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DON'T FAIL TO ATTEND... FIRST GRAND CONCERT... MONUMENTAL ORCHESTRA... MONUMENTAL ASSEMBLY ROOMS...

DON'T FORGET... That the usual Autumnal entertainment, given by the ladies of St. James Church, will take place on Monday and Tuesday Nov. 21-22.

ADMISSION FOR BOTH, Twenty five Cents.

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DON'T BE A FOOL... STOP PAYING RENT TO LANDLORD... who takes your hard earned money to pay for the very house you now live in.

Be your own landlord... Save the money you now waste rent. It is easy. Look over the following list, take your choice, come in see me and I will gladly give you particulars...

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D. M. HITE, 208 N. Liberty Street. For Rent.

3 Woodlyear St., 6 rooms, \$10. Vine " 6 " " 8. Tison " 8 " " 12. Short " 6 " " 8. Helberg " 4 " " 5. Division " 8 " " 15. N. Parrish st. " 6 " " 8. N. Bruce st. " 6 " " 8. Shields Alley (store) Baker st. " 8 " " 12.

ONLY 5 left in that block of Bay window front houses on Belvidere St. near Greenmount Ave. 6 rooms, bath, stores and range. Ground rent only \$36. Price \$800. Cost \$1,500. No cash down. \$50 per week payments. Houses open daily. Examine them. Bring your references. Must have them. GRAHAM & CO., 283 ST. PAUL ST.

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PLAND, Balt. Northampton Hotel Training School... Baltimore Kindergarten Association. For Senior and Graduate Courses. Course for Directors of Normal Schools. Address Miss C. M. C. Hart.

Revolution and Riot.

The Baltimore Evening News, in an unusually fair and generous article with regard to recent doings in the Carolinas, in last Monday's issue, remarks that there was at least some excuse for a show of force in the revolution in North Carolina, but the "riot" in South Carolina it condemns in severe language. It quotes from the News and Courier of Charleston, S. C., with regard to the riot in that state as follows: "We have waited for the facts before making any comment upon the situation, and the facts utterly condemn us as a people. They show not only that we are powerless to protect the weak and ignorant who are at our mercy, but that we cannot control our own evil tendencies. They show, moreover, that the lawfully constituted authorities of the State are indifferent or ineffectual, or both, in the discharge of their duty, and that the spirit of the mob is stronger than the spirit of law and order and justice."

The News and Courier adds further: "The simple truth of the whole matter is that the mob were mad with the lust of blood, and killed the men whom they thought they could kill with the least or no risk to themselves. They would doubtless have killed Mr. Stockton but for his wife's tearful interposition. They would kill any man whom they disliked if the slightest occasion presented to inflame their enmity. They recognize no law but their own pleasure, on such occasions. The life of any man in their community is at the disposal of any of their number who choose to take it. This is the condition to which recognition and toleration of lynching has brought one community in the State. It is the condition to which every community will be brought which holds the will of an irresponsible mob above law—human or divine."

The Evening News in closing its comment upon the above observes: "It is most important that this side of the matter be brought out forcibly at the present moment, so that the political evils which led to the North Carolina revolution be not made a screen behind which the workers of cruel and revolting savagery, whether now or in the future, and whether in the Carolinas or elsewhere, may hide from the condemnation of civilized men."

With regard to the North Carolina affair, we have this to say. We sadly deplore the unfortunate state of affairs which have brought upon our poor people so much suffering and terror. Ignorance, venality and incompetency can never dominate, for any length of time any people, whatever may be their color. The people of North Carolina are entitled to a competent, safe and proper government and we hope that such they will have. We are at perfect agreement with those who advocate a "mental, moral and financial" qualification as a prerequisite for the use of the suffrage, provided, however, such, in good faith, apply to all alike regardless of color.

Southern white people would come nigh solving the problem, if they would take the stand that there are colored men, financially, morally and mentally qualified to hold office, and that a reasonable number of such shall be so placed if, in good faith, they co-operate with them in securing such a stable government in local affairs as well as promote and serve the highest interest of all.

Such a decided stand would be a guarantee of the existence of the proper feeling towards the Negroes, and it would at once meet with hearty and cheerful response upon the part of the thrifty, peaceable and good thinking people of color.

SNOW HILL.

The Rev. C. W. Pullitt gave quite an able discussion on "Shining Lights" Sunday morning. We wish all of our men could have been present.

Mr. and Mrs. Lewis Haywood's family have the sympathy of their many friends in the loss of their daughter.

Miss E. G. Hack entertained quite a number of friends in honor of Miss Hattie Nutta of Princess Ann. Mr. John H. Spence and Mr. Wm. Fassett of Berlin being among the number.

Miss Mary Allen and Miss Rosie Waters of Philadelphia, have come down from Philadelphia, to spend the winter with us.

Mr. Thompson, of Baltimore, the guest of Miss Lizzie Parnell of this place has been appointed principal of the Stockton school.

FREDERICK FINDINGS.

Communion services were held at Quinn A. M. E. Church Sunday morning, Rev. C. H. Murray, officiated.

Prof. and Mrs. Lawrence and Miss Hattie Geary attended a Sunday School Institute on last Sunday held in Petersville A. M. E. church.

Rev. J. E. Board preached two special sermons at First Baptist church Sunday. The subject of the morning discourse was, "The Reign of Righteousness." At night his subject was, "Redemption in Christ."

Mrs. Martha Murdock is on the sick list. Mrs. Brown of Bentz street, is slowly recovering from a severe attack of cold.

Mrs. Barnes of East Fifth street has been slightly indisposed during the past week.

During the past two weeks a number of colored men have been employed by the city in breaking macadamized stone on All Saints streets.

Mr. and Mrs. John Mills were in the city last week visiting relatives and friends. Rumor has it that one of the bells of All Saints street is soon to say "I will." The fortunate man is a non-resident.

WESTMINSTER ITEMS.

Mr. Alfred Bruce, Sr., an aged and respected citizen of this place, died suddenly from heart disease on the afternoon of the 9th inst. Mr. Bruce was born in this county in 1823, and has resided in this city for a number of years. He was well-known throughout the community, and at the time of his death an active member of the M. E. Church.

His funeral was preached by the Rev. Perry G. Walker, Friday afternoon, interment being made in Ellsworth Cemetery. His wife, Mrs. Angeline Bruce, four sons, Messrs. Levi, Isaac, Alfred and Thomas Bruce and two daughters, Ada and Rachel, survive him.

Mrs. Sarah Brown, of Baltimore was the guest of Mr. and Mrs. W. Sumner Brown last week.

The Board of Directors of Ellsworth Cemetery gave an oyster supper for the benefit of the cemetery in Odd Fellows Hall, Union street, last Saturday evening.

Cards are out announcing the marriage of Miss Maud Squirrel to Mr. Frank Frisby, both of this city.

The Westminster Harmony Circle held a special meeting at the residence of President Jas. Hopes to make final arrangements for their anniversary sermon. Rev. Lee E. Davis was admitted to full membership and application of J. Upton Morgan, Jr., was received. An invitation to the Thaddeus Stevens Post, 12th Maryland, G. A. R., to participate in the anniversary exercises was extended per Mr. Simon Murdock, Commander. It was also decided to establish a ladies auxiliary department in connection with the Circle.

The Liquor License Board Wednesday rejected the application of the Middle Section Club on East Lexington street, near Rogers Ave. and opposite Asbury A. M. E. Church, the pastor of which, Rev. Mr. Young, objected to the license being granted.

It took seven years to make a handkerchief for which the Emperor of Russia paid \$5,000.

Prof. DuBois at Fisk University. Clippings from his most excellent address.

The first field that opens itself to you is the calling of the farmer. I do not mean the farm hand or the milk maid, nor even the agricultural scientist. I mean the man who, by rational methods and business sense, with a knowledge of the world market, the methods of transportation, and the possibilities of the soil, will make this land of the South bloom and blossom like Belgium and Holland, France and Germany; who will transform the slipshod, wasteful, happy-go-lucky farming of the South into the scientific business methods of New England and the West. There is little more reason for leaving farming to the people without brain or culture than there would be in thus abandoning the other fields of industry. Especially, however, do the Negro people need the country gentleman—the man of air and health and home and morals; and today we have an unparalleled chance to supply such an aristocracy. Throughout Tennessee and Georgia and Virginia where the young people are hurrying to the industries of the cities, stand the fine old abandoned farms and decaying mansions of a gentry that has passed. You are the ones to buy these farms at a nominal price start a new agriculture, and a balance for the sickly crowding cities and to furnish the food and material these cities increasingly demand, thus help to solve some of the most intricate of our social problems.

The time has come when the American Negro is being expected to take care of himself, and not much longer to depend on alms and charity, he must become self-supporting—a source of strength and power instead of a menace and a burden to the nation; and hinderance that today prevents him from fulfilling this expectation with reasonable quickness in his anomalous economic condition—his lack of remunerative employment. And you young men and women, are the ones to supply this lack. We have workers enough, brawny and willing; we have some skill and the industrial schools are furnishing more; moreover, a people that have to day more than \$26,000,000 invested in church property alone and who spend at least \$10,000,000 each year in those churches, having capital enough to invest in savings banks and put in industrial enterprises. But what we do lack, and what schools like this must begin to supply in increasing numbers is the captain of industry, the man who can marshal and guide worker in industrial enterprises who can foresee the demand and supply it—note the special aptitude of laborers and turn it to advantages—so guide with eye and brain the work of these black millions, that, instead of adding to the poverty of the nation and subtracting from its wealth, we may add to the wealth of the land and make Negro poverty no longer a byword.

SPECIAL SERMON.

At the 11 a. m. service on Sunday next, Nov. 20th, the pastor, Rev. Geo. F. Bragg, Jr., will preach his seventh anniversary sermon. At night the subject of a specially prepared sermon, will be a "Care for the Present Race Troubles." On Monday and Tuesday evenings 21st. and 22nd, a concert and supper will be given each night. The admission to the concert is 25cts, and the supper will be furnished free. On next Thursday Thanksgiving Services and sermon at 11 a. m.

EASTON.

Rev. Perry Trusty of St. Michael's preached at the M. E. church last Sunday night. His illustration was well taken and enjoyed by those present. We are sorry that the church was not crowded though it was very rainy. However the trustees got nearly \$100 in the collection.

The Epworth League continues to be very interesting; attendance good, yet it ought to be a great deal better.

Local Items.

DOINGS OF SPECIAL INTEREST TO OUR MANY BALTIMORE CITY READERS.

Rev. J. W. Johnson of Richmond, Va., was in the city this week enroute for the North.

Rev. J. N. Deaver of Charlottesville, Va., was in Baltimore this week.

Ex-Minister Hurd, of Liberia, lectured at Ebenezer A. M. E. Church on last Monday evening on Africa.

Cards are out announcing the marriage of Miss Sophia Cooper to Mr. Zachariah Jones, both of this city. The ceremony will be performed on Wednesday Nov. 23, at St. John's A. M. E. Church.

Mrs. Cornelia Snyder left the city this week for Centerville, Md., whither she goes in business connected with the Samaritan Order.

Mrs. Rachel Marshall of New York, was in the city this week.

Mrs. Margaret Jones, of 331 Forrest street, is undergoing an operation for her eyes at the Presbyterian Hospital.

Mrs. Mary Lucas of Courtland street, who was stricken with paralysis a few days ago is slowly improving.

The Junior Auxiliary of St. James' church had its first meeting and monthly service last Sunday afternoon. The officers are President, Mr. Oscar Johnson; Vice President, Miss Winifred Lokenan; Secretary, Miss Maggie Giles; Treasurer, Miss Mary Chambers. The directors who have the oversight of this organization consist of Misses D. Gertrude Anderson, Annie O. Waters and Rosa Peters.

Men and boys are wanted to get up routes, in all parts of the city for the Ledger. The commission is one half of receipts. This is an opportunity for school boys who desire to make a little spending money. Apply at the office for particulars.

CONCERT AND SUPPER.—The ladies of St. James Church who have established a reputation for giving toothsome suppers are assiduously laboring to excel all their efforts in the past, on Monday and Tuesday evenings Nov. 21 and 22nd. In connection with the supper there will be a grand concert of a high order. The admission each evening to the concert is 25c, and the supper will be served free.

A dance was given on Tuesday evening at the residence of Mrs. Frank Williams, 1327 N. Calhoun street, by Miss Etna Diggs to a number of her friends. A few of those present were: Misses Diggs, Lola Cargill, Mr. and Mrs. Ernest Jakee, Messrs. William Dyson and J. Gordon Brown, and many others. After dancing refreshments were served. One of the features of the evening was a cake walk led by Miss Lola Cargill and Mr. William Dyson.

Services were held last Sunday for the first time in the new church of Mount Nebo United African Methodist Episcopal Church, 27th street, near Huntingdon avenue, Rev. Jacob Brickhouse, pastor. Mount Nebo Church was established September 21, and the present site was secured shortly afterwards. The church is a wooden structure, twenty-four feet by forty feet. The membership which now numbers about seventy is increasing.

Mr. and Mrs. William Rice tendered their daughter Emma a birthday reception at their residence 1219 Park avenue on Thursday evening of last week. The parlor was decorated with palms and chrysanthemums. Miss Rice wore a gown of cream Lansdown silk trimmed with lace and ribbon. Those who assisted her to receive were: Misses Cora Thompson, Ida Jones, Emma Carroll and Viola Wright. Those present: Miss De Villa Jenkins, of Columbus, Ohio; Misses Martha Jessup, Rebecca Hawkins, Ruth Layton, Florence Layton, Florence Wilson, Rosa Nicholson, Ethella Beatrice Tay-

lor, of New York, Miss Jennie Layton, Mrs. Theresa James, and several others including Messrs. William Rice, Jr., Harvey Rice, Charles Robinson, William Chesley, William Bell, James H. Jolly, James D. Raely, William Byrd, Daniel Jamerson, Esau Jones, A. T. Moore, of Cincinnati. An enjoyable evening was spent by the guest in a rioty of amusements after which refreshments were served in the dining room. The table was decorated with chrysanthemums and American flags and the birthday cake was also decorated with small American flags. Miss Rice received many elegant presents.

There will be a Thanksgiving Offering to the Baptist Orphanage and Home for Colored Children, Mrs. S. W. Merriweather, President; and Mrs. E. Gallaway, Vice President, at the Home 509 McMechen street, Thursday Nov. 24. All lovers of charity are cordially invited to the home to carry the children some thing as they need your practical sympathy. Reception from 11 a. m. to 10 p. m.

Mrs. and Miss Grigg, of Newport, R. I., are spending some time in this city, the guests of Mrs. Christine Gray, 215 west Biddle street.

ANNAPOLIS NOTES.

A most enjoyable parlor social was given by the Woman's Auxiliary of St. Philip's Church at the Rectory, 40 Northwest street, on last Monday evening. The music for the occasion was furnished by Messrs. J. R. Adams and N. O. Cully, while Miss Laura A. Scott won much applause by singing "On the Banks of the Wabash Far Away" and "What Didn't Dewey Do."

A mission has been conducted at St. Philip's Church during the present week. On Tuesday night Rev. George F. Bragg, Jr., of Baltimore, was the preacher. On Wednesday night, Rev. Dr. Southgate; on Thursday night, Rev. Mr. McCombs, and on Friday night, the Rev. W. V. Tennell, of Washington. The Rev. Eugene L. Henderson is the pastor of the church.

Rev. B. T. Perkins of Asbury Church visited Baltimore this week. Mr. Geo. P. T. Jones of Baltimore, paid Annapolis a visit this week.

BERLIN NOTES.

Rev. J. E. Webb of St. Paul's M. E. Church preached an interesting sermon last Sunday. He briefly touched upon the wickedness of vote selling.

The churches of St. Paul and Bethel are having quite interesting Sunday-schools.

The revival of Bethel M. E. Church has closed. There were added to the church 94 converts. Miss Clara Fassett of Germantown who has been quite sick is better.

Mr. F. L. Nelson teacher of Newark spent last Saturday in town.

Mr. Wm. L. Fassett and J. H. Spence visited Snow Hill last Friday night and returned Saturday. Mr. Chas. E. Davis and Littleton Brittingham of Sinepuxent, are building themselves new homes.

Mrs. Annie Robbins who has been quite sick is now convalescent. Mrs. Lucinda Morris is also much better.

Mrs. Clara Taylor has returned home from the Keystone State.

The young men watch the correspondence of The Ledger with much interest. They are fearful that some of their misdoings receive attention, yet they all are most eager each week for a copy of that paper that is noted for its intelligent inspiration. The coats, hats, and shoes of a few of them prior to the election showed that they had treated many summer belles and rolled too many dice during the summer. But since the election many of them have replaced their old garments with new ones. And some of them who received three, five, and seven dollars put two cents in the collection last Sunday.

THE LEDGER.

PUBLISHED EVERY SATURDAY,
210 COURTLAND STREET
BALTIMORE, MARYLAND.

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Three Months, Thirteen Cents.
Single Copy, One Cent.

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Notice of Marriages, Deaths, Religious and other special notices, One Cent a word for each insertion.
Business cards, one inch, 50 cents for first and 25 cents for each subsequent insertion.

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Entered at the Baltimore, Md. Post Office as second class mail matter.

SATURDAY NOV. 19, 1898

A White Principal of Nearly Twenty Years Experience in Colored Schools in the City Delivers Himself.

The article to which we refer was published in the Baltimore Sun of Nov. 11th, without the name of the author. From the article itself, it appears that the author is the principal of one of the "mixed" schools of this city, where white teachers instruct colored children. He says he has had "nearly twenty years' experience as a teacher in colored schools." He writes earnestly, and we believe conscientiously, however, not entirely wisely. Still we must confess that we agree with him in much that he says. Oftimes truth is very unpleasant to many, but truth is truth, nevertheless whether we like it or dislike it.

The author argues for a differentiation of the system, with regard to colored pupils, from that used in the white schools, with a special bearing towards industrial development. While we do not wholly agree with him in this, we are frank to confess that such adaptation would not necessarily operate against the best interests of the race. But we pass this by for the present.

We most heartily agree with him in all that he says with respect to the colored schools being made a practising opportunity for those who are to step up as permanent teachers in the white schools. Many of the apparent cases of obtuseness and intellectual dullness on the part of colored pupils may be traceable to this very unfortunate practise which has for so long a time obtained in the Baltimore schools, rather than to any innate tendencies upon the part of pupils. This point ought to be evident without further elaboration. And this condition is a very positive argument for colored teachers in colored schools. There can not be, on their part, that restlessness for promotion to white schools. Here they must remain, and here, by years of long acquaintance with pupils, and the study of racial idiosyncracies they can accomplish the best results. The author rightly declares, "The colored schools are the most difficult schools to deal with, and their need for experienced teachers is greater than is that of any other kind of school." Now it is a fact that can not be denied, that in school work, like in church work, the spirit and manifestation of "social equality" must largely obtain if good results are to follow. A real bond of sympathy must exist between pupil and teacher, and in the light of existing conditions such social equality is absolutely impossible between white teachers and colored pupils. And this fully explains what the author laments when he speaks of the "extreme difficulty in inspiring them with high aspirations about anything." The colored teacher among colored pupils is, herself, a living inspiration. She is one of them. What

she is they may be. She knows them in their homes. In play she is among them. There is absolute oneness and identity of interests. Nothing to repel, but the very facial expression of the teacher seems to invite from her pupil a pouring out of the difficulty which hinders and hampers.

The author, strange to say, in arguing for white teachers, says: "The ability to put himself in the pupils' place and to understand the difficulties that will confront a pupil are among the chief characteristics of a good teacher. Such ability is usually lacking in a colored teacher."

This last statement is certainly a reflection upon the white teachers of Baltimore who for the last thirty years have been entrusted with the training of the colored young men and young ladies who are now teaching in the colored schools. If the above statement be true it reflects entirely upon the white teacher for these white teachers have had charge of the present colored teachers from primary grade up to the time they received their diplomas certifying of their capability to be entrusted with the work of teaching. But there are other colored educators and teachers besides those who have graduated from the Baltimore Colored High School, and it is hardly likely that our author had surveyed the whole field of Negro capability when he writes, "such ability is usually lacking in a colored teacher."

Our plain contention is just this. No kind of provincialism should be allowed with regard to the selection and employment of colored teachers in our public schools. Without any discrimination for or against colored candidates for teacherships should be required, in every way, (with the exception of the color of their skins) to give absolutely the same satisfaction with regard to capability as the whites. In such a case the remark of our author is simply nonsense.

When our author makes use of the following remark, "colored people have innate respect for white people that they do not have for people of their own race," we are forced to the conclusion that our friend is a moss-back prejudiced white man, teaching Negro children, as a mere matter of livelihood. Such a gratuitous, unmanly, undignified utterance is not entitled to respectful consideration. It is simply false. As a practical test of the falseness of that statement, we would suggest that he appoint a committee of reputable white citizens, such as Ex-Mayors Latrobe and Davidson and President Gilman. Let these gentlemen visit the school over which our author presides, note the discipline, the respect paid him and his teachers by the colored children there, and the personal appearance and general demeanor of the scholars, and then repair to No. 9, colored school presided over by Miss Fannie L. Barbour, making in this school the same observations made in our white friends' school, and we will venture the assertion that Negro capability and respect will not suffer by the comparison.

BUSINESS AND THE COLOR LINE.

In every community there is a considerable number of honest, intelligent, respectable and public spirited inclined colored persons, who crave every honest and honorable opportunity for hearty cooperation with the substantial white citizens; in order that the very best possible results may be secured for all. Such are not politicians or of the rowdy element, but men who have character and standing in the community where they reside. It is most unfortunate that the laudable strivings and endeavors of such reputable colored men are often contemptuously ignored by the better class of white men, and these, the hope

of the race, discouraged by those who ought most gladly to encourage them in such praiseworthy efforts.

In a city like Baltimore where the 90,000 colored people spend upwards of one hundred thousand dollars, in actual cash, each week, with various merchants, of character and standing, such ought to covet the opportunity of being brought into friendly contact with the choicest representatives of so large a number of consumers that they may wisely guide, influence and direct them in such a way as will not only be profitable to all concerned, but also in the truest and best interest of the community.

A few months ago a general notice appeared in the daily press requesting a meeting of all the retail dealers in business in this city. Among the large number of persons responding to this notice was a prominent colored man in the retail business, a man of character and business standing in the community. He was received as a member. This gentleman to make sure of his welcome in their midst made the inquiry, in open meeting, whether the organization thus formed was to be operated upon a "color line" basis. He was assured that color would have nothing to do with it. Sometime after this he sent a letter inclosing his check to cover the membership fee, whereupon it was politely returned to him, with the information that the association had decided to have only "white" men as members. Mr. Samuel Posner, of Posner Bros., on Lexington street, is the president of this association.

Here we have not a "burly negro" or one from the class of "rowdy negroes," but a representative, decent, sober, and enterprising colored man, who wanted to be benefited by the contact, help and information he would gain from such an association, in order that he, in turn, might be able to assist his poorer brethren in their honest endeavors to improve their condition. If such is to be the attitude of such generous, high-toned and liberal minded men of Mr. Posner's stamp towards the most hopeful element of the colored race, what must we expect from others of the white race who have not attained to such length and breadth of character as to be able to see business and industrial enterprises without the aid of "color" glasses?

Members of the Retailers Association, from a purely business and mercantile point of view, make a great mistake in not cooperating, by their patronage, with journals like the Ledger largely circulated among our people, and in unnecessarily humiliating the conservative and reliable colored men in business who are doing what they can for the business prosperity of the community in which they live.

AN AFFAIR OF LOVE.

The daily papers gave us a very interesting article recently concerning a wealthy young white woman, 26 years of age, who elected to marry a colored man. The woman's mother in company with a detective, followed her daughter to New York, and the detective attempting to invade the sanctity of the couple's apartment received into his body the contents of the groom's revolver. It is claimed by the mother of the young lady that her daughter is insane, but this is simply a flim-flam game to bamboozle the man out of his wife because of his color.

After all there is nothing very strange or remarkable about a white woman falling in love with a colored man, or a white man falling in love with a colored woman. The law has just as much business interfering in an individual affair of this kind, on account of the complexion of skin of the parties, as to enact that a bald headed man must not marry a woman with red hair. It is our firm conviction that the presence of the law against intermarriage of the races does far more to increase such mixing than to prevent it.

The Colored High School.

The site already leased on Pennsylvania avenue, for a colored high schools, is a fair one, and should be approved. Unless our white republican friends are disposed to "fake" the colored people, they will proceed at once to realize a necessary thing for which the colored people have been contending for years. The objection brought against the site, to our mind, is simply an attempt to delay the matter, and possibly exclude our people out of the building.

The cause of numerous disturbances between the whites of the South and the Negro soldiers encamped in their midst is the hatred and prejudice which the lawless element in the South entertain for the Negro. They don't want to see him doing anything but hoeing corn and picking cotton; they don't want to see him occupy any position except that of a menial, and they take delight in trying to insult and humiliate him. This the Negro soldier resents, hence the rows and encounters.—Southern Evangelist.

OLD ST. JAMES.

The Oldest Colored Episcopal Church in the Southern States.

St. James' First African Church of Baltimore, Md., has a very interesting history. It was founded in 1826 by the Rev. Wm. Livingston, the third colored man ever ordained to the ministry of the Episcopal Church. He was ordained deacon and priest by Bishop White of Pennsylvania. Besides being the pastor of St. James, he also taught a parochial school. In 1829 the late Rev. Dr. Joshua Perkins, father of the present Bishop of West Virginia, was rector of the church. Among the several clergymen who have had charge of this historic congregation may be mentioned the late Rev. Dr. Nicholson, Bishop of Milwaukee.



More than 50 years ago it sent out its first foreign missionary to Africa in the person of the Rev. E. W. Stokes, who was ordained by Bishop Whittingham. Since that time quite a number of young men reared in that congregation or communities of the same have entered the following: The Rev. J. H. Webb; the late Rev. J. E. Thompson, founder of the church in Chicago; the Rev. C. M. C. Mason, the present rector and founder of All Saints' Church, St. Louis, Mo.; the Rev. H. C. Bishop, rector of St. Philip's Church, New York; the Rev. J. S. Deaver of Charlestown, W. Va., and the Rev. E. Robert Bennett, rector of St. Mark's, Wilmington, N. C. When the present charge of St. James, about seven years ago, there were only 63 communicants, and the congregation could not sustain the ordinary expenses, the entire amount of about \$200 a year, but also contribute, in addition, \$50 a year toward the rector's support.

CAMBRIDGE NEWS.

A committee of nearly 200 ladies will give a grand supper at Waugh Chapel Tuesday Nov. 22d. The Jeniter Hall will be thrown open also and the Merry Cornet Band will enliven the occasion. All who want a good feast on turkey, chicken, oysters etc., do not fail to be at this big supper. Supper only 25c. M. M. Jackson, president, S. J. Jackson, vice president of the supper.

Mr. and Mrs. Andrew Lee are spending a pleasant time with their parents and friends.

A grand concert will be given by the Sunday School of Waugh Chapel, Friday evening Nov. 25. We hope everybody is doing their best for the Dewey Rally the 4th Sunday. Let every one rally strong.

Men and boys wanted to get up routes for the LEDGER, in all parts of the city. For particulars apply at this office.

IMPRESSIONS OF THE SOUTH.

By Rev. W. E. Griffin of Kittrell, N. C.

From the earliest days of my school life, and especially college life, it has been a question of some seriousness with me, where it would be best to locate, where I could be of most service to the Master who has so peculiarly fitted me for the work.

To my mind the puzzling question was answered when last July, after having been appointed by Bishop Handy to Shorter's Chapel Washington, I accepted a call to Kittrell University, N. C. I have heard so many discouraging things about the southland, that when I received a call thither; I hesitated for some length. I rejoice now, how ever, for like Caesar, the great Roman senator and conqueror Veni, Vidi, but unlike him Victus sum. I think the South is the place for any young man who desires to make his life one of usefulness. It is true it means sacrifice, but when we consider what Christ has sacrificed for us, we should not hesitate to sacrifice so little for Him, when called upon.

"Must Jesus bear the cross alone,
And all the world go free?
No there a cross for every one,
And there's a cross for me.

How happy are the saints above,
Who once went sorrowing here,
But now they taste unmingling love,
And joy without a tear.

The consecrated cross I'll bear
Till death shall set me free,
And then go home my crown to wear,
For there's a cross for me.

One's work here seems to be more appreciated than in the other sections, and this people seem more eager to learn. I have been peculiarly struck with the eagerness of the children to get an education, they seem willing to under go any sacrifice for it.

The very atmosphere seems to say: This is the way, walk therein. As far as first impression I believe they are lasting, the Southland is the field for me.

WHERE THE LEDGER CAN BE HAD.

- P. D. Blackwell, 203 Richmond St.
- C. Deatel, 2049 Penn. Ave.
- S. W. Barnes, 942 Druid Hill Ave.
- C. E. Griffin, 108 So. Caroline St.
- H. D. Murray, Entaw and Biddle St.
- R. H. Harris, 314 So. Caroline st.
- Rev. F. S. Dennis, 8 McTavish St.
- A. E. Butler, 1515 Penn Ave.
- J. A. Seaton, 242 So. Dallas Street.
- Wilson Locks, 422 N. Dallas St.
- Edward Stokes, 915 Druid Hill Ave.
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- W. H. Jenkins, 513 Myrtle Ave.
- J. W. Brown, 510 Pearl Street.
- J. P. Evans, 106 W. Biddle Street.
- J. A. Pinckney, 923 Whateout St.
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PATRONS of the Advertisers of this paper for they are friendly disposed towards business enterprises conducted by Colored men.

J. P. EVANS.

Hair Cutting and Shaving Parlor, 100 W. Biddle Street. R. R. Porters Headquarters. The only up-to-date shop in the city. Clean and Shampooed at shop or at their residence. Orders promptly filled. Give him a call and hear his wonderful singing and talking machine work get a hair cut or shave.

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Superior Ice Cream.

Special rates to Weddings, Parties, Socials, etc. Plates, Spoons, and Table Linens. FREE OF CHARGE 1225 GREENMOUNT AVENUE.

Work Quickly Done. Latest Improved ARTISTIC HAIR CUTTING AND SHAVING. 39 North Kentucky Avenue, Atlantic City, New Jersey. Chas. Larkins, Chas. Fulman, Chas. C. Belt, Frank Jordan. FRANK T. BELL, Proprietor.

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1908 ARTIC AVENUE, ATLANTIC CITY, N. J. All modern improvements. Ocean rooms with hot and cold baths. Heated throughout the by hot air process. Open All The Year. K. L. Swanson, Proprietor.

Instruction on Plan TECHNIC A SPECIAL

C. J. Rusk,

873 LINDEN AVENUE

LOANS!

Are you short? If so, call

JOHNSON'S

Loan and Guarantee Company

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513 N. Central Ave.

Open Daily from 1 p. m. to 12

The Athenian Debating Circle

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CHOICE WINE, LIQUOR

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1232 Jefferson Street.

WESTERN MARYLAND R.R.

TAKING EFFECT OCT. 2, 1898

Trains leave Hillen Station as follows:

*4.30 a.m., Fast mail, main line, N.

R. R. and the South and ex. Sunday

V. R. R. Chambersburg, martinsburg

and Winchester.

*7.22 a.m., York B.&H. Div. and

line east of Emory Grove, also Carl

and G. & H. R. R.

*8.11 a.m., main line, Chambersburg

*9.30 a.m., accommodation for

Bridge and Hanover.

*10.17 a.m., accom. for Union

York, Gettysburg, Carlisle, G. & H.

*12.25 p.m., accom. for Emory Grove

*2.35 " " accom. for Union Bridge

*3.32 " " exp. for York and B. & H.

*4.00 " " accomoda. for Alesia.

*4.08 " " Ex. Main Line Point, J.

Frederick, Emmitsburg, Shippensburg

and N. & W. R. R.

*5.01 p.m. Accom. for Emory Grove

*6.10 " " accom. for Union Bridge

*10.55 " " accom. for Emory Grove

*11.25 p.m. accom. for Emory Grove

*Daily; Daily ex. Sunday; \$5.00

only. Ticket and Baggage Office,

E. Baltimore st. Trains stop at

Penna. ave., Fulton, Wallbrook &

Avenue stations.

J. M. HOOD, G. M. B. H. GRISWOLD

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Trains leave Camden station for

Annapolis and way stations, week

days 6.55 a.m., 1.10, 6.25 p.m. Sunday

8.00 a.m. and 4.30 P. M. Express

Annapolis and A. W. & B. way stations

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J. WILSON BROWN,

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Good Music Furnished

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Monumental Orchestra,

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712 Linden Avenue.

Dance and Concert Music a Specialty

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424 West Biddle St.

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\$500. Money! Money!

\$500 to loan in one or two days.

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Geo. P. T. Jones,

1827 N. Calhoun

Beauty Is Blood Deep.
Clean blood means a clean skin. No beauty without it. Cascarets, Candy Cathartic, clean your blood and keep it clean by driving up the lazy liver and driving all impurities from the body. Begin to-day to wash pimples, boils, blotches, blackheads, and that sickly bilious complexion by taking Cascarets, beauty for ten cents. All druggists, satisfaction guaranteed. 10c, 25c, 50c.

The liquor question staggers the legislature more than any other.

STATE OF OHIO, CITY OF TOLEDO, ss.
I, FRANK J. CHENEY, make oath that he is the true partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, Ohio, and that said firm has paid to the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

HALL'S CATARRH CURE is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials. F. J. CHENEY & CO., Toledo, O. Sold by Druggists. 25c.

Hall's Family Pills are the best.

A true friend is one who never throws things up to you.

No-To-Bac for Fifty Cents.
Guaranteed tobacco habit cure. Makes weak men strong, blood pure. 50c. All druggists.

The best French celebrity who will visit our shores is John Dethier, of Paris, known to his friends and admirers as the poet of the submerged tenth.

To Cure A Cold in One Day.
Take Laxative Bromo Quinine Tablets. All Druggists refund money if it fails to cure. 25c.

The man who has to struggle for a living enjoys a superior education.

A woman should never try to hang her air by ignoring the powder on her face.

To Cure Constipation Forever.
Take Cascarets Candy Cathartic. 10c or 25c. C. C. C. fail to cure, druggists refund money.

All things might come to the man who puts it starvation didn't get there first.

It's permanently cured. No fits or nervousness after first day's use of Dr. Kline's Great Kidney Pills. 25c. Trial bottle and treatise free. Write to H. K. FINE, 301 Arch St., Phila., Pa.

It doesn't fatten a hungry man to make him tough.

Educate Your Bowels With Cascarets. Candy Cathartic, cure constipation forever. 25c. If C. C. fail, druggists refund money.

What some people don't know they are always talking about.

Catarrh

In the Head

An inflammation of the mucous membrane lining the nasal passages. It is caused by a cold or succession of colds, combined with impure blood. Catarrh is cured by Hood's Sarsaparilla, which eradicates from the blood all scrofulous taints, rebuilds the delicate tissues and builds up the system.

Hood's Sarsaparilla

America's Greatest Medicine. \$1.50 for 57¢.

Hood's Pills cure all Liver Ills. 25cents.

Alaska Furs Secure.

The discovery of the Alaska gold fields, while it has added many millions to the world's gold supply, has also a great security of Alaska furs to the world's market. For many years the chief employment of natives in Alaska has been trapping, and they have supplied the chief part of the furs. Since the Klondike discovery and the great influx of prospectors and traders, the Indians have found far more profitable to hire as packers, guides and woodchoppers. They have abandoned trapping almost entirely, and the export of furs from Alaska, which used to amount to \$50,000 yearly, last year only reached \$10,000. This has caused a scarcity of that class of furs in every market. New York Tribune.

Spider in Her Ear.

An elderly Philadelphia woman, Sarah Laura, recently went to St. Mary's hospital and asked to be relieved of a noise in her ears. Experts were given charge of the case and a living spider that had made a nest in her ear. This was successfully removed and the old lady now hears well as ever.

OPERATION AVOIDED.

Mrs. Rosa Gaum Writes to Mrs. Pinkham About It. She Says:

DEAR MRS. PINKHAM—I take pleasure in writing you a few lines to inform you of the good your Vegetable Compound has done me. I cannot thank you enough for what your medicine has done for me; it has indeed cured me wonderfully.

Years I was troubled with an ovarian tumor, by a growth of the same, unbearable, until last I consulted with a physician. He said I should have an operation. I spoke with a friend of mine about it, she recommended Lydia E. Pinkham's Vegetable Compound, saying she knew it would cure me. I then for my medicine, and after taking three bottles of it, the tumor disappeared. Oh! you do not know how good your medicine has done for me. I shall recommend it to all suffering women.—MRS. ROSA GAUM, 720 1/2 St., Los Angeles, Cal.

The great and unvarying success of Lydia E. Pinkham's Vegetable Compound in relieving every derangement of the female organs, demonstrates it to be the modern safeguard of women's happiness and bodily strength. More than a million women have been cured by it.

Every woman who needs advice for her health is invited to write to Lydia E. Pinkham, at Lynn, Mass.

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RACE GLEANINGS.

HOW THE NEGRO IS LEARNING.

Some Recent Facts and Figures Concerning Negro Education in the South.

"Education of the Colored Race" is the title of one of the recent reports of the United States bureau of education. The report is interestingly exhaustive on the subject of Negro education in the industries, statistical summaries relating to the number and character of the larger institutions for the education of the race, the school enrollment and a full bibliography of the literature pertaining to education and the Negro question generally. The revelations of this report are encouraging to a degree to those who are interested in this cause of the Negro's social and mental uplift.

That part of the report relating to the development of industrial training in the collegiate schools in the Southern States is particularly interesting as showing almost a revolution in the theories of Negro education during the past fifteen years. The idea that the Negro in the South must sustain and build himself up by an intelligent work in agriculture, in all the mechanical arts and in all kinds of business activities, even to a greater extent than by the learned professions, has been prominent in changing, enlarging and modifying the curricula in most of the leading institutions of the South devoted to the higher education of the race.

Not only Hampton and Tuskegee, but Tugaloo, Straight, Atlanta, Fiske, Howard, Clark and Wiley Universities, Orange Park, Livingston, Wilberforce and Central Tennessee colleges have all introduced industrial and business training to the full extent permitted by their financial resources. The Slater fund has enabled a good many of these institutions to add the equipments for the proper training of their students in the trades. The leading trades taught are wheelwrighting, blacksmithing, iron and wood working, carpentry, printing, shoemaking and the science of agriculture. The art of printing is the trade most extensively taught in the Southern schools. As the report says: "Printing is a vocation strongly congenial to the colored man. Among the first industries introduced into the schools for the negro is the trade of printing." It is scarcely too much to believe that in time colored men will largely control this branch of the skilled industries in the Southern States.

The estimated school population of the negro race, embracing persons from 5 to 18 years, is about 3,000,000, and of this number 50 per cent are enrolled in the schools, and they are taught by 26,570 colored teachers. The collegiate and university schools number very nearly 200. In these higher schools there are enrolled about 30,000 students, pursuing courses of study ranging from elementary to university courses. Of this number 5,940 are studying to be teachers, 95 to be nurses, 1,067 studying the learned professions, and 8,005 in the industrial departments.

The attendance in these higher and better schools has increased 172 per cent during the past fifteen years. This interesting fact speaks well for the keen appreciation of the colored race for good schools. This appreciation is also shown in the thousands of colored students from the South to be found almost everywhere in Northern schools. It is also manifested in the efforts made by the African Methodist Episcopal Church to establish schools in every State where its membership is large enough to warrant the effort.

The benevolent people in the Northern States and the progressive Legislators in the Southern States can easily find gratifying results for every dollar expended to improve the educational institutions; by which the Negro is working out his second emancipation. The States of North Carolina and Georgia are in the lead of the other States in the number of higher institutions of learning for the colored race, the former having twenty-six and the latter twenty-two. Virginia, South Carolina and Tennessee each has twelve, and in the other Southern States from ten to four are credited to each. The orthodox churches have been the chief builders of these higher institutions in the South. Of the 10 schools given in the report, 22 of them are credited to the various branches of the Methodist church, 16 to the Baptist, 13 to the Congregational and 10 to the Presbyterian. Even the undenominational schools are strongly religious, and are more or less under the patronage of religious people or religious organizations.

The literature relative to the education of the race in the South is in general is not the least interesting part of the commissioner's report. The bibliography includes many of the most illustrious names in American history. In fact so much has been written and become good literature on the question of the Negro's right to be educated as well as his right to be free that the race might well feel flattered by their interest in his education during the last forty years. No other sociological or political question in this country within this period has enlisted a wider and deeper interest. It will be a great surprise to many people, in studying the personnel of this rather unique bibliography to find the names of over one hundred Negro authors. Some of the names, like Douglass, Crummell, Scarborough, Dumb and Dubois, reach up toward the higher levels of that which will abide, while many others are interesting and prophetic of the coming time when the race shall be heard because of the wisdom and enchanting power of its utterance. Fannie Barrier Williams, in Chicago's Times-Herald.

What the Word "Grog" Came From.

The word "grog" has a curious history. It comes in a roundabout way from the French "gros-grain," of which our English "program" is a corruption, meaning a stuff of coarse and heavy texture. Bluff old Admiral Vernon, who commanded the English navy just before our war of independence, wore breeches made of this material, and was nicknamed from that circumstance "Old Grog." He used to have his men mix water with the rum that was always served to English sailors as part of their rations, and hence any dram mixed with water came to be called "grog," and the place where such things are sold a "grogery."

HOW A CHINAMAN FISHES.

Trains Cormorants and Makes Suckers Do It for Him.

"Speaking of the natural instinct and extent to which the faculties of birds may be developed," said an old bird trainer to the writer recently, "perhaps one of the most interesting examples of this is the way the cormorant is trained by Chinaman to catch fish. The cormorant is a very intelligent bird and is easily domesticated. They readily lay when captured and their eggs are hatched out by chickens. When a Chinese fisherman has half a dozen or more of these birds he begins while they are still young to teach them to obey his commands and to come to him when they are called. He next allows them their freedom in the water, where they soon develop their natural inclination to dive in search of fish. But as the birds invariably bolt the fish which they catch, a metal ring is fastened snugly around their necks and this prevents them swallowing.

"The fisherman takes his birds out on a raft to some favorable fishing ground and puts them overboard. They begin diving in turns for fish. As soon as a fish is secured the cormorant comes to the surface to swallow it, but is prevented from doing so by the ring around its neck. The bird is then called to the boat by the fisherman, who robs it of its prey, and then loosens the ring and rewards the bird with a small piece of fish. The fisherman refastens the ring about the neck of the cormorant and the whole operation is repeated again and again, until the bird becomes tired of diving, when another cormorant is put overboard. Some of these cormorants are so perfectly trained that they will catch and deliver fish without being restrained by the ring, and I have seen one bird bring to the surface as many as twenty fish, all of which weighed from a quarter to one and a half pounds.

"The Chinese, who have successfully trained the cormorant and the other fish for them, have also taken the terrors in hand, with the happiest results.

"Most voyagers in tropical seas are acquainted with this peculiar fish, which is known generally by the trivial name of the sucker. The distinguishing characteristic of this fish is laziness. Unwilling to exert itself overmuch in the pursuit of food, it has developed an arrangement on the back of its head exactly like the conical sole of a tennis shoe, and as artificial in appearance as if made and fitted by the hand of man.

"When the sucker finds itself in the vicinity of any large floating body, such as a ship, a shark, or a piece of kelp, whose neighborhood seems to promise an abundance of food, it attaches itself firmly thereto by means of this curious contrivance, which permits it to eat, breathe, and perform all necessary functions while being carried about without any exertion on its part. It can attach and detach itself instantaneously, and holds so firmly that a direct backward pull cannot dislodge it without injury to the fish.

"Several good-sized specimens of the fish having been caught, the Chinese fisherman fits small iron rings to their tails, to which he attaches long slender, but very stout lines. Thus equipped, the fisherman sets out, and when a basking turtle is seen two or three of the suckers are put overboard. Should they turn and stick to the bottom of the fishing raft, they are carefully detached by being pushed forward with the inevitable bamboo, and started on the search again. At last they attach themselves to the spine turtle. Then the fisherman hauls in the lines, against which gentle suction of the hapless chelon struggles in vain. Once on board the raft the useful remora is detached, and is at once ready for use again."

Russia a World-Dominator.

Whether Russia will succeed in her scheme of world domination is open to question, but her policy is being pursued under conditions without parallel. Unless she should break up from internal commotion—not a likely contingency—she will attempt the conquest of Turkey, Persia, India and China, bit by bit, and according to fitting opportunity. She has at present a docile partner, ready to be used, little realizing that the ally of to-day will be the victim of tomorrow, when no longer needed. Germany, whose policy must of necessity be opportunist, is ready to tacitly support Russia, while she is in the ascendant. Japan is, of course, a most important factor in the future destinies of the Pacific. She wisely keeps her own counsel and prepares vigorously for eventualities, making those careful and minute studies of every country in the world which have already yielded such astonishing results. Her future course will be largely influenced by the action of the western powers, and it need not be said that the most energetic among them will gain the sympathies of the island empire. Should Russia succeed in becoming mistress of Asia, she will dominate some eight hundred millions of the human race—active, hardy, intelligent, and requiring only direction to become a formidable force in any competition, whether in commerce or in war. The reduction of the British empire is essential to the accomplishment of her scheme of universal domination.—Eastward Expansion of the United States in Harper's Magazine.

"Honor" Widely Distributed.

More than 50,000 Frenchmen belong to the Legion of Honor. Thirty-two thousand of these are connected with the army. The rest are civilians.

ANGUSED THEIR SYMPATHY.

His Look Was Wan, but It Was Because of the Hired Girl.

"Poor fellow," one of them cried, "how was he looks."

"Yes, and how sad," said the other. "You would think he had not had a meal for a week."

"And there is a wild look in his eyes that was probably left by the fever."

"Ah, it is pitiful! To think that we, the richest nation on earth, should treat our brave defenders in such a way."

"Really, it almost makes me ashamed of the land of my birth. My heart is touched, with pity. I must speak to him, and offer him assistance if he will take it. Poor, proud fellow. I hardly know how to begin."

Then, relates the Cleveland Leader, she approached the unfortunate man, smiled sympathetically, and held out her hand.

He took it and looked at her as if trying to remember who she was.

"I hope," she said, in trembling tones, while the tears sprang to her eyes, "that you will consent to let me help you. I must do so. I should feel that I had been remiss in my duty if I didn't. Will you come home with me and accept of my hospitality, or would you prefer money, so that you may consult your own convenience and your own tastes in this matter?"

"Madame," he replied, "I—I am afraid I don't quite understand you."

"Poor fellow," she whispered to her companion, "he wanders in his mind. The fever has left him in a deranged condition."

Then addressing him again, she said: "You have suffered much,—ah, I can see it in your face."

"Yes," he replied, "I admit it."

"What regiment were you with, and why did they send you away from the hospital before you had recovered?"

"Regiment? Hospital?" he echoed. "I haven't been in any hospital, and I wasn't with any regiment."

"What?" she exclaimed, "aren't you one of those unfortunate soldiers who suffered in the fever camps?"

"No, I suppose I look it, though. The trouble with me is that our hired girl left us suddenly about a week ago, and my wife's been trying to do the cooking since then. I appreciate—"

But he didn't finish. They were gone.

A Peculiar Nervous Malady.

Among the Philippine natives there is occasionally found a peculiar nervous disease called mania, the victims of which seem to be impelled by an uncontrollable impulse to imitate the movements of any one they see before them. Sometimes the disease will be dormant while the victim goes quietly about his work, but if frightened or excited in any way he will immediately begin to imitate every motion of any person who attracts his attention. If a person suffering from this disease becomes angry he strikes and raves like a maniac, at the same time continuing his imitating performances.

Old women are the most common victims of mania, though men are sometimes attacked. Some people believe that the imitation mania, as it is sometimes called, is always assumed, and that the pretended victim, can control their antics if they try, as they are often attacked in the presence of Europeans from whom they hope to obtain alms; but there is no doubt that the symptoms of this disease are generally real, and that such a disease exists in certain.

Speaking of the fact that fully a quarter of the children of the natives die within two weeks after their birth, it is said that the great mortality among infants doubtless lies in the constitution of the natives, who do not seem to be of hardy fibre, for if forced to suffer from hunger and thirst they soon sicken and die. Fully half of them have some kind of bronchial trouble.—New York Times.

Headships of Army Life.

From the Press, Military, Ind.

One of the first to offer their services for the country in the Civil War was A. R. Sifton, of Milroy, Wash. Co., Ind. He made a good record. The life of every soldier is a hard one, and Mr. Sifton's case was no exception. "We were in Tennessee, penned in on all sides. Our rations were very scarce," said he, "and we had begun to go on quarter allowance, and as the rain was not enough to replenish the wells or streams, our canteens went empty. We were hungry, and the only way to quench our thirst was to go down on our hands and knees and drink from the hoof tracks made by the horses."

"Our canteens were empty. "Some of us were taken sick from the effects of this. I was laid up several weeks in a field hospital from fever. From that time I was always afflicted more or less."

"About four years ago I became much worse. Our family doctor seemed puzzled over my case, and it began to look as if there was no hope for my recovery, and that the inevitable was near."

"Last November I was advised to try Dr. Williams' Pink Pills. The physicians said they were an excellent medicine, but would do no good in my case. But I tried them, and am glad I did, for I became better at once. Eight boxes taken according to directions cured me. I used the last of the pills about a year ago, and have not been troubled with my ailments since."

"The power of Dr. Williams' Pink Pills for Pale People in the vast number of diseases due to impure or poisoned blood has been demonstrated in thousands of instances as remarkable as the ones related above."



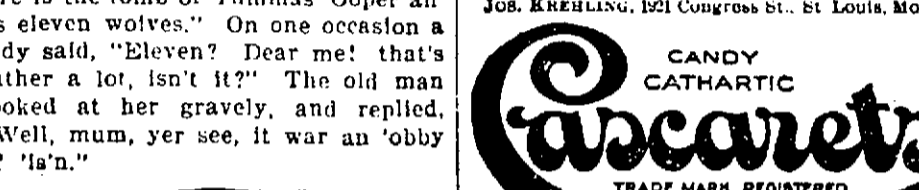
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REV. DR. TALMAGE.

THE EMINENT DIVINE'S SUNDAY DISCOURSE.

Subject: "Improvements in Heaven"—Heaven Has Improved in Numbers, Society and Knowledge—A Great Consolation to Good People.

Text: "And I saw a new heaven."—Rev. xxi. 1.

The stereotyped heaven does not make adequate impression upon us. We need the old story told in the new style in order to arouse our appreciation. I do not suppose that we are compelled to the old phraseology. King James's translators did not exhaust all the good and grand words in the English dictionary. I suppose if we should take the idea of heaven, and translate it into modern phrase, we would find that its atmosphere is a combination of early June and of the Indian summer in October—a place combining the advantages of city and country, the streets standing for the one, and the twelve manner of fruits for the other; a place of musical entertainment—harps, pipes, trumpeters, doxologies; a place of wonderful architecture—behold the temple! a place where there may be the lighter forms of the life—the beasts which were on earth beaten, lashed, whipped, and galled and unblanketed, and worked to death, turned out among the white horses while the Book of Revelation describes as being in the place of stupendous literature—the books open; a place of aristocratic and democratic attractiveness—the kings standing for the one, all nations for the other; all historical, pomological, ornithological, arboreal, worshipful beauty and grandeur.

But my idea now is to speak chiefly of the improved heaven. People sometimes talk of heaven as though it were an old city finished centuries ago, when I have to tell you that no city on earth, during the last fifty years, has had such changes as heaven. It is not the same Jerusalem, and David, and Paul wrote of it. For hundreds and hundreds of years it has been going through peaceful revolution, and year by year, and month by month, and hour by hour, and moment by moment, is changing, and changing for something better. Away back there was only one residence in the universe—the residence of the Almighty. Heaven, as we know it, has been started. Immensity was the park all around about this great residence; but God's sympathetic heart after a while overflowed in other directions, and there came, all through this country of immensity, a number of villages, which grew and enlarged until they joined each other, and became one great central metropolis of the universe, streeted, gated, templed, watered, and lighted. One angel went forth with a red, and one old and measured heaven on one side, and then he went forth and measured heaven on the other side; and then St. John tried to take the census of that city, and he became so bewildered that he gave it up.

That brings me to the first thought of my theme—that heaven is vastly improved in numbers. Nothing fits under this head about the multitude of adults who have gone into glory during the last hundred, or five hundred, or thousand years. I remember there are sixteen hundred millions of people in the world, and that the vast majority of people die in infancy. How many children must have gone into heaven during the last five hundred or thousand years. If New York, about the year one generation a million population, if London should gather in one generation four million population, what a vast increase! But what a mere nothing as compared with the increase in heaven. There are four hundred million, the "multitude that no man can number," that have gone into that city. Of course, all this takes for granted that very mild thing, that bright into heaven as ever the light sped from a star, and that is one reason why heaven will always be fresh and beautiful—the great multitude of children in it. Put five hundred million children in a country, it will be a blessed and lively country.

But add to this, if you will, the great multitude of adults who have gone into glory, and with the census of heaven must run up! Many years ago, a clergyman stood in a New England pulpit, and said that he believed that the vast majority of the race would finally be destroyed, and that not more than two out of two thousand persons would be finally saved. There happened to be about two thousand people in the village where he preached. Next Sabbath two persons were heard discussing the subject, and wondering why one of the two thousand people in the village would finally reach heaven, and one thought it would be the minister, and the other thought it would be the old deacon. Now, I have not much admiration for a life-boat which will go out to a ship sinking with two thousand passengers, and get one off in safety, and let nine hundred and ninety-nine go to the bottom. Why, heaven must have been a village when Abel, the first soul from earth, entered it, as compared with the present population of that great city.

Again, I remark that heaven has vastly improved in knowledge. Give a man forty or fifty years to study one science, or all sciences, with all the advantages of laboratories, observatories, and philosophic apparatus, he will be a marvel of information. Now, into what intelligence must heaven mount, angelhood and sainthood, not after studying for forty or fifty years, but for thousands of years—studying God and the soul and immortality and the universal! How the intelligence of that world must sweep on and on, with eyesight far beyond the range of the telescope, with power of calculation swifter than all human mathematics, with powers of analysis surpassing all chemical laboratory, with speed of thought that telegraph! What must heaven learn, with all these advantages, in a month, in a year, in a century, in a millennium? The difference between the highest university on earth and the smallest class in a primary school cannot be a greater difference than heaven as it now is and heaven as it once was. Do you not suppose that when Doctor James Simpson, from the hospitals of Edinburgh, into heaven, he knew more than ever the science of health; and that Joseph Henry, graduating from the Smithsonian Institution into heaven, he spoke into higher realms of philosophy; and that Sir William Hamilton, lifted to loftier spheres, understood better the construction of the human intellect; and that John Milton took up his poetry in the actual presence of things that on earth he had tried to describe? When the first saints entered heaven, they must have studied only the A B C of the full literature of wisdom with which they are now acquainted.

Again: heaven is vastly improved in its society. During your memory how many exquisite spirits have gone into it? If you should try to make a list of all the genial, loving, gracious, blessed souls that you have known, it would be a very long list—souls that have gone into glory. Now, do you not suppose they have enriched the society? Have they not improved heaven? You tell of what heaven did for them. Have they done nothing for heaven? Take all the great ones who have gone out of your acquaintance, and add to them all the gracious and beautiful souls that for five hundred or a thousand years have gone out of all the cities and all the villages, and all the countries of this earth into glory, and how the society of heaven must have been improved! Suppose Paul, the apostle, were introduced into our social circle on earth; but heaven has added all the apostles. Suppose Hannah More and Charlotte Elizabeth were introduced into your social circle on earth; but heaven has added all the blessed and the great, and the holy women of the past ages. Suppose that Robert M'Clintock and John Sumner should be added to your earthly circle; but heaven has added the faithful and earnest ministry of the past. There is not a town, or a city, or a village

that has so improved in society in the last hundred years as heaven has: proved.

Again: I remark that heaven has greatly improved in the good-ordered and announced victories. Where heaven rejoiced over one soul, it now rejoices over a hundred or a thousand. In the olden times, when the events of human life were scattered over four or five centuries of longevity, and the world moved slowly, there were not so many stirring events to be reported in heaven; but now, I suppose, all the great events of earth are reported in heaven. If there is any truth plainly taught in this Bible it is that heaven is wrapped up in sympathy with human history, and we look at those inventions of the day—at telegraph, at swift communication, by steam, at all these modern improvements which seem to give one almost omnipresence—and we see only the secular relation; but spirits before the throne look out and see the vast and the eternal relation. While nations rise and fall, while the earth is shaking with revolution, do you not suppose there is arousing intelligence going up to the throne of God, and that the question is often asked before the throne, "What is the news from that world—that world that rebelled, but is coming back to its allegiance? If misiding spirits, according to the Bible, are sent forth to minister to those that shall be heirs of heaven, when they come down to us to bless us, do they not take the news back? Do the ships of light that come out of the celestial harbor into the earthly harbor, laden with cargoes of blessing, go back unfringed? Ministering spirits not only, but our loved ones leaving us, take up the King's message, and suppose you were in a good while, and you had been there a good while, and you had had some one had arrived from your native place—some one who had recently visited your family and friends—you would rush up to that man, and you would ask all about the old folks at home. And do you not suppose when your child went up to God, your glorified kindred in heaven would be around and ask about you, to ascertain as to whether you were getting along well in the struggle of life; to find out whether you were in any special peril, that with swift and mighty wing they might come down to intercept your perils? Oh, yes! Heaven is a greater place for news than it used to be—news sounded through the streets, news ringing from the towers, news heralded from the palace gates. Glad news! Victorious news!

Now, I say these things about the changes in heaven, about the new improvements in heaven, for three stout reasons. First, because I find that some of you are impatient to be gone. You are tired of this world, and you want to get into that good world about which you have been thinking, praying, and talking so many years. Now be patient. I could see why you would want to go to an art gallery if some of the best pictures were to be taken away this week or next week; but if some one tells you that there are other beautiful pictures to come—other Kensetts, Raphaels, and Rubens; other masterpieces to be added to the gallery—you would not say, "I can afford to wait." The place is improving all the time." Now, I want you to apply the same principle in this matter of reaching heaven and leaving this world. Not one glory is to be subtracted, but many glories added. Not one angel will be gone, not one hierarchy gone, not one of your glorified friends gone. By the long practicing the music will be better, the procession will be longer, the rainbow brighter, the coronation grander. Heaven, with magnificent aid! Why will you complain when you are only waiting for something better? Another way I speak in regard to the changes in heaven, and the new improvements in heaven, is because I think it will be a consolation to busy and enterprising people, who are so very full of life, and have not much taste for a heaven that was all done and finished centuries ago. After you have been active forty or fifty or sixty years it will be a shock to step you suddenly and forever, but here is a progressive heaven, an ever-accumulating heaven, vast enterprise on foot there before the throne of God. Aggressive knowledge, aggressive confidence, aggressive power, aggressive grandeur. You will not have to come and sit down on the banks of the river of life in everlasting inoccupation. O busy men, I tell you of a heaven where there is something to do. That is the meaning of the passage, "They rest not day nor night," in the lazy sense of resting.

I do not think it was superstitious when, on Wednesday night, I stood by a death-bed within a few blocks of the church where I preached, and on the same street, and saw one of the aged Christians of the church going into glory. After I had preached with her I said to her, "We have all loved you very much, and will always cherish your memory in the Christian church. You will see my son before I see him, and I wish you would give him our love." She said, "I will, I will," and in twenty minutes she was in heaven—the last words she ever spoke. It was a swift message to the skies. If you had your choice between riding in a heaven chariot and occupying the grandest palaces in heaven, and sitting on the throne next highest to the throne of God, and not seeing your departed loved ones, and on the other hand, dwelling in the humblest place in heaven, without crown or throne, and without garland, and without sceptre, yet having your loved ones around you, you would choose the latter. I say these things because I want you to know it is a domestic heaven, and consequently it is all the time improving. Every one that goes up makes it a brighter place, and the attractions are increasing month by month and day by day; and heaven, so vastly more of a heaven, a thousand times more of a heaven, than it used to be, will be a better heaven yet. Oh, I say this to intensify your anticipation!

I enter heaven one day. It is almost empty. I enter the temples of worship, and there are no worshippers. I walk down the street, and there are no passengers. I go into the orchestra, and I find the instruments are suspended in the brazen halls of heaven, and the great organs of other cities with multitudinous banks of keys, are closed. But I see a shining one at the gate, as though he were standing on guard, and I say, "Sentinel, what does this mean? I thought heaven was a populous city. Has there been some great plague sweeping off the population?" "Have you not heard the news?" says the sentinel. "There is a world burning, there is a great conflagration on vorder, and all heaven has gone out to look at the conflagration and take the victim out of the ruins." This is the day for which all other days are made. This is the Judgment Day. This morning all the chariots, and the cavalry, and the mounted infantry rumbled and galloped down the sky. After I had listened to the sentinel, I looked off over the battlements, and I saw that the fields of air were bright with a blazing world. I said, "Yes, yes; this must be the Judgment Day," and while I stood there I heard the rumbling of wheels and the clattering of hoofs, and the roaring of many voices, and then I saw the coronets and plumes and banners, and I saw that all heaven was coming back again—coming from the wall, coming to the gate, and the multitude that went off in the morning was augmented by a vast multitude caught up alive from the earth, and all the multitude of the resurrected bodies of the Christian dead, leaving the cemeteries and the abbeys and the mausoleums and the graveyards of the earth empty. Proclamation moving in through the gates, and then I found out that what was fery Judgment Day on earth was Jubilee in Heaven, and I cried, "Door-keepers of heaven, shut the gates; all heaven has come in! Doorkeepers, shut the twelve gates, lest the sorrows and the woes of earth, like bandits, should come day come up and try to plunder the City!"

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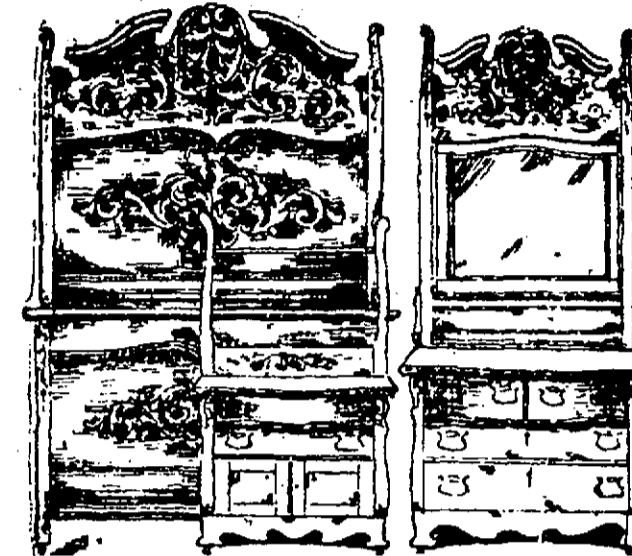
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