. Her leaders have always stood in front when initiative, strength, and daring courage were needed. In the religious, political, and social areas of the life of the American Negro, the A.M.E. Church has written its name ineradicably.

The part A.M.E. leaders have played in Negro achievement cannot be adequately told in brief compass. But from every little that is told burning sparks of inspiration fly. Hence we relate here just a few highlighting facts relative to the A.M.E. Church's part in the achievement of the American Negro in the hope that some youth might catch the adventuresome spirit of our pioneering fathers as together we all march forward.

Richard Allen was the first Negro to succeed in organizing and leading us in a program of self-help. He believed that God endowed every human being with the ability to help himself grow to maturity. He believed that the Negro was responsible for himself and would never become anything unless he made up his mind to help himself. On the strength of this belief and his faith in God he led a few courageous disinherited Negroes to form what finally became the A.M.E. Church.

THE A.M.E. CHURCH

The A.M.E. Church as an organization lays claim to many achievements. Among them are:

1. It was the first Negro organization to own a piece of real estate in America. In 1793 it purchased the land at the corner of 6th and Lombard Sts., Philadelphia, Pa., on which it later erected Bethel Church, which church stands there today.
2. It publishes the world's oldest Negro religious weekly, "The Christian Recorder", started in 1841.
3. It was the first Negro institution to promote, finance, and administer a program of higher education. Bishop Payne purchased Wilberforce University in 1863, and after that date

schools and colleges have been established and maintained by Negroes in most of the southern states. The establishing and maintaining of these schools and college was the most daring venture of all the history of American education.

4. The A.M.E. Church was the first Negro institution to become actually concerned enough about our African brothers to go over and help them. Our missionary efforts date back more than 150 years.

5. The A.M.E. Church was the first Negro institution to enter the publishing business. We published the A.M.E. Discipline in 1817 and the A.M.E. Hymnal in 1818.

6. Rev. H. M. Turner, a minister in the A.M.E. Church, was the first Negro chaplain in the U. S. Army. He later became a Bishop.

7. Bishop J. A. Gregg was the first Negro elected president of Howard University, Washington, D. C. He did not accept the position, choosing rather to continue his work as a church leader.

8. Bishop J. A. Gregg was the first Negro leader selected by the U. S. Government to make a trip to war areas of the Pacific, North Africa, England, and the Near East. He traveled 56,217 miles by airplane.

9. Rev. J. Russell Brown, an A.M.E. minister, was the first Negro chaplain in the U.S. Navy, appointed in 1943.

10. Bishop R. R. Wright, Jr., has published the biggest book ever edited and published exclusively by Negroes.

11. William T. Vernon served as Registrar of the U.S. Treasury under the administration of President Theodore Roosevelt. In that position he had to sign certain paper money of the nation. He later became a Bishop in the A.M.E. Church.

12. William H. Heard served as U.S. Minister to Liberia and was a member of the South Carolina Legislature from 1880 - 1882. He later became a Bishop in the A.M.E. Church.

13. Bishop S. L. Greene was the first to sign the document bringing into being the National Council of Churches, the most important movement in Protestant cooperation the world had ever known. Nov. 28, 1950, Cleveland, Ohio.

14. R. H. Cain, Senator from South Carolina, 1877 - 79, was a preacher in the A.M.E. Church. He also served as president of Paul Quinn College, Waco, Texas. Elected a Bishop from South Carolina.

15. Frederick Douglas, the great abolitionist, attended Metropolitan A.M.E. Church in Washington, D. C. It is said that he gave the two golden candlesticks that now stand on the pulpit of that great church. The pew in which he sat regularly is marked with a golden name plate. His funeral was held at Metropolitan Church.

16. The first Negro United States Senator was an A.M.E. Minister, Rev. Hiram Revels of Mississippi.

DANIEL A. PAYNE

The spirit of self-help was not confined to the breast of Richard Allen, but was spread abroad wherever Negroes lived. It spread to South Carolina and took root in the soul of Daniel A. Payne. Bishop Payne was the first Negro to preside over the Ecumenical Conference in London in 1892.

Daniel Payne early in life recognized the value and importance of education in the life of the Negro. Through his own efforts he studied, became learned and was one of the first colored qualified teachers in South Carolina. He was driven from South Carolina for "teaching Negroes too much." He is generally recognized as the Negroes' first apostle of education. Wilberforce stands as a testimony to his vision and labors.

*The above information was compiled by the Rev. Andrew White, Director of the Division of Christian Education, African Methodist Episcopal Church.

CULTURAL CONTRIBUTIONS OF THE AMERICAN NEGRO

Negroes in the Early Years

In the Exploration and Settlement of the New World:

Pedro Alonso Nino, a sailor, was with Columbus on one of his voyages to America.

Neflo do Olano was one of thirty Negroes with Balboa when he discovered the Pacific Ocean in 1513.

Estevanico explored the territory that is now New Mexico and Arizona.

Negroes were with Cortes when he conquered Mexico, and with Pizarro when he took Peru.

Negroes were with Alarcon and Coronado on their explorations, and with Menedez when he explored Florida.

Negroes went with Lewis and Clark into the Oregon Territory in 1804.

Jean B. P. De Sable, a trader, became Chicago's first settler.

In the Revolutionary War:

Crispus Attucks was one of the first four men to give their lives in the American Revolution. A monument in Boston Commons bears the names of the four soldiers.

Peter Salem, Salem Poor, Prince Hall, Caesar Dickerson, and Sampson Talbert were among many praised for their courage in battle.

About 5,000 Negroes served in the Revolutionary War. They fought in battles from Lexington to Yorktown.

Contributions and Achievements During Slavery

In Exploration:

George Bush explored land north of the Columbia River, bought land, and settled in the Oregon Territory. He is believed to have built the first grist mill and first sawmill on Puget Sound.

James Beckwourth was a trapper, explorer, guide, scout, Indian fighter, and tall-story teller. While searching for gold in California, he discovered a pass in the Sierra Nevada Mountains. This pass today bears his name.

In Business:

The agricultural labor of the slaves in cotton, tobacco, and sugar helped the United States gain an important economic position in world trade.

In the early 1800's a number of Negroes became independently wealthy. Some were ale-house operators; others were tobacco dealers, cabinet makers, and tailors. Still others became carpenters, wood-carvers, iron-smiths, and farmers.

Barney Ford built two beautiful hotels, one in Denver and one in Cheyenne, Wyoming. Called Inter-Ocean Hotels, they were famous throughout the West for their elegance and beauty.

Paul Cuffe became a successful shipper and trader. Starting his business with one small ship that he built with his own hands, he expanded his business until he had many ships of various sizes. He hauled cargo to various parts of the world. Cuffe helped many slaves to gain their freedom. He also built a school and hired a teacher for Negro children.

In Human Rights:

Nat Turner was a dedicated crusader for the abolition of slavery. He led the first successful rebellion in 1831.

Sojourner Truth was the first Negro orator to speak out against slavery. Her name was Isabella until she gained

her freedom. She took the name Sojourner because she traveled about preaching the truth about slavery.

Harriet Tubman, an abolitionist, was called the "Moses of her people" because she led more than 300 slaves to freedom via the Underground Railroad. She served as a nurse and as a spy during the Civil War. She was buried with military honors in Ohio in 1913.

Frederick Douglass was a great orator in the fight for freedom. He used moral persuasion and legislation to try to free his people.

William Still was a leader in the Underground Railroad and one of the organizers of the first Y.M.C.A. for his people in America.

Henry Garnet gained fame as an orator and preacher. He was named minister to Liberia by James A. Garfield.

In Education:

John Russwurm was the first Negro in America to graduate from a college. He graduated from Bowdoin in 1826, and became a New York newspaperman.

In Religion:

Richard Allen was a great religious leader and one of the founders of the African Methodist Episcopal Church.

Absalom Jones founded Saint Thomas Protestant Episcopal Church.

James Varick founded the African Methodist Episcopal Zion Church.

Augustus Tolton was the first Negro Roman Catholic priest in America.

In Science:

Benjamin Banneker was an inventor, a mathematician, and an astronomer. He invented the first clock that could

strike the hour. He published an almanac. His highest honor came when President George Washington named him to a commission to plan our nation's capital.

Martin R. Delaney was a physician, explorer, scientist, and author. He was devoted to the cause of gaining freedom for his people.

James Derham was the first Negro doctor in the United States. As a slave, he was owned by masters who were doctors. The last one freed him and helped him get started in the practice of medicine.

Norbert Rillieux developed a sugar refining process that greatly reduced production costs and provided a superior quality of sugar.

In Literature:

Phillis Wheatly, an African girl, came as a slave to America when she was only seven years old. Sold to a couple in Boston, she there learned English and Latin, and began writing poetry at an early age.

William Wells Brown was a talented writer of novels, drama, and travel books. He was the first Negro to have books published in each of these areas.

In Art:

John James Audubon is noted for his pictures of bird life.

In the Theater:

Ira Aldridge was a Shakespearean actor prominent in the European theater.

In the Civil War:

About 186,000 Negro soldiers and 21 Negro officers served in the Union army. In the Union navy were 29,511 Negroes.

Sixteen Negro soldiers and four sailors won the Congressional Medal of Honor.

Progress After Emancipation

In Exploration:

Matthew Henson went with Robert Perry to explore the North Pole region.

In Business:

After the Civil War thousands of Negroes worked for the first time as free men. They worked in the cotton fields, on railroad crews, in mines, and in the lumber industry. Some were able to start businesses of their own.

Madame C. J. Walker started a Beauty Culture Industry. She was able to rise from a poor slave to become a millionaire.

Robert S. Abbott founded the Chicago Defender.

Robert L. Vann founded the Pittsburgh Courier.

C. C. Spaulding was for many years president of the North Carolina Mutual and Provident Insurance Company.

In Government:

The thirteenth, fourteenth, and fifteenth amendments freed the slaves, recognized them as citizens, and gave them the right to vote and to hold public office. Many negroes began to serve their states as Congressmen and as state officials.

Hiram Revels of Mississippi was the first Negro in the United States Senate. He completed a term in 1871 as successor to Jefferson Davis.

Blanche K. Bruce was the first Negro to serve a full term of six years in the United States Senate.

John Mercer Langston, a lawyer, was one of the Negroes to be elected to public office in the United States. He became a United States Congressman from Virginia in 1889.

Robert Smalls, a Civil War hero, served as a Congressman from South Carolina. He was elected to the United States House of Representatives in 1875.

Dr. Ralph Bunche is the highest ranking American in the United Nations Secretariat. He was awarded the Nobel Peace Prize in 1950.

Dr. James Nabrit, deputy representative of the United States Commission to the United Nations, is president of Howard University, Washington, D.C.

Thurgood Marshall is now a Supreme Court Justice.

Honorable William Hastie is judge of the United States Circuit Court of Appeals.

Carl Rowan, formerly United States ambassador to Finland and director of the United States Information Agency, is now a newspaper columnist.

Honorable Constance Baker Motley was the first Negro woman ever to be proposed as a United States district judge. She was nominated by President Johnson to the United States District Court for the Southern District of New York.

Edward Brooke is the junior United States Senator from Massachusetts.

Dr. Robert C. Weaver is currently secretary of the Department of Housing and Urban Development.

Patricia Roberts Harris, U. S. ambassador to Luxembourg, was America's first Negro woman to achieve ambassadorial rank.

In Human Rights:

In May of 1910 an interracial organization was formed to work for civil rights and justice for Negroes in America. It was named the National Association for the Advancement of Colored People.

Walter Francis White served as executive secretary of the NAACP for 24 years. He led in the fight for Negro rights and equality for many years.

Campbell C. Johnson was named by President Johnson as assistant director of the National Selective Service System in 1964.

Roy Wilkins, executive secretary of the NAACP, is a dedicated leader in the modern freedom movement.

Dr. Martin Luther King was a widely known clergyman and civil rights leader. He was both Time magazine's Man of the Year and the Nobel Peace Prize Winner in 1964.

A. Phillipp Randolph is a labor leader who has fought continually for improved working conditions and higher wages for Negro workers. A vice president of the AFL-CIO, he was the principal organizer of two marches on Washington.

Whitney Young is executive director of the National Urban League.
In Education:

Dr. Carter G. Woodson, a teacher and historian, recorded the achievements of Negroes in order to teach Negro history in schools and colleges. He founded the Association for the Study of Negro Life and History and originated Negro History Week. His many books form the foundation for the present studies of the Negro American.

Church leaders, missionaries, and philanthropists helped to establish the following schools:

Atlanta University	Howard University
Bethune-Cookman College	Lincoln University
Fisk University	Wilberforce University
Hampton Institute	

Booker T. Washington was an educator, spokesman for his people, and the founder of Tuskegee Institute in Alabama. Tuskegee, an industrial training school, became famous throughout the world because all students worked to pay their way and to run the school.

W. E. DuBois was a scholar, spokesman, and writer. For more than fifty years he was regarded as a dean of Negro intellectuals. He is listed in Who's Who in America.

Mary McCleod Bethune was founder and president emeritus of Bethune-Cookman College and founder of the National Council of Negro Women. She rose from a cotton picker to an educator and White House adviser to Presidents Roosevelt and Truman. Her life was devoted to the service of her country and her race.

Mordecai Johnson proved to be an outstanding president of Howard University. At onetime, its medical college trained half of our country's Negro doctors and one fourth of its Negro lawyers.

Charles Harris Wesley is an educator and lecturer on human rights.

John W. Davis is an educator and former distinguished college president.

Elizabeth Koontz was president of the Department of Classroom Teachers, N.E.A., in 1966-67. She devotes much of her time to service as a lecturer and an educational consultant.

Allison Davis is professor of education, University of Chicago.

Samuel Shepard is assistant superintendent, St. Louis Public Schools.

In Science:

Dr. Daniel Hale Williams became the first surgeon to operate successfully on the human heart.

Dr. George Washington Carver, a teacher at Tuskegee Institute, devoted much of his life to agricultural research. He made hundreds of products from sweet potatoes, peanuts, and pecans. Many honors came to him for his services to mankind.

Dr. Ernest Just became noted for discoveries in zoology and marine biology.

Granville T. Woods had 35 patents for inventions. One was a steam boiler furnace, another an incubator, and still another an automatic air brake. His most noteworthy device was the induction telegraph, a system of communication to and from moving trains.

Dr. Charles Drew became a famous surgeon and blood specialist. He helped found both the British and the American Blood Banks during World War II.

Garrett A. Morgan invented the gas mask and, in 1923, an automatic stop sign. He sold his patent for the stop sign to General Electric for \$40,000. The automatic stop light regulates the movement of millions of cars and trucks in today's cities and towns.

Percy Julian is an outstanding scientist of modern times. He started his own drug company, the Julian Laboratories, in 1953. Julian is listed in Who's Who in America.

Clarence Larry is the inventor of a device called a recording retinoscope stereoscope, an instrument that can take still or moving pictures of an astronaut's eyes during a simulated space flight to determine the effect of space travel on vision.

In Literature:

Paul Lawrence Dunbar of Dayton, Ohio, wrote his first poem when he was only six years old. Today he has several volumes of poetry to his credit.

Charles W. Chestnutt pioneered in the writing of short stories and novels. His fiction often dealt with color differences.

Dr. Alain L. Locke, a Rhodes scholar and philosopher, was a noted author and lecturer.

Langston Hughes is known as a major literary spokesman for the frustrated and the oppressed. Although best known for his poems, he also composed songs and wrote novels, plays, biographies, histories, and essays.

James Weldon Johnson was an early novelist and poet. His poem "Lift Every Voice and Sing" was set to music by his brother, James.

Countee Cullen was one of the leading poets of the 1920's.

James Baldwin is an author, a lecturer, and a champion of civil rights.

Frank Yerby was a novelist and short-story writer.

Anna Bontemps is a contemporary poet and novelist.

Gwendolyn Brooks is a Pulitzer prize winning poet as well as a writer and lecturer.

In Art:

Henry O. Tanner became internationally known as a painter of religious subjects. His "Resurrection of Lazarus" was purchased by the French government.

Edmonia Lewis was the first American Negro woman to achieve distinction as a sculptor. She did busts of prominent figures, including one of Abraham Lincoln. Her figure group "Forever Free" is her best known work.

Richmond Barthe achieved fame as a sculptor. His works are found in museums and art galleries throughout the world.

E. Simms Campbell is a talented cartoonist whose works appear in hundreds of magazines and newspapers throughout the country.

Horace Pippin has been hailed as the greatest Negro primitive painter of this century.

Jacob Lawrence is regarded as one of the most significant painters in America. His paintings and panels portray life and events in Negro history.

Marion Perkins became a sculptor of merit. His "Man of Sorrow" is one of his best known works.

Charles White, a modern painter, has taken the spirituals as titles of his pictures. His work is exhibited throughout the United States and in Europe, Africa, and the Far East.

Gordon Roger Parks, Life photographer, has had assignments in every part of the world. He is also a song writer and author of several books.

In Music and the Theater:

James Bland; William Handy; Nathaniel Dett; Harry T. Burleigh; Roland Hayes; Marion Anderson; Duke Ellington and Louis Armstrong.

In the Theater:

Richard B. Harrison; Paul Robeson; Charles Gilpin; Katherine Dunham; Lena Horne; Leontyne Price; Ethel Waters; William Grant Still; Harry Belafonte; Nat "King" Cole; Sammy Davis, Jr., and Todd Duncan.

In Sports:

Baseball	Bob Gibson, Willie Mays, Jackie Robinson, Frank Robinson, Roy Campanella
Basketball	Elgin Baylor, Wilt Chamberlain, Oscan Robertson, Bill Russell
Boxing	Henry Armstrong, Joe Louis, Ray Robinson, Jack Johnson
Football	Jimmy Brown
Track	Estelle Baskerville, Bob Hayes, Jesse Owens, Wilma Rudolph Ward, John Thomas, Rafer Johnson, Milton Campbell
Tennis	Althea Gibson, Arthur Ashe

In Military Service:

Captain Hugh H. Mulzac was the first Negro captain of an American ship, the S. S. Booker T. Washington.

Benjamin O. Davis, Sr., was the first Negro to attain the rank of brigadier general in the United States Army.

Benjamin O. Davis, Jr., an Air Force major general, is deputy chief of staff for operations.

George I. Thompson is a lieutenant commander in the Navy Personnel Bureau.

The 369th Infantry of New York and 370th Infantry of Illinois served with honor in World War I.

One hundred and six Negroes became captains; 533 became lieutenants in World War I. Of the 200,000 troops, 50,000 saw combat duty in World War I.

*The above information was compiled and edited by the Columbus Public School System and contained in a booklet entitled "Toward Excellence in Cultural Understanding."

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A Matter of Semantics

McGILL: THE NEGRO IN 1768

In 1768 *The Encyclopaedia Britannica* began serially to issue its initial compilations.

It is of interest, now that 200 years have passed, to turn to "N" in those two-century-old entries and read what was listed under "Negroes."

"Negroes: Properly the inhabitants of Nigritia in Africa, also called blacks and moors; but this name (Negroes) is now given to all the blacks . . .

"The origin of the Negroes . . . has much perplexed the naturalists. Mr. Boyle has observed that it cannot be produced by the heat of climate . . . the heat of the sun may darken the skin, yet experience does not show it sufficient to produce a new blackness like that of the Negroes . . .

"In Africa itself, many nations of Aethopia (sic) are not black . . . in many parts of Asia under the same parallel with the African region . . . the people are but tawny . . . there are Negroes in Africa beyond the Southern tropics, and . . . a river sometimes parts nations, one of which is black and the other only tawny.

"Negroland, or Nigritia, lies between 18 degrees west and 15 degrees east longitude, and between 10 degrees and 20 degrees of north latitude, the great river Niger running through it. It is bounded by Zaara, or the desert, on the north, by unknown countries on the east, by Guinea on the south and by the Atlantic Ocean on the west."

This very meager knowledge of what was but a small area of Africa persisted, Africa came to be called "the dark continent" not because dark colored people dwelt there but because it was unknown—a dark void in man's knowledge. It was not well explored until in the latter part of the 19th and early years of the 20th centuries.

Today's understandable and commendable search for identity and origins by American Negroes finds a shift in word usage from Negro to Afro-American and black. Some of the more aggressively militant insist on the word black, arguing that Negro is a slave word. It isn't. The ultimate derivation of the word is from the Latin "niger"—black. The

name "Niger" was put upon the great river that rises in the mountainous northern areas of Sierra Leone and flows 2,600 miles northeast and southeast, entering the Gulf of Guinea through a vast delta.

Pliny and Herodotus and other ancients made mention of the Niger River. Tribal groups living along it gave it local names. Its black waters in swampy areas caused it to be called "Niger" by early European explorers.

The Negroid race is, in fact, one of the most highly specialized physical types in our small world. Many Negroid groups have Caucasian or Semitic features. Some are light brown or reddish in color.

Customs in word usage vary with generations. Use of "Afro-American" was commonplace for a while before the Civil War. A decade ago, use of the word black would have been offensive to most American Negroes. Today black or blacks is preferred by many. Afro-American also is increasingly used.

The late Dr. W. E. B. DuBois, one of the heroes of the long struggle for black identity and pride, used all three words in an interchangeable manner . . . black, Negro and Afro-American. He believed that the nuances of semantics made necessary such interchangeability. Mixed usage continues to be the custom in many discussions. C. Eric Lincoln, eminent sociologist and writer, said recently that in speaking to persons over 40 he used Negro, Afro-American or Black American. He does so in his writing.



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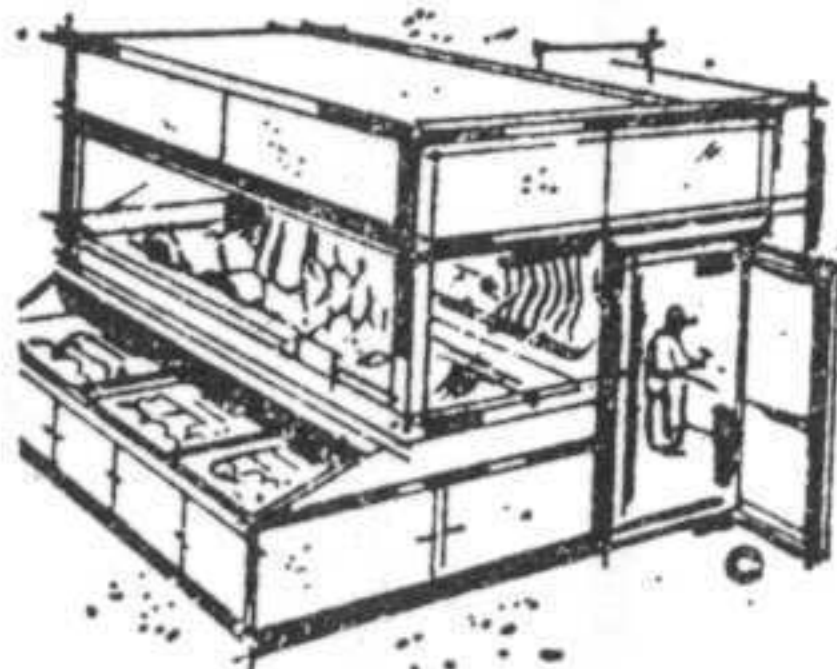
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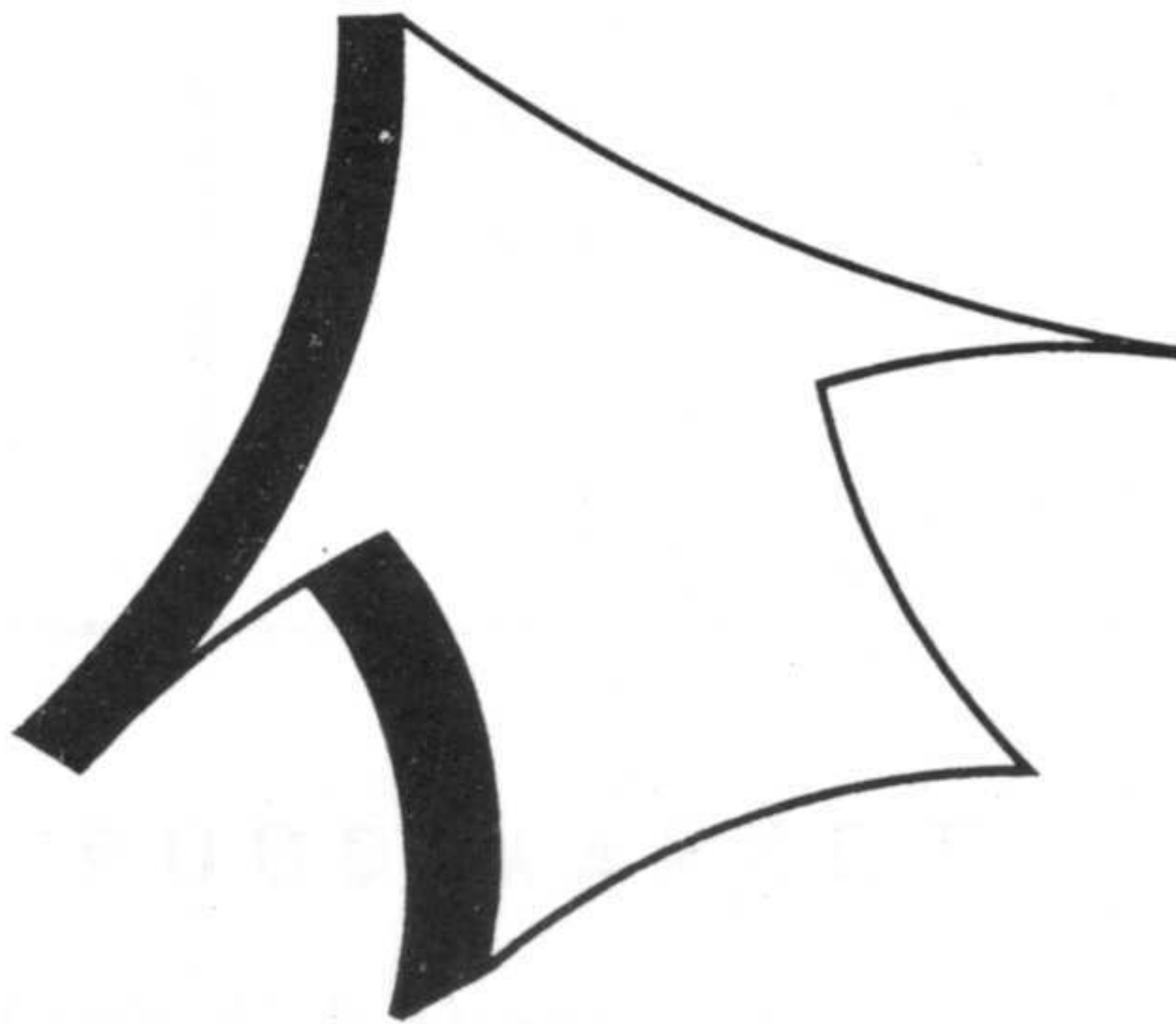
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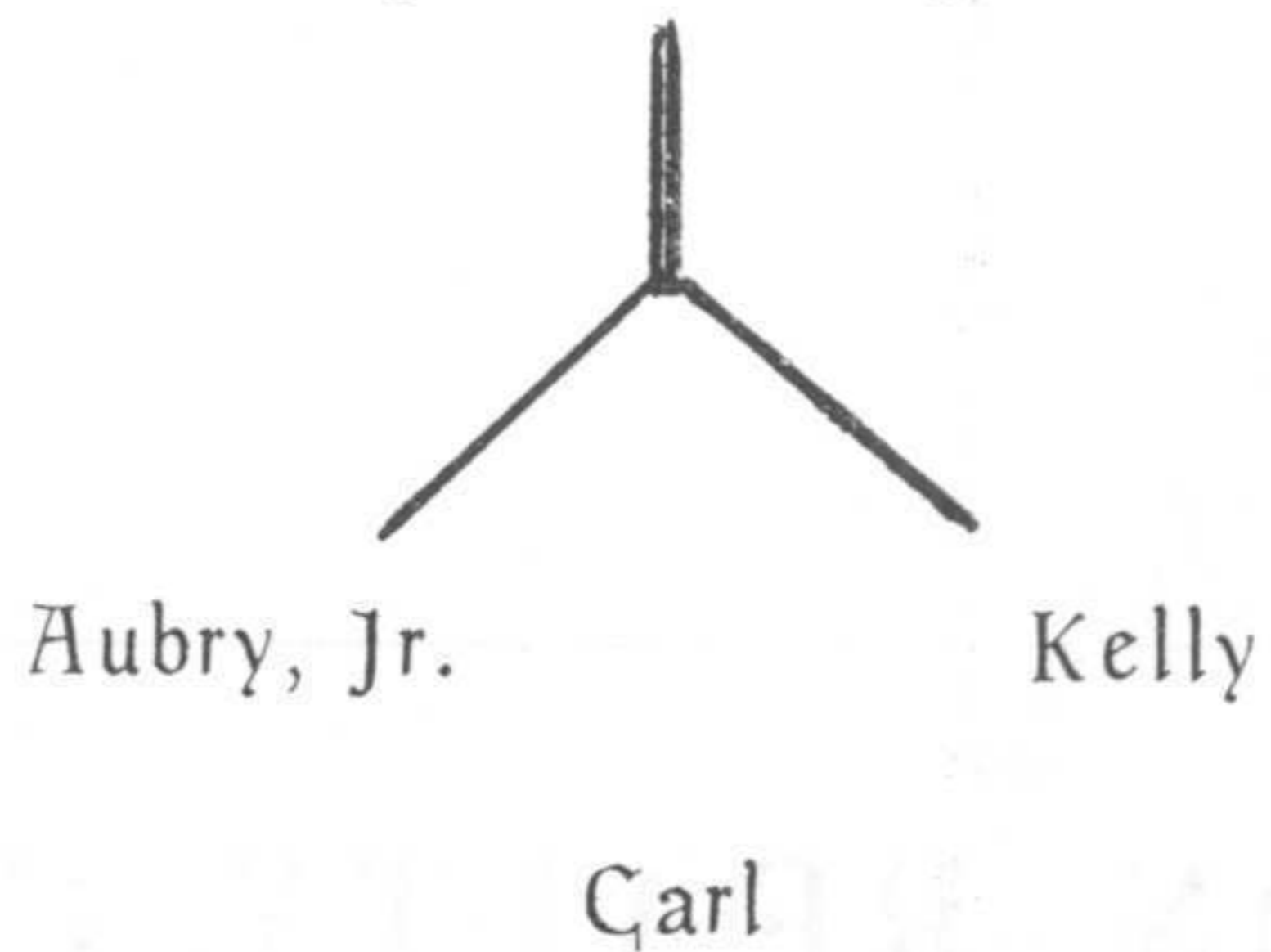
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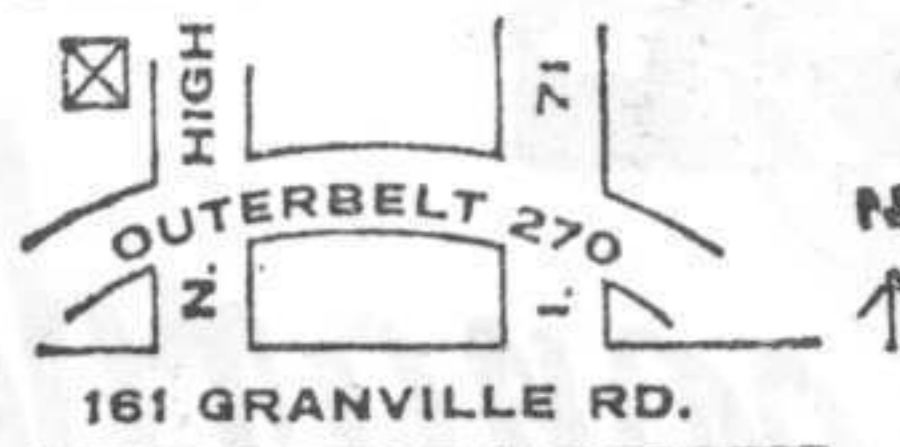
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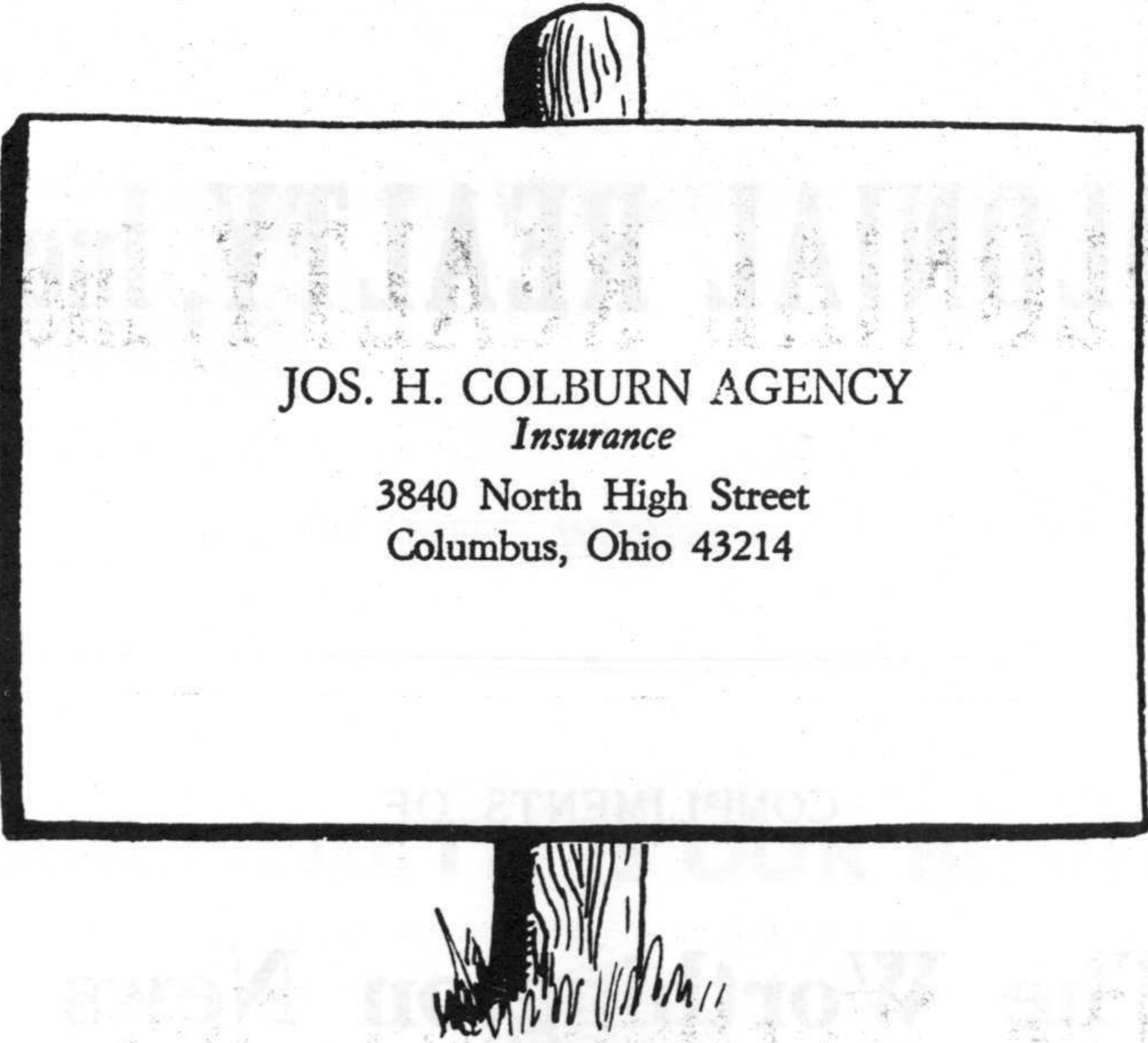
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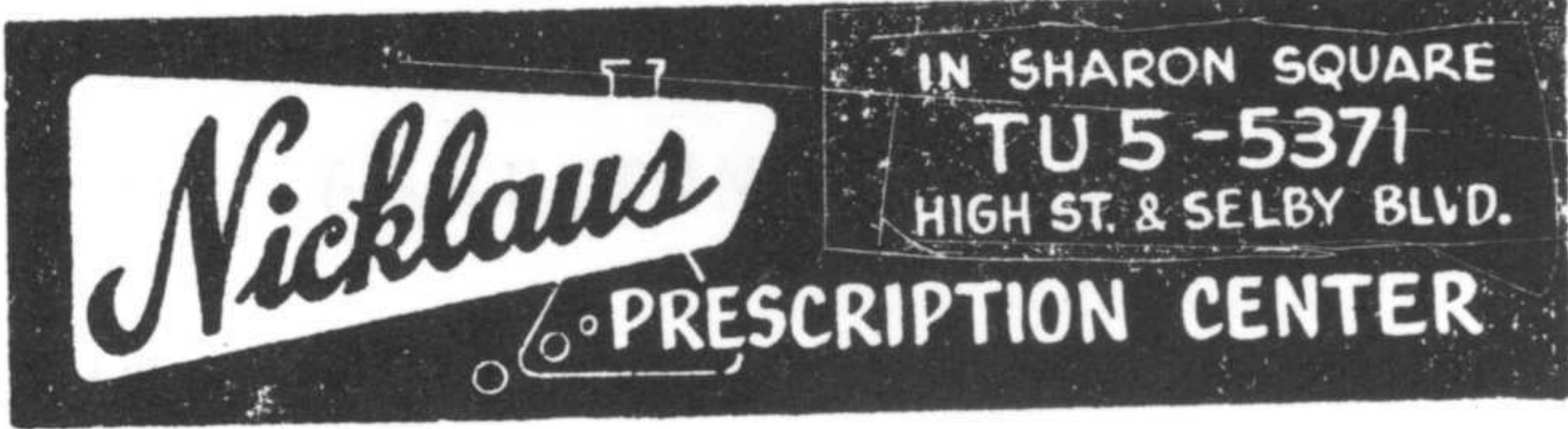
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COUNTY - WIDE BANKING

COLUMBUS - WORTHINGTON - WHITEHALL

REYNOLDSBURG - DUBLIN - GAHANNA

HILLIARD - WESTERVILLE

Member Federal Deposit Insurance Corporation



Seated, Mrs. Harold Jones, Treasurer; Standing (l. to r.) Harold B. Jones, Co-founder; Dr. David Blythe, Chairman, Education Committee; Dr. Charles W. Smith, President

THE WORTHINGTON
HUMAN RELATIONS COUNCIL

Salutes

National Negro History Week

PLEDGE

Our organization believes that brotherhood and equality of opportunity are basic to our Judeo-Christian heritage and that these ideals should be a reality for all peoples regardless of race, creed, or national origin; and we, The Worthington Human Relations Council, will endeavor to achieve these ideals in this community.