

GREAT CAMP MEETING.

Revival of the Old Style Camp Meeting POPULAR

ASBURY GROVE.

Under the auspices of Ames, St. Luke, Iney, Pool's Chapel, Waugh and Hillsdale M. E. Churches, of the Washington Conference.

Asbury Grove is 18 miles from Baltimore on the W. M. R. R. The camp meeting will open on Friday August 18, 1899.

And will continue until Tuesday, September 4th, 1899. For further particulars address Rev. J. NAYLOR, 2220 Division street.

The Fifteenth Annual Outing

Waters A. M. E. Sunday School to AVON BEACH, MONDAY AUGUST 7. Wagons will leave church, Spring St. at Jefferson at 6 o'clock.

Hot for Harpers Ferry!

Sharon Baptist Church of Baltimore and Zion Baptist Church of Washington will give their annual Family Excursion to Harpers Ferry, Tuesday Aug. 18, 1899.

LAND UNION PICNIC GIVING

by the Madison St. Presbyterian Church, St. James Episcopal Church, Grace Presbyterian Church, Mt. Vernon Baptist Church, and Mt. Zion Baptist Church.

Baptizing and All Day

ing. Baptism by Immersion under the auspices of John Wesley and M. E. Churches on Sunday, July 30, at Round Bay. The following services will be observed:

9 a. m.—Union Experience Meeting at the auspices of the Class Leaders. 11 a. m.—Preaching by Rev. W. M. Alexander. 3 p. m.—Preaching by Rev. W. J. Howard.

Ernest Lyons, Pastor.

M. J. NAYLOR, Pastor.

Ernest Lyons, Pastor.

A TAR HEEL MERCHANT.

How He Failed and How He succeeded. Goo Advice to Young Men Starting In Business.

I shall be candid and honest in my confession of weakness to the colored papers. I have been a reader of papers for twenty-five years. During all that time I have been a regular paid subscriber to papers of some kind, mostly white ones; but for the past ten or fifteen years I have taken regularly from one to seven or ten colored papers.

It may be surprising to many editors why some, if not most all colored people who read papers, take and pay for white papers and are so careless about colored ones. Some ascribe it to indifference, a lack of race pride, a failure to appreciate the necessity etc. For the first time I give my experience, because a spirit has taken possession of me for some reason which may appear later to almost drop white papers and take colored ones altogether.

As to race pride, I want to say that not a drop of blood, so far as I know, courses through my veins but the African. I am therefore for the African first, but strange to say, I have not show it as millions of others have not. What are some of the causes? What will be the turn of affairs on this line in the future? In the first place, my early schooling was in schools where the teachers were appointed by white men, the books written by white men, the pictures in the book were white; therefore from childhood I was taught that nobody had amounted to much but white people and of them only the Anglo Saxon.

It might as well be observed that from the time Hayes became President to about eight or ten years ago, there was very little if any thing said on race lines by any of the papers. The best of feeling was cultivated. This is my recollection. But for the last few years the bitterest and most senseless war of words has been waged against us; so much so that I am surprised at myself for taking a single one of these fire eating white papers, and still it is done.

Why there is not a general boycott of such white papers is a mystery to me to-day. Such a thing has not been hinted at in any of our colored papers. Nine years ago I went into merchandising at this place, on a small scale of course, and expected the colored people to flock to me just because I was colored, irrespective of their wants. For many year I dragged along, seeing white men reap the harvest that I supposed, by natural right, should be mine. I saw white men in various stages compete for this trade. Finally, I saw in one of Talmage's sermons that in order to get the trade from people, you must have something they wanted and must have and sell it as cheap or cheaper than the other fellow. I saw Jews come here and take the trade away from white Gentiles, I had tried conclusions with these Gentiles with my education and could knock them out every time on the first round, till they ceased to question my ability on that line. I ascribed their success over mine to the fact that white drummers would sell them and white wholesalers would indulge them as they would not me, but finally this was exploded, because becoming intimate with the merchants, I found that when they failed to come up, they too were dropped. What then was the trouble? Was it possible that with my education superior to theirs, in the open market, I must give up.

Let me say to all those who read these lines that I dropped the grocery business entirely and went into the dry goods and clothing business. I struck a horse that sold for cash and in that way I bought ready made clothing and could and do today sell ready made clothing for men, women and children at all the profit I want cheaper than the drummers sell to these same white merchants at wholesale. I have simply knocked them out on that line. I buy these goods from a merchant manufacturer in one of the biggest mercantile cities South of Mason and Dixon's line. I will furnish name and address to any colored man who will send stamped envelope for reply. This manufacturer will send you catalogue and samples; if you are satisfied buy, if not don't.

I have now struck the key to business, and I can go into any hamlet where there is money and start with one hundred dollars and make a living. My trade is not confined to Negroes. I sell my goods to the great middle class of whites, the upper class want them but are ashamed so far to buy. Sometimes I strike one that dislikes to buy from a Negro, but may before he leaves some other fellow will come up and buy before his eyes. I don't beg them, I don't have to—the goods sell themselves. It took me eight long years to learn this.

When I went into business nine years ago I thought I must buy on credit and sell that way, but it is all a mistake. The man who buys for cash and sells for cash will beat you. He buys cheaper and sells cheaper. Never mind when they say they will never spend a cent with you if you don't sell to them on credit. If you have what they want they will come right back and buy it. Unless you have unlimited capital, if you don't mind some fellow will come along and offer you the money for the very things you have just sold on time. Out of Politics into Business.

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Some time ago Bruce Grit was lamenting the fact that colored men would not go into business. Well, Mr. Bruce Grit, we are doing very well even on that line down here. The last thirty-five years have been our educational and fool political era. The thirty-five will be our commercial era, and mark my prediction, we will at the end of 1925 show a career in business rivaling anything the Jews have done.

The white man is driving us out of politics for our good and to his everlasting ruin. Let him rule if he will. Let us go into business. It is the sweetest life you have ever lived. I have lived it nine years. I have a wife and two children. I started with less than \$100 I rent a house in the white section of the most aristocratic little town in all eastern North Carolina. I have a store on the main street in town—a two-story building. Go out of politics! Go into business! It's an independent life. I beg no politician for a job. I have done it; I do it no more.

If you will come down here in Duplin county, sixty miles north of Wilmington, I will show you Negroes in business. I can show you one at Warsaw that carries a \$5,000 stock of dry goods, groceries and everything else—a big thing for a white man down here. It's a bigger thing than any of the dozen white merchants in the same town has. This is no fairy tale. I can take you all over the State and show you Negro merchants doing well in every nook and corner. It is not known though outside their respective counties. We know here. S. M. HILL.

Faison, N. C. July, 7.

N. Y. Age.

A Splendid Trip.

The natural scenery of the Historic Harpers Ferry can hardly be excelled anywhere in this country. Thomas Jefferson said that it was worth a trip from across the ocean. The people of this city and vicinity can enjoy a delightful trip to this place on next Tuesday morning by accompanying Sharon Baptist Church. The entire cost for the round trip is only \$1.20.

HAMPTON CONFERENCE.

Representative and Able Men and Women of the Race Meet and Discuss.

The third annual Hampton Negro Conference assembled on Wednesday of last week at the Hampton Normal and Agricultural Institute, Rev. Dr. H. B. Friswell, presiding.

The Conference was largely attended by many of the ablest colored educators of the race. Baltimore this year was well represented, and the delegation from this city are loud in their praises of the successful Conference, the equipment and good work of that great school and the many courtesies extended them. Reports from the standing committees covering Educational, Business and Domestic matters pertaining to the race were submitted and helpfully discussed. In fact, so many were the good and able speeches delivered that it would be extremely difficult to enumerate.

Among those who took active parts in the work of the Conference were, Profs. Scarborough, Carver, Kelly Miller, Cromwell, Lawyer W. Ashbie Hawkins, Editor Murphy, Doctors, Shad, Curtis, Harris, Waring, Cole, Rev. Messrs. Jones, Tunnell, Grimke, Bragg, Spiller, Lyon, Misses, Laney of Georgia, Cole of Philadelphia, Bowser of Richmond Va., Gray of Washington and many others the mention of which would take up much space. Mrs. Laughon of Lynchburg Va. an eminent Southern white lady, and Rev. Dr. R. P. Campbell of Asheville N. C. a white Presbyterian minister also took an active interest in the proceedings. Rev. Fathers Slatery, Uncles, of this city, and Father Jackson of Norfolk, and several Sisters of Charity were constant visitors and interested listeners.

The educational needs of the race received special attention, as did the question of business and labor, trades, unions, etc. The vital statistics of the race and kindred matters received special attention. Many most excellent speeches were made during the conference which lasted until Friday noon, the women of the conference, making, by far, the most logical and helpful offhanded speeches. In subsequent issues we shall have more to say with respect to the various phases of the work of the conference.

LOCAL ITEMS.

The Baltimoreans attending the Hampton Conference returned last Saturday morning most highly pleased with their trip.

Grace Presbyterian S. S. held its picnic at the Park on Tuesday in Grove No. 9. St. James S. S. picnic was held the same day in Grove No. 8.

Miss Sadie Collins is spending sometime at Hampton, Va.

Miss Annie O. Waters is attending the Teachers' Institute at Hampton, Va.

Mrs. Carrie W. Campbell of Petersburg, Va., is in the city the guest of her parents Mr. and Mrs. George F. Bragg, Barclay street.

Mr. James T. Bradford, Sr., and family are at Sea Isle, N. J., for the summer.

Mrs. W. V. Tunnell of Washington, was in the city this week the guest of the Misses Waters, Valley street.

Mr. Dora W. Queen was suddenly called home last week from Atlantic City to attend the funeral of his baby boy. It took place last Saturday from the house, the Rev. George F. Bragg, Jr., officiating.

Misses Susie Cooper and Clara Jones of Courtland street, have gone to Gettysburg Pa., for a short stay.

We have received an invitation to inspect the new Baltimore City College which was turned over to the city this week.

"Charity" will be the subject of the Rector's discourse next Sunday afternoon at 6 o'clock at St. James church.

Ocean City.

Rev. W. E. Hilton of Berlin preached an interesting and eloquent sermon to a large audience at the Congregational Church last Sunday night.

Miss Almira Fassett of Berlin, and A. M. Borican teacher of the Colored Cape May City High School and formerly a teacher at Berlin, are spending a few days with us.

Mr. S. T. Houston, of Salisbury, Md., and Mr. Chas. Briddle of Cleveland, Ohio, made this city a flying visit this week.

The fair belles of Washington are notable attractions in society here. Peter Hammond and Gordon Pitts had a hearing before Squire Mumford last Thursday morning charged with lock theft. The boys were dismissed and the prosecutors had all charges to pay.

Cambridge.

The Trustees of Bethel A. M. E. Church have recently purchased nine acres of ground just outside the city limits—five acres of which been converted into a park, with many conveniences for enjoyment, and the remainder will be used as a cemetery.

Charlie Moore, who has been seriously ill, is improving.

Mr. H. M. St. Clair returned to Washington, Sunday evening after spending the day with his family.

Miss Florina Kerr, of Baltimore is spending her vacation with her parents, Prof. and Mrs. C. H. Kerr.

Mr. Edward St. Clair was at Ocean City, Thursday on business. Rev. Gunn of the Baptist church has just closed a series of successful revival meetings.

Miss Jennie Walker and Mr. Dennis Stewart, who have been fever stricken for several weeks are convalescent.

Madam Bundy and Misses Alverta Grice, Jennie Williamson, and Ellen Lucas, of Washington, D. C., are enjoying their vacation here.

Miss Willie Jenifer of Baltimore is visiting her mother, Mrs. Frances Camper.

Cumberland.

The M. E. Church on Centre at held a grand rally Sunday. The pastor and choir of Frostburg Md. attended. Rev. Jos. Wheeler has great success in his new field of labor.

Mrs. Jones and Miss Ella Champ left last week for their home in Washington D. C.

Misses Elouisa Wood and Annie Jackson of Wheeling W. Va. are the guest of Mrs. Rachel Robineau Frederick street.

Miss M. Alice Harris nurse of Provident Hospital Biddle street Baltimore Md. is spending her vacation with Miss M. St. George Shackelford a former nurse.

Mrs. Clara Dorsey has returned home after a long stay in Baltimore.

Mrs. M. M. Campbell and her grand niece Miss Gertrude Lee are visiting Philadelphia Pa. and Atlantic City N. J.

Madams Rachel Robinson, Clara Dorsey and Misses Shackelford and Harris of Baltimore and Messrs Wm. Taylor, Saml. Robinson were entertained by Mr. and Mrs. Benj. Balls on Wednesday last.

Prof. Spriggs and Dr. Glenn & Co. will give one of their concerts at Metropolitan A. M. E. Church. Rev. S. M. Johnson Pastor.

These was a surprise party held at the residence of Miss Emma Marshall, Green st., on Monday evening last in honor of Miss Ella Champ of Washington D. C. which was largely attended. The evening was delightfully spent with games solos and cake walks. The first prize was won by Miss Myrtle Darr, 2nd. by Mrs. H. Burke, 3rd. by Mr. Taylor. Refreshments were served at about 11:30 P. M. and at 1:30 A. M. and the merry folks left for their homes.

D. M. HITE.

205 N. Liberty Street.

For Rent.

- 628 George st. 6 rooms \$13
1409 N. Bates street 8
410 State st. 6 rooms 10
418 N. Parish st. 6 8
1317 Vine street 6 rooms 10
1144 Shields alley 6 rooms 10
212 Jones street 6 rooms 10

SUMMER INSTITUTE.

Interesting Educational Gathering at Morgan College.

The usual Summer Institute of the Delaware and Washington Conferences of the M. E. church, of which Rev. Dr. Lyon is the des will convene on Thursday morning, the 3rd. of Aug. at 10 a. m. at Morgan College this city, located at the corner of Edmondson and Fulton avenues. Interesting papers will be read in the daily sessions and able lectures delivered at night upon Philosophy and Systematic Theology, Old and New Testament Theology, Historical and Pastoral Theology, Hermetics, Biblical and Physical Science. The Thursday night session will be held at St. Paul M. E. Church, Saratoga near Carey. The welcome address will be delivered by Lawyer W. Ashbie Hawkins, at 8 p. m. Response by Rev. Dr. H. A. Monroe, President of the Institute. On Friday night at John Wesley M. E. Church corner of Sharp and Montgomery, Rev. Dr. M. C. B. Mason, Gen. Sec. of the Freedman's Aid and Southern Education Society of the M. E. Church will give his interesting and instructive lecture on "Heredity." at 8 p. m. Dr. Mason is one of foremost lecturers in this country. On Monday at the College Building, the Rev. Ernest Lyon will read a paper entitled "Conditions not Color."

THE Y. M. C. A.

The special effort put forth in behalf of the Y. M. C. A., by the special service last Sunday afternoon at Trinity Church was quite a success. Rev. John Hurst, D.D. presided at the meeting, and Rev. Ernest Lyon, D.D., was the chief speaker of the evening. He delivered a stirring, eloquent and helpful address. The financial receipts were \$52.73. This money will be applied on the ground rent and some other bills which have pressing heavily upon the management of the Association. Next Sunday will be Ladies' Day. The exercises will be at 5 p. m., and among the speakers will be Rev. W. C. Gones and Attorney Cornelius C. Fitzgerald.

Easton.

Miss Annie E. Washington died on the 12th. after suffering for many months.

Miss Nellie and Annie May Augustus from Iron Side College N. Y. addressed the good Temperance meeting on the 21st. Their subjects were respectively, Flowery Prayer, and Temperance a Guide to Success. They showed their ability to elicit the attention of the people as well as to enthuse by wholesome instruction. Messrs. Thos. Brev, Levin Emory, Jno. F. Miller and Joseph Mackwell made short speeches. Rev. J. Augustus the benediction, and all went away well pleased.

Harmond Bantom the son of J. C. Bantom, died on the 22nd. His last words were, "Father don't tell the people about my suffering so long, but tell them I love Jesus and He loves me, and my soul is anchored in the haven of rest."

Hagerstown.

Several excursions from Baltimore, Washington and Frederick have visited our city.

Our old friends Nathaniel Burgess and son of Baltimore were here visiting their daughter and sister Mrs. T. O. Carroll wife of Rev. Carol.

Mrs. Susan Kelly of Druid Hill Ave. is visiting here the guest of W. E. Nelson.

Mrs. Annie Keyser of Pittsburg is here by reason of the sickness of Mr. A. Brooks.

Mr. Joseph Triffin, the waiter of the Hamilton confined at his home painful sprained ankle.

Bethel's Sunday Church picnic will be out 3rd. to Inwood.

The Good News Cardinal's...

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# THE LEDGER.

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SATURDAY JULY 22 1899

## The Next Governor.

The important question is not the nomination of a man particularly friendly to the colored race. A splendid thing this would be were the election of such an one possible. But it is a fact that a known "negro lover" would not stand a ghost of a show. We have to deal with the facts. One of the stubborn facts is; whether we like it or not, Governor Lowndes is the strongest person for the office of Governor yet mentioned among the Republicans of Maryland. Governor Lowndes' record as Governor of Maryland is before the people. While he has not been specially and actively friendly towards advancing the political interests of the race in Maryland, there is no one else, a special friend of Negroes, who desires the place, and were such an one in the field the fact of his special liking for negroes would certainly preclude the possibility of his winning. It is a fact and not a theory which confronts us. Gov. Lowndes is not too old a man to learn, nor yet too conservatively cautious to make considerable advance along the line of the meritorious rewarding of colored men of ability; and hence we may at least indulge the hope, as he will serve a third term, that his second administration, in this particular, should he win, will be a conspicuous improvement over his first.

## Ethics of Christian Journalism.

We may be a novice in journalism, be that as it may, but we are certain of one thing, and that is, vulgarism and indecent language ought not to proceed from the pen of a Christian minister. One of our religious contemporaries, whose editor is a Doctor of Divinity, and who is also highly spoken of in connection with the Bishopric of his church, does the race, as well as the cause of good morals, much harm, by the use of language strikingly indecent. This religious newspaper, the organ of one of our largest colored organizations has to say: "Six ten-cent jackasses last week wrote us abusive, idiotic rant because we have not published their articles." Strange as it may seem the editor in the same article from which the above is taken proceeds to observe that "It is impossible to instill courtesy, good manners into some people unless you do it with a club." Pity it is that this Rev. Doctor can not perceive that the most effective lessons in "good manners" are given by personal example. Such so-called editorial writings coming from ministers of the Gospel contribute a great deal towards increasing the already heavy burden of the race. Men will increasingly manifest a contempt for persons who persist in using such unchristian and indecent language despite the fact that their names are decorated with a Doctor's degree. While we doubt not our brother knows "a maul from a sewing machine and a box from an ass," yet he seems ignorant with respect to the Christianity which should always be on all occasions dominant. A preacher of righteousness, whose personal of the quality of his life must be without doubt. Doubtless the editor is a born, white and colored, claim to possess. Can the white clergymen be saved who does not strive towards

## Negro "Adjustment."

We feel most thankful to the Rev. R. F. Campbell, a Presbyterian minister of Asheville, N. C., for his most wise and admirable paper entitled, "Some Aspects of the Race Problem." We wish both white and black men would read this able treatise. A magnificent spirit pervades it from beginning to end. After reading the same we are moved to add a few words of comment. That there were many good, valuable and civilizing influences, the incidental outcome of the institution of slavery, on behalf of the negro, we have not the least doubt. This beneficent result was attained in spite of the institution itself. Or in other words while the institution of slavery was not intended as a moral and civilizing agency, yet God in His Infinite wisdom and goodness brought much good out of such a debasing institution. To Him, therefore, and not to the system be all honor and glory.

Rev. Mr. Campbell says: "The hope for peaceful relations between the two races in the future lies along the line of the adjustment established between the negro and the white man through these years of slavery." If we understand correctly Mr. Campbell's meaning in the above words we regret to say that we cannot agree with him in his conclusion. That "adjustment" implied a conscious innate inequality and inferiority upon the part of the Negro. Albeit, magnificent moral qualities and most beautiful virtues pervaded the lives of many Negroes of ante-bellum days, yet there was, at the same time, upon their part, a vitiated and debased manhood. Under such conditions and the general environments of their lives, the "adjustment," of which he speaks, naturally followed. Such an adjustment in the light of present environments is simply an impossibility. The negro who had become to feel that his natural and normal place in society was permanently and unchangeably fixed as a dependent and a servant of a higher race of people would experience little, if any, difficulty in such subordinate "adjustment." But the negro of today finds it absolutely impossible to make such an "adjustment" of himself. He has nothing in his heart but kindness and love for his white brother, but he is most unwilling to consider himself a step-brother. The only adjustment that he can make is that suggested by the Law of Love. And this rule of adjustment is suggested in the Ten Commandments and the Sermon on the Mount. "All ye are brethren" is the divine definition of the status of the Negro and the white man, and hence we would suggest in lieu of Mr. Campbell's proposition, "The hope for peaceful relations between the two races in the future lies along the lines of a perfectly honest and honorable effort upon the part of each to fulfill the spirit of the law of Love as intimated in the Sermon on the Mount and the Ten Commandments. To be sure such an ideal can not be reached by a short cut or in a few years, but it will be reached for there is no other solution of the matter. To gradually and slowly work up to such an idea, at least two things are indispensably necessary. (a) The ministers of the Gospel, of both races, throughout the South, must in some way, touch each other, and learn more of the good in each other. A mutual growth in the knowing of each is vitally necessary. (b) Effort, patient, persistent, and intelligent must be made towards enlisting the public press on the side of the Law of Love. The Law of Love is the only solution of the difficulty. To this very end has it been enunciated by Christ. The triumph of this law is absolutely inevitable. It works from within outward. By a policy of mutual forbearance and a putting forward, on both sides, of the good qualities in each, we thereby increase the material on which the Holy Ghost the Lord and Giver of life must act. This present difficulty is far from being a test applied to the negro but it is rather a test of the so-called Christianity which each of us, white and colored, claim to possess. Can the white clergymen be saved who does not strive towards

the soul and body salvation of the Negro? Equally significant, we ask can the Negro clergyman be saved who does not sincerely and truly labor for the highest good of the white man as well as that of himself?

Most difficult it is, upon the part of the negro, to gracefully yield the "adjustment" noted by the Rev. Mr. Campbell. The Southern white people themselves are not agreed with respect to the metes and bounds, of the rights and privileges to be accorded the Negro. In some cities in the South colored people are treated respectfully in ice cream parlors and at soda water fountains. In other places in the South the reverse of this is true. In some Southern States railway cars as well as street cars are at the service of colored people. In other Southern States colored people are discriminated against along this line. And so it goes throughout the South. How can the negro "adjust" himself? What fundamental principle of action is to govern him? What is the "Negro's place" as usually referred to in the South?

Rev. Mr. Campbell asks the question, "wherein lie the causes of this appalling increase in immorality and crime," among the Negroes?" He answers this question, in part, by the assertion that "The sudden and violent removal of the restraints put upon the Negro by slavery and his elevation to a position for which he was not prepared." Exactly so! But it was the duty of the white people of the South to prepare the Negro for the duties and responsibilities of his new position. It is contended by Southern white men that there was a strong bond of mutual attachment between the old time Negro and the master class which ever emancipation could not destroy. Upon the assumption of this fact, how can we account for the estranged conduct of the Southern whites? Having touch with and the confidence of the Southern blacks why did they not religiously and educationally advance the interests of their black friends who had so nobly defended and protected their women and homes while the men were in the Confederate army? But they not only left the negro severely alone, but they were even indisposed to welcome the white men and women of the North who came in the name of Jesus to get as closely as they could to these black people in order to help them and ameliorate their condition. Jesus Christ operated in the closest touch among publicans and sinners in order to help them, and the men and women from the North were but following this divine example. Instead of receiving the warm support and active co-operation of their Southern white brothers and sisters they were rather scorned and derided.

In all honesty, we ask, are not Southern white people to be blamed for a failure of Christian duty? Has the negro ever resisted any truly brotherly effort directed towards him? He who boasts of superiority in Christian civilization and everything else that is helpful carries a responsibility commensurate with his knowledge to pass down the line what he has received to his weaker brother. The Rev. Mr. Campbell practically says as much. In fact he further accounts for the deplorable condition of his black brother in the following extract from his able paper. He says:

"Now, if the Southern white had after the war, not only continued but redoubled their direct efforts for the religious advancement of the negro, there would have been a different state of affairs in the South today. But, unfortunately, since 1865 the mass of the white Christians of the South have taken no serious interest in the evangelization of the negroes. This indifference may be explained in part, but it can never be justified. . . . And it was the duty of the white Christians of the South to put forth more persistent efforts to help the negro religiously. We might not be able to do all that was desirable, but this does not excuse us for doing little or nothing."

Quoting from a report made by the Rev. O. E. Wilson to the General Assembly of the Southern Presbyterian Church in 1898, Rev. Mr. Campbell, in part, reproduces the following: "While I found much prejudice

against the work in the minds of very many people, and a great indifference towards it, yet it was also noticeably true that in nearly every congregation there seemed to be a few persons, earnest souls, who took more than a passing interest in the subject, as if they had already felt that this part of our work was greatly neglected, and they stood ready to assist in it. Unless our professed belief in the value of souls is empty talk, how can it be otherwise?"

## Our Generous Offer.

While the LEDGER has modestly refrained from boasting of itself and sounding its own praises, we are nevertheless of the opinion that any one reading the Ledger for one whole year could hardly come to any other conclusion than that it is the cheapest and best paper, published in the interest of the race, at fifty cents a year. If there be any person who is a regular reader of the Ledger and who thinks that fifty cents is too much for 52 numbers of the paper, including postage and writing of the name 52 times in a year then we would like to know his or her name.

The publishers of the Ledger aim to furnish a first class family weekly at the lowest possible price, so that, on account of the smallness of the price charged, it may each week find its way into the homes of even the very poorest of the race. We are specially desirous of increasing the out of town circulation in the various counties of Maryland as well as in other states, and to that end we desire to make the following most liberal offer. To any reliable person, outside of Baltimore, who will send us 10 annual subscribers at 50c. each for the year, we will allow such an one 40 per cent. of the money thus collected as commission. That is, they collect five dollars for the ten subscribers; they retain two dollars, and send us only three; for which we will send the paper to each one for the period of one year, post-paid.

To any one sending at one time 30 new subscribers, for a year each, at 50c. each, we will allow them a commission of 50 per cent. or exactly one-half of the amount collected.

We propose to keep this offer open only for a short while. Certainly if there be appreciation for a good paper, from all of the counties of Maryland we ought to receive long lists of subscriptions.

We do not want to pass by Baltimore entirely, and so we will make this offer.

For every organization, church, church society, lodges or such organizations that will send in not less than one hundred annual subscribers paid up, at 50c. each, we will donate the sum of \$25 or exactly one-half of the amount targeted in for subscriptions. Fift cents a year for a paper is indeed cheap, and our liberal offer is not to make money, but simply to further introduce the paper, believing that once introduced it will become a permanent fixture in each family.

Persons need not wait until they have made up the one hundred subscribers but they may send them in just as they receive them. Only, we will only allow them to retain 30 per cent. until the full number has been sent in, then we will refund them the additional 20 per cent. Sixty days from the time they send in the first names and money will be allowed them to complete the list.

Money is needed for various things in connection with the churches and if some Christian Endeavor Society or other organization would parcel out one hundred people among them, they could easily secure the amount. Result: A good paper in each family, for one whole year, and \$25 in cash with which to purchase coal, or for some other worthy object in connection with their organization.

## "The Chesapeake Line."

We are happy to say that the party who visited Hampton last week are unanimous in their expressions of praise for the Purser and the Steward of the Steamer "Atlanta" for their extremely courteous and kind treatment to the members of the party. Colored persons traveling by this line need not entertain any fears of not receiving due attention and equal accommodation.

### REISINGER'S

612 Columbia Avenue  
AND  
609 to 631 Portland Street.  
NEAR GREEN ST.  
Consolidated Cars Pass the Door.

## SPECIAL INDUCEMENT TO BEGINNERS IN HOUSE-KEEPING.

Our line is one of the largest and best to be seen in Baltimore.

- Bedroom Suits from \$10 to \$150
- Parlor Suits from \$10 to \$100
- Buffets from \$3 to \$80
- Chiffoniers from \$3.75 to \$29
- Iron Beds, brass trimmed, from \$3.50 to 10
- Woven Wire Bed Springs, \$1.25 and up
- Good Soft Top Mattresses, \$1.25
- Hair Mattresses, \$4.50
- Mattings from 10c to 40c
- Olefinths from 10c to 1.00
- Linoleums, 35c to 1.00
- Gas Stoves from 75c to 2.50
- Oil Stoves from 75c to 4.00
- Cook Stoves and Ranges, 5.00 and up
- Gasoline Stoves (best) 2.25
- Book Stands, Book Shelves, Book Cases 75c to \$30.

- Also Reed and Lattan Chairs and Rockers.
- Rockers in all woods and makes, from 50c to \$10.
- Reclining and Invalids Chairs, Morris Chairs.
- Refrigerators, best make, 2.25 to \$95
- Baby Carriages, 35.0 to 30.
- Lounges and Couches, 3.50 to \$25
- Tea, Dinner and Chamber Sets.
- Housefurnishings.
- Wardrobes, in all woods, all leading and best makes, 5.50 to \$30.
- Extension Tables, all kinds, 3.50 to 30
- Barrets and Dressing Cases, 3.50 to 30
- Standards, 75c to \$10
- Single and Double Bedsteads, 1.75 to 10
- Cribs and Cradles, 90c to 10
- Commodors, 2.00 to \$3.75
- China closets, 10 to \$35

## ALL AT LOWEST PRICES.

CASH OR CREDIT.  
OPEN EVENINGS.

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CHOICE WINE, LIQUORS,  
BEER, AND CIGARS  
1232 Jefferson Street.

BALTIMORE AND ANNAPOLIS  
SHORT LINE.  
Trains leave Camden station for Annapolis and way stations, week days, 7:00, 8:50 a.m., 1:10, 6:25 p.m. Sundays 7:30 A. M. and 6:35 P. M. Express for Annapolis and A. W. & B. way stations, week days 4:00 p.m. For Bay Ridge daily, 4:00 p.m. Leave Bay Ridge for Baltimore daily 6:52, 10:00 p.m.  
J. WILSON BROWN,  
General Manager.

## New Store -- Fresh Shoes.

NEW IDEAS. UP-TO-DATE.  
MICHAEL HESS'  
RELIABLE SHOE HOUSE.  
No. 201 North Eutaw Street, 1 Door From Lexington Street  
SPECIAL OFFERING FOR THIS WEEK:  
\$1.00 Ladies Vici Kid Button in Coin, Opera and various comfortable slippers. This will be a grand offering. Every pair worth \$2.50. Your attention kindly invited at

MICHAEL HESS;  
201 NORTH EUTAW STREET.  
Mention this paper when you call. It will help the Ledger and benefit the Colored Race.

## J. P. EVANS.

Hair Cutting and Shaving Parlor, 106 W. Baltic Street.  
R. R. Porters Headquarters. The only up-to-date shop in the city. Polite and proficient workmen. Special attention given to children. Ladies Bangs Trimmed and Shampooed at shop or at their residence. Orders promptly attended to. Give him a call and hear his wonderful singing and talking machine while you get a hair cut or shave.

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JAMES H. NEALE,  
FASHIONABLE TONSORIAL PARLOR.  
Children's Hair Cutting a Specialty. Ladies' Hair Dressed and Shampooed. Reasonable Prices.  
207 RICHMOND STREET

## WESTERN MARYLAND

TAKING EFFECT JUNE 23, 1899.  
Trains leave Hillen Station as follows:  
4:30 a.m. Fast mail, main line, to R. R. to Shenandoah.  
R. R. and the South and ex. Sunday V. R. R. Chambersburg, Martinsburg and Winchester.  
7:29 a.m. York B. & H. Div. and main line east of Emory Grove, also Carlin and G. & H. R. R.  
18:11 a.m. Main line, Shippensburg, Frederick, Emmitsburg and M. & W. R. R. 9:15 a.m. - Pen Mar Ex. Pen M. only 9:55 a.m. accommodation for Union Bridge and Hanover.  
10:17 a.m. accom. for Union Bridge, York, Gettysburg  
12:25 p.m. accom. for Emory Grove.  
12:35 " accom. for Union Bridge.  
3:22 p.m. - Blue Mt'n Ex. (Parlor Car) connection for Frederick, Martinsburg and Winchester.  
13:32 " exp. for York and B. & H. Div.  
4:00 " accom. for Alesia  
14:01 " Ex. main line, Pen Mar, also Frederick, Emmitsburg, Shippensburg, 5:00 p.m. - Ex. to Glyndon, Accom. beyond to Union Bridge.  
12:15 p.m. Accom. for Alesia  
16:07 " accom. for Union Bridge.  
10:55 " accom. for Emory Grove.  
Daily, Daily ex. Sunday, Saturdays only. Ticket and Baggage Office, 101 E. Baltimore st. Trains stop at Union, Penna. sta., Falton, Walbrook (North Avenue) stations.  
J. M. HOOD, G. M. M. B. H. GRISWOLD, G. P.

## BALTIMORE, CHESAPEAKE & RICHMOND STEAMBOAT COMPANY.

"UNION STATES MAIL" STEAMERS "ATLANTA AND CHARLOTTE" FROM PIER 19 LIGHT STREET.  
"Chesapeake Line"  
FOR THE SOUTH.  
Leave Daily (except Sunday) at 6:30 P. M. connecting at Old Point Comfort with C. & O. Ry., and at Norfolk with Atlantic Coast Line, Southern Railway, Atlantic and Danville, Norfolk and Western Ry., Norfolk and Southern R. R., and Norfolk and Virginia Beach and Southern R. R. for all points South and West.

York River Line.  
FOR WEST POINT AND RICHMOND.  
DAILY (except Sunday) at 5 p.m. connecting at West Point with Southern Railway train for Richmond, Va.  
Steamer leaving Monday, Wednesday and Friday calls at Gloucester Point and Almond's Wharf, and steamer leaving Tuesday, Thursday and Saturday calls at Yorktown and Clay Bank. Through Tickets to ALL PORTS. Ticket Office 111 E. Baltimore Street and Southern Railway Office, Corner Baltimore and Calvert Streets, where reservation for Steamers can be made and baggage checked.  
GENERAL OFFICES, 530 LIGHT ST. REUBEN POSTER, E. J. CHISM, Gen. Mgr.

## BALTIMORE STEAM PACKET COMPANY.

OLD AND RELIABLE RAY LINE.  
Elegant STEAMERS Daily except Sunday from UNION DOCK, 6:30 P. M.; Canton Wharf, 7:10, for Old Point, Norfolk, Portsmouth, and all points South. Connect at Portsmouth with SEABOARD AIR LINE solid train Portsmouth to Atlanta. Close connection at Weldon with Atlantic Coast Line. At Norfolk connect with Norfolk and Carolina, Norfolk and Southern, Atlantic and Danville and Norfolk and Western Railroads, and with Old Dominion Line for Newbern and Washington, N. C.  
Meals on European plan. Luxurious Staterooms. Electric Light, Steam Heat Berths Free. (Reserve Stateroom 205 E. Baltimore street "Phone 1485. Emmet Brown, G. T. Agt., W. Randall, G. F. & P. Agt., John R. Sherwood, V. Pres. & Gen'l. Mgr.

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