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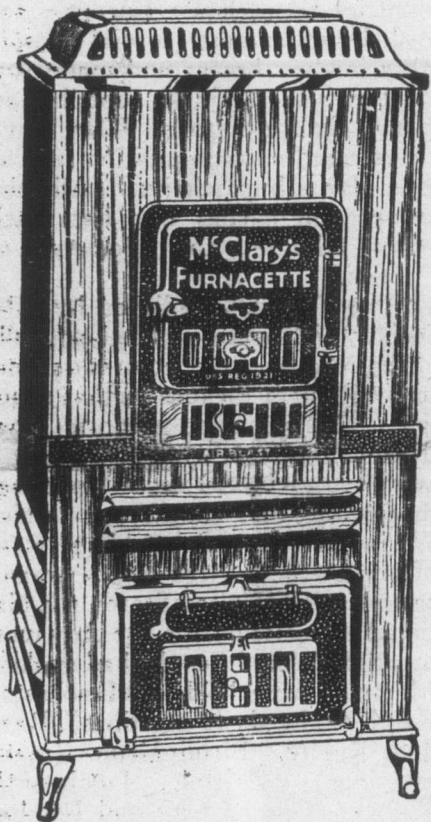
THE ONTARIO CREAMERY LIMITED

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London, Ontario

Changes a Chilly House Into a Cheerful Home



A Furnace that is not only a Furnace, a Heater that is not only a Heater—a Furnace, a Heater and a beautiful piece of Furniture all in one—performs the function of a Warm Air Furnace, operates like a Heater and looks like a handsome cabinet phonograph. Something practical, yet a beautiful article that will improve the general appearance of your home. Has all the important features of McClary's Sunshine Warm Air Furnace, including the outstanding advantage of an air blast ring for soft coal burning.

McCLARY'S FURNACETTE

will bring something to you that you will gladly accept as a solution to your problems. McClary's Furnacette is a sturdy, scientifically

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FURNACETTE

is keeping the coal and wood heater abreast with modern times—it combines the sound method of home heating with the attractive and inviting appearance of a music cabinet.

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has all the advantages of Warm Air Furnace heating. It will interest you to know all about it. Come in and learn more about the Furnacette.

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London, Toronto, Montreal, Winnipeg, Vancouver, St. John, Hamilton,
Calgary, Saskatoon, Edmonton; Liverpool, England.

Canadian Anti-Slavery Group

(Continued from Page 1)

of bringing out slaves knew full well that detection would probably mean lynching. Yet into the South these abductors went, none braver in this respect than the escaped slaves who, better than anyone else, knew the dangers. There are plenty of cases on record where escaped black men went south after wives and children, sometimes having to make repeated trips. Redpath, in his "Public Life of Capt. John Brown," makes the statement that as many as 500 persons went from Canada each year into the South to bring out others. Josiah Henson, himself a refugee, claims to have assisted no less than 18 people to freedom, while a woman, the famous Harriet Tubman, is credited with bringing more than 300 slaves to freedom making nineteen trips for that purpose into the South. Dr. Alexander M. Ross, famous as a naturalist, likewise went repeatedly into the South before the Civil War and spread everywhere he went the news of the land of freedom to the north. His memoirs speak definitely of thirty-one slaves whom he aided in escaping. Fifteen of these he met in various Negro settlements in Canada in the course of a tour he made in 1860. The plan followed by Dr. Ross in his work was to go to a town, pose as a naturalist hunting birds, and then, as he roamed over the plantations get in touch with discreet slaves who could carry his tidings to their fellows. The risk he ran in this can be imagined and on more than one occasion it was almost a toss-up for his life. His last southern journey, made early in 1860, resulted in bringing a man and woman from Kentucky to Canada. The indirect influence of his work must have been very great. Though he was able only to bring out a few of those he talked with the news of Canada was carried far abroad and probably started many others on the long journey north.

The second group of the Canadian abolitionists included men and women of noble character who gave up much to serve their fellows. They performed, too, a most important service as "receiving agents" in Canada for the "passengers" who came in by the Underground Railroad. Rev. Hiram Wilson and Rev. Isaac J. Rice both graduates of Hamilton College, were associated for some time in the conduct of a mission for refugees at Amherstburg, then the most important point of entry for the fugitives. Wilson was later associated with Josiah Henson in the educational work for Negroes conducted at the Dawn settlement under the name of the British and American Institute, and still later he is found residing in St. Catharines, Ont., giving his whole time to receiving fugitives and looking after them. In a pathetic letter, written in July, 1855, after speaking of the safe arrival of some fugitives and efforts made on their behalf, he says:

"My means of support are so scanty, that I am obliged to write without paying postage,

or not at all. I hope you are not moneyless as I am. In attending to the wants of numerous strangers, I am much of the time perplexed from lack of means; but send on as many as you can and I will divide with them to the last crumb."

In Levi Coffin's *Reminiscences* there is a reference to Rev. Isaac Rice which throws some light on his character. Coffin, during his trip to Canada in 1844 to see the condition of the fugitives so many of whom he had assisted at Cincinnati visited Amherstburg and stopped at the Rice mission school for colored children. Speaking of the man who was directing this work, he says:

"He had labored here among the colored people mostly fugitives for six years. He was a devoted self-denying worker, had received little pecuniary help and had suffered many privations. He was well situated in Ohio, as pastor of a Presbyterian church and had fine prospects before him but he believed that the Lord had called him to this field of missionary labor among the fugitive slaves who came here by hundreds and by thousands poor, destitute, ignorant, suffering from all the evil influences of slavery. We entered into deep sympathy with him in his labors realizing the great need there was here for just such an institution as he had established. He had sheltered at this missionary home many hundreds of fugitives till other homes for them could be found. This was the great landing place, the principal terminus of the underground railroad of the west."

Of another type was the work of Rev. William King. By marriage in Louisiana he came into possession of a number of slaves and desiring to free them he brought them to Canada. Feeling that his duty towards them was not fully performed by the act of manumission he proceeded to provide opportunity for them to become independent and self-sustaining. Under a charter from the Canadian Government he established what was known as the Buxton settlement located in Kent county not far from the shore of Lake Erie. This was by far the most successful attempt at founding a distinctly Negro colony in Canada and Buxton even today preserves its character. King remained with his black people until 1880 and died in 1895. The original settlement, sometimes known also as the Elgin settlement, was divided into plots of fifty acres which were sold at a low price and on annual payments to the refugees. The colony made progress from the start and its schools for the colored youth became known in the United States as well as Canada. The moral conditions surrounding the settlement were of the best, the absence of crime being most marked.

(To be continued)

"Hope is the only thing in the universe that can be made out of nothing, and out of nothing it can make everything."

"Prayer is talking in your heart with God."

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