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London News

Mrs. John Harris and Miss Viola Smith spent a few days with friends and relatives in Detroit, Mich. returning home accompanied by Mrs. Giles. A very pleasant evening was given in her honor at her mother's home, Mrs. John Harris, of Nelson Street.

Madame Duncan of Oakville, Ont., sister of Mrs. Moxley, has been visiting her sister for the past ten days. Madame Duncan is one of the energetic agents of The Dawn of Tomorrow.

We are very sorry to hear that Madame Hunter is very ill in the hospital.

Madame Hunter was not feeling very well when she returned from the Convention held in Chatham, Ont. last Tuesday evening. Her condition has grown steadily worse which is causing her great circle of friends much anxiety.

Mrs. Everett Smith and two daughters were the guests of Mrs. Moxley for a few days.

Poor Brownie Moxley is dead. A few days ago Brownie became filled with the spirit of play. This spirit caused him to practice a few capers on the car tracks where he was struck by a north bound car and had his hip broken. Brownie is now resting peacefully in the Moxley back yard under the sod, with a fitting tomb stone at his head.

Mrs. Drake is spending a few days with her son Stanley in Detroit, Mich.

Miss Clara Johnson has returned home after spending the summer months with her aunt Mrs. Washington.

Miss Johnson of Brantford is visiting her aunt, Miss Mollott of this city.

B.M.E. Church Notes

The first quarterly communion service was observed on Sunday, Sept. 23rd, at which time three splendid services were held. Beginning on Friday night, at which time the love feast was held. The spirit was carried into the sacrament service on Sunday. Rev. S. A. Lucas, of Brantford, was the speaker for the afternoon and evening. His messages were much appreciated by the large congregations. About thirty-five communed, and five were added to the church roll.

Sunday, Oct. 7th is the day of our Harvest Home Rally, and we are expecting a big day. All who desire to make it a success are asked to give some kind of a donation in the line of vegetables, fruit, or any thing possible to help us along. Special supper on Monday evening, auspices of stewardesses.

The Brotherhood meeting at the B.M.E. Church was well attended on Sunday, and the President, Brother Christopher H. Brown, gave the morning address.

OWEN SOUND NOTES

Sunday being a nice day the services were fairly well attended. The talk of the evening was on "Christ As Our Mediator." The service was very inspiring.

The Quarterly Official Board met Monday, Sept. 4th for their Quarterly Meeting.

The Sunday School Board held their regular monthly meeting on Wednesday the 26th.

Lillian Richardson who has been on the sick list for some time is able to be about. Her sister Erma is also coming along favorably.

On Sunday, Sept. 30th, the services will be of a special nature. Love Feast will be served at 10.30 a.m. and preaching service at 11.00. Sacra-

ment of the Lord's Supper will be administered at 3.00 o'clock.

The Ladies Aid held their weekly baking sale on Saturday, meeting with their usual success. The sale will be continued next Saturday.

"How Come" An Excellent Production

Toronto, Ont.—"How Come," presented by Nat Cash and Ben Harris, was the attraction at the Royal Alexandra Theatre last week, and the 45 singers and dancers, starring the inimitable Eddie Hunter, gave a good account of themselves. "How Come" was the second all-colored show to appear in Toronto within three weeks and as it so closely followed the all-star attraction "Shuffle Along", the critics were inclined to be hard-boiled: but at that the show met with a good measure of appreciation from the house, and it was well merited.

The production, which is in two acts and 10 scenes, is handsomely staged and neatly costumed, and offers a rich play of color. The fates and fortunes of the Mobile Chicken Trust, around which the show is built gives all of the talent a golden opportunity to show its nimbleness in putting across varied situations. Indeed the vim in which the chorus puts across its various songs and dances lends speed and spirit to the entire performance. The audience is wafted from the Lawn of the Green residence, to the Insane Asylum, the back yards of Mobile, the Jail in Alabama, the Jim Crow Railroad station; thence to Chicago, the village made famous by State Street, the boot(leg) black parlor, and finally to the handsome ball-room of the Rastus Lime mansion, where we are highly entertained by Rastus Lime, Treasurer of the Trust, who is none other than Eddie Hunter.

When we say "Eddie is the same old Eddie" the initiated can guess what happened, but to the un-initiated we say Eddie is the most funniest colored comedian that ever graced any stage, anywhere, and he is seen to an advantage in "How Come." He is in everything, even the jail, which place he runs on his nerve. As usual, George Cooper reminds us of the late lamented George Walker, in that as Rufus Wise, he tries to keep Rufus Lime straight. Andrew Fairchild, the Deacon, is also a comedian of merit, as is little Low Down Jimmie Dingbat. One of the finest bits of dramatics ever displayed this side of the Great Lakes was enacted by Leroy Bloomfield, his impersonation of an escaped lunatic was practically perfect, and great applause was given him by the patrons of this premier house. The acrobatic dancing of Rastus Wilson and Johnny Nit was par-excellence, and no better has ever been viewed on this side of the line, and we daresay, the other side, for that matter.

The programme rightly describes Alberta Hunter as Queen of the Blues, for she was recalled time and time again. She took the house by storm when she offered "You must reap what you sow blues."

Ophelia Snow was none other than Andrew Tr'bble, and his love for Rastus Lime, helped to keep the Elites in good humor, her sobbing for Rastus will long be remembered.

The regular house orchestra accompanied the troupe, the drumming being done by Dennis Johnson, one of the company, and it may be said, one of the finest drummers of the race, and very likely, any race.

On the whole the entertainment was an extremely lively one, a chief feature being a line of frenzied dances in which the poetry of motion had no place. The male members were well dressed, and their stage deportment correct; the feminine principals and chorus were attractively gowned and carried themselves with a fine degree of grace.

The singing seriously affected Canadian. "How is it that all of your people can sing?" he asked. "It's born in us," replied Africanadian.

ROBERT P. EDWARDS

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OUR NEIGHBORS THE

(Rev. O. L. Hailey)

Sometimes I feel like ticular application to the words of John the Baptist spoke of Jesus of Nazareth "There standeth one whom ye know not." I think the same thing to concerning our neighbors. From my association with I am constrained to believe are seriously mistaken who so confidently, that "we Negro." I have a serious that there is much concern people that white people know.

We need to know these know that he is among us think he is as he once was, is, by no means the case. know his condition, his as his endeavors as we should Negro is not the same one liberated in 1863. Those he has stood still all these greatly mistaken. Two have come to us since emancipation.

Negroes were introduced in 1619. There were three Negroes in 1625 in Virginia they were not all slaves, there were 4,441,830 Negroes in the country, most of them in 1920 there were 10,463,000 these 9,025,096 were in there is something like a half in the North.

The Negro is a very religious and is considered very emotional why not? Is not our religious appeal too tame and less?

There are said to be 5,016 church members and of these three out of every four are It may be as well to recall the fact that this is not due to tribulations of service of white Baptists that this conviction and grief that we have little. The Negroes are in most heroic struggle of a sublime, a devotion that admiration, and a faith that God and calls down from the benedictions of our Heavenly they are making progress that