WHEN YOU FINISH READING YOUR AFRO PASS IT ALONG TO A FRIEND

JOVIAL AUCTION CROWD shown above gathered at the one time famous nightery, Club Tijuana, Wednesday to witness sale to "Slim" Myers. Hot coffee, not highballs was consumed. Bidding was slow, began at $25,000 to be topped by Mr. Myers' $34,200 final figure. The unheated clubroom temperature was near freezing as sale opened at 1 p.m. closed at 1:30 p.m.

ON THE DOTTED LINE is where Slim Myers (center) prepared to place his name. Shown above following his high bid of $34,200 on the Club Tijuana property, Mr. Myer's signature is witnessed by Harry Cole, right, trustee of the property, and Alex Cooper, left, well known auctioneer who conducted sale. Hats and coats were in order since it was chilly inside and outside the club. Sale took place in clubroom on stage where many famous stars appeared in the heyday of the popular club.

AFRO GOES TO AN AUCTION

Tijuana bought in by Slim Myers for $34,200

By ELIZABETH M. OLIVER

After approximately one-half hour of slow bidding the Club Tijuana 2968-74 Pennsylvania Ave., went back to its former owner, Upper Alonzo (Slim) Myers, for $34,200 on Wednesday.

The auction was held inside the famous night spot and conducted by Alex Cooper, auctioneer, with Harry Cole, attorney, as trustee.

Jerome (Jerry) Asch, attorney, was receiver.

THE ONETIME high class entertainment spot of the East Coast which once saw the appearance of many famous artists such as Dinah Washington, Carmen McRae, Horace Silver, Oscar Pettiford was put on the block at 1 p.m.

s nearly 100 prospective buyers roamed about the unheated, dimly lit club room. tem. atures were near freezing.

The small cocktail tables and chairs were in place but, ironically, no cocktails were served.

The people there to watch the auction blew on their hands to k p them warm and sipped hot coffee from paper cups.

was one occasion where n were not hidden in the ladies' pow room.

said one prospective buyer: "You got to see everything. You can't buy a pig in the bag. You got to see what you're getting."

• • •

THROUGHOUT the sale there was more kidding and joking than bidding.

Mr. Myers was smartly dressed in a brown overcoat, hat and kid gloves.

He arrived at ut 15 minutes before the sale opened and placed t winning bid at about 1:20 p.m.

Immediately after his price of $34,200 was announced as the selling price, Mr. Myers placed a check for $3,420 in Cole's hands.

Terms of sale require that the transaction be ratified by court action at which time Mr. Myers will be expected to pay the balance d or $30,780 in cash.

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THE $34,200 includes the property fee simple which fronts 151 feet 8 inches on Pennsylvania Ave. and consists of four lots, the carry out shop and the night club building.

It also includes the liquor license. The real estate is assessed at $30,000, a figure which does not include the liquor or the night club business.

In September, 1956, Mr. Meyer sold the business to Sidney Berman and the building to Charles Harrison.

Mortgages were held by Mr. Myers.

The action sale came as the result of owners failure to pay mortgage debts amounting to $30,000.

Foreclosure came on Jan. 8, 1958.

• • •

AS OWNER of the A. J. Roofing and Improvement Co., Mr. Myers told the AFRO that he had not firmly decided just what he will do with the Club Tijuana.

However, he stated that he "might sell" to interested buyer.

Among those mentioned as future owners were James (Biddie) Wood and the former owner of the Capri. Three night a.

Among others present were Charles Burns, Howard and Ike Dixon of the Comedy Club; Joe Mazor, the former Tijuana manager; Charles Tilghman, 5th ax Club owner; William (Little Willie) Adams; James Godsey; Edward Shipley, a real estate man, Robert R. (Rick) Cummings, Crossroads Watts, attorney and Richard Club owner.

THE ONCE gala place was still hung with crepe paper and colorful decorations from the Fall season's shows.

Prospective buyers and onlookers stood around before the sale or sat at the long front bar.

Behind the bar the counter was lined with unopened bottles of gingerale, orange and ra soda water and six cans of a screwdriver cocktail mix, which had gathered dust during the two month period when the club was closed down.

PRIOR TO the opening of the auction sale, Mr. Asch who acted as receiver, poured several bottles of whiskey down the drain to the feigned dismay of persons standing nearby.

He was heard to say: "We'd better get rid of the stock or we might have the Comptroller on our ears.

rchase the place could sell "If it's here, like people who it do say we sold them the whiskey."

As Mr. Asch emptied the last of the bottle, he concluded: "Now we can report there was no stock."

Noticibly deserted was the rear bar where long-stemmed champagne glasses were neatly lined in rows and turned down for the last time after the Octoh r closing.

It was here many famous stars once thrash at intermission and between acts.

FAMILIAR FACES of prominent business men at Club Tijuana auction Wednesday included Howard Dixon, left, Richard (Rick) Cummings, and William (Little Willie) Adams, none of whom entered bids. The one o'clock sale saw many such gatherings, much hand shaking, conversations on "How's business," and "Ain't it cold outside?"

Auctioneer also mingled with the crowd prior to the bidding. His coat collar was turned up against the cold and his hat was cocked back on his head. He told the AFRO: "I did rug a nice place here. We had the world's best entertainment when I was the manager."

He added: "I put my heart and life into it. Day and night I put my heart into it."

THE CLOAKROOM which once checked thousands of dollars of customers' mink and cashmere coats held only empty hangers.

Its waist - high door swung crazily on its hinges as people bumped it passing by.

Before the sale conversation went like this: "You interested in this place?" "Naw, I just came to see it go."

During the sale a light-hearted atmosphere prevailed. Bidding started at $25,000 low on the real estate and chattels rose slowly to Mr. Myers final bid.

An attempt to sell the property alone, brought fresh suggestions running from $15,000 to $22,000.

The license and equipment bids began at $7,500, ended at $11,000.

All bids with the exception of Mr. Myers $34,200 were rejected by the trustees as undesirable.

MR. COOPER, a well known auctioneer, promoted the bidding with his familiar chant: "Didya ever see so much property for so little money?"

And he termed the property "a real speculation" and a "good opportunity."

At one point in the sale he smiled and quipped: "If you got a bad reputation or a guilty conscience you better not buy it."

Longtime associates on night club row bantered each other as they shook hands.

One was heard to say: "What you doing here, man? I thought bad business had kitted you off."

Others were heard to remark:

"I wouldn't be buying the place. No air conditioning. Summer business depends on how cool a place you got."

The answer came: "Yeah, we got sucked in on a joint like this with no air conditioning. The folks just didn't come out."

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How Daddy Grace's Marriage Problems Affects His Followers

WASHINGTON

Elder J. J. Bailey, white-haired father of the famous "Bailey children," is a little man with a big heart full of love for Bishop C. M. (Daddy) Grace.

And this week, as a cloak of silence descended on the Bishop's followers as a result of their cult leader's "woman-trouble," Elder Bailey was among the few ready to "stand up and be counted by name."

• • •

SPEAKING OF the support suit filed by Mrs. Louvenia Royster, who is trying to prove she is Bishop Grace's wife, Mr. Bailey, who says he is the father of Pearl Bailey, singer and Bill Bailey, dancer, said:

"No matter which way the judge rules, it won't make any difference in the way I feel about the Bishop."

• • •

AS HE talked in a District Court corridor, Wednesday, other members of the House of Prayer for All People, tried to stop him.

Failing that, a spy system was put into operation by a group of seven other elders, standing in the corridor.

With apprehension in their faces, some of them stationed themselves within earshot and threw warning glances at Elder Bailey, an irrepressible man, who seemed undaunted by it all.

"It's like this," said Mr. Bailey, "Every man's got a right to his own opinion and if some of them don't want to talk, well, that's the way they feel.

"As long as you don't ask me anything about Bishop Grace's business, I don't see any harm.

"I'm famous in the gospel in the House of Prayer and I've got some famous children."

MR. BAILEY, who says he was born in 1883 and is father of 16 children, has been a member of the House of Prayer for 31 years.

"I joined the House of Prayer in Washington under a tent at East Capitol and K Sts.," he said.

He was converted after attending several of the services because he found "it was very straight."

• • •

RETIRED FROM the Government, he helps conduct services at the House of Prayer, not on Sunday night alone, "but any night they need me."

ABOUT BISHOP GRACE'S fate, he said, "it looks tight right now."

But I heard they (Mrs. Royster) testified that Bishop Grace was raised in North Carolina and they don't speak Portuguese in North Carolina.

"Now, Bishop Grace speaks Portuguese, so how could he have been raised down there in North Carolina?"

• • •

A TALL thin elder who had been verbally expressing his displeasure about the Bailey discourse to others, was asked why he objected to individual followers disclosing information about themselves.

He refused to disclose his name, but explained:

"If we say something right, well, you'll print that, but if we say something wrong, then that would be printed, too."

ASKED HOW an individual speaking about himself alone, could say "something wrong," the sharp-chinned man, attired in a black suit and by this time surrounded by members similarly dressed, responded:

"If you'd ask us at any other time, we'd tell you, but not while this case is going on."

EVEN THOSE who will talk for the most part, say nothing.

A young man, attired in a black and red uniform, who saluted Bishop Grace in the corridors, was asked his name.

• • •

AFFABLY, HE extended his hand and said, "I am your friend and neighbor." He later said his name was Mr. Dawson, but declined to give his first name.

• • •

THE CONVERSATION proceeded like this:

Q—What is the meaning of the suit you're wearing?

A—You like this suit?

Q—Yes, it's pretty, but what does it mean? Does it represent a special organization within the church?

A—I'm just a member of the House of Prayer.

Q—But others aren't wearing a suit like yours.

• • •

AT THAT, the young man rolled his eyes upward and gave a long tirade in an incomprehensible language.

Q—What language are you speaking?

A—No one else understands the language of God.

Q—Where are you from?

A—Jerusalem.

Q—I mean, where were you born? Jamaica?

A—America.

Q—Then, where did you learn to speak whatever you're speaking?

A—That wasn't me speaking in a foreign language. It was someone else.

Q—Someone else using your voice?

A—No one else understands the language of God.

The conversation was getting back where it started when Mr. Dawson abruptly ended it and invited the disbeliever to come to the House of Prayer for a nice long chat.

• • •

THERE HAS been a marked change in the attitude of the followers since the trial began. Now, when an outsider approached, there is tortoise-like withdrawal, a shrinking within, and the pat statement, "I don't want to say anything at this time."

It is like reciting a well-learned lesson, but who was the teacher is not readily apparent.

• • •

THEY WERE not always so meaty-mouthed—Some followers at the beginning of the case were antagonistic toward disbelievers, and their opinions were expressed sometimes couched in rough language.

Decorum in the corridors has also improved since Judge Alexander Holtzoff issued a warning that unless loitering stopped in the halls, the House of Prayer members would be ousted from the court.

• • •

THE COURTROOM continues to be crowded, as it has been since the hearing began. A special guard was detailed to keep traffic moving outside Judge Holtzoff's courtroom, Wednesday.

One follower was overheard saying she had arrived at the courthouse building as early as 5 a.m.

• • •

BISHOP GRACE, who formerly held "court" himself in one of the lounges during the luncheon recesses when he courted and was courted by his followers, discontinued the practice this week.

Irked because newspapers published accounts of Judge Holtzoff's warning against accepting money in the corridors, the Bishop, at his last "court" said the newspapers were a "pack of liars."

"Do I ever ask you for money," the Bishop asked the believers gathered in the lounge.

"No," was the answer. "You don't ask for it Daddy, we give it to you."

"If I don't solicit money at my own church, why should I come to court to do it?" said Bishop Grace.

"The Lord promised to take care of me and when He stops, then I'll quit."

• • •

HE ALSO declined at first to accept some candy offered to him.

"If I take it and share it with you, then the newspapers will say I'm selling candy."

He warned a newspaper reporter to look at the candy carefully so that it would not later be identified in the news papers as money, before he finally accepted it.

KISS FOR DADDY — One of Daddy Grace's followers kisses his ring at his headquarters.

Grace's 'daughter' tells of life with cult leader 'Daddy'

By MARY STRATFORD
WASHINGTON

A tall, statuesque woman of 30, after identifying Bishop C. M. (Daddy) Grace as her father, told a Federal judge, Tuesday:

"I looked for my father's face in every crowd for as long as I can remember."

Mrs. Kaye Frances Anderson, 1100 block Carrington Ave., NE, whose high-pitched voice quavered with emotion at intervals during her testimony, said she began the face searching after her mother showed her a picture of her father, identified as James Morris.

As a child, she was told that Morris, who had deserted his family "would come back to my someday," Mrs. Anderson stated.

• • •

ASKED WHETHER she hoped to gain financially if a favorable verdict is rendered in the support suit filed by her mother, Mrs. Louvenia Royster, a Waycross, Ga. school-teacher, Mrs. Anderson replied:

"No, my interest in the case is this:

"I want to be able to place myself where I'm supposed to be because right now, my children don't even know who their grandfather is."

She stated that she recalled seeing Bishop Grace for the first time when she was five years old when he visited the house of one of her relatives at Waycross, Ga.

At that time, she did not know he was her father, she said.

• • •

ON OTHER OCCASIONS, she saw him at the House of Prayer for All People, Mrs. Anderson testified.

After Bishop Grace's alleged relationship to her was disclosed, he subsequently referred to her as "this pretty little girl," Mrs. Anderson told the court.

• • •

ACCORDING to her testimony, Bishop Grace invited her to come with him to Savannah, Ga., in 1948.

"I told him I would have to ask my mother," Mrs. Anderson said.

Before leaving Waycross, Ga., the Bishop told her to write him in Washington, D.C., and mark the letter, "personal," the witness related. At that time, she was about 19 years old, she said.

• • •

QUOTING BISHOP GRACE, the witness continued:

"He told me to mark the letter personal. If not, he would not get it, and to hurry up and let him know of my mother's decision."

After her mother consented, she stayed with the Bishop in Savannah, Mrs. Anderson said, and also traveled with him in other parts of the South where the cult-leader maintains churches.

• • •

IN SAVANNAH, he tried to discourage her from continuing her education beyond the high school level, the alleged daughter reported.

"He told me there was a wealth of knowledge to be gained from travelling on the road with him."

She also stayed with Bishop Grace for two weeks in Charlotte, N.C., she said.

"He used to give me money to buy my clothes, "she reported.

'HE'S MY DADDY'— That is the way Mrs. Kay Frances Anderson (above) pointed out Bishop C. M. (Daddy) Grace in District Court this week. She was testifying in the trial in which her mother, Mrs. Louvenia Royster, charges the married Bishop Grace in 1922, and is asking support from him.

"He was very strict. He wouldn't let me go and come. He didn't give me as much freedom as my mother did."

• • •

SHE ALSO said she underwent a training period under the tutorship of the Bishop who also taught her how to speak in public.

"I used to sit on the rostrum with him — only they — the of the followers don't call it the rostrum — they call it the mountain.

"Once in Savannah, I tried to make a speech.

"I was supposed to tell them how glad I was to be among them, but I was doing such a bad job, the band tried to drown out my sentences. I was making an awful mess."

• • •

UNDER CROSS EXAMINATION, Mrs. Anderson disclosed that it is customary for the band to play during services at the House of Prayer, after each sentence is spoken by a speaker.

Other phases of her training, Mrs. Anderson stated, included learning to speak in a language followers of Bishop Grace could understand; learning not to show surprise at the way the services were conducted, and mingling with the followers while holding herself aloof from them.

She said the Bishop also asked her to become a member of the House of Prayer for All People "so that it wouldn't look suspicious."

• • •

MRS. ANDERSON told the court she refused to join the House of Prayer and said she is a member of the Catholic Church.

Bishop Grace subsequently sent her back to her mother because he feared his followers would detect her strong resemblance to him, Mrs. Anderson said.

• • •

She entered Payne College at Agusta, Ga., and later saw Bishop Grace again in Waycross. At that time, he told her mother, Mrs. Royster, that "there were things he wanted to do, but he was watched too closely."

• • •

MRS. ANDERSON moved to the District in 1950 and sought his support from him.

Her father testified that she was born in 1922 and that Bishop Grace was raised in North Carolina and they don't speak Portuguese in North Carolina.

"Now, Bishop Grace speaks Portuguese, so how could he have been raised down there in North Carolina?"

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