

Jim Crowism in the Church.

ment of Colored People in Roman Catholic Church in the South.

PROTESTANT CHURCHES NO BETTER.

is generally admitted and is generally understood throughout South that the Southern white do not want Negroes in churches, neither as members as visitors.

It is also generally understood, and the impression is faring, that the Roman Catholic Church is an exception to this general rule: that in her dealings with humanity, she knows no race, she knows no color, she knows no sex, she knows no low, she knows no high, she knows no poor.

Representatives

Every nationality that there are seen in any other church in South, and most especially on Sunday: not only Negroes, Italians, Chinese, and others well. Being under the same general impression that this church is free from color prejudice, we secured a ticket to attend the Easter services of one of the model Catholic churches in the State of Maryland, possibly the best way; surely we know of better. Their music was just what we needed.

Entering the church we noticed that there was a Jim Crowism, where all of the Negroes were ushered, into which we were politely escorted. Our previous visits to this church had been in the same observation, a number of Negroes in attendance on such ordinary occasions is too few to observe the color clearly. At any rate, I did not object to our going with the crowd. But on the way, and in connection with the facts in the case, it appears there is a general understanding among the Negroes who attend regularly, to keep their seats to the white people get out, and on any special occasion, this crowd is multiplied by strangers always necessary to put some special effort to keep the impression as to how they regard them.

Listening to a very eloquent and impressive sermon from the pulpit, we have seen the Lord, from the twentieth chapter of the Bible, the sermon would be highly edifying to any one who is not a Protestant. A Church on earth has given sins, meaning, of the Roman Catholic Church for dismissal was near and while the last hymn was being sung, a very attractive gentleman, I suppose he was usher, walked down the aisle, beginning in the rear, and the Negroes to keep their seats until the "crowd" got out. It was arranged beforehand could notify every one in a room, and no Negro could give excuse—as they saw it—retaining his seat until the people got out.

At once the dilemma into which we were placed—and you will excuse personal allusions to particular narrative. It was a matter of remaining and going to leave. So of the I chose the less, and I went to decide. The last hymn was just about

ended, no benediction was pronounced unless it was in that song, and if it was Protestants did not know it. Now which of the two evils is the less? Men will differ. It has to be a personal matter. The congregation was dismissed sitting, and nobody knew when to rise but the Catholics, and when they rose, they rose to go out, and when they started out, the Protestants did, too, except the Negroes, including the Negro Catholics, and I being satisfied that I was a member of the "crowd" started out with the "crowd" at a speed somewhat too fast for my lady friend, who was following afar off. But I was soon stopped by a stern little Catholic, the appearance of whose ruddy face was enough to set me down, to say nothing of the authority with which he spoke in demanding me to take my seat until the white people got out, and not to mingle with them. I told him that I was not after mingling, but I was after getting out, and I wanted to go out. But he sternly resisted me; meanwhile the crowd from the front was thronging and pressing on, and there was more mingling then there would have been had he not stopped me. So he gave up the attempt to rouse me, but told me not to come back any more and I assured him that I would not.

This is not the only proof that the Negro is not wanted there. We were told by reliable persons, who were there the Sunday prior to Easter, that the priest announced that the next Sunday was Easter, and that Protestants always consider it as a show day at the Catholic church and for that reason he had to limit the number by means of tickets which must be had beforehand. The limit of time was Tuesday following that Sunday. "And if," said he, "the colored friends will remain in their seats till the audience pass out I shall give them their tickets tonight." The Negroes remained, but were disappointed. The aim was to keep the Negroes from mingling with the white people. There were an unusual number of Negroes present that night to hear the announcement for Easter Sunday. The same plan could not have been used on Easter day; another had to be devised.

Now, with all due respect for the opinion of those who may think otherwise, we say that the Negroes who persist in going to this particular church or to any other like it, in the light of these undisputed facts, be they Protestants or Catholics, are unduly and unnecessarily submitting to a principle of the basest kind a principle which is not only humiliating to any Christian and to a race, but a principle which is abominable in the sight of God, our common Father, who made of one blood all nations to dwell upon the face of the earth.—A Jonathan Jefferson in the Afro-American Presbyterian.

REISINGER.

It is surprising to know of the exceeding popularity of William Reisinger and Son, the Columbia-avenue Furniture dealers. The fact that such men as Revs. N. M. Carroll, D. G. Key, Annapolis, and B. T. Perkins, of Annapolis, and many others have given liberal patronage to this firm is indicative of itself of the fair treatment accorded the patrons of this establishment. Mr. Reisinger simply asks for a trial on the part of those in need of household goods, and he feels sure that once they trade with him they will become permanent customers. His prices are the lowest obtainable in the city, either for cash or on the instalment. His advertisement may be found elsewhere in this paper. If in need of articles in this line go and see him. He will treat you right.

The Sunday-school pupils of the First Baptist church of Mt. Washington are soliciting for the church and thus far they have done good work. The Electric Park or Emory Grove cars pass right by the door of the church.

Race Doings.

BRIEF MENTION OF AFRO-AMERICAN NEWS FROM VARIOUS QUARTERS.

Mr. H. A. Loveless, the great colored business man of Montgomery, Ala., was born in 1854. Today Loveless' Undertaker establishment and his Hack and Dray lines are in high favor in that city. In the getting of real estate as well as personal property, he has lost no time whatever. In spite of these "hard times" Mr. Loveless is giving employment each week to from forty to fifty workmen. These include book-keepers, collectors, managers, laborers and the like.

One might get the idea that with so much business, a man would not have time to attend prayer meetings and church services, but such is not the case. Mr. Loveless is one of the leading deacons of the Dexter-avenue Baptist Church, and the church has no member more zealous and faithful; no citizen enjoys more confidence than this humble, unassuming servant of the King.

Bishop Arnet of the A. M. E. Church has been honored by the Archaeological and Historical Society of Ohio in being selected to compile the history of the introduction of the Negro race in the Northwest territory.

It seems as if the Republicans of Kansas have determined to put on the State ticket a colored man for State Auditor.

The colored Poet, Paul Lawrence Dunbar has been married to Miss Alice Ruth Moore, of Brooklyn, N. Y.

John A. Santos, for many years special policeman at the Equitable Building, New York city, died April 10, at his home near Alexandria, Va. He was gigantic in frame being six and a half feet high and weighing about 300 pounds. The deceased was at one time an alderman of Alexandria, but afterward obtained a place as a policeman at the United States Capitol.

HAMPTON INSTITUTE.

The Thirtieth Anniversary Exercises Held.

The 30th anniversary exercises of the Hampton Normal and Agricultural Institute were held April 21st. The school was started by the late Gen. S. C. Armstrong with two teachers and 15 pupils in 1868. Indians were first admitted in 1878. Today it numbers 80 officers and teachers, with 1000 pupils of the two races and 56 buildings superbly equipped for thorough instruction in all the principal trades, as well as in academic and normal work. Its work for the Negro and Indian has become historic, and President Gilman has publicly stated that he considers it the most important educational institution in this country.

The event of the morning celebration was the opening of the new Domestic Science Building, the finest on the grounds, with addresses by Hon. J. L. Curry, agent of the Peabody and Slater funds, and St. Clair McKelway of the Brooklyn Eagle.

There was an attendance of about 2000, including many distinguished guests, at the afternoon exercises held in the great gymnasium, when members of the graduating class, both negro and indian spoke in simple but stirring words of the condition, needs and possibilities of their people, and graduates of several years standing told of work in other parts of the South. The essays and orations were interspersed with thrilling singing by the chorus of 650 voices and were followed by addresses by Rev. Dr. Wilton Morse, of New York, President Francis J. Backus, of Peabody, and Prof. Booker T. Washington, of Tuskegee, Ala.

One of the most interesting speeches from the graduating class was John Walker, a Navajo Indian from Arizona, whose scholarship is paid by the Mens' Association of the Brown Memorial church of Baltimore. The subject of his oration was "The Mission of the Educated Indian," and in thought, style and delivery delighted the audience.

Sixty-one diplomas and trade certificates were awarded to the members of the graduating class, embracing all parts of the South and West, from Virginia to Dakota. The principles laid down by General Armstrong have been faithfully adhered to, and the original lines extended and developed by his successor, Dr. H. B. Frissell, till Hampton was never before so prosperous or more deserving of the confidence and support of the country, while its methods are attracting increased attention on the part of educators as well as of all interested in philanthropic work.

Reistertown and Fair View.

On Friday evening of last week the Odd Fellows' first banquet took place in the Town Hall. The decorations of hall, tables, and so on were profuse and attractively beautiful, and were in charge of a committee of ladies superintended by Mr. Edward Waller. The elite from Fair View, Piney Grove as well as Reistertown were there. Madam R. G. Hays of Baltimore presided at the piano. Among the guests of honor, and who also made speeches were Revs. J. T. Moten, and Stephen Tasco and Messrs. Allen and Nimrod Thompson of Baltimore, and Mr. and Mrs. Nelson Dell, Mr. Frank and Lula Nelson of Fairview. The event of the evening was the hearty and patriotic singing of "My Country 'tis of Thee."

The Epworth League held very interesting services last Sunday evening, led by Madames C. D. Scott and M. E. Burkett.

Piney Grove M. E. church was largely attended last Sunday. The preaching was by the pastor Rev. J. T. Moten both morning and evening. The Epworth League held interesting exercises at 7 p. m. the song services being conducted by Miss Lulu Wing. Addresses were made by the pastor, and Messrs. L. H. Williams, J. T. Wing and R. Fry. An all day meeting will be held on the 8th of May at which time some twenty odd persons, fruits of the last revival, will be received into full membership.

POCOMOKE CITY NOTES.

Last Sunday was a great day for St. John's A. M. E. Church. Miss Mary Ida Gray and Miss Emma Taylor brought in \$6.75 for the church.

Mr. Harry Cottman the energetic agent of the LEDGER is steadily pushing the circulation of the paper.

Memorial services were held at Princess Anne, Md., on last Monday.

The Morning Star association held interesting exercises last Sunday.

AT ISRAEL CHURCH.

Rev. J. H. Reid, pastor of Israel Baptist church preached a patriotic sermon last Sunday morning, taking as his text "And ye shall hear of war and rumors of war but the end is not yet." At night Brother Leroy Lee preached. Supt. Peter Ailor who possesses the happy faculty of making the Sunday-school lesson extremely plain, as usual, conducted the exercises of the school. At the Christian Union held at 4 o'clock President Taylor in the Chair, the subject discussed was "Condition and Color." Mr. Abraham Mitchell opened the discussion, and was followed by Messrs. E. B. Reid, James Green, M. Cathlin, A. Young and Peter Ailor.

Rising Star Baptist Church.

A new church the Rising Star Baptist Church, has been opened at Pennsylvania avenue and Franklin street, with Rev. N. A. Mackay as pastor. And if you don't know them you will have the privilege of seeing the members at the above mentioned place.

Local Items.

DOINGS OF SPECIAL INTEREST TO OUR MANY BALTIMORE CITY READERS.

The Baptist Preachers' meeting which assembles at Enon Church on Park avenue, discussed at length last Monday matters pertaining to the organization of the State Baptist Convention.

The colored Independent Military company of this city has been experiencing camp life at Pimlico this week.

Dr. G. Wellington Bryant has been drilling the regiment he is gathering to fight in the war against Spain.

The committee of One Hundred held a meeting this week to express itself on the rowdyism of colored persons.

The M. E. Preachers' at their weekly meeting on last Wednesday discussed a paper read before them by Editor John Murphy on the "Criminality of the Race."

The Douglass Literary has closed for the season.

The Board of the Maryland Baptist and District Convention met on last Tuesday at Israel Baptist church. Representatives from Washington and elsewhere were present. Rev. J. Anderson Taylor, D.D., president of the convention made an address on the work in the district, and also verbally tendered his resignation. Rev. Mr. Mayo was elected a member of the Board in the place of Rev. E. W. Williams. The congregation of Israel congregation entertained the members of the Board with an elegant dinner. The last meeting of the Board for the convention year will be on the 8th of May at Enon church.

The members of Grace Presbyterian Church will observe the 7th anniversary of their pastor's connection with that church by a reception next week.

Rev. Dr. Jackson preached at Bethel church last Sunday morning and at Waters' church in the evening.

Rev. Dr. J. W. Norris will preach his farewell sermon next Sunday morning at Ebenezer church preparatory to his departure for Conference. He will administer the Holy Communion at the evening service.

The regular monthly meeting of the Ministerial Union of the clergy of the various denominations of this city will be held next Thursday at 11 a. m. in Trinity A. M. E. church.

The 71st anniversary of Asbury M. E. Sunday-school was observed on last Sunday. At 11 a. m. the pastor Rev. A. Young delivered an address to the children. Mr. Joe A. Thompson delivered an address, "The Sunday-school and its Influence." An excellent musical program was rendered, Mr. George H. Cummings the chorister having charge of the same assisted by the Albion Singing Association, composed of the following persons: Mr. Isaac G. Augustus, tenor; E. L. W. Scott, soloist; Prof. Abraham Augustus, accompanist, and Mr. Emmerston D. Johnson, Master of Ceremonies.

At the Mt. Hermon Literary last Sunday Madam Diggs sang a solo, Miss Matilda Smith gave a recitation, Mr. Benj. Rollins selected reading, Madam Smith a solo, Mr. John Rollins an address, solo by Mr. Jos. Diggs an address by Mr. Hands. Rev. Messrs. Jenkins and Handy made eloquent addresses. Mr. Henson delivered an oration.

The pastoral relations between the Rev. Dr. Weaver and the Madison street church were dissolved by the Presbytery at its late session. The pulpit will be declared vacant on May 15th.

Mr. Solomon DeCourcy has been elected Treasurer of St. James Church. Mr. C. H. Giles was elected delegate to the diocesan convention of the Protestant Episcopal church, and Mr. Wm. H. Waters was elected alternate.

THE AGED.

Be kind to the aged; let not a word fall From your lips that will tend to destroy The little happiness left for them all. Or, rob them not of one joy— Once they were young, yes, young as you With forms full of grace as your own But as years went by, they older grew Until now, that grace is gone. Be kind to the aged; seek ever to give Some comfort that lies in your power They have, you know but a short while to live! They're withering fast, like a flower. Just see that bent form, that wrinkled brow; And, mark how those feet will falter! It's your strong arm that's needed now Those erring steps to alter. Be kind to the aged; and honor them too, Let your knowledge be great as it may. For 'tis wisdom that has slighted you, And favored the heads now gray.— NANNIE A. CHAPPELL.

THE ALPHA STAFF.

The Alpha Staff No. 1, of East Baltimore was organized in 1897 for the Christian and social culture of its members and friends. Their first annual reception took place last week at their rooms 602 North Caroline street. The president Mr. Alexander Jefferson delivered an appropriate Remarks were also made by Rev. J. C. Allen. A sumptuous repast followed, consisting of all the delicacies of this season. Among those present, not already mentioned, were: Mr. and Mrs. Dabney Noel, Mr. and Mrs. Robert Thompson, Mr. William H. Langley, Miss Hattie Newton, Mr. Benjamin Thompson, Mr. Harry Messers, William J. Shaw, A. E. Hoffman, Arthur P. Parks, Samuel Bolden, Alfred Taylor, John W. Jones, Jr., Mr. and Mrs. Geo. H. Jefferson, Mr. and Mrs. James A. Julius, Misses J. Owens, L. Williams, Estella Ellis, and Messrs. Chas. Owens, Richard Baker.

BRIEF ITEMS.

The A. M. E. Preachers' meeting on Monday last discussed the advisability of increasing the number of Presiding Elders by the Baltimore Conference.

The topic of all topics upon the streets and at the firesides is the war question.

The Order of "Samaritans" will attend divine service at St. Paul's M. E. Church on next Sunday when a special sermon will be preached to them.

Little Howard Griffin of South Bethel street one of the London newsboys was taken ill Wednesday of last week with a serious ailment. He died the next day.

Mrs. Geo. F. Frey 818 W. Preston street, gave a luncheon on Saturday in honor of Miss Hardy, of Philadelphia, and Miss Johnson of Washington, D. C. Those present were: Misses Lina Green, Eveline Turner, Lizzie Davis, Edna Hall, Lillie Murphy, and Katie Hall.

The 36th Song Service of the Madison street Presbyterian church was given last Sunday evening. It was a rare musical treat in sacred selections. A full orchestra of some ten pieces took part in the program. Mr. James F. Fessenden is the musical director of the church.

Rev. T. H. Jackson, D.D., of Hot Springs, Ark., and Prof. J. P. Shorter of Wilberforce University were in the city during the week.

Mr. Chas. E. Stewart, a prominent Afro-American newspaper man was in the city this week the guest of Mr. John H. Murphy.

Miss Mary L. Gaines visited Philadelphia this week.

Three persons were baptized last Sunday at Mt. Zion church, Waverly, by the Rev. J. W. Williams, 2 for that church and one for Morning Star church.

# THE LEDGER.

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## OUR MONETARY FORCE.

The immense force and power which we, as a race, possess ought to be used in such a way as will greatly benefit ourselves. We are destroying and wasting our energies and marvellous resources by reason of our lack of practical business sense. And yet we are wont to complain of difficulties placed in our way by Anglo-Saxon friends. We are discriminated against, insulted, and pushed aside, and yet for all this we are slow to arouse ourselves from a state of chronic indifference and apathy which is daily rendering it increasingly difficult for us to keep pace with the progress being made all around us by those of other races. The remedy is easy and yet it is difficult. It is unquestionably when we stop long enough to realize the immense strength which we have in our weekly earnings. It is most difficult when we remember how expensive and irksome is the maintenance of a mass of untrained and unthinking people. And yet, difficult as it is, we must continue to teach and preach those principles of actions which are not only sound and workable but which have invariably wrought prosperity and opulence among others of the human family. We seem to take it for granted that we must spend our money in places and establishments which exclude us from the ranks of their employees; and we make no effort whatever to use the force of our money towards removing a barrier which is a deliberate insult to our manhood and intelligence.

Every preacher, lawyer, doctor, teacher and business man should vitally and aggressively concern himself in a matter of such far reaching importance. For as racial conditions are improved so are all the professions and industries depending upon the race for subsistence and vitality. It is, practically, an easy matter to secure colored young ladies and gentlemen as clerks in the many dry goods, shoe, grocery and other stores operated in this city. Not because they are colored, but purely as a business necessity. Have we not the interest and concern in our own welfare as will dispose us to create this necessity? If we have not, it would be idle to expect others to have it on our behalf. If we have it, then there is a practical way to demonstrate it. At the very lowest figure not less than \$100,000 is spent each year in this city by colored citizens. There are more than 80,000 colored people in Baltimore, and their estimates of one dollar

and a quarter each would carry the amount spent over the figures we have given. If the bulk of that amount was concentrated upon a few establishments we would be in a position to have colored clerks and sales ladies in such places. And not only in these stores but in the others also. It would be another necessity to draw off and scatter the colored trade from these places where they have been recognized. There is a great force in our spending money. Ought we not to think seriously upon a question of such vital importance?

"When the war is over," that is if it does not last too long, Afro-Americans of Baltimore will make it mighty interesting for that element in the Republican party of this city and state who are bent upon ruling the Negro out of the party. Baltimore offers a most excellent field for the political burial of the old moss-back bourgeois who continue to live in the good old "days before the war." The complete turn down of the late Legislature with respect to our interests, and the unmanly and undignified utterances made from time upon the part of the "Lily whites" with respect to the standing of Afro-Americans in the party ought to find a fitting response in the decided manner with which Negro voters, in the primaries, repudiate such traitors to the principles enunciated by Lincoln.

Among the faculty of the State Negro College of South Carolina, located at Orangeburg, is a very eminent and learned scholar of the race, Prof. J. W. Hoffman. Prof. Hoffman has contributed information on the climatology of the South, and items on the "Negro in Reference to the Agricultural Resources of the South." It was not so long ago when Prof. Hoffman was elected a fellow of the American Geographical Society at its annual meeting in New York. The professor has also been elected to noted associations in Europe. Prof. Hoffman is one of a number of exceptionally talented men of the race who are quietly but effectively working in the various institutions of learning scattered throughout the South. Such men are worthy examples of the capability of the race.

We publish in another place a very interesting article from the *Africo-American Presbyterian*, of Charlotte, N. C., with respect to the treatment accorded colored persons in a prominent Roman Catholic Church in the State of North Carolina. There is nothing, in the least, that is surprising in what is said. It is the universal experience, throughout the South, of colored people, whenever they come in contact with "white" churches, whether Roman Catholic or Protestant. Prejudiced human nature is the same in all the "white" churches. And yet, so far from it being the duty of colored persons, associated in such organizations usually designated as white, to withdraw from such ecclesiastical connections, it is urgently important that they stay where they are and contend for the truth. This caste-spirit in the church is an intrusion, and of temporary duration. The colored members of white organizations, by their presence therein, are doing a work for the race and for God which could not be accomplished if they were so unwise as to withdraw from such bodies.

It is a very wise and common sense thing to carry a life insurance policy, especially so if you are very poor. But since there are so many "fakes" the greatest care and prudence should obtain in selecting a company. You can not do a better thing than carry a policy in such a reliable institution as the Home Friendly at 100 W. Fayette Street. Write them a postal card and have circular and rates mailed.

## COLORED SOLDIERS AS POLICE.

In view of the voluntary declaration of Mr. Hedding, the president of the Baltimore Police Commissioners with respect to colored men as police officers, made sometime ago, and the supposed "humiliation" of Anglo-Saxon blood in being arrested by colored men, we were a bit surprised to read in the daily papers that in camp life at Pimlico this week, where the two Maryland regiments and the one Independent colored company are quartered, that the colored soldiers had been selected to do "police" duty. The soldiers had not been in camp life very long before two of them seemed to have imbibed too freely of "old corn" and began to raise a disturbance, and the debate was waxing fast and furious when a sergeant and six Negro (soldiers) Police succeeded in placing them under arrest. This was a little too much for Anglo-Saxons, even when drunk and disorderly. But, nevertheless "after prolonged objections at being placed under arrest by colored troops, in the course of which one private and the patch-eyed civilian tripped over something and fell down in the mud, the prisoners were marched off with a sufficient guard and placed in durance vile." This whole color business upon its merits is the smallest thing imaginable, and after awhile men will wonder why men otherwise great and good made such a to-do over nothing.

## A NEGRO BRIGADE.

In the miserable and ignoble discussions going on in the press of Virginia during the present week with respect to embarrassment by the Negro's presence in the State's division of troops, Gen. Fitzhugh Lee and Col. Marshall, of Portsmouth, two of the noblest, bravest and most respected citizens of Virginia, came forward in the Negro's defense. Col. Marshall has gone to Washington in the interest of getting up a Negro brigade, and so far from being influenced by that petty, mean and hateful spirit of caste he says he is willing and most anxious to command such a brigade. Gen. Lee said that if given a division or corps he would be glad to have the colored brigade go with him. Gen. Lee is so thoroughly known and loved by the colored people of Virginia that it is not necessary to call further attention to the significance of the words and actions of such men as Lee and Marshall. Gen. Lee says "that the Negroes would make the best medium for service in Cuba."

## WORDS OF TRUTH.

A white citizen who sign himself "Observer" answers in the Evening News, a few days ago, a communication of a Mr. Brady who said some very hard things about the colored people.

"I am neither a politician nor a tradesman, but solely interested in this matter as a citizen for good and clean government, and whilst I am not taking the part of any unruly black offender, methinks that very much has been laid to the colored people that they are not guilty of, or, if they at times overstep the proprieties of society, it is no worse than is daily committed by our own."

"I have lived in all sections of the city. Neither myself nor wife and daughters have ever been insulted by a negro—although we have passed on our way to church or on other business through one of the most notorious colored sections of South Baltimore—known as Buzzards' Roost. We have passed through this section day or night with less fear of molestation than where we live now, in North west Baltimore, and our fear is not on account of the colored highwaymen, but the impudent white dude blocking the sidewalks."

"The truth of the whole matter is this: Let us first pull the splinter out of our own eyes, let us first discipline our own youth, see to it that the younger boys are kept off the streets at night, that the older

ones are continually kept on the move, and we will hear less and less complaints from the other side."

The Lexington Savings Bank is a dead institution. It is not likely that it will return to life again. You need not wait for its return, but week by week, or month by month, deposit your savings in that very reliable and eminently safe institution, the Hopkins Place Savings Bank, No. 7 Hopkins Place. On Saturdays the Bank remains open to receive deposits until 7 in the evening. You should cultivate the habit of saving. It will pay you, as you grow old.

## SECRETARY SHERMAN.

In retiring from public life John Sherman takes with him the respect, confidence and admiration of the American people. For almost fifty years he has been one of their ablest, truest and most useful public servants, and political life and history and the higher interests of the nation are all the better for his clean, clear, honest, and far-sighted labors. Left in poverty when a mere child, he rose to the finest heights of American statesmanship, and his career is typical of the opportunities of this country and characteristic of the best qualities of American character. No tribute too earnest can be paid to his fine record.—Baltimore American.

## The First at the Front.

In the Revolutionary war the first blood to flow was that of Crispus Attucks; in the war of the Rebellion Hicks, a colored man, with the Kinggold artillery of Reading, shed his blood first, in the streets of Baltimore, and now a colored man employed by the United States Consul at Malaga, was killed by Spanish rioters. In all the great wars of our country the Negro has been a brave soldier, and now in defense of the dead of the Maine they are the first at the front.—Philadelphia Tribune.

## He Didn't Steal Enough.

Last week in this city a white man, who had robbed his employer of about \$30,000, was convicted and sent to the penitentiary for three years. In the same court, and perhaps on the same day, a colored man was convicted of stealing some lead or other metal and sent to the penitentiary for three years. Both were guilty and both deserved punishment but the fact that the extent of the punishment was the same and the difference in the crimes so great makes the verdict significant.—American Baptist, Louisville.

## Bryant's Marjoram Cream.

The Greatest Botanical Discovery of the present Century. It cures numerous ailments. It acts like magic to relieve and cures rheumatism, sore feet, chapped skin, back ache and most every ailment brought on by cold or irritation. Agents wanted to sell this wonderful remedy. 25 cents or 5 bottles for \$1.00. Apply to P. D. Blackwell, 203 Richmond Street, Baltimore, Md.

## SUNDAY SERVICES.

Israel Baptist Church, Mullikin near An street. Preaching 11 a. m. and 8 p. m. Covenant meeting at 3 o'clock; Communion at 4. Prayer meeting at 6:30; Sunday School at 9:30 and 2:30 p. m. Rev. M. N. Kyle will assist in the Lord's Supper.

J. H. Reid, Pastor.  
Ebenezer Baptist Church, 24 street, Morning service 11 a. m. Sunday school 2 p. m.; Young People's Union 4 p. m. Preaching at 8 p. m. by the Pastor.

Rev. J. W. Jones, Pastor.  
Waters' A. M. E. Church, Spring St. near Jefferson. 11 a. m., 7:30 p. m. Sunday school 2:30 p. m.; C. E. 7 p. m.

W. H. Bevans, Supt.  
Rev. JOHN HURST, Pastor.  
Centennial M. E. Church, preaching at the regular hours 11 a. m. and 8 p. m. by the pastor.

Rev. W. M. Moorman, Pastor.  
Morning Star Baptist Church—Preaching 11 a. m. and 8 p. m. Sunday School 3 p. m.

Rev. J. W. Williams, Pastor.  
Sharon Baptist Church, Carey and Pressman Streets—Rally Continued. Preaching 11 a. m. and 8 p. m. Sunday school 9:30 and 2:30 p. m. A special effort is being made to lift an emergency debt all members and friends are urged to come and help.

Rev. W. M. Alexander, Pastor.  
Jas. E. Johnson, Clerk.  
Division St. Baptist Church—Preaching at 11 a. m.; Sunday school 2:30 p. m.; Baptizing at 3 p. m. Lord's Supper 8 p. m. by the pastor. Public at large are invited to attend.

Rev. A. E. Minkin, Pastor.  
The choir of Mt. Zion church will sing at the First Baptist church Mt. Washington, Sunday evening, 8 p. m. Henry Bayles, pastor.

## Pastoral Reception

AND  
Seventh Anniversary of our Pastor.  
Grace Presbyterian Church cordially invites the public to the Seventh Anniversary of their beloved pastor, Rev. E. F. Eggleston, which will take place MONDAY MAY 9, at the church, S. W. cor. Dolphin and Etting streets. A full Literary and Musical program. Admission 25 cents. Refreshments free. Miss C. F. Johnson, Pres.; Miss Beattie Lee, Sec.; Miss Bell Woodland, Treas.

Rev. E. F. Eggleston, Pastor.

1848. 1898.

## FIFTIETH ANNIVERSARY

—OF THE—  
Madison Street Presbyterian Church,  
MAY 8th to the 13th INCLUSIVE.

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GRAND CONCERT  
By Madam Selika and Signor Velosco.

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Are you short? If so, call at  
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*Republican Association*,  
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Open Daily from 1 p. m. to 12 m.  
The Athenian Debating Circle meets every Sunday at 5 o'clock.  
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538 North Central Avenue.  
Meeting every night at 8 o'clock.  
Materializing and spiritual message Sunday and Tuesday nights.

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The following distinguished gentlemen will deliver addresses, Hon. W. T. Malster, Mayor of Baltimore, Hon. Harry S. Cummings, City-councilman, and Hon. F. Latrobe, ex-Mayor of Baltimore.

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\*7:22 a. m., York R. & H. Div. and line east of Emory Grove, also C. and G. & H. R. R.

\*8:11 a. m., main line, Chambersburg, Frederick, Emmitsburg and N. R. R. to Shenandoah.

\*9:30 a. m., accommodation for Union Bridge and Hanover.

\*10:17 a. m., accom. for Union Br. York, Gettysburg, Carlisle, G. & H.

\*12:25 p. m., accom. for Emory Grove and Winchester.

\*12:35 " accom. for Union Bridge and Hanover.

\*1:32 " exp. for York and B. & H.

\*4:00 " accomoda. for Emory Grove and Frederick, Emmitsburg, Shippensburg and N. W. R. R.

\*5:10 p. m., accom. for Emory Grove and Hanover.

\*6:10 " accom. for Union Bridge and Hanover.

\*10:45 " accom. for Emory Grove and Winchester.

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**NOVEL ARMOR FOR THE NEWARK.**

**Inner Coating of Cement to be Used With Cellulose Packing.**

The big protected United States cruiser Newark, which has been at the Norfolk (Va.) Navy Yard for some months undergoing extensive repairs, has been selected as the subject for a novel experiment. The use of cellulose on warships is believed can be increased by the use of a heavy coating of cement all the way around the hull of the vessel.

This will result in an additional belt of protection, which it is believed will prove effective against rapid-fire guns. Newark is now being prepared for her armor.



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and happiness in ad- realized by compar- their ability to se- account of their pec- their profound igno- themselves, all com- period of usefulness years with suffering. done much to make he has given advice down them how to e and retain vigor- . From every cor- is constantly com- ing statements the efficacy of s Vegetable Com- female illa. Here J. C. Orma, of 220 wn, Pa., which is to the point: "I feel it my- ing women that I are wonderful. I y head, dizzy spells eet and hands were ous, could not sleep trouble, pain in tion of the womb. remedies I am better head trouble is all ain in ovaries, and am ouble. I oagat and in gaining in lesh. I elicue the bust to be ouble." Pinkham's experi- emale illa is unpara- she worked side by dia E. Pinkham, and has had sole charge ence department of s, treating by letter red thousand a "ing gles year.

**News**

**AFRO-AMERICAN GLEANINGS.**

**The Need of Friends.**  
The Negro cannot afford by word or action to drive from him one friend, for the need of friends for his development and the securing of his God-given rights and his defending himself against the murderous attacks of the prejudiced classes in different parts of this country, is just as great today as ever before. The course that should be pursued by us, ought to be the one that will win the respect, confidence and real support of the majority of the white race. Our freedom was largely brought about by the aid of white friends. Our educational and religious progress was largely due to white friends. We have among us many men who pose as leaders that do a great deal of talking in defense of the race; but their talk does not remedy the evil. What we need now is a remedy, and those who can bring the remedy to us, to stop the injustice that is continually being heaped upon us, are the people we need, white or colored.—The Christian Banner.

**Booker Washington Speaks.**  
The new domestic science building at the Hampton (Va.) Normal and Agricultural Institute, was formally opened on the 21st. The ceremonies were witnessed by a large crowd, including several distinguished persons from New York and other Northern cities. Hon. J. L. M. Curry, former Spanish minister, delivered the principal address. Mr. St. Clair McKelway, editor of the Brooklyn Eagle; Mr. R. C. Ogden and Mr. D. Willis James, of New York, also spoke. After the benediction was pronounced by Bishop McVicker, of Vermont, the visitors repaired to the gymnasium, where the thirtieth anniversary of the institute was celebrated. Booker T. Washington, principal of the Tuskegee Normal School, was the principal speaker. His address was devoted to a review of educational work among the Negroes.

**Very True, Indeed.**  
One of the strangest things in our minds is that nine-tenths of the membership of the Industrial Insurance companies and Sick Benefit societies are colored people, and still the white men who have grown enormously rich and are daily growing richer off of the negro's patronage, do not respect their negro supporters enough to employ a colored doctor to attend the colored sick of the order. The negro is known only on Monday morning, when they have a little money. Without negro membership many white doctors, agents and managers would like thousands of colored men, have to pick and shovel for their daily bread.—Chattanooga Blade.

**Great Faith in the Negro.**  
The school authorities of Columbia, S. C., evidently have great faith in the Negro school teacher, in his ability to impart more knowledge than the average white teacher and to a greater number of pupils. The fact that there has been enrolled there for the last year 2,307 children, daily attendance 800 whites and 870 colored. The white pupils required 21 teachers, while the number of colored children only required 14 teachers.—The Standard.

**Colored Labor Being Recognized.**  
The Norfolk and Western Railroad has found that the colored man's ability to do good work and to render satisfactory service in what he is assigned to do stands "second to none" and of late have seen fit to place colored men as men on their western division. They have a number of colored men occupying prominent places in other departments of their employment.—The Standard.

**Was a Slave in North Carolina.**  
Providence, R. I., has a colored man by the name of Richard Grant, who was in his younger days a slave in North Carolina. He began life in Providence as a day laborer. He now owns and controls the street sprinkling business of that city, having five wagons made for that special work.—The Freeman.

**Our Second Cotton Mill.**  
The Elmwood, S. C., cotton mill directors have purchased a site for the colored cotton mill and awarded contracts for the building and machinery. In a few months the second colored cotton factory in the world will be in full blast.—The Freeman.

**Only One in the Country.**  
It is said that there is only one colored man in this country to whom the United States has granted a medal of honor for distinguishing himself as a brave man during the war. That man is John H. Lawson, of Pennsylvania.—The Appeal.

**Remember This.**  
Higher education and intelligence command the respect of all, white and black, rich and poor. So, when we lose an opportunity of an education we lose one of greater importance than many realize.

**Deceitful Habits.**  
If there is any one thing more than another for which the Negro was, and even now is cursed, more than other races it is for deceitful habits and base ingratitude to one another.—The Reformer.

**Does This Hit You?**  
If only half the attention was paid by parents to teaching their children business methods as are given to classical education hard times would not affect us so seriously.—The Daily Record.

**Red Tin Clothes in Winter.**  
When the boys and girls are putting on more clothing to keep out the cold a curious rock crab that lives in the salt water along the New England coast sheds its shell. These little creatures begin casting their hard shells in December, and the shedding process continues for two months. After the hard shells are cast the crabs are quite soft, and are considered very desirable for the table.

**THE OLD INDIAN HERB MEDICINE MAN**

*The Greatest Healer of the Sick on Earth.*

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IF SO, CALL OR WRITE. ENCLOSE STAMP FOR REPLY.

The Old Indian Herb Medicine Man, J. P. Kerr, 616-618 N. Eutaw Street, Baltimore, Maryland, the greatest healer of the sick and afflicted in the world. I cure the following diseases, or no charge. No one need fear:  
Heart Disease, Consumption, Blood, Kidney, Bladder, Stricture, Rectal, Vertigo, Throat, Lung, Dyspepsia, Indigestion, Constipation, Rheumatism in any form, Pains and Aches of any kind, Catarrh of the Stomach, Kidney, Bladder or Stomach, or complaints of any kind. Cold, Sore Throat, Bronchial Troubles, Sores, Skin Diseases, Piles in any form, Eczema, Ring Worm or Tetter Worm, Itching sensations, all Female Complaints, La Grippe or Pneumonia, Ulcers, Carbuncles, Boils, Dematiations or sunken parts, Pimples on Face and Body, Diabetes of the Kidney or Bright's Disease of the Kidneys.

I cure any disease, no matter of what nature. I have cured thousands and restored them to the best of health, where the most scienced medical skill failed to even give relief, that I can prove in the highest courts, if necessary. The State Board of Health of Kentucky charged me with the terrible crime of looking at a man's tongue, which they claimed to be a medical examination without a diploma, and I had to leave the state or pay a heavy fine.



thousand dollars to leave the state because I cured diseases that the most noted doctors and physicians failed to give any relief whatever.

In 1872 they threatened to hang or burn me in New Orleans, La., for curing diseases that no physician or doctor in the United States could give any help or relief and said there was no cure for them. I use no drug-store medicines or physician's medicines of any kind. I make herb teas for all diseases that are known to man or beast. I get herbs from all parts of the world, and hundreds of kinds that are not known to physicians, druggists, pharmacists or chemists. I use no chemicals or poisonous drugs of any kind. I cure all disease without any doubt, which I can prove by millions of people all over the world. I have traveled throughout the civilized world and all the savage world. I was twenty-six years with the Indians and colored savages, and there learned the use of herbs, roots, barks, gums, balsams, leaves, seeds, berries, flowers and plants of all natures. I have served in two wars—in the Mexican in 1846-47, under General Winfield Scott. I was always detailed to hospital duty—to attend the sick and wounded and dying soldiers. Also during four years of the war of the rebellion. I was also detailed for hospital duty there, and there I got thousands of experience in every way.



being as I would have every human being treat me.

The Old Indian Herb Medicine Man, 616 North Eutaw Street, cures all diseases, or no charge, with roots, herbs, barks, gums, balsams, leaves, seeds, berries, flowers and plants. I know nothing about physicians' or drug-store medicines. I am no physician, nor do I pretend to be. I only make herb teas to cure all diseases. I use over 4,000 kinds of herbs. I have made a specialty of herbs for upwards of 58 years. Hundreds of testimonials of wonderful cures in Baltimore and all over the United States and Europe.—616 North Eutaw Street, Baltimore, Md.

I tell the truth in every way, and I do not advertise some great Senator or Congressman or some other great man to get trade, but give the best references to be had amongst good people.

**TESTIMONIALS.**

Mrs. Emma Baltrushat says: "The Old Indian Herb Medicine Man, at 616 N. Eutaw Street, cured me of indigestion, dyspepsia, sciatica, rheumatism, kidney complaint, liver trouble and badly constipated bowels, and aches and pains from the top of my head to the end of my toes. I tried many doctors and many highly advertised patent medicines, but none did me any good. So, seeing in the Morning Herald the many cures, I gave his herb teas a trial and got



cured of all my troubles; also, my daughter, Miss Emma Baltrushat, he cured her of nervous dyspepsia, sick headache and badly constipated bowels; also, my son Herman of chronic rheumatism. He was badly afflicted with chronic rheumatism in his shoulders, arms, legs and feet.

"Respectfully yours,  
"MRS. EMMA BALTRUSHAT,  
"870 Vine Street,  
"Baltimore, Md."

Mr. Henry Wrightmiller, 751 W. Pratt Street, foreman of Louis Humes' lumber and box mill, says: "The Old Indian Herb Medicine Man, at 616 N. Eutaw Street, cured me of sciatica, rheumatism, blood and kidney trouble, and of terrible pains and aches from the top of my head to the end of my toes, and a fearful bronchial, throat and lung trouble, as well as a fearful case of dyspepsia, indigestion, liver and terribly constipated bowels. Also of my wife of dyspepsia, indigestion and a fearful case of malaria.

Yours truly,  
HENRY WRIGHTMILLER,  
751 W. Pratt Street,  
I take pleasure in commending to the public D. P. Kerr's Herb Medicine, having used it myself, and find it just what it is represented to be.

REV. D. N. TATE,  
522 St. Mary St.,

I have been in Baltimore for four years past, and have thousands of the most influential people to back me in my assertions every way. I will send you in every letter full particulars of how the Medical Fraternity has treated me for curing all diseases with Herb teas that baffle all medical science or human skill. I have been in over 500 cases of confinement. I am no physician, nor do I pretend to be. My teachings and learning are from Indians and colored savages. All letters promptly answered when a two-cent stamp is enclosed. Tell me your nearest express office for shipment. I send you testimonials from all parts of the world.

In the city of Memphis, Tennessee, the physicians there threatened to send me to the penitentiary or hang me if I did not leave the city or the state in a week's time, after living there for fourteen months and building one of the largest trades ever known in Tennessee, Arkansas and Mississippi. I was run away from there because I cured all complaints that the most scienced medical skill failed to give any relief and gave them up to die, when I cured them in every particular.

The State Board of Health of the State of California gave me twenty

The Old Indian Herb Medicine Man's number is 616 North Eutaw Street, Baltimore, Maryland, where I cure all diseases that are curable. I cure all complaints with herbs, roots, barks, gums, balsams, leaves, seeds, berries, flowers and plants. I do not know anything about physicians' or drug-store medicines. I am no physician, nor do I pretend to be a physician. My learnings and teachings are from Indians and colored savages. I have been in the herb business upwards of 58 years up to 1848, the 10th of May, and have traveled throughout the civilized world. I was associated for ten years with Professor All-guire, one of the finest phrenologists and ventriloquists known to the human family. He also spoke twenty-six languages fluently. I am here for business. No one speaks ill of me, except malicious and evil-minded people, and such only help to advertise me. I can give the best of references from all parts of the civilized world. I care nothing for gossipers, idlers or setters; have no time to entertain people of that stripe. My house is always open for inspection to the proper authorities. I use no exaggeration nor deception or false pretenses in any manner. A kind word is never forgotten. I simply treat every human

**JAMES P. KERR,**

**The Old Indian Herb Medicine Man,**

Better known as the OLD INDIAN HERB DOCTOR

Over The American Continent and Europe.

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