Over three hundred people gathered at the Prince Hall Masonic Hall for Old Timers Night. It is an annual affair held by Rochesterians who have lived in our city for a number of years and who plan to stay, so that they may become old timers. Many of them, including the late Mrs. Blanche Foy, Walter Stewart, Claude Tarver, and Walter Jeffrey, have been active in the community throughout their lives.

Reverend and Mrs. James Kearny

Mr. and Mrs. Howard Provost, Mr. and Mrs. James Thompson, Mr. and Mrs. Jean Tarrent, Mrs. Charles Proctor Sr, Mrs. Lydia Peyton (Skii), Mr. Aubrey Brown, Mrs. Elen Stubbs, and daughter Beatrice Stubbs, Mr. Fidelia Chandler, Mr. and Mrs. Young, Mr. and Mrs. J.C. Smith, Mr. and Mrs. Richard Byrd also of Haifield, N.J. Mr. and Mrs. Richard Byrd graduated from Hampton Institute and was a member of the campus staff. As an alumnus of Mt. Olivet Baptist Church on Adams Street, at that time he was an associate minister of the church. One of those people who knew him. One of his writings of wisdom called "The Bridge Over Which We May Cross From Death Into Life" they were like a guide for Christians to follow they are as follows:

1. Never sleep on the left side, the side over the heart. The violation of this rule brings disaster.

2. Walking is a life saving. When you have walked enough, walk more. Our legs need less rest than our tongues.

3. Be sure of the overworked stomach. It is the source of many ills.

4. Our taste is the creator of our appetite. For that reason many ills that are presently there. Madison needs revamping in many ways. It is a fact that Madison now is well over sixty years old. When I attended Madison it was the only High School. There were about twenty black children among the whole population. In those days at a certain time we were really taught by the strict teachers we had, our own. We were taught how to read, how the school was to learn and to apply ourselves because education was drawn in our minds by our parents, teachers and the church. Let's stop short of the closing of Madison and take a concerned look at just what the educators are trying to do to improve the standards of education at Madison.

Many who come to Rochester from various parts of our country would like to know a few things about the people who were here before they came. One of those people who was an associate minister of Mt. Olivet Baptist Church on Adams Street, at that time he was an associate minister of the church. As an alumnus of Mt. Olivet Baptist Church on Adams Street, at that time he was an associate minister of the church. One of those people who knew him. One of his writings of wisdom called "The Bridge Over Which We May Cross From Death Into Life" they were like a guide for Christians to follow they are as follows:

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TELEPHONE
The Founders of the N.A.A.C.P.
1909

On its Editorial Page this month, THE CRISIS reprints the Lincoln Day Call of February 12, 1909, which led to the founding of the National Association for the Advancement of Colored People.

The Lincoln Day Call* 
February 12, 1909

The celebration of the Centennial of the birth of Abraham Lincoln, widespread and grateful as it may be, will fail to justify itself if it takes no note of and makes no recognition of the colored men and women for whom the Great Emancipator labored to assure freedom. Besides a day of rejoicing, Lincoln's birthday in 1909 should be one of taking stock of the nation's progress since 1865.

How far has it lived up to the obligations imposed upon it by the Emancipation Proclamation? How far has it gone in assuring to each and every citizen, irrespective of color, the equality of opportunity and equality before the law, which underlie our American institutions and are guaranteed by the Constitution?

If Mr. Lincoln could revisit this country in the flesh, he would be disheartened and discouraged. He would learn that on January 1, 1909, Georgia had rounded out a new confederacy by disfranchising the Negro, after the manner of all the other Southern States. He would learn that the Supreme Court of the United States, supposedly a bulwark of American liberties, had refused every opportunity to pass squarely upon this disfranchisement of millions, by laws avowedly discriminatory and openly enforced in such manner that the white men may vote and black men be without a vote in their government; he would discover, therefore, that taxation without representation is the lot of millions of wealth-producing American citizens, in whose hands rests the economic progress and welfare of an entire section of the country.

He would learn that the Supreme Court, according to the official statement of one of its own judges in the Berea College case, has laid down the principle that if an individual State chooses, it may "make it a crime for white and colored persons to frequent the same market place at the same time, or appear in an assemblage of citizens convened to consider questions of a public or political nature in which all citizens, without regard to race, are equally interested."

In many states Lincoln would find justice enforced, if at all, by judges elected by one element in a community to pass upon the liberties and lives of another. He would see the black men and women, for whose freedom a hundred thousand of soldiers gave their lives, set apart in trains, in which they pay first-class fares for third-class service, and segregated in railway stations and in places of entertainment; he would observe that State after State declines to do its elementary duty in preparing the Negro through education for the best exercise of citizenship.

Added to this, the spread of lawless attacks upon the Negro, North, South, and West—even in the Springfield made famous by Lincoln—often accompanied by revolting brutalities, sparing neither sex nor age nor youth, could but shock the author of the sentiment that "government of the people, by the people, for the people should not perish from the earth."

Silence under these conditions means tacit approval. The indifference of the North is already responsible for more than one assault upon democracy, and every such attack reacts as unfavorably upon whites as upon blacks. Discrimination once permitted cannot be bridled; recent history in the South shows that in forging chains for the Negroes the white voters are forging chains for themselves. "A house divided against itself cannot stand"; this government cannot exist half-slave and half-free any better today than it could in 1861.

Hence we call upon all the believers in democracy to join in a national conference for the discussion of present evils, the voicing of protests, and the renewal of the struggle for civil and political liberty.

*Written by Oswald Garrison Villard and signed by him and 59 other outstanding men and women of both races.
TRANSPORTATION

From page 2 planning into one approach which, if followed, will result in improved development of the Genesee/Finger Lakes region."

The thirteen goals are grouped into four categories:

I. Providing an adequate system contains the goals of providing (1) sufficient capacity, (2) modal balance and choice, (3) intermodal coordination, and (4) safety.

II. Distribution of costs and benefits includes the goals of (5) maximizing return of transportation investments, and (6) ensuring that costs and benefits are equitably distributed.

III. Goals relating to the non-transportation effects of transportation systems include (7) conserving energy, (8) supporting desired land use and development patterns, (9) preserving and enhancing the environment, (10) preserving and protecting community values, and (11) supporting and fostering economic growth.

The final category, IV. Goals relating to the transportation planning process, include (12) providing for cooperative decision making among governments, and (13) providing for community participation in planning and evaluation.

Although an adopted goals statement will not lessen the debate over transportation project priorities, they will help focus that debate. They ensure that all project proposals will be evaluated by the same set of standards. The project development process will thus be carried out with a more unified sense of direction.

Persons interested in a summary of the Goals and Policies may receive a copy by writing or phoning the Council’s staff at 55 St. Paul Street, 14604 or (716) 232-6240.

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Put simply, the United Way is a body of concerned volunteers—people like you—who provide the community's gifts to better than 150 community agencies. Notably, of every dollar received, 91 cents goes to help people. Any effort serving local needs so effectively deserves support.

Our traditional corporate pledge this year for the United Way of Greater Rochester amounts to $2.2 million. Even more support comes from the 50,000-plus Kodak people who are in some way touched by the United Way. They nearly triple the amount of the company gift. In addition, hundreds of them donate valuable time and talents to make a success of the United Way/Red Cross campaign. And, thousands more volunteer for their favorite agencies year round.

The United Way wants to make Greater Rochester a greater place. With our help and yours, it can.
'Thou Shalt Not Steal Our Children'
**Mildred Johnson**  
*From page 1*  
Make Jesus your choice above all others, and the way is easy. Call on His name. Jesus is waiting. “Rebeld, I stand at the door and knock. If any man will open, I will come in.”  
Matt. 7:7-8.

There are ten more words of wisdom that Rev. Kearney wrote which I will continue in my next column. Rev. Kearney was the grandfather of Mrs. Thomas Hawkins, wife of Dean Thomas Hawkins, now retired and living in Washington, D.C. and Dr. Andrew K. Roberts, M.D. also residing in Washington, D.C.

Another old Rochesterian passed away last week. George Jarrett of Ormond Street. Mr. Jarrett was the inventor of the auto hydraulic lift. He trusted a friend to patent his invention in Washington patent office and the friend never got back to him with the patent. Mr. Jarrett’s brother was one of the first Moslem brothers here in Rochester in the early twenties. He and his brother had a Moslem School on Central Ave. It was a school to teach Arabic and the teachings of Mohammed. He was a very learned person who taught his logic in his travels. He was written up in the Democrat and Chronicle, when writers were interviewing interesting people of the black community who had contributed to the cultural integrity of Rochester.

POLICE EMERGENCY NUMBER 232-3311  
**NOTIFY THE POLICE IMMEDIATELY IF:**

**AT HOME**
- Strangers ring doorbells and ask vague and strange questions.
- Persons without credentials ring doorbells, seek employment, or attempt to gain admittance to your home to solicit or sell.
- Strangers seek information about your family or neighbors, or their whereabouts.
- You receive a number of phone calls, and the caller hangs up when you answer.
- Suspicious persons or cars are in your neighborhood.

**IN YOUR CAR**
- While driving, keep car doors locked.
- When parked, close windows and lock the car.
- Park in lighted areas.
- If your car breaks down at night, pull to the side of the road, lock yourself in and display a white cloth or marker from the driver’s window.

**WALKING**
- Avoid deserted areas.
- Walk in the company of another person.
- If traveling by bus or train, arrange to be met by police.
- Avoid deserted areas.
- Strangers seek information about your family or neighbors, or their whereabouts.
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