

A BYSTANDER'S NOTES.

Two Books Which Mark a Distinctly New Literary Departure.

FIELD FOR A COLORED NOVELIST.

Prevalence of False Ideas in Regard to Actual Racial Conditions in this Country—Case in Point.

Two books have recently been published which are worthy of attention, not less for what they are than for what they indicate; they are entitled: "Dessalines" and "A Voice from the South."

The former is a drama by a colored man, William E. Easton, Galveston, Texas; the other a volume of essays by Anna Julia Cooper, a colored woman of Xenia, Ohio.

Any one who wishes to study at first hand the most important element of the race problem in America, to-wit: the relation of the best products of the race itself to this great problem, can not do better than to order these two books. The Bystander does not know the price of either of them, but would judge from the general make-up that it would be about \$1 each.

The first thing that will impress the cultured reader of these books will be the general tastefulness and accuracy of the works themselves, and the next will be the accuracy and finish of the literary style of the authors. Not only is there nothing loud or garish about these books, but there is to be found through them both an indescribable charm of finish and verbal exactitude rarely excelled in the works of contemporary writers. The habit of a lifetime has made the Bystander's pencil almost infallible in its indication of verbal inaccuracy, which is, after all, the very highest test of literary merit. The word which exactly fills the place where it is used—is neither too large nor too small for the service assigned or the thought it is commissioned to convey—is to literary workmanship what the perfect note is to music. It may be slurred a little, often is without constituting actual fault, as the rush of some great movement may even hide or excuse a false note now and then, but only precision can give the feeling of finish which attests the genuine literary artist.

Rarely has the unsparing pencil passed so lightly over the pages of a book of essays as it did over the pages of this "Voice from the South," which yet has nothing of the South in it, except a bit more of vivacity and a little more evident desire to please, than the asperity of Northern culture usually permits, or at least encourages, in its feminine devotees.

"Dessalines" has a touch of Creole sentiment, and one finds occasionally in its words and phrases a flavor of French significance, no doubt unconscious to the author and not all ungrateful to one familiar with its origin. These, however, are very rare and not so pronounced as even to attract the attention of most readers. It, too, is singularly simple, clear and correct in its verbal quality. Both books impress one with a sense of neatness, care, and unpretentious thoroughness, pleasing in any writer, and especially gratifying to note in the work of authors whose mental inheritance has not been one of painstaking care—members of a race not yet generally freed from the trammels of restricted opportunity and imperfect diction. It will, perhaps, come with something like a sense of unpleasant surprise to some cultured men and women who may read this book that there are persons of this race who need not even the artifice of what is termed "dialect" to place them on a high level in that elegance of simplicity which marks the best use of our English tongue.

Both of these books are not only by colored writers, but both proceed from the same motif—the relation of the colored race to Caucasian humanity and Christian civilization in the new world.

"Dessalines" is "a dramatic tale," based on the great Haytian struggle for liberty in which the arrogance of the old regime of France joined hands with the savagery of the Sans Culottes and the Creole hatred of the slave, to overawe and overpower those whom only the love of freedom made invincible. The hero of the tale is Dessalines, the black and indomitable lieutenant of Toussaint L'Overture. The action of the play is direct and strong; its language simple, chaste and temperate, sometimes startling in its graphic plainness, but wholly without rant, and when the character of its motif is taken into account, showing a remarkable self-restraint and no slight degree of literary art.

The "Voice from the South," on the other hand, is a cultivated woman's view of the gulf which is set between white Christian man and womanhood and souls encased in

darker-hued integuments. It is not profound, and there is in it a somewhat too abundant use of second-hand material and a little parade of quotation. But that is the fashion of the times; the borrowed matter is always good, is aptly used in the main, and shows breadth of reading, keen observation, and thoroughly good taste in selection. But this half-fault is soon forgotten by the reader as he comes to note the deft but stinging satire, and keen but not ill-tempered wit, of the colored woman whose tactful self-restraint avouches her a cultured lady. Its perusal would be a new sensation to many a white-souled Christian woman of the "superior race," who, when she had perused its bright pages from cover to cover, would be forced to admit that, though she had encountered many a sharp thrust, she had not received one awkward or ill-tempered blow. Defects the book may have. It is not so simple in purpose or profound in feeling as the man's work with which it is compared. There is an evident preparation and sometimes a little straining for effect; but few female writers have shown a dauber wit, and few works, especially upon such a difficult subject, give promise of a finer literary art.

The Bystander has given this unusual prominence to these two books because they seem to mark a distinctly new departure in the literary production and intellectual quality of the race.

Aske from newspaper articles, some controversial pamphlets, volumes of sermons and speeches, the colored people of the United States can scarcely be said to have produced any literature. This is not surprising nor at all discreditable to them. The best scion grafted on the strongest stock requires some period of growth before it produces fruit, and a race by law barred from the fields of literature for two centuries, need at least the lifetime of a generation in which to produce good literary work. The wonder is not that it came so late, but that it came so soon, and is of such simple, genuine quality. Except Mr. Chestnutt, whose brief novels were something marvelous in their unpretentious realism, of which there are no more because prosperity in other fields has smothered his rare gift, hardly any colored writer has made a serious attempt in the realm of fiction, and not one has ventured upon good-tempered, keen, yet kindly, discussion of present conditions with any specific attempt at literary excellence. These books are practically the first fruits of literary culture of the American Negro. That there are not more is due in part to various causes. A generation moves with doubt and hesitancy along a road which none of their ancestors have trod. Politics, religion, and especially the daily struggle for existence have absorbed an unusual proportion of the race's energy. The actors in such intensely dramatic scenes as have marked the days of freedom of this new people have rarely power to give expression to its pathos. The slave romance has yet to be written by the slave descendant. If indeed any pen can ever depict its lights and shadows, but the great field of first endeavor will not be the story of slavery, but the tale of half-freedom. The great opportunity which waits the pen of the colored novelist is not the plantation of yesterday, but the plantation of to-day. The literature which the colored man should strive to create should be along the line of these two books—the literature of colored life in juxtaposition with the Christian civilization of to-day—the literature not of argument, not of protest, but of aspiration and truth. Is the Hugo born who will give the world the romance of the tenant's or the cropper's life so truly as to stir the world to justice?

The prevalence of false ideas in regard to actual racial conditions in this country is well-illustrated by the following, which a friend sends us, clipped from a religious newspaper in Chicago:

"It is generally believed at the North that special cars are provided for colored people on the Southern railroads, and that they are forbidden to ride on the cars reserved for white people. Such is not the case. The simple fact is that every railroad in the South sells first and second class tickets; whereas only first class tickets are sold on most Northern roads. A second class ticket entitles one to passage on the smoking-car. As a rule the Southern Negroes are thriftless and poor, and but for second class tickets would hardly be able to travel at all, for the rates of fare are nearly double what they are in the North."

It is fair to presume that the editor thought he was telling the truth. This presumption rests, however, solely on the fact that he edits a religious journal; if it were the editor of a secular newspaper which had made such a statement no well-informed person would have doubted for a moment that it was an intended barefaced falsehood.

An intelligent person who reads a daily paper could hardly help

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knowing the fact that the colored people throughout the country have for two years been doing their utmost to bring the question of a state's power to compel passengers upon trains to be assorted as to race before the United State courts for adjudication. Such person ought also to know, that it has twice been held, that such a law is unconstitutional so far as interstate passengers—that is, passengers going from one State into another, are concerned. This, however, does not affect passengers whose route lies wholly within a single state. This question will for the first time be presented to the Supreme court in *ex parte Plessy*, from Louisiana, now pending, wherein the Bystander is of counsel for the plaintiff in error.

The simple fact is, that in eight states of the South, it is a crime punishable with fine or imprisonment for a colored man to ride in a car with white people, no matter what rate of fare he pays or is willing to pay.

The conditions stated with such particularity by the editor, in regard to first and second class tickets, do not prevail in these states. All tickets are of the same class, or if there is ever a second class ticket sold there must also be separate cars for white and colored second class passengers. The only trains which are permitted to carry white and colored passengers in the same car in any of these states are construction trains, on which the passengers are their workmen. There is not a single road in either of them in which the separation is effected, as this editor so particularly describes, by a difference in rate or class of ticket. The colored man pays exactly the same fare as the white man, but must ride in a separate car or compartment. There was a time when the second class ticket system abounded on all roads of the South; but then there was also a time when these states were the special habitat of the saurians, and the one is about as ancient now as the other. The separate car law was a deathblow to the second class ticket, because it would require on every train at least four separate cars or compartments; one for first class whites, one for second class whites, and the same for the two classes of colored passengers.

This extract we have quoted is all the more misleading, because it claims expressly to be the statement of one who knows, intended and designed to set right those who unwittingly have fallen into error. If the editors' religious lucubrations have no better basis of truth than his deliberate misstatements as to mundane affairs, he certainly can not complain if men count him "a blind leader of the blind."

Such imaginary statements as to easily ascertained facts are lamentably frequent with those who claim the place of "spiritual leaders." Another religious journal, commenting on the recent Texas immolation, remarks:

"It is consoling to know these barbarities are neither participated in nor approved by the enlightened or religious elements of the South. They are the work of the low, ruffianly class of Southern whites whom the more respectable elements are unable to restrain. It is not the christian people of the South who are responsible for these things."

This is another instance of that inability to distinguish between fact and the result of an over-charitable imagination in discussing Southern conditions. The writer simply concluded that it must be so, because he could not imagine that men he had known in amiable church relations could be guilty of such crimes against law, humanity and civilization.

The truth is that the so-called "hoodlum element" of the South of which we have recently heard so much has hitherto been the willing tool of the so-called "better class." In certain parts of the South they have very recently broken away from such leadership, especially in Southern Mississippi, which is now overrun by "poor white" Regulators, as recently set forth in these notes. Mobs of 5,000 and 10,000 do not gather in open day, however, without the approval of the "better class" and the active participation of "Southern Christians," a fact which the man who penned this statement must have known if he read the published accounts of the barbarity.

His mistake lay in the fact that he quite ignored the fundamental truth that a christianity colored by slavery has no regard for the personal or political rights of the formerly enslaved race.

The right to enslave included the power to deprive the enslaved person of all natural rights. The slave might ask and receive favor, but he could have no right. His person, his labor, his progeny belonged to another to do with as he pleased. He lived and enjoyed only on sufferance. To the rights of "life, liberty and the pursuit of happiness" he had no shadow of claim.

This state of society was sanctioned, maintained and defended by the church as a part of the divine ordainment. It was part and parcel of Southern christianity, and, to tell the exact truth, part and parcel of a considerable portion of Northern christianity as well. Northern christians mobbed men for defending the religion of Jesus of Nazareth against this foul aspersion, who would never have thought of using violence against one who wholly denied the existence of a "First Great Cause."

It was an inevitable consequence that a religion on which was based the right of a white man to take away all the natural rights of a colored man should support and maintain the right of a white people to regulate and control in their own way the rights and privileges of a colored people.

And this is exactly the position of the "Southern christian" to-day. He says: "We had a legal and divine right to hold the persons of these people and bar them from every privilege save what the master chose to give. This right the government of the United States took away from us by force; but we have still the right to rule and control them as we choose, collectively, and we intend to do it."

Thus "Southern christianity" becomes again the Gibraltar of Southern barbarism. If a man had fired into the crowd that conducted the Texas incineration the chances are at least even that he would have hit a "christain" or a "colonel"—that is, a church member or one of the best of the much vaunted "better class."

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The South is a great mass of very real and easily apprehended facts, even if they be very unpleasant ones; and it ill-becomes a religious teacher to mislead those who seek for truth in his pages by arguing from wholly imaginary and impossible hypotheses in regard to them. Northern christianity has enough to answer for in having debased the God of justice, truth and love by making Him the author and justifier of slavery without becoming in this day the excuser of that barbarism which sprung from and is based upon the same infamous theory of God's favor and partiality to the white men. If it has not learned that God is just and demands first of all things that they who take His name and claim to be exponents of His spirit should be just to their fellows, then, indeed, the blood shed in expiation of the crime of slavery was shed in vain.

Albion W. Tourgee.

Mayville, N. Y. April 7, '93.

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Albion W. Tourgee
Mayville, N. Y., April 7, '93.

AN APPEAL FOR VIRTUE.

GUARD WELL YOUR HOMES.

Springfield, O., April 13.—Special Correspondence.—Mothers and fathers, as you value the happiness of the young people, as you desire the good of the race assist in purifying our society. Some of the worst enemies of our young men and women are men and women old enough to be their fathers and mothers. Men and women who, under the guise of the best and most interested of friends persuade the young folks that their parents are "too strict," "old fogies," not up to the times," and thus, little by little, girls and boys are led to their destruction; and these very old men and old women, who have undermined their characters are the first ones to begin in the destruction of their reputation.

Brothers and sisters, let no one, no one say a word to you against your mother or your father; even if you have a step-mother or step-father allow no one to talk to you about them.

Let it be known that you accept your step-mother or step-father as your real mother and father; and take my word for it, (for I speak from experience), your family life will be far happier and more peaceful and you will be better able to perform the life work laid out by God for you to do.

Another common fault among the race, is the mixture of the good and the bad, the pure and the impure in our societies and social gatherings. If a young and pure girl goes to a party, even though it may be at the house of a friend she is likely to be thrown in contact with some of the most worthless ones in the community. For many mothers through fear of giving offense, dare not have a party for their sons and daughters unless everyone in the neighborhood is invited, and thus the worthless men with bad reputations, as well as the fallen girl bringing with her the evidence of her disgrace, and the drunkard with the effects of his sin written in his face and bearing, are all made welcome and treated just as those who have always lived pure lives.

Mothers and fathers, brothers and sisters, for the love of God, for the love of our race, let us begin immediately to purify our societies, if one falls from virtue, be it a man or a woman, bar him into them the entrance into your society. If they desire to reform, help them to do it; but make them not your friends and equals until they have shown by their living their change from evil to good. Be not only pure yourself, but demand purity in your friends; if by going into society you find you will be thrown in contact with those not up to the standard of morality, stay at home and seek your enjoyment with your mother and father, your brothers and sisters.

You may be branded as "stuck up," "too good for common folks," etc., but remember this the young people of whom this is said are always the ones most respected in a community, the ones who have the most enjoyment.

Then, let us as a race honor God above all, walk in such a manner that His help will always be with us; let us grow wealthy, become educated, but hate and discourage vice while we love and reward virtue, and the race problem will be solved to the entire satisfaction of all concerned.

A DISASTROUS FIRE.

Lexington, Ky., April 12.—About 9 o'clock tonight a frame cottage on Tucker street was set on fire by some unknown children who were stopping in the old building for shelter. Three white children were burned before assistance could reach them. The flames caught the training stable belonging to Ed. Brown, the well known Afro-American thoroughbred trainer, and burned it to the ground. Some valuable horses were in the stable, but were saved by the aid of the firemen and others. The stable with its contents was worth about \$3,000, covered by insurance.

The meeting of the Mississippi State Bar Association will be held May 3rd and 4th at Natchez, Miss.

Two things are certain—You want the news and we want to publish it. You can help us by sending us the names of your friends in different parts of the country so we may induce them to send us the news from their section of the country.

Common Sense With Poultry.

Ways, means and methods with poultry, vegetables, stock and farming generally should be interesting and timely topics with many of our people. Pleasure, profit and a good deal of personal independence can be worked out of these things when rightly managed. It is not my purpose to touch upon all the items indicated by my opening sentence above; for this time I propose to confine my remarks to "Common sense with poultry."

Many persons who have never tried the experiment can easily supply themselves with all the table birds and eggs they need; but they cannot do this without incurring risks of many vexations and disappointments.

2. A common error, is to overstock to begin with, and with "fancy," instead of the common breeds. Care and attention are worth more than pedigree in the poultry yard, certainly at least for beginners. A half-dozen common hens and a cock will often yield more satisfactory returns than a dozen "fancy" hens and two cocks. Moral: Don't try to keep too many hens.

3. Another common error is to imagine that if fowls are properly fed and housed, it is enough. Vermin that commonly infests poultry, and fifth often more than counterbalance feeding and housing. A hen cannot rightly stuff a stench and daily fight lice and fleas, and yet at the same time gather egg food. One thing at a time is a good rule with the hen. Wage an eternal and persistent warfare with vermin in all its forms; it will be your commonest and most destructive enemy.

4. A companion error to the foregoing is to imagine that fowls will do best when left free to shift for themselves. Such persons will keep a hen as long as she can cackle, and will allow her to run herself down to a shadow, foraging to keep life in the body. A hen will continue to lay, up to her ninth or tenth year, but few hens are worth their keep after the third or fourth year.

5. A very common error is to fall into a raging fever for feathers instead of looking out for flesh and eggs. If your fowls be for market, symmetry of form and uniformity of coloring you must necessarily burden yourself with a "fancy" breed. Care in selecting common breeds will give you all you require in the way of paying fowls.

6. If you live where hawks and the like are troublesome, select dark rather than white breeds, and if room for forage is limited, select the large rather than the smaller or medium sized breeds.

7. If you want eggs in all seasons see that there is a graduated difference in the ages of your hens. For example, suppose you can keep but twelve hens, let four of them be of a spring clutch, four of an advanced summer clutch and four of a late fall clutch, or of a winter clutch if possible.

Henry Clay Gray.

EXPRESSES HER GRATITUDE.

To the Editor of the Plaindealer—Sir: Please accept my sincere gratitude for your kindness and efficient aid in the testimonial just tendered me by "my chorus."

The young people have worked hard and earnestly the past few months and had thereby doubly endeared themselves to me, for I can not grow too old to love young people and delight in their pleasure.

The conducting of the Porter-Cole chorus, therefore, has been one of the bright spots in my life. Their progress has been all I could desire, and their love for me as demonstrated in this last beautiful act and in their conduct throughout our inter-course, I am proud to acknowledge.

The months have been full of pleasure and I am sure mutual profit to them and to me. Their noble effort to help extricate me from the "Black Patch" failure, is one I can never forget, and I wish publicly to thank them from my heart of hearts.

They, however, would have accomplished little, had not the Plaindealer come to their rescue. I can do but little, while you are doing so much for the up-building and education of the "Afro-American," yet such as I have give I to them. And I am glad I can contribute even a mite, and that, that mite, has your approval. Nothing, or no one can succeed without the Press.

Sincerely and gratefully yours,
Maggie Porter-Cole.
247 Warren Avenue East.

THE DEPOSED MESSENGER.

Columbus, Ohio, April 11.—Milton Green, messenger at the governor's office, who, according to current report, was removed yesterday, denies that his connection with the Executive Department had been severed. He states that he secured a leave of absence from Governor McKinley until May, in order to take his wife, who is ill, to Charleston, W. Va., for a change of climate. Private Secretary Boyle declines to say anything whatever relative to the matter. Green admits that Mr. Boyle's refusal to talk practically substantiates the suspicion that there is something of a serious nature behind it all, but says he himself does not know what it is. Governor McKinley is still absent.



OUR LODGE DIRECTORY.

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Grand Marshal—George S. Bowles, Plaqu, O.
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J. R. Senry, Springfield, O.
Past Grand Chancellor—L. H. Wilson, Cincinnati, O.
Medical Examiner—Dr. Frank Johnson, Cincinnati, O.

GARNETT LODGE, NO. 8, MEETS every first and third Tuesday night in each month. S. H. Bush, C. C. A. H. Henderson, K. of R. and S.

POLAR STAR LODGE, NO. 1, meets every second and fourth Tuesday night in each month. Louis Wharton, C. C. A. J. Riggs, K. of R. and S.

EXCELSIOR DIVISION, NO. 7, meets every fourth Thursday night in each month. E. B. F. Johnson, Com.

WILSON DIVISION, NO. 2, MEETS every third Thursday night in each month. Wm. Johnson, Com.

GRAND KNIGHTS OF PYTHIAS.

By far the most delightful social affair in society circles of the season—and probably the grandest affair of the kind ever given in this city was the Grand Pythian Banquet held at Dexter hall last Friday night. Unique invitations had been issued by the committee of arrangements to about two hundred brave, valiant Knights and their escorts and friends in response to which the guests began to arrive at the hall about 9 p. m.

The evening was a most disagreeable one, interspersed with rain, snow and hail and caused many to be late in their arrival, but all were happily enjoying the enrapturing strains of Johnson's superb orchestra, keeping step with the music of the Grand March by 11 p. m., and a Grand March, too, it was two hundred persons, the ladies richly, tastefully and fashionably attired in their silks, satins, etc., accompanied by their escorts, either in full dress or military attire, is a sight seldom witnessed in spacious Dexter hall.

The Grand March was led by Professor W. H. Johnson, whose superior knowledge and skill, has ever been equal to any emergency and whose ability to artistically perform his arduous task was sustained upon this occasion. He was ably assisted by Professor David Hamilton, floor manager.

The numbers upon the program were executed until 12:30, when the supper march ushered the guests into the dining-rooms, where the caterer, Mr. Edward Berry, had bountifully provided for the wants of the inner man with a supper that satisfied the epicurean appetite of the most fastidious. Shortly after the guests were all seated and were served with the first course of the menu. Toast Master, Sir W. Louis Wharton, introduced Samuel H. Bush, who responded to the toast "Our Guests" in his usual good style of oratory. J. H. Wilson, P. C. C., responded to the toast of "Our Supreme Lodge" in an interesting speech. Sam. B. Hill, Grand Chancellor, responded to the toast of "Our Grand Jurisdiction." Brigadier General S. T. Sneed, responded to "Our Uniform Rank," and John S. Fielding spoke of "Our Court of Calanthe" in a neat speech.

Supper over, the guests repaired to the hall where dancing was indulged in until the wee small hours called each from his place of pleasant enjoyment to his home.

Take it all in all the arrangements were the most complete—the entertainment the most elaborate and enjoyable of any affair given in this city in many years, and too much credit can not be given to the committee of arrangements, who spared neither time nor expense to make the affair a grand success.

ECHOES.

"After the banquet was over" a piece of music especially arranged for this occasion was played by the orchestra.

The guests of Hon. L. H. Wilson, S. B. Hill, S. T. Sneed, John S. Fielding, were in good spirits.

Harry G. Ward was as happy as any body after supper. "Sherry wine."

John Stowers, Henry W. Forte, W. Brown, Dr. Johnson and Mack Lutherford, were often seen in the locality of the "Punch Bowl," imagine results.

The ladies all looked beautifully. Here's to those who did not get there. Sorry, but you were not missed.

Capt. E. B. F. Johnson and party arrived late and left early.

Want of space will not permit us to publish a complete list of the guests.

The "Life of Frederick Douglass," the Black Phalanx, and the Afro-American Press should be in every library. Secure them by subscribing for the Plaindealer.

GOOD TO APRIL FIFTEENTH.



The Autobiography of the Honorable Frederick Douglass should be in the home of every Afro-American in this country. The Plaindealer is enabled to offer this great work in connection with the paper for the price of the book alone.

To any one sending us \$2.50 cash we will forward them The Plaindealer one year and a copy of this excellent race book.

The book alone sells for \$2.50 and this special offer is only good until April 15.

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FLAMES FOLLOW WIND.

Vicksburg, Miss., April 12.—Conductor Thomas, of the Yazoo and Mississippi Valley railroad, writes here to-night that the entire town of Robinsonville, Calhoun county, was swept away by a cyclone about 4:30 p. m.

All stores are in flames, while several colored people and perhaps some whites are burned in the ruins. The depot was completely destroyed and the night operator's wife killed. A colored child was also killed. Only two houses are left standing.

The Detroit, Lansing and Northern

Three elegant trains to and from Grand Rapids daily except Sunday. Fire express trains to and from Lansing daily, except Sunday.

LEAVE DETROIT—7:45 a. m., 10:55 a. m., 1:30 p. m., 5:00 p. m., 8:05 p. m.

Connecting in Union Station, Grand Rapids, with The Chicago and West Michigan.

Trains leave Grand Rapids for Chicago 8:45 a. m., 11:35 p. m., and 11:35 p. m., one, five hours and twenty minutes, train leaving Grand Rapids at 11:35 p. m., daily, has through sleepers, arriving at Chicago at 7:05 a. m.

Trains leave Grand Rapids for Chicago 8:45 a. m., 11:35 p. m., and 11:35 p. m., one, five hours and twenty minutes, train leaving Grand Rapids at 11:35 p. m., daily, has through sleepers, arriving at Chicago at 7:05 a. m.

Trains leave for Gr. Rapids, Manistee, Ludington and Traverse City at 7:30 a. m. and 8:30 p. m.

The Saginaw Valley and St. Louis.

Is the favorite line between Grand Rapids and the Saginaw. Trains leave Grand Rapids 7:30 a. m., 4:15 p. m. Leave Saginaw 7:30 a. m., 5:45 p. m.

CHAS. M. HEALD, Gen'l Mgr., Grand Rapids, J. K. V. AGNEW, Gen. Supr., F. DAVIS, Gen. Frt. Agent, GEO. McHAUGH, Gen. Pass. Agent, BLAINE GAVETT, Detroit Passenger Agent, Detroit.

Freight and Ticket Office—Hammond Bldg., ground floor, 131 Griswold St., also entrance from Port St. Telephone 353.

DETROIT, GRAND RAPIDS & MILWAUKEE

Depot foot of Brush street. Trains run by Central Standard time.

*Grd Rapids & Saginaw Ex. 6:50 a. m. 9:35 p. m. *Grand Haven & Chicago Ex. 10:30 a. m. 4:30 p. m. *Grand Rapids & Chicago Ex. 4:30 p. m. 11:30 a. m.

*Pontiac Suburban, 5:35 p. m. *Chicago Express with sleeper 8:45 p. m. 7:45 a. m. *Night Express with sleeper 10:45 p. m. 7:00 a. m. *Daily; Sunday excepted. *Daily.

Trains leaving Detroit at 6:50 a. m., 10:50 a. m., 8:45 p. m. and 10:45 p. m. connect at Bureau with trains of Chicago & Grand Trunk for Chicago and the West; also for Saginaw and Hay City. 8:30 a. m. and 4:30 p. m. trains have elegant parlor cars attached.

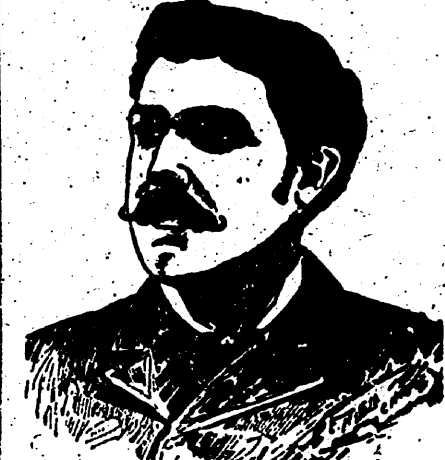
Chicago Express has Pullman sleeping and Buffet cars to Chicago daily. Night Express has sleeper to Grand Rapids daily.

Sleeping car berths can be secured at a special ticket office, 163 Jefferson ave., corner Woodward at the depot foot of Brush street.

E. J. PIERCE, City Ticket Agent. W. S. SPIER, Gen'l Manager.

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[WILLIAM GUEST.]

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