

THE PLAINDEALER.

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PROF. STRAKER'S SPEECH.

THE EQUALITY OF CITIZENSHIP IS THE SAFETY OF THE REPUBLIC.

Citizenship Considered—How It Should Be Regarded—Injury to One Injures to All—A Solecism in Politics.

Last week THE PLAINDEALER made mention of the success with which Prof. Straker's great speech was attended before the Lincoln Club at Toledo. He not only received the plaudits of the large audience but the hearty congratulations of such men as Maj. McKinley and Ex Gov. Foster of Ohio, now Secretary of the Treasury. The demand for copies of the Toledo Blade containing it has been so great that hundreds of extra copies have been sold. In answer to this demand THE PLAINDEALER this week republishes the speech in full. When introduced Mr. Straker arose amid the applause of the audience and spoke as follows:

Mr. President and ladies and gentlemen of the Republican League—This government of the United States of America was instituted upon the principle of the equality of manhood rights. The forefathers of the Republic declared to the world, and to generations unborn as well as to ourselves this fundamental truth: "That all men are created equal and that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just power from the consent of the governed." In this declaration we find the truth of our topic; that "the equality of citizenship is the safety of the Republic." The language used in expressing this truth was a protest against the claim of the divine rights of kings, and was the grandest declaration of human rights, save that other uttered by the great apostle—"That God made of one blood all nations to dwell upon the face of the earth." Believing in these fundamental truths as requisite in their enactment for the safety of the nation; that great and good man, whom we seek on this occasion to honor, and reverence his immortal name, also declared, "That this was a government of the people, for the people and by the people." And so declaring Abraham Lincoln offered an unerring guide to the rulers of the Republic for its perpetuity the establishment of the equality of citizenship. He had seen the American Republic totter and reel like a drunken man under the assumption of the inequality of citizenship. He had seen one class of men, own and deprive their fellow man of his manhood rights as a citizen, by denying him the right of liberty, and to be governed by his consent. He had seen this foul wrong creep like unto a serpent into the several states of the Union, and then raise its venomous head in the council of the great nation and hissing its fiery tongue strike its tang into the sovereignty of the Union, standing upon its pedestal of human slavery, from which it gave forth its mortal poison in the shape of legislative enactments, like the Fugitive Slave act and judicial decisions as was found in the well known language of Justice Taney in the celebrated Dred Scott decision, the most emphatic declaration against the equality of citizenship. Who believes that the United States as a nation would have lived to see its first century if the doctrine of the inequality of citizenship had been received and adopted as the sentiment of the nation?

We believe that it will witness another hundred years if this disbelief is not strengthened and rejected. But let us consider what is meant by the equality of citizenship. First let us consider what is citizenship itself. The most comprehensive definition is "that a citizen is one of the sovereign people." The definition you will observe is without addition or qualification. It mentions neither size, shape or color of the subject. Hence ex-Artillery General Bates when asked the question—"Are colored men citizens of the United States?" replied, "A citizen of the United States without addition or qualification means neither more or less than a member of the nation, and all such are practically and legally equal, the child in its cradle and the father in the Senate, and he who denies it in individual cases, assumes the burden of stating the exception to the general rule, and providing the fact which works the disfranchisement." The constitution of the United States declares; "That all persons born or naturalized in the United States, and subject to the jurisdiction thereof are citizens of the United States and of the state wherein they reside."

These definitions clearly define a status of citizenship in which no inequality can be found or is recognized. From these we may ask how this government of the United States in its social, as well as its legal and political relationship to its subjects should regard them. I find the answer in the language of one of America's greatest sons, a patriot, a statesman, a jurist and a philanthropist, a friend and counselor of the immortal Abraham Lincoln, and one whose views on the equality of citizenship had no small part in shaping it. He is Mr. Lincoln's conclusion to declare the emancipation from bondage to freedom of four millions of human beings, and place them on the equality of citizenship contemplated by the constitution—I refer to the Hon. Charles Sumner. He says of the equality of citizenship to which the colored citizen is entitled, and I

have quoted this language often before because I cannot find its superior in truth nor language: "Ceasing to be a slave the former victim has become

NOT ONLY A MAN BUT A CITIZEN

admitted alike within the pale of humanity and within the pale of citizenship. As a man he is entitled to all the rights of a man, and as a citizen he becomes a member of our common household with equality as the prevailing law. No longer an African, but an American. No longer a slave he is a companion part of the Republic owing to it patriotic allegiance in return for the protection of equal laws. By its incorporation in that transcendent unity so that there can be no injury to him without injury to all.

Injury to him is insult to an American citizen. Dishonor to him is dishonor to the Republic itself. Whatever he may have been he is now the same as ourselves; our rights are his rights; our privileges and immunities his great possessions; not only is he a citizen but there is no office in the Republic from the lowest to the highest, executive, judicial or representative which is closed against him."

Mr. President and fellow citizens, he believes in God and justice, are not these utterances divine truths as attuned to the precept of the prophet of old, "That God is no respecter of persons, He looketh not on the countenance?" We ask to be looked upon as Senator Sumner has described us. We ask it not for ourselves alone, but for all citizens alike black and white, rich and poor, as well in South Carolina as in Massachusetts. We ask to be cherished and protected by government as fully in the swamps of Mississippi, as on the shores of Samoa, in the hut or cabin of the South or at the threshold of the United States post-office in Carrollton, as at the foot of the dome of our National Capitol.

In such a condition of the equality of citizenship the Republic is safe. But is this our condition? Are all our citizens today enjoying equal rights and privileges in the pursuit of happiness? I ask sixty odd millions of people this question tonight. I present you with the condition of the colored citizen throughout the length and breadth of our land, but especially in the South, where the right to vote, to cast a ballot and have that ballot fairly counted as cast, as well as the right to take part in the affairs of government are wholly denied on account of race and color. I present the fact of the execution of the laws in the protection of life, the denial of the enjoyment of equal privileges in travel, the barriers erected against the opportunity to advance in industrial progress, the closing of the doors of public places of accommodation—how those who are one and flesh of our common country, born here, whose sweat of brow and muscle have cemented every brick and stone in the superstructure of the great American nation, whose blood enriched the soil of freedom, independence and Union from the foot of Bunker Hill to Richmond's hillside, and who are nevertheless treated as outcasts; who are told by Southern white men, "You shall abide by the laws of your state, and should you violate them, I will hang you or otherwise punish you, and though you observe the laws, should you attempt to exercise the rights which I possess as a citizen, to vote as your will and conscience approves, I will murder you and your family in your house, I will insult and offend the chastity of your home, I hold your life as well as your liberty as hostages of your obedience to my will and discretion in your exercise of the suffrage. I will keep you ignorant, so that I may the easier cheat and defraud you; I will put a mill stone around your neck and stamp you thrifless and inferior as a race, and when an effort is made to uplift you by education, or protect you, I will lay hell on the altars of the constitution of the United States and pull them down on your head." This is the condition of the colored race in the South for fifty millions of white citizens to consider. This is the indictment I frame against those who deny an equality of right as citizens between the black and white races in our midst. I await a verdict from fifty millions of people in our favor, or I stamp the denial as cowardice from a strong toward a weak race of people.

Was it for this that Abraham Lincoln gave his life, and the treasury of a nation expended, and thousands of our brave sons destroyed, or was it for the equality of citizenship as a safeguard against the decay of the Republic? Strong was the foundation of the Republic laid by the forefathers, and bravely protected by that greatest of rulers whose memory in the deeds of his life as a chief magistrate, we meet here to celebrate.

EMPIRES WILL RISE AND FALL,

dynasties disappear, kingdoms flourish and decay, the proud epitaph on bronze, stone or marble vanish, but the deeds done for the safety and perpetuity of the Union and the establishment of equal rights to all citizens by Abraham Lincoln will last as long as the sun and moon endureth.

And new republics will arise, and new rulers will appear to follow in the footsteps of so great and good a man. But how is the equality of citizenship to be secured and preserved, for we all know that to declare a right and enjoy it and be protected in it are two essentially different things. The equality of citizenship is to be secured by the observance of law and order as prescribed by the articles of the Federal Constitution. But when this is sought a class of obstructionists and special pleaders say it is an invasion upon the sovereignty of the state, for the Federal government to secure by appropriate legislation this law and order.



PROF. D. A. STRAKER.

It is this position I believe that the opponents to the federal election bill, now pending in Congress, take against this measure becoming a law; and at the commencement of my discussion I disclaim any purpose to regard my advocacy of the bill from a race standpoint only. I deny that the issue is between the two races. It is an issue between not only the Republican party and Democratic but between the two portions of our country, the North and the South. The question is, shall the South receive its quota of representation in the council of the nation by a less number of electors than the North, by suppressing thousands of votes by violence and fraud in the South? And thus secure equal power with the North by unequal means? Is not this the question, my hearers? If it is, is not the situation one of political slavery for every Northern white voter be he Democrat or Republican? Has not the South by this method of suppressing the Republican vote of the colored citizens placed its lordly heel on the neck of the Northern white voter? Be assured my white fellow citizen here if you can afford this, the colored citizen can and must soon accommodate himself to existing circumstances. The legal and constitutional aspect of the question I cannot in the brief time allotted discuss, except to say that it is not a new issue between certain interpreters of constitutional powers and those familiar with the early formation of our Government will remember that the exact question in principle was discussed in the adoption of the Federal Constitution and the further and more significant fact is that the people of that section of our country who then opposed giving to the Federal Union the necessary powers to regulate the states in their internal affairs as they related to the welfare of the Union, are the same in location to day who oppose the federal election bill. Alexander Hamilton, the greatest expounder of constitutional powers and the interpretation thereof in his address before the legislature of Rhode Island said: "The nature of a Federal constitution is little understood. The exercise of its powers must affect the internal policy of the component members." George Washington, whose welfare for all the people of our country will scarcely be questioned by the most enthusiastic supporter of State Sovereignty, said in writing to James Warren, of Massachusetts, in 1815: "To me it is a solemn duty in politics, indeed it is one of the most extraordinary things in nature, that we should confer as a nation and yet be afraid to give the rulers of that nation sufficient powers to order and direct the affairs of the same."

Justice Story writes: "Without guarantee the assistance to be derived from the national government in repelling domestic dangers which might threaten the existence of the state constitution could not be demanded as a right from the national government. Usurpation might raise its standard and trample upon the liberties of the people, while the national government can do nothing more than behold the encroachments with indignation and regret. A successful faction might erect a tyranny on the ruins of law and order, while no succor could be constitutionally afforded by the Union." What foresight the great jurist exhibited is seen in the events of to day. Has not usurpation raised its standard in the South and tramped upon the liberties of thousands of voters, and does not the national government behold the encroachments, while no succor it is said can be constitutionally afforded? Never was prophecy so completely fulfilled, and yet the danger seems not to be fully appreciated. It is said to leave the so called Southern problem of protection to the voter, but which is really a national obligation and duty to the South, and it will regulate its own internal affairs. How has the South kept its repeated promises in this respect since 1870?

The olive branch it has offered has been THE SHOT GUN AND THE RIFLE CLUB, Ku Klux Klans and ballot-box stuffing. What a shame to the descendants of the Puritans, the Huguenots and the Cavaliers. With what degree of pride will the children of the oppressors of the Negro of the South read the pages of a future history which recounts their bloody deeds and oppression towards a weak and defenseless

race of people. The national constitution is the charter of a mighty Republic dedicated to human rights, and who ver fails to enlarge and enable it by the interpretation through which human rights are most advanced, will fall in his oath to support the constitution. Let us who are of the Republican faith say to-night with the great martyr, Abraham Lincoln, at Gettysburg: "It is for us to be dedicated to the great task remaining before us, that from those honored dead we take increased devotion. That we here highly resolve that the dead shall not have died in vain—that this nation under God shall have a new birth of freedom, and that this government of the people shall not perish from the earth." "This nation," said Mr. Lincoln, "was conceived in liberty, and dedicated to the proposition that all men are created equal." It is not that those who deny the equality of rights to all citizens believe that the same is constitutionally right or just, but they excuse themselves on the ground that those who are to be especially benefited by this practice is an inferior race and are ignorant. A base calumny was never uttered a more cruel prejudice shown. But may we not contemplate this condition of affairs from the standpoint in which our chief magistrate, President Harrison places it. He says in his first message to Congress: "The wrong does not expend itself upon those whose votes are suppressed. Every constituency in the Union is wronged. When and under what condition is the black man to have a free ballot? When is he in fact to have those full civil rights which have so long been his in law? When is that equality of influence which our form of government has intended to secure to the electors to be returned? This generation should courageously face these grave questions." But in spite of this advice by our noble President, who has stood firm in his convictions that the colored citizen is entitled to protection in the exercise of the ballot, yet many Congressmen have faltered in meeting this issue before the Southern Representatives in Congress and have listened to the siren song of the capitalist who places dollars above human rights, and thus the elections bill is not yet law.

[CONCLUDED NEXT WEEK]

Gets There Every Time.

James Wells of Huntington, New York, is generally successful in what he undertakes. When he goes corn husking he beats all the neighbors and he takes the same energy into any other work in which he engages. The other day he overturned a stack of hay and 24 rats scampered from their several hiding places. At once James seized a club and began a work of extermination. When he was through the number of slain was 23.

Race Trouble in St. Louis.

Mike Conley, a white tough of St. Louis is in jail in St. Louis, Mo., for inciting a trouble between the Afro American drivers of two or three coal carts and several other white toughs. Conley struck the first blow and when the drivers retaliated he was assisted by a crowd of his associates. Several of the Afro Americans were severely hurt among whom were D. R. Powell who had his right leg broken.

Raised Cain.

Frank Rufus of Pine Bluff, Ark., got on a drunk last week and went home to raise Cain. He made several attempts to fire a pistol at his wife and daughter and finally the frenzied mother seized the axe in self defense and struck him a blow which killed him.

Representative Candler of Massachusetts has introduced a bill in the house, by request, providing that in the building to be erected by the government, for its exhibit at the World's Columbian exposition, space shall be allotted to Afro-Americans of the United States, to exhibit works of art, field products live stock, inventions, manufactures and other articles raised fabricated purchased or owned by them.

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"BILLY SMITH'S" TALKS.

THREE GREAT LAND MARKS OF AFRO-AMERICAN METHODISM.

Opposed to the New—The Era of Extension To Whom Honor is Due—How He Must Rise—With What Motives.

ARTICLE IX.

Three great names stand out as land marks in the history of African Methodism—Richard Allen, from whose bosom sprang the germ, William Paul Quinn, who scattered the prolific seed, and Daniel A. Payne who has pruned and cultivated the tender vineyard.

The fixing of a course of studies and a standard of qualifications, thus laying the foundation for an educated ministry, was the great event which began the third era of African Methodism. With this event is inseparably associated the name of Daniel A. Payne.

A multitude of hearts throbb'd with ardent desire for an educated ministry, a hundred strong men were ready to act but not one effective achievement was there until he whom God had raised for that purpose stepped forth and upon the horologe of progress sounded the hour. His articles on an educated ministry, published in the primitive church organ were to his church what the ringing words of Patrick Henry were to the infant colonies.

True, although the time was ripe for the work, opposition sprang up. There are always opponents to anything new. There are always some who are not in sympathy with the great throbbing heart of progress. Go to the rare library of either Bishop Campbell, Brown or Arnett and there you will find among the files of ancient documents and papers the record of such sentiments against an educated ministry as no one of today could think of as possible. Bishop Payne was called an "infidel," he was accused of wanting to set God aside and in his place substitute a college. In one respect the opposition then and the opposition now resemble—then Payne was most unmercifully abused and now the same ignorant bitterness is manifested. No one among all the opponents of that day were able to add any argument, they simply called names. In the present conflict, one who differs with Bishop Payne, introduced sound argument against the principle he advocates (not the figure) some have abused him, indeed the average colored man has no higher conception of successful debate than believing it to consist in "burning up" an opponent. There are not ten colored men in America who have ever discussed a difference with a fellow Negro without indulging in bitter personalities. None of these things moved the hero to whom we all must pay honor. He acted in accord with the will of God, success came. The indomitable John M. Brown lent his sagacious support and forever settled the question by establishing a connectional school. The sentiment in favor of education which had been uttered only in whispers, having found trumpet toned expression through Daniel A. Payne, unfurled the banner at the foundation of Union seminary and has been ever since boldly leading the hosts. You ask, then why the present use and cry?

Although Christianity has been a success yet all the world is not subject to its sway. Thus, although education has been the watchword of the church, yet all are not educated, nor do all favor education. Side by side with the Payne idea, each has qualified and directed the action of the other. The Quinn Epoch was the era of "extension." Bishop Payne says that when he insisted upon the chief care being bestowed upon "quality" he was overruled by those who made quantity the matter of first importance. Were Bishop Quinn able to speak he would say that the numbers and boundaries of the church would be larger were it not for the restrictions the Payne idea imposed. But God has willed it that neither should dominate to the utter crushing out of the other so bible and spelling book have gone together meeting houses and school houses have been built, preachers and teachers have been produced. But a mere teaching of the rudiments of a secular education is not the Payne idea, but a thorough and complete education. Educate the preachers to preach, the pastors to discipline, the people to live. So far as fitness as church propagators is concerned, there are but very few A. M. E. ministers who are not first class, but when measured according to the standard of the Payne idea, who can say that more than one third come to the mark? To Bishop Payne is due the honor of having fixed this high standard, to his leadership is due the presence in the ministry of the one third that are up to the standard, to his life and his influence is due the credit of having started the church in the work of education. Without the Payne idea, the A. M. E. church of today would be as far behind the times as are the Baptists and C. M. E. churches.

The American Negro, like all other people of the past, must rise, if he rises at all, through the workings of Christianity in him. The prevailing religion among the Afro-Americans is not greatly removed from paganism, pure religion and unadorned is existing only as it follows in the wake of the Payne idea. Bishop Payne and Edward Waters are the only A. M. E. bishops who strank from assuming the office, the others willfully accepted either from a conviction of duty or a feeling of ambition. To the credit of all it is due to say, history indicates that the latter motives is concerned but few.

WILLIAM SMITH.

CITY DEPARTMENT.

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Advertisers, Attention!

All reading matter notices and transient advertising payable strictly in advance.

MERE MENTION.

Miss Elvora Owen, leaves for Waco, Texas Saturday.

Mr. John Montgomery of Chatham was in the city last week.

Mrs. C. J. Thomas of 330 Macomb street has removed to Grand Rapids.

Mrs. Lena Reynolds goes to Chatham today to visit her cousin James Richards.

The Rev. E. H. McDonald has moved and his address is now 320 Macomb street.

Mrs. B. Gibson and Samuel Wallace, leave for Chatham, Ont., next Wednesday for a short visit.

Miss Geneva Williams daughter of Mr. and Mrs. Williams, of 516 Antoine street, is dangerously ill.

The Willing Workers will hold their next meeting at the residence of Mrs. Geo. Duncan on Watson street.

Mr. and Mrs. David Jacobs, have determined that marriage is a failure, hereafter, at least for a time, they will try it alone.

Richard Hamilton of Ypsilanti, was arrested in Milwaukee and brought to Detroit Monday night for passing a counterfeit \$50 bill.

The Silver Tone glee club will give a musical and vocal entertainment at Abstract parlors on Wednesday evening, March 11th.

Mrs. J. L. Blackwell, of Petosky, who have been in Detroit several weeks under medical treatment, is improving and will return home Monday.

Mr. and Mrs. Mack who are now stopping at Mrs. Jones, 333 Antoine st., will soon leave for Oklahoma. Mr. Mack was recently a law student at Ann Arbor.

Miss Bertie Bibbins was pleasantly surprised on the anniversary of her birthday last week by receiving a set of silver nut picks from Miss Jennie Kennedy of Port Huron.

The waiters of the city are talking of forming a waiter's union. The coming G. A. R. encampment will bring not only large numbers of guests to the hotel, but a large number of waiters to the city.

The Detroit Social Club, held a special meeting at the residence of the Messrs. Pelham last Tuesday. The next meeting which is one of importance, will be held at the residence of Mr. George W. Cheek, of Catherine street.

Mrs. M. E. McCoy, goes to Muskegon Monday, to attend the State encampment of the G. A. R. Mrs. McCoy is a delegate from the Ladies Auxiliary Corps of John Brown Post. She will visit Chicago and Grand Rapids ere she returns.

Mr. Samuel Williams, brother, of Rev. Williams who was at one time, pastor of the Second Baptist Church, died last Saturday at the residence of his mother on Calhoun st. He was buried last Monday, from his home, Rev. E. H. McDonald officiating.

Members of John Brown Post G. A. R. are making strenuous efforts to appear well at the coming encampment. Through the efforts of a few energetic members the Post has a drum corps. On April the 2nd the Post will be presented with a stand of colors. Prof. Straker making the speech.

Mrs. Robert Davis nee Carrie Fox, is spending a few days at Mrs. Smith's boarding house on Antoine st. Mrs. Davis came to Detroit in the early part of last week. Her husband who is a law student at Ann Arbor, spent Saturday and Sunday in the city. Mrs. Davis will remain in Detroit for a few days.

The Afro-American League had a very fair attendance at their meeting last Wednesday evening at the Second Baptist church. The election of officers for the ensuing year and the question of a permanent club room were deferred until the next meeting. Upon the invitation of Albert W. Hill the league will meet at his residence on Monday evening the 16th.

The Willing Workers know how to be good to themselves as well as their friends and every once in a while they vary the usual business routine of their meetings by one of a more social nature. Their last meeting held at the residence of Mrs. McCoy on Lincoln avenue was one of these variations. A nice luncheon was served after the regular order of business and the host and hostess gracefully did the honors in their beautiful new home.

Printing.

Persons wanting printing done can be assured of courteous treatment, prompt service, good work and low prices at the W. L. Smith Printing Co., 95 Woodward avenue, wedding cards, invitations, tickets and calling cards at reasonable rates.

The ladies of Bethel Helping Hand society will give an Apron social on March 17th. All persons buying a ticket will be entitled to an apron. The aprons will be given out that evening and that evening only. Admission 15 cents.

The bill providing for separate coaches for Afro-Americans, in Arkansas has been signed by Governor Eagle of that state.

Glances Here and There.

ACCORDING to agreement, the Glancer was at the first regular meeting of the Widow's Club. There was a fair representative of Detroit fair (ix's present, and their appearance would not have indicated to an ordinary observer what their relations in life were. There was the young and buxom Widow, and the older and more care worn matron, there was the libe and gay widow and the more sedate woman of experience, there was the stout robust widow, and the slightly formed paler one, all united to attain the one end, to get a suitable husband. People may declare as an abstract proposition that marriage is a failure, but the most of us will take a little failure in ours. These widows, no doubt, following up a scientific principle, that two negatives make a positive, think that two failures will make a success.

As soon as the Glancer entered the room he was surrounded by a bevy of these beautiful relics of departed memories, each vying with the other to get a word at him first. The first intelligible expression the surprised and confused Glancer heard! "Oh! You horrid, horrid man! Why did you ever publish our society before we were ready?" Several fairy voices on every side echoed "why?" "We intended to have a pleasant surprise for the public," continued "the fair one" and here you have spoiled it—b!

The Glancer found himself seized by several violent though delicate hands. "Shades of the departed" he exclaimed I am innocent of bad intention, instead of having done you an injury, my eye has been single in promoting the very ends for which you are organized. As I looked about me and saw bachelors getting bald and widows grey, compassion was alone the influence that seized me. Do me no violence for my sex sake. "Harm him not" came a commanding voice, yet welcome to the Glancer. Our first duty continued the speaker is to learn forbearance for members of his sex. The Glancer was then released and given the freedom of the meeting during its organization.

THE meeting was called to order by Mrs. Deborah Dobrick who was also elected permanent president because of her peculiar fitness for the place. Mrs. Cecelia Hearsay was elected secretary and Mrs. Jennette Johnsons treasurer. The president on being inducted into office, addressed her fellow members about as follows: "Ladies and sisters in a common cause, we have met to organize this evening to change our condition in life. For better or for worse is the question. Having all had the same experience and all coming here tonight with the same purpose, there is a fellow feeling among us that is better understood than expressed. In furthering our interests we should be guided by the greatest discretion and wisdom. An illness until death do part, is a problem that never can be solved by the same rules. There are however a few practical suggestions bearing on the relations our organization is intended to promote that will be of value not only to us but to our unsophisticated single sisters who will not have everything her own way now. I think before I enter into these practical suggestions intended for the benefit of our society alone, that we had better ask THE PLAIN DEALER representative to retire." The Glancer took the hint and retired, therefore he is unable to state just what suggestions the president made or where the carpet ball is to be given. He did catch one glimmer of a debate that was being hotly contested but not enough to state it correctly. It was something about the relative merits of the Dr. Mary Walker habit and the Jennette's Miller skirt. He has been promised the hospitality of the club at some future date.

"TELL me not of your doubts and discouragements," says G-e-t-h-e. "I have plenty of my own. But talk to me of your hope and faith." The habit of complaining is such a general one that few of us are aware of just how much we are victims to it. The people who have learned to suffer and be silent are so rare that you fall in with the large company of grumblers out of sympathy. We do not refer to the great sorrows of life, these are or should be too sacred to give to the public, but would not the world be brighter if each one spoke us of the petty trials and everyday misfortunes that are incidental to life. To greet the rainy days and the days that seem to bring us nothing but disappointment with a smile and to believe with Emerson that "every day is the best day in the year." It is better to be silent if you have nothing pleasant to say, for the world takes us at our own estimate, and success comes to those who court it with smiles. Next to displaying impatience under our own ills is the habit of setting in judgment upon our neighbors actions. Instead of criticizing one's friends and acquaintances, would it not be better to seek to cover their deficiencies with the mantle of charity, we would have them throw over our own short comings. To do otherwise is a breach of good form which the true gentle woman will not be guilty of.

AN enthusiastic correspondent in a contemporary journal asks, what is a home without a newspaper? He then proceeds to answer the question by declaring it a rendezvous of ignorance. This reminds THE PLAIN DEALER of what has often been said, that the man who is unable to pay for his paper always finds money to go to every circus that comes to town. With the Afro-American reader, it is not the circus, but the entertainment. The paper is the last consideration as if papers are published and sustained by promises. Beside many people really believe that if they pay for a thing by petty installments, it comes cheaper. One could not make a greater mistake than to contract prospective debt without fully providing the means to pay it. When a man keeps even with the world he knows just how much he is worth.

PEOPLE sometimes get into a rut in their way of thinking and they become so stuck in it that they think there is no other way but the one. One of the ruts, and about the deepest one, into which many people's minds are now running is that an entertainment loses its power to draw unless it has an after promenade attached. That delusion has been dispelled by the recent very successful con-

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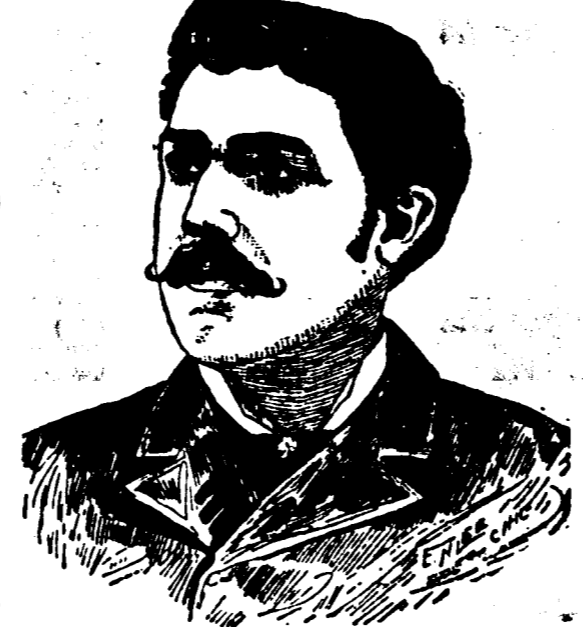
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AT 85
GRATIOT AVENUE.

cert given by the Willing Workers. A few of its members prior to their concert at unity maintained that dancing would be the drawing card, but others thought differently and the result has proved them right in their conclusions. Promiscuous free dances for genteel people are doomed and the sooner they are abandoned the better.

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