

A ONE CENT  
WEEKLY PAPER.

# THE LEDGER.

Extensively Read by  
Afro-Americans.

PUBLISHED IN THE BEST INTEREST OF THE COLORED RACE.

Vol. 1. No 42.

BALTIMORE, MD. SATURDAY, DECEMBER 17, 1898.

Price One Cent.

## IN MEMORIAM.

PETERS.—Who entered into eter-  
nal rest, Dec. 12th, 1894, L. E. TITIA  
PETERS.

There no more the powers of hell  
Can prevail to mar her peace;  
The Lord shall guard her well,  
He who died for her release.  
Father, in thy gracious keeping  
Leave we know thy servant sleep-  
ing.  
BY HER CHILDREN.

Sharon Baptist Church,  
Carey and Prossman Streets.

All day rally 3rd Sunday Dec. 18,  
teaching 11 a. m. Rev. J. E. Moreland,  
Pastor. M. J. Naylor; 8 p. m. Pastor  
Rev. W. M. Alexander, Pastor.

Division St. Baptist Church,  
Preaching 11 a. m., Sunday School  
10 p. m., Preaching 8 p. m. Thurs-  
day night, Mock Congress—subject,  
The Battle between Spain and Am-  
erica, led by S. Scott, Mrs. Morgan,  
Evangelist, will open the subject  
"Woman's Mission and Man's Duty."  
A. E. Minkins, Pastor.

Not RENT.—Two rooms, furnished  
or unfurnished. Single or both.  
Apply at 522 N. Eden Street.

School of Dress-making.  
Madam Smallwood assisted by  
Madam Wheeler has opened her dress-  
ing school at 1309 E. Monument St.  
Wednesday, Oct. 26, 1898. Lessons  
to be given on Mondays, Wednesdays,  
Fridays, 2 to 5 P. M.  
Seamless patterns will be on exhibi-

Evans' Marjoram Cream.  
The Greatest Botanical Discovery  
of the present Century. It cures num-  
erous ailments. It acts like magic to re-  
lieve and cures rheumatism, sore feet,  
sprained skin, back ache and most every  
ailment brought on by cold or irritation.  
Solely wanted to sell this wonderful  
creamy. 25 cents or 5 bottles for \$1.00.  
Apply to P. D. Blackwell, 208 Rich-  
mond Street, Baltimore, Md. t

BE YOUR OWN LANDLORD.  
That is more important and com-  
fortable than to be the proud possessor  
of your own home where you and yours  
dwell without having to move at  
Landlord's command.

YOU CAN EASILY DO IT with the mon-  
ey you now waste in rent. Take the  
steps today not tomorrow, next  
month, or next Spring, but begin at  
once by joining the Metropolitan Build-  
ing Association of Baltimore City.  
This is incorporated by citizens of  
Baltimore to give all an opportunity of  
owning a house which in a few years  
will be paid for and you will have saved  
money you would otherwise have  
wasted in rent. So come join the vast  
army of home owners and you will sleep  
at home six nights in a week.

BONUS, NO PREMIUMS every  
month. Further information  
be cheerfully given you by apply-  
ing at the office of Association 519 Law  
Building, corner St. Paul and Lexington  
streets.

C. BROSIUS REED, Manager.  
Open from 9 a. m. to 5 p. m.

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

For Rent.

|                        |       |
|------------------------|-------|
| Biltmore St., 8 rooms, | \$18. |
| Vine " 6 "             | 8.    |
| Tyson " 8 "            | 12.   |
| Rehorg " 4 "           | 8.    |
| N. Bruce st. " 6 "     | 8.    |
| N. Bruce st. " 6 "     | 8.    |
| Brunt " 6 "            | 10.   |
| Edison " 7 "           | 14.   |
| S. Ertaw st. (2 rooms) | 5.    |

WANT FOUR NICE COLORED  
Families to buy 4 nice houses.

No cash down payment.

Sevidere st., nr. Greenmount ave.,

Bay window fronts,

rooms, bath, range and stove,

Street in front, deep yards,  
and rent only 36. Taxes small.  
Price \$900, cost \$1,260.

RENT \$3.50 PER WEEK.

which we will pay ground and  
water rent and taxes.

will be open daily between 11  
o'clock and Sunday from 2 to 5.

to see us. Bring your refer-  
ences. We must have sober, industrious  
ones. No loafers fed by hard-work-  
ing. We want to sell the four  
week. Stop renting and buy a

GRAHAM & CO.  
223 St. Paul St.

Maryland School for the  
Colored Blind and Deaf.

will open Tuesday, Sept. 18, 1898.

A free, non-sectarian school for  
education of the blind or deaf col-  
ored children of Maryland, and the  
District of Columbia. Par-  
tially or deaf children are receive  
they have not sufficient sight  
to attend the public schools.

For admission and information to  
the SUPERINTENDENT,  
649 W. Saratoga St.,  
Baltimore, Md.

SUBSCRIBE TO THE  
LEDGER

## Gospel of Com- mon Sense.

"We are Getting So Far From  
God, He Is Letting Us Feel  
His Displeasure."

Perhaps some of our people have  
forgotten that "God moves in a  
mysterious way his wonders to  
perform." Man can never defeat  
God's plan. I presume a wail of  
agony went up when the inhabi-  
tants of Goshen heard Pharaoh's  
cruel decree. Yet Moses was saved  
to save his people. Daniel and  
the three Hebrew children, were  
delivered from the lion's den, and  
the fiery furnace. And why? Be-  
cause they trusted in God. I have  
no better sense than to believe that  
God is the same that He was three  
or four thousand years ago, altho'  
it is not fashionable to believe in  
miracles now. If the negro gets  
away from politics and close to  
God, he will save him. There is  
no hope for the negro in politics  
and the sooner he realizes it, the  
better. Vote if you will, but for  
men of principle, be they democ-  
rat or republican or prohibition-  
ist. Then leave the result to God.  
The republicans of old died with-  
out heirs. Patient, honest work,  
frugality and discretion must be  
the watch word. We must have a  
portion of this world's goods if we  
expect to be considered of any im-  
portance in this country. We are  
too prodigal as a whole. We ex-  
pend as we go. Some of us pride  
ourselves on our religion. Yes,  
but it is not practical Christianity.  
That is what we want. Let us  
quit singing "You may have all  
this world, give me Jesus." It is  
not good sense. When God wished  
to honor a man He gave him  
wealth; but as a reward, remem-  
ber, for service. By the sweat of  
man's brow shall he eat bread,  
saith the Almighty.

The love of money, not money,  
is the root of all evil. Wealth,  
honestly acquired, and rightly  
used is a blessing, not a curse. The  
Jewish race is a living example of  
the power of wealth. They have  
been bitterly persecuted, yet they  
thrive, because they leave politics  
to others, cling together as a peo-  
ple and accumulate wealth. Let  
us educate our children. Teach  
them to make money, and save it.  
Just as soon as they are able make  
them work, even if the task be  
small. Let the Sunday school  
and church be the first place they  
go. Give them to God. Pray  
with them, and teach them to  
honor God. If we honor God he  
will make our enemies our foot-  
stool.

Our fathers and mothers proved  
that. We are getting so far from  
God He is letting us feel his dis-  
pleasure. We are like the people  
of Judah we honor God with our  
lips but our hearts are far off. We  
will have to feel the same weight  
of oppression they did, if we do not  
turn. We are trying to worship  
false gods. It won't do. God is a  
jealous God. He opened our prison  
doors and let the captive go free,  
and we ought to serve him. And  
we must help each other. Let us  
"Lift up and Look up." Each of  
us could help some poor brother  
or sister who is down whom hope  
has forsaken. In the homes of the  
lowly of the race let us go and help  
them to help themselves. I do  
not believe in pauperism for our  
people. We want them to work.  
We can afford to be proud of what  
we earn, and hold up our heads.  
May God smile on the Negro in  
America, and may there be peace  
between us and our brother in  
white. Yours "In His Name,"  
MARY R. BURKETT.

A white woman of about 80  
years of age, a lover of missions  
has just given to the Protestant  
Episcopal Missionary Society  
\$40,000. In order that there might  
be no dispute over her estate in  
case of her death she determined  
to make her offering during her  
lifetime and on condition that her  
name should be kept secret and  
that the money should not be  
hoarded, but that it should be used  
where it will do the most good, at

such a time and in such a man-  
ner as should be deemed expedi-  
ent without the slightest restric-  
tion. Included in the gift was \$20,-  
000 in cash, \$13,000 in United  
States securities, and the remain-  
der in mortgages on city property.  
—Philadelphia Tribune.

## PETERSBURG, VA. LETTER.

Rev. Henry Madison of Dinwid-  
die, was in the city Tuesday night  
and preached at the Gilfield Bap-  
tist Church.

Mr. F. M. Martin, S. S. Mission-  
ary for the Presbyterian B. S. and  
S. S. work of Philadelphia, is in  
the city, the guest of Mr. and Mrs.  
Thomas Griffin.

Mr. James Blanks and Miss An-  
nie Bell Thomas, of this city, were  
married in Richmond, last Tues-  
day.

Misses Lizzie Tabb and Rachel  
Williamson visited Richmond, last  
week.

The Gilfield Baptist church,  
Rev. Henry Williams, pastor, has  
recently undergone repairs.

Mr. J. M. Coleman, our enter-  
prising shoe merchant is demon-  
strating to the community what  
the negro can do in the business  
world and should receive the praise  
and patronage of the race.

Mr. William Robinson, porter  
for Mr. John A. Chappell, a dry  
goods merchant on Sycamore St.,  
met a most horrible death at the  
station on Washington street last  
Saturday morning. He had gone  
to the station to deliver some pack-  
ages to a lady on the train and  
after doing so, jumped off in an  
opposite direction. He was knock-  
ed under a Pullman car and his  
head almost severed from his body.

## CAMBRIDGE NEWS

The weeks anniversary of  
Waugh M. E. Church was a grand  
success. Monday evening was the  
re-union of officials, etc. Tuesday  
evening the Sunday-school turned  
out in full. Wednesday evening  
a fine program was rendered by  
the Epworth League. Thursday  
evening was platform meeting.  
Presiding Elders J. H. Scott and  
E. E. Parker were present and  
spoke rousing in interest of the  
church. The singing was grand  
each evening and was led by Miss  
Henrietta Hill, Mrs. Bertha Jones  
and Mrs. Lizzie Stephens and  
others. Friday evening a grand  
time was experienced by all in the  
union of classes.

Miss Estella Kerr has been ap-  
pointed assistant teacher in the  
Sunday school.

Last Sunday concluded our  
Dewey Rally, about \$40 dollars  
were raised making now a grand  
total of the Dewey rally for trust-  
ees \$313.02. Rev. F. J. Wagner  
D. D., was with us and preached  
two powerful sermons to a crowded  
house.

Mrs. Cyrus St. Clair has return-  
ed home from Princess Anne, Md.

## BERLIN NOTES.

The funeral of Mr. Henry Mas-  
sey was conducted by Rev. Mr.  
Webb on last Sunday. Mr. Sho-  
well passed away in the triumph  
of faith. Mrs. Mary—nee Mary  
Williams of Philadelphia, former-  
ly of Berlin, died last Sunday, her  
body was brought down Tuesday.  
The interment in Evergreen Cem-  
etery.

Rev. J. D. Brooks, of Salisbury,  
preached interesting sermons at  
Mt. Hope Baptist church last Sun-  
day.

Mr. Chas. W. Massey and W.  
Brittingham after spending the  
summer in Jersey have returned  
home.

Mr. E. T. Duncan was in Balti-  
more this week.

One or two young men while  
playing target and marksman of  
themselves was severely shot in the  
face. We hope our young men  
will find something that is intel-  
lectually inspiring, and stop so  
much foolishness.

Messrs. John Ryder and Geo.  
Powell were visitors of Pocomoke  
on last Friday.

Subscribe to the Ledger, sent  
post paid for 50 a year.

## HERE AND THERE.

### Press Comments and Items of General Interests.

A delegation of colored men re-  
cently called upon the President  
with regard to Southern outrages.  
The President received them cordi-  
ally, but reminded the visitors  
that this is the time for modera-  
tion.

Parents should see to it that  
their children are educated from  
the school of common sense as  
well as from our high schools and  
colleges. An ignorant fool is bad  
enough, but an educated fool is  
worse. Get an education; but with  
all thy getting, get common sense.  
—The Christian Banner.

Mr. John Lovel, one of the  
wealthiest colored men in the  
South, died at his home in Chat-  
tanooga, Tenn., last Sunday. He  
had amassed a fortune estimated  
at \$75,000 and leaves an un-  
married daughter as his only heir.

There is a German colored col-  
ony in Lebanon county, Pennsylv-  
ania, who speak German almost  
exclusively. These people located  
among the Germans in that com-  
munity many years ago, and the  
children as they grew up heard  
nothing but German, which they  
learned to speak. The children go  
to school in winter where English  
is taught, but as soon as they re-  
turn home they converse in Ger-  
man.

We dislike to part company with  
old friends but can't afford to send  
the paper to persons who either  
can not or will not pay their sub-  
scriptions. Promises and words  
of encouragement are very good in  
their way, but they won't buy pa-  
per or pay the printers and thus we  
have to do every week.—Ex.

## SNOW HILL.

The pulpit of Ebenezer M. E.  
Church was filled Sunday morning  
by the Rev. Henry Milburn. In  
the evening Presiding Elder A. R.  
Shockey occupied the pulpit deliv-  
ering his farewell sermon as the  
doctor leaves the district. The  
collections amounted to nearly  
\$25.—The members of Mt. Zion  
Baptist church are holding a  
week's meeting.—The Young  
Men's Association of Snow Hill  
tendered Misses Mary Allen and  
Rosie Waters a social, it was quite  
a fine affair. Games and other  
amusements were enjoyed until  
a late hour. Among those in at-  
tendance we noticed: Misses Annis  
and Sadie Blackwell, Mary Mar-  
tin, Rosa Tull, Lillie Dix, Rosa  
Collins, Mrs. Annie Spence and  
Mrs. Lizzie Allen; Messrs. Lewis  
Purnell, Ned Haywood, Wm. W.  
Covington, John Taylor, Clarence  
Bailey, Thomas Hudson, Early  
Beckets, William Quinn, Wm.  
Haywood, Clarence Palmer, Era-  
nest Martin, Chas. Allen, Troy  
Purnell, Henry Beckets and others.

The Ledger is finding its way  
into the foremost homes near our  
town and is anxiously waited for  
and its letters read and then one  
is buoyed to do his work. Our  
lady friends often lay aside their  
fashion plates for the Ledger.

Miss Florence Dashiels who  
has been sick is out again.

## The Poor Man

Can save a little money even un-  
der great pressure, and the habit  
thus formed and developed will  
greatly inure to his benefit in com-  
ing years. Just 25c a week, or  
more, deposited in that reliable in-  
stitution the Hopkins Saving Bank  
will prove of immense help to any  
man struggling to improve his  
condition. Don't delay but be-  
gin at once and make a deposit.

At this season of the year when  
many of our readers are refitting  
their homes and purchasing neces-  
sary articles of house furnishing,  
we take pleasure in directing their at-  
tention to the firm, Wm. Reisinger  
who has been a patron of the adver-  
tising column of the Ledger almost  
ever since it was started. One has  
but to come into contact with him  
to be convinced of his absolute fair  
dealing and friendliness. Go to Reis-  
inger, he will treat you right, and  
you will become one of his perma-  
nent customers.

## Local Items.

### DOINGS OF SPECIAL INTEREST TO OUR MANY BALTIMORE CITY READERS.

Mrs. Zachariah Jones, of Court-  
land st., on her way to St. John's  
church last Sunday morning, fell  
upon the ice and sustained pain-  
ful injuries.

Miss Georgine B. Kelly, the  
principal of Female School No. 2  
on Rogers avenue, sent in her res-  
ignation to the School Board on  
Tuesday inst. Miss Kelly has  
made a most acceptable principal,  
and many of the patrons of the  
school will regret her resignation.

Mrs. Cyrus Jones has returned  
to the city from a visit to Rossville.

Miss Rachel A. Graham of 206  
South Central avenue, is in Phil-  
adelphia on a visit to friends.

Mr. C. C. Levy, well known in  
this city as a local politician, one of  
the employees in the last legislature  
at Annapolis, and at one time a  
member of the State Senate of  
South Carolina has lost his mind  
and was sent to Bay View this  
week.

Rev. J. W. Beckett D. D. read  
an admirable paper last Monday  
morning at the A. M. E. preachers  
meeting on the work of the Young  
Men's Christian Association. There  
will be a very notable meeting at  
Metropolitan Church on the even-  
ing of the 21 inst. in the interest of  
this work.

The Junior Auxilliary of St.  
James church a missionary society  
composed of the Sunday School  
pupils held its second monthly  
meeting on last Sunday afternoon.  
Short speeches were made by two  
very small children, Misses Nellie  
G. Bragg and Eva May Reynolds.  
Miss Emma Young gave a select  
reading on a missionary topic and  
Miss Maggie Giles read an excel-  
lent paper on Alaska. These meet-  
ings are held on the 2nd Sunday  
in each month. The officers are  
President, Mr. Oscar Johnson, Vice  
President, Miss Winifred Locke-  
man; Secretary, Miss Maggie Giles;  
Treasurer, Miss Mary Chambers.  
Misses Annie O. Waters, D. Ger-  
trude Anderson and Rosa Petets of  
the board of directors. The object  
is to interest and train the young  
members of the church missionary  
work.

"To HELP OTHERS, AS HE HAS  
HELPED US."—The Rev. J. N.  
Deaver, of Charles Town, W. Va.,  
is a Baltimore young man, a cler-  
gyman of the Episcopal Church.  
He is meeting with much success  
in his missionary work in West  
Virginia. Besides his church work  
he is carrying on a very important  
industrial school, such work as  
shoe-repairing, sewing and job  
printing are branches of the indus-  
tries of the school. Mr. Deaver,  
in his little paper, "The Mission  
Helper" has the following to say  
of his old friend:

"The Rev. Geo. F. Bragg, Jr.,  
celebrated his seventh anniversary  
as Rector, on Sunday Nov. 20th.  
It afforded us great pleasure to be  
present and assist at one of the  
services. We entered the minist-  
ry from this historic Church, and  
can testify to the earnestness and  
zeal of its present Rector. We are  
personally grateful to him for his  
kind words of advice and caution  
which we have enjoyed from time  
to time, and pay our humble trib-  
ute to his worth. Praying God's  
blessing upon him, that he may  
be spared many days, (if it is our  
Father's will) to help others, as he  
has helped us."

The Toussaint Breda Y. P. L. S.  
is an organization composed almost  
entirely of young people connected  
with Waters A. M. E. Church, for  
the purpose of advancing the moral  
and intellectual standing among  
the younger people of that con-  
gregation. The society met on  
last night (Friday) a most excel-  
lent program was rendered. Paper:  
Mr. Chas. Jackson; Address, Rev.  
Wm. Hughes; Solo, Mr. Major  
Perry; Paper, Mr. John Wood-  
house; Recitation, Miss Helen  
Bantom.

Subscribe to the Ledger.

## A FREE NOTICE.

We are prepared at the Ledger  
office to print tickets, programs,  
bills and the like at the cheapest  
rates. We give a free notice of  
concerts and entertainments,  
through the Ledger, when the  
printing for such entertainments  
is executed at this office and paid  
for on delivery.

## HAGERSTOWN.

All the churches are preparing  
for the Christmas entertainment.  
—Aabury M. E. Church will open  
their fair on the 26th, and contin-  
ue for several nights.—The Good  
Samaritans will also open a fair  
in their hall.—Bethel Church was  
spiritually warmed Sunday night  
in the middle of the pastor's ser-  
mon a man came forward and pro-  
fessed faith in Christ and went  
home happy.—Rev. E. P. Greenidge  
of Baltimore will preach Sunday  
morning at Bethel Church. At  
night the choir will give a grand  
musical concert for the benefit of  
the Sunday School.—The Allen Y.  
P. S. C. E., is growing in every  
way. Mrs. Matilda Matthews,  
president; Miss Lelia Diggs, secre-  
tary; Mrs. Bourne, treasurer.—  
Rev. W. H. Thomas, of Cumber-  
land was in our city Sunday.—Mr.  
Barnes, the principal of the public  
school is spending a few days in  
Washington, D. C.—Mrs. Mary E.  
Hill fell on the ice recently and  
sustained painful injuries.—Messrs  
W. E. Carey and Jeremiah Diggs  
received exhorters license at their  
Quarterly Conference.—Rev. D.  
G. Hill gave us some wholesome  
doctrines in two very able sermons  
preached here.

## A GRAND AFFAIR.

The Finest Yet Held at the  
Division St. Baptist Church.

The supper and entertain-  
ment held Thursday last week at the  
Division street Baptist church was  
the finest and most successful in  
the history of that church. The  
principal speakers were: Messrs. J.  
W. Martin, V. C., and E. Lawson.  
Miss B. N. Cole gave a select read-  
ing, a very effective solo was ren-  
dered by Miss Sadie Booth, a solo  
was also given by Miss Josephine  
Robinson. Among those present  
who contributed to its success were  
Mr. and Mrs. Watts, Mr. and Mrs.  
J. Smith, Mrs. Douglass, Mr. and  
Mrs. Geo. Cole, Rev. and Mrs. A.  
E. Minkins, Mrs. L. Cole, Mr. and  
Mrs. Brooks, Mrs. A. Perry, Mess.  
Frank Carter, S. B. Jackson, and  
W. F. Wilson. Mr. R. B. Oad-  
dam was the caterer.

## "Want Everything For Nothing."

Many persons who attend our  
churches with consistent regularity  
and take a lively interest in the ser-  
vices until a collection is asked for,  
then they show their displeasure by  
grumbling, grumbling and complain-  
ing, declaring often that they can  
never come to church and hear a  
good sermon without its effects  
being destroyed by calling for mon-  
ey. To some extent the influence  
of a good sermon is impaired by  
collectious, but these grumblers  
are most always those who never  
give or give sparingly at any time  
or for any cause. The truth of the  
whole matter is they dislike to  
give at any time and are not dis-  
tinguished for extensive liberality.  
Perhaps some better plan might  
be introduced in many of our  
churches to raise the money neces-  
sary to pay current expenses and  
support denominational enterprises,  
but no plan will ever be ar-  
ranged that will suit this class of  
people. They really want every-  
thing for nothing, and as long as  
this is the case they are happy, but  
as soon as the settling time comes  
their feelings are ruffled and they  
become woefully distressed.  
—American Baptist.

## IT IS A FACT.

If a paper is worth borrowing it  
ought to be worth purchasing.  
Don't borrow from your neighbor  
Twenty-five cents will bring it to  
your door each week for six  
months, we mean the Ledger.

# THE LEDGER.

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210 COURTLAND STREET  
BALTIMORE, MARYLAND.

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THE LEDGER,  
210 COURTLAND ST. Baltimore Md.

The private address of Rev. Geo. F. Bragg, and Mr. Wm. E. Tabb is 823 Aisquith street.

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

SATURDAY DEC. 17, 1898

## "RACE-CONTACT."

Bishop Nichols of California in the triennial sermon before the Board of Missions of the Episcopal Church, in Washington recently, remarked:

"Again take that law of race-contact under the ordinary conditions of commerce or conquest. It develops the worst features of the race concerned, as in Chinatown, San Francisco, or the South Sea Islands. Add the factor of the Gospel and you find this law reversed, and race-contact producing the best features of each, as illustrated in the noble native African Bishops and leaders at the Lambeth Conference. What visions of race regeneration this offers the Church in the great world questions into which we are rushing!"

This remark is pregnant with truth, and its application of practical value in our present times. Paradoxical as it may seem, yet, we believe it to be true, that, the very beginning of our race troubles and irritations was in a Gospel church, and it is to the Gospel that we look for the cure of the same. The African Methodist Episcopal Church is monumental and incontrovertible evidence to the accuracy of the statement above made. It was in George's white Methodist church in Philadelphia, more than a hundred years ago, that the first historic rupture between the two races occurred. Occasioned by this "Race-Contact" ABRAHAM JONES and others were pulled from their knees while at prayer and insulted in the House of God. As a result of this race friction two ecclesiastical ideas have dominated Negro life ever since, both seeking the same end, but, in a measure, contradicting, at least to some extent, each other. The first organized result of this race friction was expressed in the erection of St. Thomas Episcopal Church, Philadelphia, followed shortly by the other result as indicated in the founding of Bethel by Richard Allen.

Now, Negroes, being men, will differ as illustrated in these two men. Both of them were men of the highest character and were life-long personal and beloved friends. And yet they differed with respect to the solution of the "race question" as it then existed. The St. Thomas idea, and that of the majority then who composed the African Society, was one of limited separation, still retaining a point of "Race-Contact." The Bethel idea was one of complete racial independence, free from subordination or "race-contact." These two ideas yet dominate the religious life of the negro race in this country. Our purpose is simply to state the naked fact, and that free from bias or partiality. The African Methodist Church, as its name would indicate, is the very best exponent of the idea of full race independence and separation. The other idea is set forth by the members of the race in such bodies as the Episcopal, Methodist Episcopal, Presbyterian, Lutheran and other churches having a mixed membership. We need not intimate or attempt to forecast which of the two ideas will eventually triumph. All will, doubtless, concede that both have inured to the present progress of the race. The Bethel idea has been fruitful in marvellous good to the race emphasizing one very important phase of the question, while the opposite idea has contributed its full quota of service to the race from another but equally important standpoint. Both may be but Providential and tentative agencies to convey us to the place which we shall need neither one or the other.

There are two kinds of "race-contact" as intimated in the sermon of the Bishop of California. One superinduced by avarice, greed, gain and selfishness, and the other springing from the very heart and centre of the Gospel of Love which has for its all conquering mission the realization of the angelic message on the occasion of the birth of Christ.

"Glory to God in the highest, and on earth, peace good will towards men."  
Our only hope lies in the latter. Slow it may be in its realization but come it must. Jesus Christ took the human flesh that is common to all mankind and it is by means of His Incarnation that race irritations must give way to Universal Brotherhood which finds its centre and strength in the Son of God.

## Recreation and Profit For Our Young Men.

When the ordinary young colored man has finished his day's work, it is not at all unnatural that he should seek some recreation, a diversion from the laborious and exacting routine of the duties of the employment by which he earns his bread. And so he goes in quest after such, and in his anxiety to find wholesome relaxation, he almost unconsciously runs into danger. In process of time he finds that a harmless game of billiards, the enticing beverages so pleasingly and temptingly fixed, and the many conveniences and comforts which the saloon furnishes have gradually undermined his character, and he finds himself the easy victim of many insidious vices. His motive in the start was a good one, but in satisfying the natural yearnings of his manly nature he has gradually been led from one vice to another. But what concern is this to Christian people generally? "Am I my brother's keeper?" Does the increase in the number of such young men affect society? Is Christian civilization in any danger by the ever increasing influence radiating from such characters? We may shut ourselves in our beautiful churches and shout and sing and exclaim "Glory to God" as much as we may, but in so doing we but intensify our guilt and render our empty hypocrisy so much the more before a God who sees the very secrets of our hearts. Can we be saved if we fail to put forth our utmost effort to save our brother? Certainly not. We may, in spite of such conditions, feel good, but there is a vast difference between feeling and being good. We serve God when we serve our brother, and if we say that we love God and love not our brother we are a liar. Pretty strong language this is, but it is not ours. It is the language of God's Word.

A most important meeting will be held at Metropolitan Church, Orchard street, on Wednesday evening next, to consider this very matter, and all the brethren and sister of all the churches who have so much religion ought to be there. The Young Men's Christian Association offers the opportunity suggested in the heading of this article, and the only thing necessary to put it upon a firm and permanent basis for good work is the WILL upon the part of the colored Christians of Baltimore. The money is a very small item, the principal thing is, have we the will? Or are we minded to evince our religion in the mere act of talking or shouting.

The major portion of this work should be performed by laymen, and not by the preachers. We have got colored laymen of ability and means. Men who if given a chance, no doubt, could govern the City of Baltimore. They are not asked now to do this, however. The placing of the Y. M. C. A. on a solid business basis is a much smaller task, and to this end the energies of Christian men, who have been so abundantly blessed by Providence, are solicited.

The immediate question for consideration is not the purchase of a building, but we venture to suggest that the representative Christian laymen of our several churches could not engage in a better work than to raise a purse of three or four thousand dollars for the purchase of a suitable building. 600 men out of a population of more than 80,000 colored people, at \$10 a head could raise \$6000 for such a necessary purpose. 100 of the various colored organizations, churches, clubs, etc., with an offering of \$40 each could raise \$4000. The Ledger will be one of either crowd to raise the money. Political clubs

we have, but to what purpose? Let them show that the men who are ready and anxious to hold office are also anxious and ready to plank down the money to help their brethren. Who will be among the first of our representative Christian laymen to start the ball moving? Let 25 or 30 of the most liberal hearted of our successful colored men get together, and formulate, in a business way, plans for such an undertaking. Its success will be their monument. The presence of such an institution the product of the brain and money of colored men will do more to demonstrate the capability of the race than all the "indignation meetings" that could be held in a whole year. The money is here in the pockets of the race. Have our laymen the love and the wisdom to do the work?

PATRONISE the Advertisers of this paper for they are friendly disposed towards business enterprises conducted by Colored men.

## No Race Lines To Be Drawn.

The provisions of the will of Thaddeus Stevens, the "Great Commoner," and father of public educational system of Pennsylvania, for establishing an industrial school in Lancaster county, are about to be carried into effect. The town of Columbia will get the institution, as Lancaster city has failed to accept chance.

Ex-Congressman Stevens died in 1868, and in his will he directed that at time when his estate (less certain bequests) should reach \$50,000 by the process of accumulation the money should be used to build an industrial school. He was a great friend of the negroes, and directed that in this school the race and religion of the students should not be questioned. All must eat at the same table and sleep in the same dormitory. On condition that suitable ground was donated in the City of Lancaster for a site the school was to be built here, but if the land was not given then the institution should be located at Columbia, providing that ground for the purpose was donated there.

The Ashley and Bailey Silk Company, of Columbia, last week, donated twelve acres of land adjoining its mill as a site for the school. The Stevens estate is now valued at \$60,000 all invested in gilt-edge securities. Preliminary steps have been taken to secure the land and a petition will be presented to Court in a few days for the appointment of trustees to carry into effect the provisions of the will.

## Want to get something for Nothing.

Many people allow themselves to become in arrears for newspapers, do so simply because they think the sum due is only small, and it makes no particular difference to anybody whether it is paid promptly or not. Others, subscribe for a short time—three or six months, just long enough to get their names on the list—with the preconceived idea of getting the paper free, thereafter, as long as the editor's faith holds out. Still another class receives the paper, who are doubtfully responsible—who will pay when made do so, and not otherwise. All these people receive the same paper, and it is presumed, get the same value out of it, as those who conscientiously and willingly pay promptly, and thus make it possible for the paper to exist.—The Carroll Record.

## Business Nerve Needed.

The negro needs more nerve, business nerve, a less disposition desultory; more stern stability in industrial and business matters; more patience and push; he must talk less about his own business affairs, and think more; calculate more and dream less; be more religious and less sentimental; learn to measure the distance between men and monkeys; cultivate more pride and less vanity; give more attention to home and family, and less to society; think less of titles and more of merit.—Negro Solicitor.

## The Hastening Ills.

The mere accumulation of dollars and cents amounts to nothing in the face of the hastening Ills, such as disfranchisement, separate coach laws, divisions in street cars, separate institutions of the higher kind and social isolation. Action of some kind is necessary, but who will be able to advise in the matter? As yet there is absolute no data from which to proceed.—The Freeman.

Read the article of Mrs. Burkett.

HERE IT IS.  
If you want boarders.  
If you want big crowds at your excursions or picnics.  
If you have rooms to let.  
If you have a house to rent.  
If you are anything at all—let the public know who you are by advertising.

## THE LEDGER.

If a paper is worth borrowing it ought to be worth purchasing. Don't hurry from your neighbor Twenty-five cents will bring it to your door each week for six months. We mean the Ledger.

PATRONISE the Advertisers of this paper for they are friendly disposed towards business enterprises conducted by Colored men.

## WHERE THE LEDGER CAN BE HAD.

- P. D. Blackwell, 203 Richmond St.
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- 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.
- Wilbert Young, 535 N. Central Avenue.
- T. C. Nelson, 147 W. Montgomery St.
- W. H. Jenkins, 513 Myrtle Ave.
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\$500 to loan in one or two lots. Also any amount on short notes.  
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## Good Music Furnished BY THE

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Dealer in CHOICE WINE, LIQUORS, BEER, AND CIGARS

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## JOB PRINTING,

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YOUR PHOTOGRAPHS Should be taken at Julius Hebbel's 409 North Gay St. One Dozen Fine Cabinets \$1.00.

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Joseph C. Locks, FUNERAL DIRECTOR AND EMBALMER, RESIDENCE: 422 NORTH DALLAS STREET, Baltimore, Md. Orders by Postal Cards promptly attended to. Telephone Call 1249.

FELIX B. PYE, Funeral Director and Embalmer. Graduate of U. S. College of Embalming, 102 East Mulberry street near Calvert. Prompt attention and on the most reasonable terms. Mr. Pye's success as an Embalmer has met with a hearty appreciation by his patrons and testimonials and endorsements from them will be furnished upon application.

George A. Handy, Funeral Director and Embalmer, 411 DRUID HILL AVENUE, Baltimore, Md.

ISRAEL FERNANDEZ, TAILOR Ladies and Gentlemen's Clothing Cleaned, Altered and Neatly Repaired. No. 637 HAW STREET. N. B.—All Orders by Mail promptly attended to.

JOHN W. JONES, JR., Shaving and Hair Cutting Parlor, No. 437 N. Eden Street, Baltimore, Ladies' and Children's Hair-Cutting a Specialty.

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JOHN C. MINNIS, Ice Cream Manufacturer, 534 west Biddle St. Full supply of Dishes furnished free with all Orders.

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

FREDERICK'S Superior Ice Cream. Special rates to Weddings Parties, Socials, etc. Plates, Spoons, and T. 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.

THE RIPPLE VILLA, 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.

BALTIMORE AND ANNAPOLIS SHORLINE. Trains leave Camden station for Annapolis and way stations, week days, 7:00, 9:50 a.m., 1:10, 6:25 p.m. Sundays 9:00 A. M. and 4:30 P. M. Express for Annapolis and A. W. & B way station week days 4:00 p. m. J. WILSON BROWN, General Manager.

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REV. DR. TALMAGE.

THE EMINENT DIVINE'S SUNDAY DISCOURSE.

Subject: "Life's Minor Chords"—Trials and Tribulations Are Necessary for the Proper Development of Character—Man's Compensation For Suffering.

Text: "I will open my dark saying upon the harp."—Psalm xlix., 4.

The world is full of the inexplicable, the impassable, the unfathomable, the insurmountable. We cannot go three steps in any direction without coming up against a hard wall of mystery, riddles, paradoxes, profundities, labyrinthine problems that we cannot solve, hieroglyphics that we cannot decipher, enigmas whose answers are out of our sphere that will not speak. For that reason David in my text proposed to take up some of these somber and dark things and try to set them to sweet music. "I will open my dark sayings on a harp."

So I look off upon society and find people in unhappy conjunction of circumstances, and they do not know what it means, and they have a right to ask, "Why is this? What is that? and I think I will be doing a good work by trying to explain some of these strange things and make you more content with your lot, and I shall only be answering questions that have often been asked me, or that we have all asked ourselves, while I try to set these mysteries to music and open my dark sayings on a harp.

Interrogation first: Why does God take out of this world those who are useful and whom we cannot spare and leave alive and in good health so many who are only a nuisance to the world? I thought I would begin with the very toughest of all the seeming inscrutables. Many of the most useful men and women die at thirty or forty years of age, while you often find useless people alive at seventy and eighty. John Carless wrote to Bradford, who was soon to be put to death, saying: "Why doth God suffer me and such other caterpillars to live, that can do nothing but consume the simony of the church, and take away so many worthy workmen in the Lord's vineyard?" Similar questions are often asked. There are two men. The one is a noble character and a Christian man. He chooses for a lifetime companion one who has been tenderly reared, and she is worthy of him and he is worthy of her. As merchant or farmer or professional man or mechanic or artist he toils to educate and rear his children. He is succeeding, but he has not yet established for his family a full competency. He seems indispensable to that household but one day, before he has paid off the mortgage on his house, he is coming home through a strong north-east wind and a chill strikes through him, and four days of pneumonia end his earthly career, and the wife and children go into a struggle for shelter and food. His next door neighbor is a man who though strong and well, loses his wife support him. He is around at the grocery store or some general loafing place in the evenings while his wife sews. His boys are imitating his example, and lounge and swagger all day. All the use that man is in that house is to rave because the coffee is cold when he comes to a late breakfast, or to say cutting things about his wife when he furnishes her wardrobe. The best thing that could happen to that family would be that man's funeral, but he declines to die. He lives on and on and on. So we have all those odd things that many of us see cut off, while the parasites have great vitality.

I take up this dark saying on my harp and give three or four stanzas of the string in the way of surmising and hypothesis. Perhaps the useful man was taken out of the world because he had his family were so congested that they could not have endured any more. Or perhaps he might have just ahead prospered. They altogether might have gone down in the vortex of worldly life. Every year swallows up 10,000 husbands and so he went while he and his family could not have supported the severities of life kept close to Christ and fitted for usefulness here and high seats in heaven, and when they meet at last before the throne they will acknowledge that though the furnace was hot, it purified them and prepared them for an eternal universe of glory and reward for which no other kind of life could have fitted them. On the other hand, the useless man lived on to fifty or sixty or seventy years because all the ease he ever can have he must have in this world, and you ought not, therefore, begrudge him in any way. He is around all the ages there has not a single loafer ever entered heaven. There is no place for him there to hang around; not even in the temple, for they are full of vigorous and rapturous worship. If the good and useful go early, rejoice for them that they have soon got through with human life, which at best is a struggle. And if the useless and the bad stay, rejoice that they may be out in the world's fresh air a good many years before their final incarceration.

Interrogation second: Why do good people have so much trouble, sickness, bankruptcy, persecution, the three black vultures sometimes putting their fierce beaks into one set of tangled nerves? I think now of a good friend of mine, an older and a consecrated Christian man, an older in the church, and as polished a Christian gentleman as ever walked Broadway. First his general health gave out and he hobbled around on a cane, and then at forty, after awhile paralysis struck him. Having by poor health been compelled suddenly to quit business, he lost what property he had. Then his beautiful daughter died, then a son became hopelessly demented. Another son, splendid of mind and commanding of presence, resolved that he would take care of his father's household, but under the weight of sorrow never Fernando, Fla., he suddenly expired. So you know good men and women who have had enough troubles, you think, to crush fifty people. No worldly philistine could take such a trouble and set it to music, or play it on violin or flute, but I dare to open that dark saying on a gospel harp.

You wonder that very consecrated people have trouble? Did you ever know a very consecrated man or woman who had not had great trouble? Never! It was through their troubles sanctified that they were made very good. If you find anywhere in this city a man who has never, always has had, perfect health, and never lost a child, and has always been popular and never had business struggle or misfortune, who is distinguished for goodness, and they have the diploma written in wrinkles on their own countenances. My, my! What heartaches they had! What tears they have wept! What injustices they have suffered! The mighty influence for purification and salvation is trouble.

These are only three things that can break off a chain—a hammer, a file or a fire—and trouble is all three of them. The greatest writers, orators and reformers get much of their force from trouble! What gave to Washington Irving that exquisite tenderness and pathos which will make his books favorites while the English language continues to be written and spoken? An

early heartbreak, that he never once mentioned, and when thirty years after the death of Matilda Hoffman, who was to have been his bride, her father picked up a piece of embroidery and said, "That is a piece of poor Matilda's workmanship." Washington Irving sank from hilarity into silence and walked away. Out of that lifetime grief the great author drew his most pathetic reinforcement. Calvin's "Institutes of Religion," than which a more wonderful book was never written by human hand, was begun by the author at twenty-five years of age, because of the persecution by Francis, king of France. Faraday toiled for all time on a salary of £30 a year and candle. As every brick of the wall of Babylon was stamped with the letter N, standing for Nebuchadnezzar, so every part of the temple of Christian achievement is stamped with the letter T, standing for trouble.

When in England a man is honored with knighthood, he is struck with the flat of the sword. But those who have come to knighthood in the kingdom of God were first struck, not with the flat of the sword, but with the keen edge of the scimiter. To build his magnificence of character Paul could not have spared one lash, one prison, one stoning, one anathema, one poisonous viper from the hand, one shipwreck. What is true of individuals is true of nations. The horrors of the American Revolution gave this country this side of the Mississippi River to independence and France gave the most of this country west of the Mississippi to the United States. France owned it, but Napoleon, fearing that England would take it, practically made a present to the United States, and he received only \$15,000,000 for Louisiana, Missouri, Arkansas, Kansas, Nebraska, Iowa, Minnesota, Colorado, Dakota, Montana, Wyoming and Idaho. Patrick Henry, out of the fire of the American Revolution came this country east of the Mississippi, out of the Mississippi River. The British came to the present overtook the grandeur through gunpowder plot and Guy Fawkes' conspiracy and Northampton insurrection and Walter Raleigh's heading and Bacon's rebellion and Cromwell's dissolution of parliament and the battles of Edge Hill and the vicissitudes of centuries.

So the earth itself, before it could become an appropriate and beautiful residence for the human family, had to be broken and scorched and made incandescent by universal fires, and pounded by sledge hammer of icebergs and wreathed by earthquakes the split continents, and shaken by canoes that tossed mountains and passed through the catastrophes of thousands of years before paradise became possible and the groves could shake out their green awnings and the first garden pour its orange of color between the Gihon and the Hiddekel. Trouble—a good thing for the rocks, a good thing for nations, as well as a good thing for individuals. So when you are agitated by a sharp interrogation point, why do the good suffer? I open the dark saying on a harp, and though I can neither play organ or harp or bugle or clarinet, I have taken some lessons on the gospel harp, and if you would like to hear me I will play you these: "All things work together for good to those who love God."

Interrogation third: Why did the good God let sin or trouble come into the world when He might have kept them out? My reply is, He did not. He has never given us reasons that He has never given us. He had reasons which He could no more make us understand in our finite state than the father, starting out on some great and elaborate journey, calling out to his ten-year-old child in its armchair comprehend it. One was to demonstrate what grandeur of character may be achieved on earth by a conqueror of evil. Had trouble been evil to conquer and trouble to console, then this universe would never have known an Abraham or a Moses or a Joshua or an Ezekiel or a Paul or a Christ or a Washington or a John Jay or a Howard, and a million victories which have been gained by the consecrated spirits of all ages would never have been gained. Had there been no battle, there would have been no glory. Had there been no storm, the thrones of heaven would never have been sung. Heaven could never have been a thousandth part of the heaven that it is. I had not say that I am glad that I am sorrowful to enter, but I do say that I am glad that after God has given all His reasons to an assembled universe He will be more honored than in sin and sorrow had not been entered at that time. The celestials will be outdone and will put down their trumpets to listen and it will be in heaven when those who have conquered sin and sorrow shall be singing in a small singing school on earth if Thalberg and Gotschalk and Wagner and Beethoven and Rheinberger and Schumann should all at once enter. The immortals that have been singing 10,000 years before the throne will say, as they close their librettos, "Oh, if we could only sing like that!" But God will say to those who have never fallen and consequently have not been redeemed, "You are not allowed to you have not the qualification for this anthem." So they sit with closed lips and folded hands, and sinners saved by grace take up the harmony for the hundred and forty and four thousand which were redeemed from the earth."

A great prima donna, who can now do anything she likes, told me that she first started in music her teacher in Berlin told her she could be a good singer, but a certain note she could never reach. "And then," she said, "I went to Italy, studied in a conservatory for years until I did reach it." But the song of the singer redeemed, the Bible says, the oxiled harmonists who have never signed could not reach what she reached. "You have not like to hear me in a very poor way play a snatch of that tune? I can give you only one bar of the music on this gospel harp. "Unto Him that hath loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and the Lamb, to Him be glory and dominion forever and ever, amen." But here leaving this heteroglyphic, why God let sin come into the world, let me say that that great battle seem to be nothing but suffering and outrage at the time of their occurrence, yet after they have been a long while past we can see better or it may seem to have been fought, namely, Salamis, Inkerman, Toulouse, Arbela, Agincourt, Trafalgar, Blenheim, Lexington, Bunker's Hill.

But here I must slow up lest in trying to solve mysteries I add to the mystery that we have already wondered at—namely, why preachers should keep on after all the honors and fame, and that would be the great awful all the ways and bows and wherefores of your life and mine, which we have not had time or the ability to answer, and write on them the words, "I journeyed to eternity." I hope that you do not understand all things now, for if we did what would we learn in heaven? If we knew it all down here in the fleshman and sophomore class, that would be the use of the compass and with the other sweep a circle clear around all the inscrutables, and weigh the throne of the Omnipotent, if we could with our seven-day clock measure eternity, what would be left for heavenly revelation? So I must stop that we choose a diploma what is now beyond our comprehension, and as, according to Bolina, the historian, Alexander the Great, having obtained the gold casket in which Darius had kept his rare perfume, used that aromatic casket thereafter to keep his favorite copy of Homer in and called the book, therefore, the "edition of the casket," and at night put the casket and Homer under his pillow so I put this day into the perfumed casket of your richest affections and hopes, this promise worth more than Homer ever wrote or sword ever conquered. "What I shall know hereafter," and that I call the "edition celestial."

THE SICK AND AFFLICTED

SHOULD READ AND CONSIDER THE TESTIMONIALS COMING FROM MEN ONCE NEARLY DEAD.

Here is what some of them say about their remarkable cures:

Harry M. Utz, 1722 N. Collington ave., had an experience with the doctors that he will not forget easily. The treatment he received did him ten times more harm than good. He finally heard of the Old Indian Herb Medicine Man, and decided to try him. He suffered with eczema and running sores in his face, and in addition had bowel trouble. He says that after taking five bottles of the Old Indian Medicine Man's Herb Teas he was cured and he can cheerfully recommend Old Indian Herb Man's Medicines to anyone.

Mrs. Alfred Thorne, 349 west 21st street, says: "The Old Indian Herb Medicine Man at 616 North Eutaw street, cured me of dyspepsia, indigestion, liver and badly constipated bowels, blood and Bright's disease of the kidneys and such fearful aching pains from the top of my head to the end of my toes, that no human tongue can express. My throat was so sore that my bronchial tubes were so stuffed up I could scarcely breathe before I reached the top of the stairs. My lungs were awfully weak. I had no appetite, and my stomach was always sick and sour at all times. My head was always dizzy and flighty, and forever aching and paining me. My heart was always in pain and fluttering and trembling, and it seemed to beat a million times a minute. The doctors told me I had heart trouble and said there was no cure for me, but when I went to the Old Indian Herb Medicine Man he looked at me and said he would cure me for ten dollars or he would not charge me anything, so he gave me some of his herb teas to start with, and I took his teas till I was entirely cured. Now I want everybody to know that I am as healthy as any woman in Maryland, and have no trouble in any way."

Mr. F. A. Roeder, 408 New St., Baltimore, says: "The Old Indian Herb Medicine Man cured my son of blood-poisoning in the face, when all doctors failed to even give him any relief. But they all made him worse. But the Old Indian Herb Medicine Man at 616 North Eutaw St., cured him in every way. He works at Hutzler Bros. dry goods stores, N. Howard street, Balto."

Mr. Charles W. Clifford, Mount Winans, Md., says: "The Old Indian Herb Medicine Man at 616 North Eutaw St., Balt., Md., cured me of typhoid fever, after suffering with that complaint for over five months, when all doctors failed to cure me, and said there was no cure for me. I only took \$2 worth of the Old Indian Herb Medicine Man's Herb Teas, and they made me a healthy man in every way."

If You Value Health —GO TO OR WRITE— OLD INDIAN HERB Medicine Man, 616 N. Eutaw St., Balto, Md. HE WILL CURE YOU.

STARTLING AND WONDERFUL CURES.

READ WHAT IS SAID BY ONE NEAR UNTO DEATH.

THE OLD INDIAN HERB MEDICINE MAN, 616 N. EUTAW STREET, BALTO, MD.

Mr. Edwin Arthur, 1606 Jefferson street, says the old Indian Herb Medicine Man 616 N. Eutaw St., cured me of Indigestion, Dyspepsia, Sciatica, Rheumatism, Bright's Disease of the Kidneys, Diarrhea and Bloody Flux, Blind and itching Piles, and pains and aches from the top of my head to the end of my toes, when the Doctors said there was no cure for me, unless I was cut to pieces or operated on, but the Old Indian Herb Medicine Man at 616 N. Eutaw street, saved



me from such an abominable fate, also my wife was in a fearful condition, with pains and aches in her back, shoulders, arms, and neck. She was not able to move in the bed or out of bed. She had a fearful Cough, Dyspepsia, Indigestion and a fearful Liver trouble, and badly Constipated Bowels, also the Doctors said it was impossible for her to live ten days. She took five dollars worth of the Old Indian Herb Medicine Man's Herb teas, which made her as well or healthier than she has ever been all her life. Also my grown son who was fearfully diseased with: Consumption of the Throat, and Lungs, he had all kinds of aches and pains, and cancer of the stomach, his liver was in a terrible condition, his bowels would not move from 28 to 30 days, and when his bowels would move it was like death to him, for he suffered with such fearful pain, he became perfectly blind, he could not taste, hear or smell, in fact he was a total wreck in every way. He was what any sensible or smart person would call a dead person, for eight years he did not know what a feeling of life was, his skin was sallow and very yellow, and with all this fearful trouble he had dropsy in his feet, legs, thighs, bowels and stomach and Rheumatism, and would throw up everything that he ate for twenty-five to thirty days. God only knows how he ever lived. I had thirty-two doctors, and every one said there was no cure for him. But the Old Indian Herb Medicine Man at 616 N. Eutaw street, Baltimore, Md., cured him in every way with his Herb teas. He only took twenty-four bottles; he also went to six of the best hospitals of America and the Hospital Doctors said there was no cure for him.



My advice is for all the sick and afflicted in any manner to go to the Old Indian Herb Medicine Man, 616 N. Eutaw street, Baltimore, Md., and get cured. I have lived in Baltimore for thirty years and is well known by thousands of the very best people in Baltimore, and one of the most noted Church members and never use any deception in any manner. Yours Respectfully, Mr. Edwin Arthur, Mrs. Maggie Arthur, Master Ubas, Arthur, 1606 E. Jefferson street.

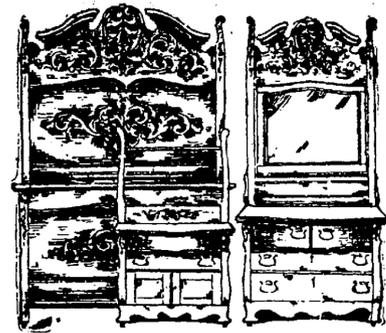
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