

BE SURE TO VISIT THE COMBINATION BAZAR AT THE MADISON ST. PRESBYTERIAN CHURCH, NOV. 25th TO DEC. 9, 1898.

Special Attractions Each Evening. Season Tickets, 25cts. Single Admission, 10 cts.

Geo. E. Gray, Pres.; Mrs. Henrietta Jackson, Vice Pres.; Miss Fannie Barber, Sec.; Miss Bertha Watson, Asst. Sec.; Mrs. John C. Mattews, Treas.

NOTICE. Rev. K. H. Armstrong, Pastor. Memorial M. E. church, Dolph and Biting streets, will dedicate Sunday Dec. 4th.

SPECIAL SERMON. The Silver Springs in the interest of the M. E. Church, Sunday evening, 25th, at 7:30.

DON'T FAIL TO ATTEND THE GRAND CONCERT MONUMENTAL ORCHESTRA at the Monumental Assembly Rooms, Saturday November 20th, at 8 p. m.

SCHOOL OF DRESS-MAKING. Adam Smallwood assisted by Mrs. Wheeler has opened her dress school at 1369 E. Monument St.

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The Law of Love.

THE GOSPEL THE ONLY SOLVENT FOR MORAL ISSUES.

(Balt. Herald, Nov. 21)

Rev. George F. Bragg, rector of St. James P. E. Church, colored, preached last evening an able discourse on "The Negro Question of Today."

"We hear much in these days about 'Negro domination' and 'White supremacy.' It would be a most unfortunate thing, not only with regard to civilization which characterizes this country, but more especially so far as the negro himself is concerned, were it possible for the very imperfect civilization and culture, viewed in its entirety, of the present negro, to dominate and control governmental and public affairs generally.

If the combined wisdom, experience and knowledge of the whole negro race in Baltimore city should be placed in a position to dominate and control the affairs of the municipality, then I would be very sorry for the city and its future, and would take up my belongings and go into an atmosphere more congenial to the growth and expansion of a purer, nobler and more helpful civilization.

Looking at the matter in a collective sense the negro is totally unfit to dominate and control affairs in any of our cities. And this is true, not because he is a negro, but rather on account of his undeveloped state and tender years with respect to the great advance already made in such affairs by the Caucasian race as a whole.

While we would not and do not condone the many injustices practiced upon our people throughout this entire country yet we are not unmindful of the fact that there is such a thing as 'negro rowdiness,' and right here in the City of Baltimore we are painfully certified on every hand of the arrogance, wickedness and shameless profligacy of an ever-increasing number of disreputable negroes.

In a few words, then, it is not at all surprising or strange that such conditions should beget upon the part of all sober-minded and intelligent citizens a strong desire to limit the suffrage to those only who are mentally, morally and financially prepared to use it. I confess that I have very strong sympathy with those who favor such a proposition.

Again, on account of the coarseness, vulgarity, insolence, and crime of the ramp end of the colored race, such conditions are fast obscuring the fact that there are law-abiding, intelligent and worthy men and women of the colored race. Unfortunately we who are trying to do the right thing are the chief sufferers from the lawlessness and evil doings of our vicious brethren.

has only to be made by those who who are superior in development, and who, necessarily, have most at stake.

The Remedy. "I would suggest: In every city in the South that the white men, at least a respectable number of them representing the intelligence, the business and financial interests of the community, should seek out—and they know who they are—a respectable number of the sober, industrious, intelligent and self-respecting colored men and meet with them at various intervals during the year, and in simplicity and love talk with them.

Point out to them the natural reasonableness of the persons in the community who represent the intelligence, the business and money of that place controlling the affairs. Demonstrate to them how the colored man really serves his best interest in co-operating with these his fellow-citizens.

Assure them, upon their honor and standing in the community, that they, the white business men, will see that they are protected in the enjoyment of all their rights; that proper sanitary arrangements in the section of the city in which they live will be maintained, their schools cared for with great solicitude and special concern, and finally, as an absolute guarantee that the object is not merely to deprive them of all participation in the government solely on account of their color, assure them that if they will co-operate with the best white citizens along the lines indicated, in the interest of good government, a few of their own number who are adjudged competent in every respect will be given some of the minor offices, and that the efficiency and general satisfaction which they may give in the discharge of such duties will surely pave the way for even greater recognition, which will be cheerfully accorded them by their white fellow citizens.

Let these colored men be encouraged to be frank and tell of their difficulties in the race of life, their hindrances, and what they think, so that they may receive the benefit of the combined wisdom and experience of their white fellow citizens.

"This to my mind is a permanent solution of the whole question. Love begets love, and when the white man will study to make opportunities whereby he may be brought face to face with his industrious and thirty colored brother that he may help the weaker by his contact, influence and sympathetic brotherly kindness, he will then, to his own joy and satisfaction, ascertain that the whole matter in the past has simply been a case of mutual misunderstanding.

The intelligent and well-disposed colored citizen does not want to dominate any one. He simply desires an opportunity and peace. He craves the deep solicitude and kindly interest of his white brother. He needs more of the culture, the refinement, the spirit of enterprise and business which characterize his Caucasian brother. In his blindness he is making mistakes in his efforts to attain such. And the law of Jesus Christ speaks to the heart of every Christian white man, whether in the North or in the South.

"We, then, that are strong ought to bear the infirmities of the weak and not to please ourselves." Mr. Bragg is considered to be one of the brightest colored men of the city.

EASTON. At Bethel A. M. E. Church on the first Sunday Rev. C. H. Young preached to the juvenile Good Samaritans. The children looked so pretty and acted so nicely and were instructed so well that at their next meeting they enrolled 14 new members. This society now has on roll sixty members. Sister Annie Lann... who has been conducting the prayer meeting here for three weeks, 57 being converted, made a very fine illustration last Sunday morning on "Brave Women to the front, or Victories Achieved by Noble Women."

FREDERICK FINDINGS.

"Repudiation Day" all the banks closed here on Wednesday, for half holiday. The closing of the banks was in accord with an act of the General Assembly of 1894, making Nov. 23, a half holiday for Frederick county, in commemoration of the repudiation of the Stamp Act in 1765.

A chocolate tea was given at the First Baptist Church Wednesday of last week, under the auspices of the "March Club," Mrs. Martha Cash, President. It was heartily enjoyed by all present, and a success in every particular.

Rev. Johnson of Mt. Pleasant preached at Quinn A. M. E. church Sunday afternoon. Mrs. A. Becks, wife of Rev. Mr. Becks has fully recovered from her recent illness.

The editorials in The Ledger are very much commented upon by the readers of the paper. Rev. A. Becks stated last week in a public speech, that the school commissioners stood ready to give the colored people a high school as soon as they could furnish twenty scholars.

The city belonged to Admiral Schley part of last week. The welcome and reception accorded him by the citizens of the city and county beggars description. It was the outburst of suppressed enthusiasm in an extreme form. This city and county were his training ground. His native health was about 3 miles from this city.

Rev. J. E. Board preached a specially prepared sermon on "Thanksgiving Day" Sunday night at the Baptist Church. The attendance was very good. Prof. Geo. T. Day read a very interesting paper before the Epworth League at Asbury M. E. Church, Tuesday night of last week. The subject of the paper was "Home Culture." The paper was discussed by Revs. Becks, Board and Lee.

Mr. Thomas Hall slaughtered one of his hogs last week and made ground hog out of the trimmings. Mr. Hall is a barber and also a first class butcher.

MISSISSIPPI RASCALITY.

The white citizens of Mississippi succeeded in disfranchising the black ones, who are a majority of the population, in the alleged interest of pure government, but they have not secured what they bargained for. A New York newspaper says:

"The Jackson correspondent of the New Orleans Picayune pronounces the situation 'deplorable' and says that 'taxes are higher than since the black vampires of radicalism—Ames and his minions—were choked from the neck of the commonwealth,' and make these further counts in the indictment against the present administration—the absence of public improvements; the issuance of \$400,000 of 'interest bearing bonds in times of profound peace;' the appropriation of \$200,000 to feed a depleted treasury and to pay the expenses of the State government; the imminent closing of Industrial Institute and College, or the calling of another extra session to keep it open, and the spending of, perhaps \$40,000 more as was done without result at the other one, which, by the way was the first one called since the reign of the carpet-baggers; and the spending of thousands of dollars in discussing resolutions to investigate official drunkenness in high place. This is certainly a pretty bad showing for that 'caucasian rule' from which so much was promised after the carpet-baggers were expelled and the negroes were disfranchised."

Well, we should say it was "a bad showing," but in one form or another, misgovernment equally glaring and mischievous will be found to exist in every one of the Southern States where "caucasian rule" has been substituted by fraud or sharp practice for American majority rule. We shall be able to reverse the un-American "caucasian rule," so called, after a while, and have the sort of rule designated by the Federal Constitution.—New York Age.

Local Items.

DOINGS OF SPECIAL INTEREST TO OUR MANY BALTIMORE CITY READERS.

The Rev. I. S. Lee, pastor of St. Stephen's A. M. E. Church Wilmington, N. C., preached at Bethel Church, this city, on last Sunday.

Rev. J. N. Deaver, of Charlestown, W. Va., assisted the Rev. Mr. Bragg of St. James Church in the anniversary services last Sunday morning.

The anniversary services of the Christian Endeavor Society of the Madison Street Presbyterian Church, took place last Sunday afternoon. The exercises were extremely interesting and spiritually helpful. Several prominent speakers addressed the meeting.

Rev. Chas. Bourne of Hagers town, was in the city this week.

A delegation of gentlemen appeared before the Educational Committee of the City Council last week, urging the passage of the bill appropriating money for the erection of a colored High School. A very favorable impression was made upon the committee.

The educational meeting held on Thursday evening of last week at the Trinity Baptist church, by the Principal and teachers of No. 10 colored school was quite a success. The meeting was attended by a very large audience. The following papers were read and discussed:

"What should be the relation between teachers and parents?" by Rev. W. Goens. "Street Behaviour," by Miss Cooper, one of the teachers in the school.

"Hygiene," by Dr. Thompson. "How may punctuality, regularity and attendance be secured?" By Prof. Handy of Morgan College.

"To what extent is a teacher responsible for the morals of his pupils?" By Rev. R. H. Armstrong. A NOVEL SERVICE.—On Sunday Dec. 4th, at 3.30 p. m., in Bethel A. M. E. Church there will be an interesting Sunday-school service in which Bethel and St. James Sunday-schools will participate.

Rev. Geo. F. Bragg, robed, with his robed choir will conduct the service which will be chorally rendered. In addition a special program has been prepared on the part of the two schools. Great preparations are being made, and it is expected that every available seat will be taken.

An effort is being made to place the work of the Y. M. C. A., on Bidloe street, on a more enduring and satisfactory basis. Mrs. Kate Galamison was summoned to New York on last Tuesday, owing to the illness of her sister, Mrs. Nora Waters.

Mr. Charles Chapman is in the city.

VENETIAN AND ABYSSINIAN DANCE.—The first of the winter series of dances was held at Miss Ada Gantt, 1331 N. Calhoun St., on last Friday evening. More than a hundred responded. The club colors were worn by the members. The parlor was decorated with potted plants and flowers. Among those present: Misses Ella Menskey, Nettie Clark, Estella Dorsey, Minnie Turner, Ada Gantt, Lullie Thomas, Clementine Cordrey, Eleanor Jones, Mary Jakes, Florence Lyles, Annie Collins, Beulah Dorsey, H. Hughes, L. Satterfield, Lucy Crampton, Mamie Roghs, Victoria Hayes, Alice Howard, Alverta Hynson, Bertha Franklin, and Georgie Rice. The gentlemen: Messrs. John Goldsborough, Paul Lawson, Garnett Lee, Sam Wheeler, Eugene Mann, Geo. Johnson, Nathan Wheeler, Roy Hawkins, John Parker, Jesse Bevans, Alb. Murray, Richard Thomas, Chas. Tolson, Jerome Jones, Isaiah Turner, Jas. Jolly, Benj. Scott, Harry Davis, George Cook, Thomas Scott, Chas. Gantt, Benjamin Tartar, Geo. Calwell, and a host of others. The members were out in full force.

BERLIN NOTES.

Mrs. Hulda Nelson while filling a lamp was fatally burned. She died last Saturday morning. The members of St. Paul M. E. Church gave quite a liberal collection, yet they could have done much better.

The students of the Flower St. school began their fair last Monday, it continued until Thanksgiving Day, at which time the new school building was dedicated.

Rev. Hilton preached quite a reviving sermon at St. John's M. E. Church, Synepuxent, last Sunday. Its effects were extensively seen in the number who came seeking Christ last Sunday night.

Miss Mary Carey of Newark, who is under the tutorage of Prof. Cooper, and who also expects to become a teacher is making rapid improvement. We wish the girls of this town who like to grasp the white man's arm after the shade of night comes on would altogether abandon our society. These doings are canker worms that as fast as we try to elevate ourselves, eat out our vitals. Impure womanhood makes an impure generation.

CAMBRIDGE NEWS

The funeral of Mrs. Charity Stiles took place in Waugh M. E. Church last Sunday at 2.30 p. m. Sister Stiles was a very active member of the above named church, and greatly beloved by all. Her death is greatly felt by both white and colored. On her beautiful casket was a large silver plate bearing the inscription which was very appropriate "Blessed are the dead who die in the Lord." The pall-bearers were: Messrs. H. M. and Edward St. Clair, Joseph and N. Healy, Charles Cornish and George Bell. Prof. Benj. Jenifer directed the service.

Revs. Mr. and Mrs. Vignal, formerly of Washington, who are now doing wonderful work as evangelists and who have traveled nearly all over the U. S., and are both known as able preachers and songsters are to preach at the big D-weev Rally at Waugh Church next Sunday, all day.

Rev. F. J. Williams and wife, and Miss L. Wilson, of Baltimore, paid Cambridge a visit.

HAGERSTOWN.

Mr. J. Richard Littler has secured a position in Pittsburg as a clerk. Miss Ernie Brooks who has been quite ill is improving.

William Peyton was in Chambersburg Tuesday.

The Old Southern Life Minstral (colored) drew a large crowd at the Academy of Music last Saturday night.

By mutual consent the wedding of Miss Bessie Reed and Garfield Lee has been declared off.

The new Baptist Church is being covered with a slate roof. Miss Lillian Diggs was suddenly called to her home in St. James on account of death in her family.

Mr. Wm. E. Nelson will soon remove into his new house on Jonathan street.

Mrs. Edna Monroe of Chambersburg, paid a flying visit to friends here on last Saturday.

The Christian Endeavor at Bethel is moving along nicely. Both old and young are joining.

White Baptists Objects.

A dispatch from Woddbury, N. J., says: Rev. I. M. B. Thompson, pastor of the Central Baptist Church, of this city, threatens to resign, owing to differences which have arisen between the trustees and himself over a request of colored Baptist for permission to use the baptismal pool of the Central church to immerse their converts. When the request was presented to the trustees, it had the endorsement of Rev. Mr. Thompson, and the board granted the permission. Women members, it appears then objected to having white persons use the pool after negroes had used it and the trustees rescinded their previous action.



# THE LEDGER.

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SATURDAY NOV. 26, 1898

## A MORAL QUESTION.

The southern white people do not understand the colored people and the colored people do not understand the white people. Nothing unnatural this is when certain facts are taken into consideration. The man who only observes his neighbor as he passes, day by day, but who never comes into contact, never exchanges an idea, can not know of the inner life of that man. He may draw upon his imagination, he may reason from this thing and from that thing but he is still ignorant of the actual life of his neighbor. This has been pretty much the case of the Negro and the white man. The majority of Negroes now living were born, practically speaking, this side of the conditions which existed prior to the war.

The great mass of our people have been entirely separated from the inner life of the white man, and the white man from the inner life of the Negro, all these years since the war. Each has been reading the daily press. Upon the whole, the tone of the daily press with regard to the Negro, has not been calculated to beget the fullness of love from the Negro towards the white man, while the very same press, noting from time to time, the weaknesses and shortcomings of the race, has exerted an influence upon the minds of the whites not always to the Negro's advantage.

Under such conditions race friction and even collision ought not to excite surprise. The negro forms his ideas of the white man from what he reads in the white man's paper. The white man forms his conclusions, respecting the race, from what he sees in the same white man's paper written from a white man's point of view. All of this is very unfortunate for both sides. The white man needs the negro and the negro needs the white man, and the Gospel furnishes the only rule by which both may get along together in peace. The Negro ought to know respecting the inner life of his white neighbor and his white neighbor ought to know of his inner life. There ought to be some point of contact, not as master and servant but as man and man. This is the cure for the disease, for after all it is one of simple misunderstanding.

The initiative must be made by the one superior in development and resources. Common interests dictate such a course, while the Gospel of Jesus commands it. The questions is a moral one and must find its solution in that direction. The government can do absolutely nothing. The law of love must sway. The Negro is not on trial. The Christian Church is. The Gospel which it professes to proclaim, if it be that preached and lived by Jesus Christ, is sufficient for the task. Will those who have it in trust permit it to fulfill its functions? If not what answer will they give the Son of Man?

### THE LEDGER.

The dignity and responsibility of citizenship is not so easily recognized. Invested with the use of the suffrage a responsibility commensurate with the privilege conferred is imposed, and every patriotic citizen should be moved to rightly discharge that responsibility. An intelligent conception of the duties and obligations of citizenship is indispensably necessary for every man who is clothed with the use of the ballot. By it we may contribute to the best interests of all by electing only competent, honest and faithful men to discharge such public functions as shall be laid upon them, or else, lead by blind stupidity and ignorance we may prove the instrument of superinducing upon ourselves and posterity the evils which necessarily flow from incompetency and corruptness in public officials. Men should not abstain from voting whether they be white or colored, but they should unquestionably use the suffrage with discriminating intelligence, and a judgment which is based upon good common sense and experience.

Let us give hearty thanks to God the supreme Governor of the Universe. We have far more things, as a race, for which to give thanks than we generally realize. Our general condition may not be all that we could desire, but it could be a great deal worse than it is. It is a good thing to give thanks, for it is an indication of internal appreciation for favors received. We are rising, steadily rising. Adverse conditions but emphasize the fact that forces are at work seeking to overcome such conditions. Friction itself is a symptom of life. Let us thank God then, that in spite of the bad and vicious, in our ranks, the good are increasing, and in our restlessness to overcome we are being carried forward in the right direction. Wisdom we need, and a plenty of it, for the duties and responsibilities ahead. Thankful for past favors we are in the right road for a further manifestation of even greater ones. The man who is inclined to give entirely to lamentations is ungrateful of the greatness of the blessings for which he should devoutly give thanks.

Mr. George R. Gaither, Jr., has been mentioned as a suitable person for Mayor of Baltimore. Mr. Gaither is certainly among the very best persons in the Republican party for such a position. Doubtless, there are others whose names will be mentioned in due time. The Republican party can not hope to win unless it has the good sense to nominate a man, strong, clean and perfectly reliable such as is Mr. Gaither. Men like Mr. Gaither, of honor and sound integrity, at once remove all doubtfulness respecting the character of their administration. We hope that both parties will be wise enough to put up good men, so that which ever way the thing goes Baltimore will have a capable and honorable executive.

### "FOREIGN MISSIONS."

Mr. Harry T. Pratt had a very able article in the *Sun* of last Monday on the race question. We agree with him in very many things which he says. When Mr. Pratt says "let them abolish collections for foreign missions" he not only speaks unwisely but attempts to contravene the command of Jesus Christ. Mr. Pratt would not be what he is today had there been no foreign missionary effort. The new World in which we live is the fruit of Foreign Missionary endeavor. In the original Charter of Lord Baltimore wherein title to the colony of Maryland was given, the idea of Foreign Missions is expressly and primarily urged. Any word spoken against Foreign Missions is spoken against Him who declared that "The field is the world."

## DIFFICULTIES IN CHURCH WORK AMONG THE YOUNG.

Extracts From an Interesting Paper.

At a recent meeting of the Lott Carey Baptist Association, held in the First Baptist Church, of this city, Mr. A. Texas Waller read a very helpful paper, from which we take the extracts given below.

"Chief among the hindrances to B. Y. P. U. work in cities is love of worldly pleasure. Among all classes the theatre is the rival of the church, vast sums of money are expended in making it powerful attraction, the finest dramatic and musical talent, magnificent architecture, decorations and costumes that are fabulous in their cost and beauty, all combine to attract and hold the attention, the prayer meeting, to those who have not an appetite for spiritual things and to the Christian of shallow experience, is but tame in comparison to the latest spectacular sensation, to a mind satiated with the unnatural excitement of the drama, attendance upon the ordinary services of the church becomes a task rather than a privilege.

"Much of the so-called Christian life contradicts the teachings of the pulpit. The Sunday excursion with its plea for needed physical recreation; the Sunday newspaper with its forty pages of secular matter; the bicycle, that minister of good if rightly used, all combine in invitations to indulgence.

The voice of God and conscience is silenced.

"Eternity becomes a faint vision upon which look up unwillingly if they look at all. The isolation of city life is another hindrance to city work. Nowhere are people more alone than in a great city. While jostled on every side by human life, knowing no one and known of no one, responsibility to society is reduced to a minimum, the prevailing custom of church going in a smaller community has no power in the city. The people may go or stay at home, nobody cares or asks any questions, crowded together in great structures, they are separated only by thin partitions, yet each family is a law unto itself, this condition removes largely the restraint and constraint of environment and inevitably tends to lower the moral and spiritual tone of the individual. Another result of this condition is the inaccessibility of these people to the pastor or young people, unless the individual chooses to give some clue to his identity, work in his behalf is groping in the dark.

"A Chinaman describing life in an American city said: "The people build a high wall on each side of the street and hide behind it."

"You may enter one of these public door-ways through which ten families, and in many buildings twenty families, come and go, you may visit every one of the twenty families, some will open the door wide enough to ask you what you want and then slam it in your face. Others will talk courteously through the partially open door, but will not invite you to enter. Still others will bid you welcome. Will receive your invitation to come with a gratifying promise to be present; but look in vain for the fulfillment of the promise, the lack of communication between families makes the dissemination of information about the church services very difficult. There are no sympathetic currents to aid announcements from the pulpit or bulletin board. As an illustration a few years ago Rev. F. B. Myers, of London, kindly consented at a few hours notice to speak in a church in New York, by the utmost exertion but seventy-five people were gathered to hear him. Within five minutes' walk was a population of over twenty thousand. A smaller community would have been easily reached from centre to circumference and would have crowded the edifice, but in the large city it is only by great effort and free expenditure of money for advertising that large congregations can be gathered on special occasions.

"Experience has taught that the gathering of the crowd does not ensure large spiritual results. The special evangelistic campaign conducted in New York last winter by Mr. Moody is an evidence of this. With him were associated some of the ablest evangelists in the country. An aggregate of forty thousand people attended these services. The records showed that of this vast number 116 made a public profession in Christ.

## RACE GLEANINGS.

THE NORTHERN NEGRO.

A Study of His Progress by Dr. Lee, of John Hopkins University.

Dr. Lee, of the John Hopkins University, had the following statement of the Negro's development in the North in a recent issue of the *Baltimore Sun*:

"In the study of the Negro we have, as a rule, sought knowledge of the Southern type; the Negro in the North has received little critical attention. To obtain the best results from such a consideration it is necessary to select a point of research offering both urban and rural conditions, where the prejudice against the Negro was slight, if existent, at the time of his settlement, and where the Negro population is composed almost entirely of ex-slaves or their children. It is believed that Carolina, Pa., presents such a base of investigation. The people of Carolina are rich and prosperous; they have large hearts and generous hands. Standing aside from prejudice and filled with the most elevated sentiments, they have striven to do their utmost for the stranger within their gates.

"Prior to 1860 175 to 200 slaves passed through Carolina each year in their quest for freedom. The early colored population was recruited from the free Negroes of Pennsylvania. In 1864, however, the town added 500 fugitive slaves to its permanent inhabitants, and this settlement of Virginia and North Carolina refugees furnished the base of the present colored population. Since 1860 the colored people have added annually to their numbers. In 1895 the 'free Negro' has almost disappeared, and his successors are of the following stock: 86.25 per cent. Virginians; 5.95 per cent. North Carolinians; 5.25 per cent. from unknown sources; 8.95 per cent. free Negro. During the last century the number of colored people has, from a total of 117 in 1795, reached the maximum of 1,450 in 1895.

"The Negro of 1866-1876 had an ambition to own a home; he bought generally in the alleys. As the alley locations filled up he was attracted by the openness of land in a certain section of the skirts of the town, and there bought lots. To-day these purchases have, through the growth of the city, tripled in value. The home of the renter, as well as that of the owner, varies from the three-room cottage to the ten-room house. The cost of these dwellings varies from \$100 to \$2,500. The Negro rents for \$3 to \$5 per month for his house. The furniture of the Negro is neat and of good style. The house is neatly kept and in order. In 10 houses visited 87 per cent. showed no untidiness outside of the bed rooms, and in seventy-two cases the woman of the house was in constant service away from home from 7.30 a. m. to 6.30 p. m. In thirty-seven houses were musical instruments; in forty-one pictures tastefully displayed; ninety-two houses had curtains; ninety were carpeted in the living room; in fourteen books were to be seen in quantity, and in twenty-three the Bible had a visible place.

"The average annual cash expenditure for clothing and shoes in thirty-seven widely different cases was \$18.15. Housekeeping is done upon a surprisingly limited scale; the average income or proportion of receipts to each member of the household rarely exceeds 50 cents a week. The supply of fuel ordinarily needed is two tons for winter and half a ton for summer. The staple food is bread and molasses. Fresh work is almost the sole meat used, few vegetables and eggs and butter still more seldom than vegetables.

"I traced the occupations of 577 of the 602 male Negroes. Ninety-three were at school and ninety under age. Of the remainder, 410, one is a lime burner, with an income of about \$1,500; two contractors, with incomes of \$500 to \$600; these men employ white and colored hands. Five small stores are run by colored men, and return a profit varying from 75 to \$250 year; eight barbers earn a like amount; five cabinet makers and repairers have incomes not exceeding \$100 annually; fifteen teamsters, owning or hiring teams, earn from \$1.50 to \$2.25 a day, during six months of the year. A school teacher receives about \$300. Thus thirty-seven men may be said to be in business on their own account. Four clergymen earn from \$200 to \$250 each; four men are connected with church work besides the pastors, but do not receive an annual salary exceeding \$75.50 each; three men earn from \$48 to \$56 per year in manual labor connected with churches; forty men earn from \$20 to \$50 per month as janitors, hostlers, drivers, waiters, a man of all work; forty-eight are employed during five months of the year on neighboring farms as farm hands and fence makers at 75 cents to \$1.50 per day, and in quarries at \$1 to \$2.50 per day. The average wage of these rural laborers is less than \$1.05 per day. By counting twelve months' labor for these forty-eight men, every working colored man, not otherwise classed, will be included in estimate. The skilled laborers include four carpenters earning \$1.50 per day, ten masons and bricklayers earning \$2 to \$2.25 and six hod carriers at \$1.25.

"Seventy per cent of the colored females, exclusive of school children and children under age, are in service; 30 per cent. do washing at their homes; 7 per cent. have no other employment than their own housework; 2.50 per cent. do not work. The women earn from \$1.50 to \$2.50, with an average of \$2 per week; some cooks earn from \$3 to \$4.50. Of the 113 colored fresholders, 65 are worth less than \$300; 27 are rated between \$300 and \$700; seven between \$700 and \$1,000; five between \$1,000 and \$1,500; six between \$2,000 and \$2,500; one at \$5,000; one at \$11,000 and one between \$30,000 and \$40,000."

## POLITICS AT THE BOTTOM.

"The conflict in the Carolinas is a political conflict and not a race war. Politics is at the bottom of it. The leader of the insurrection in Wilmington, now mayor, is a Mr. Waddel, an ex-Congressman. His defeat for Congress has enraged him. This is the sequel to the whole affair. All republican officeholders have been turned out and democrats put in their places. Why democrats if it is not a political conflict? Can democrats govern a city any better than republicans? Let the records of any city that has ever been under their control testify.

"The same thing was precipitated here in the recent congressional campaign, under the form of 'Negro domination'. This false cry was raised by designing politicians, in order to revive bad feeling among the races. Let us see if negro domination is even possible.

"The negro constitutes about one one-sixth of the population in Baltimore. The white man declares himself that the negro is weak and inferior. If this be so, then how could this one-sixth of the population, declared to be weak and inferior, dominate the other five-sixths, who are stronger and superior. The white man cannot believe this himself. The cry is, therefore raised to make trouble. The time has come when all good people should frown upon such politicians, who hope to ride into power upon the misfortunes of the poor and helpless classes. Rev. Ernest Lyon.

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**REV. DR. TALMAGE.**  
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Subject: "The Wrestlers—The Time is Coming When the Last Mighty Evil of the World Will Be Grappled by Righteousness and Thrown."

Text: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Ephesians VI. 12.

Squabbles and infaillible never charged against Paul's rhetoric. In the war against evil he took the first weapon he could lay his hand on. For illustration, he employed the theatre. In arena, the foot-race, and there was nothing in the lathian game, with its wreath of pine leaves, or Pythian game, with its wreath of laurel and palm, or any Roman circus, but he felt he had a right to put it in sermon or epistle, and are you not surprised that in my text he calls upon a wrestling bout? It suggests the most artistic and cunning of athletic games. We must make a wide difference between pugilism, the lowest of spectacles, and wrestling, which is effort in sport to put down another on floor or ground, and we, all of us, indulged in it in our boyhood days, if we were healthful and plucky. The ancient wrestler at first batted in, and then sprinkled with sand. The third throw decided the victory, and many a man who went down in the first throw or second throw, in the third throw was on top and his opponent under. The Romans did not like this game very much, for it was not savage enough, no blows or kicks being allowed in the game. They preferred the foot of hungry panther on the breast of fallen warrior.

In wrestling, the opponents would how in apparent civility, advance face to face, put down both feet solidly, take each other by the arms, and then backward and forward until the work began in earnest, and there were contortions and stragglings and violent strokes of the foot of one contestant against the foot of the other, tripping him up, or with struggle that threatened apoplexy or death, the defeated fell, and the shouts of the spectators greeted the victor. I guess Paul had seen some such contest, and it reminded him of the struggle of the soul with temptation, and the struggle of heavenly forces against apocalyptic powers, and he dictates my text to an amanuensis, for all his letters, save the one to Philemon, seem to have been dictated, and as the amanuensis goes on with his work I hear the groan and laugh and shout of a crowd of spectators. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

I notice that as these wrestlers advanced to throw each other they bowed one to the other. It was a civility, not only in Greek and Roman games, but in later days, in all the wrestling bouts at Clerkenwell, England, and in the famous wrestling match during the reign of Henry III., in St. Giles Field, between master of Westminster and people of London. However rough a twist and hard a pull each wrestler contemplated giving his opponent, they approached each other with politeness and civility. The genuflection, the abasement, the courtesy in no wise hindered the decisiveness of the contest. Well, Paul, I see what you mean. In this awful struggle between right and wrong, we must not forget to be gentlemen and ladies. Affirmative never hinders, but always helps. You are powerless as soon as you get mad. Do not call rum-sellers murderers. Do not call Indians fools. Do not call higher critics reproaches. Do not call all the world's people fools. Do not say that the dance breaks through into hell. Do not denigrate vituperation and vilification and denigration and adjectives dynamite. The other side can beat us at that. Their dictionaries have more obituration and brimstone.

We are in the strength of God to throw flat on its back every abomination that curses the earth, but let us approach our mighty antagonist with civility. Hercules, a son of Jupiter and Alcmene, will by a precursor of smiles be helped rather than damaged by the performance of his "twelve labors." Let us be as wisely strategic in religious circles as attorneys in court-rooms, who are complimentary to each other in the opening remarks, before they come into legal struggle such as that which left Rufus Choate or David Paul Brown triumphant or defeated. People who enter into a race in reformatory work accomplish nothing but the depletion of their own nervous system. There is such a thing as having a run so hot at the touch-hole that it explodes, killing the one that sets it off. There are some reformatory meetings to which I always decline to go and take part, because they are apt to become demonstrations of bad temper. I never like to hear a man swear, even though he swear on the right side. The very Paul who in my text employed in illustration the wrestling match, believed on a memorable occasion we ought to behave. The translators of the Bible made an unintentional mistake when they represented Paul as insulting the people of Athens by speaking of "the unknown god whom ye ignorantly worship." Instead of clearing them with ignorance, the original indicates he complimented them by suggesting that they were very religious; but as they confessed that they were without things that they did not understand about God, he proposed to say some things concerning Him, beginning where they had left off. The same Paul who said in one place, "Be courteous," and who had noticed the bear preceding the wrestling match, here exercises civilities before he proceeds practically to throw down the rocky side of the Acropolis the whole Parliament of idolatry. Jupiter smashed up with the rest of them. In this holy war polished rifles will do more execution than blunderbusses. Let our wrestlers how as they go into the struggle which will leave all perdition under and all heaven on top.

Remember also that these wrestlers went through severe and continuous course of preparation for the work. They put out upon such diet as would best develop their muscle. As Paul says, "Every man that striveth for the mastery is temperate in all things." The wrestlers were put under complete discipline—dietary, gymnastics, struggle in sport with each other to develop strength and give quickness to dodge of head and trip of foot; stooping to lift each other off the ground, suddenly rising forward, suddenly pulling backward; putting the left foot behind the other's right foot, and getting his opponent off his balance; hard training for days and weeks and months, so that when they met it was like clutching giant. And, my friends, if we do not want ourselves to be thrown in this wrestle with the sin and error of the world, we had better get ready by Christian discipline, by holy self-denial, by constant practice, by submitting to divine supervision and direction. Do not begrudge the time and the money for that young man who is in preparation for the ministry, spending two years in grammar school, and four years in college, and three years in theological seminary. I know that nine years are a big slice to take of a man's active life, but if you realized the height and strength of the archangels of evil in our time with which that young man is going to wrestle, you would not think nine years of preparation were too much. An uneducated ministry was excusable in other days, but not in this time, loaded with schools and colleges. A man who wrote me the other day a letter asking advice, as he felt called to preach the Gospel, began the word "God" with a small "g." That kind of a man is not called to preach the Gospel. Illustrate men,

preaching the Gospel, quote for their own encouragement the scriptural passage, "Open thy mouth wide and I will fill it." Yes! He will fill it with wind. Preparation for this wrestle is absolutely necessary. Many years ago Doctor Newman and Doctor Sunderland, on the platform of Brigham Young's tabernacle at Salt Lake City, Utah, gained the victory because they had no long and usual wreaths for God. Other men, Brigham Young, who was himself a giant in some things, would have thrown them out of the window. Get ready in Bible classes. Get ready by giving testimony in obscure places, before giving testimony in conspicuous places.

Your going around with a Bagster's Bible with flags at the ends, under your arm, does not qualify you for the work of an evangelist. In this day of profane gab, remember that it is not merely capacity to talk, but the fact that you have something to say, that is going to fit you for the struggle into which you are to go with a smile on your face and illumination on your brow, but out of which you are not to come until you have physically, mentally and moral and religious energies have been taxed to the utmost and you have not a nerve left, or a thought unexpended, or a prayer unmade, or a symptom of wrong. In this struggle between right and wrong accept no challenge on platform or in newspaper unless you are prepared. Do not misapprehend the story of Goliath the Great, and David the Little. David had been practising with a sling on dogs and wolves and handits, and a thousand times had he swirled a stone around his head before he aimed at the forehead of the giant and tumbled him backward, obliterating the big foot of Goliath which would have covered the crushed form of the son of Jesse.

Notice also that the success of a wrestler depended on his having his feet planted before he grappled his opponent. Much depends upon the way the wrestler stands. Standing on an uncertain piece of ground, or bearing all his weight on right foot or all his weight on left foot, he is not ready. A slight cuff of his antagonist will capsize him. A stroke of the heel of the other wrestler will trip him. And in this struggle for God and righteousness, as well as for our own souls, we want our feet firmly planted in the Gospel—both feet on the Rock of Ages. It will not do to believe the Bible in spots, or think some of it true and some of it untrue. You just make up your mind that the story of the Garden of Eden is an allegory, and the Epistle of James an interpolation, and that the miracles of Christ were accounted for on natural grounds, without any belief in the supernatural, and the first time you are interlocked in a wrestle with sin and Satan you will go under and your feet will be lighter than your head. It will not do to have one foot on a rock and the other on the sand. The old Book would long ago have gone to pieces if it had been vulnerable. But of the millions of Bibles that have been printed within the last twenty-five years, not one chapter has been omitted, and the omission of one chapter would have been the cause of the rejection of the entire edition. Alas! for those who while trying to prove that Jonah was never swallowed of a whale, themselves get swallowed of the what of unbelievers, which ditches but never gets its victim out. The inspiration of the Bible is not more certain than the preservation of the Bible in its present condition. After so many centuries of assault on the Book, would it not be a matter of economy to say the least, economy of brain and economy of stationery, and economy of printers' ink—if the batteries now assailing the Book would change their aim and be trained against some of the books, and the work shown that Walter Scott did not write "The Lady of the Lake," nor Homer "The Iliad," nor Virgil "The Georgics," nor Thomas Moore "Lullaby Lullaby," or that Washington's "Farewell Address" was written by Thomas Paine, and that the War of the American Revolution never occurred. That attempt would be quite as successful as this long-continued attack on the Bible, and then it would be new. Oh, keep out of this wrestling bout with the ignorance and the wickedness of the world, unless you feel that both feet are planted in the eternal verities of the Book of Almighty God!

Notice also that in this selection of wrestling, to which Paul refers in my text, it was the third throw which decided the contest. A wrestler might be thrown once and thrown twice, but the third time he might recover himself, and by an unexpected twist of arm or curve of foot, gain the day. Well, that is broad, smiling, unmistakable Gospel. Some whom I address through ear or eye, by voice or printed page, have been thrown in their wrestle with evil habit.

And you have been thrown twice; but that does not mean, oh! worsted soul, that you are thrown forever. I have no authority for saying how many times a man may sin and be forgiven, or how many times he may fall and get rise again, but I have authority for saying that he may fall four hundred and ninety times, and four hundred and ninety times get up. The Bible declares that God will forgive seventy times seven, and if you will employ the rule of multiplication you will find that seventy times seven is four hundred and ninety. Healed by God for such a Gospel of high hope and thrilling encouragement, and many a man, and many a woman, and many a child, brought home on Stephen's shoulder, and the prodigals who got into the low work of putting husks into swine's troughs brought home to joyfully and lovingly and unflinchingly that made the rafter's ring!

But notice that my text suggests that the wrestlers on the other side in the great struggle for the world's redemption have all the forces of demagoguery to help them: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Then I can well believe that righteousness will accept the challenge, and the two mighty wrestlers will grapple, while the galleries of earth and heaven look down from one side, and all the fiery chasms of perdition look up from the other side. The prize is worth a struggle, for it is not a charter of heaven or pate, but the rescue of a world, and a wreath put on the brow by Him who promised, "Do thou faithful unto death and I will give thee a crown." Three worlds—earth, heaven and hell—hold their breath while waiting for the result of this struggle, when, with one mighty swing of an arm muscled with Omnipotence, righteousness hurls the last evil, first on its knees and then on its face, and then rolling off and down, with a crash wilder than that with which Sampson buried the temple of Dagon when he got hold of its two chief pillars.

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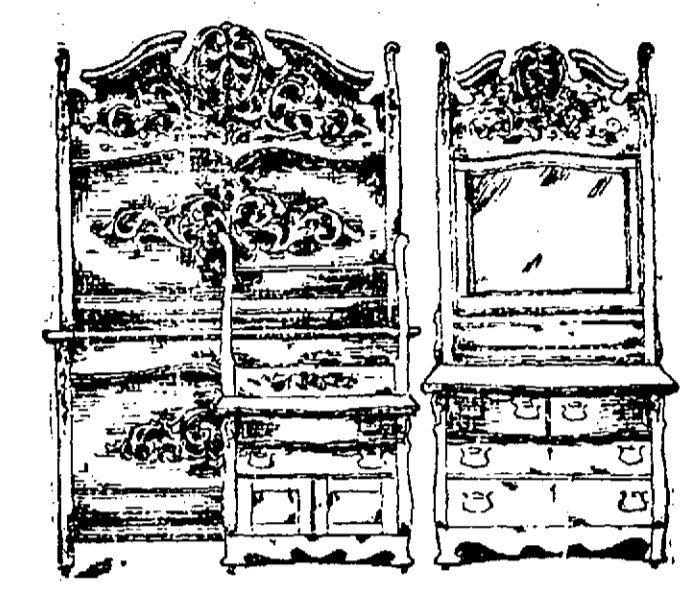
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