

MISCELLANY

IN THE VACANT SUBURBS.

For The Public.

How sifts the sunlight through these oaks  
outspread!  
And through their boughs what flash of  
crimson wings!  
Each cup and fern a fragrant censer  
swings.  
Earth's loveliness to me is dally bread.  
At this rich board I bow my grateful head,  
And eat and drink, the while my bosom  
sings,—  
Forgetting, for an hour, the thousand  
stings  
Of yonder city—Palace of the Dead!  
At every living tomb, or South or North,  
The spirit, heark'ning, heareth Nature  
chide:  
"O souls of men, to Beauty why so slow?  
Day's realm awaits you! Lazarus, come  
forth!"  
And then, to them that stand the grave  
beside:  
"Unbind their cerements! Loose, and  
let them go."

JAMES H. WEST.

A PROPER PROTEST.

The following letter, which has been sent to President Roosevelt, explains itself.

To Theodore Roosevelt, President of the United States of America, Washington, D. C.

Dear Sir: On July 28th I mailed a personal letter to Mrs. Helen Wilmans Post, editor of Freedom, Seabreeze, Fla.

To-day, August 3rd, that letter is returned to me, unopened, with the word "Fraudulent" written in red ink across the face of it, and further stamped with the order "Return to writer," which the postmaster at Seabreeze could easily do, as my name and address were plainly written upon the envelope.

As the head of the administration, I appeal to you, to ask by what right the postal authorities at Washington presume to order the postmaster at Seabreeze or any other place, to refuse to deliver letters which in themselves are not fraudulent, nor do not otherwise conflict with postal regulations, and upon which full postage has been prepaid, to the parties to whom they are addressed?

If Mrs. Helen Wilmans Post, editor of Freedom, of Seabreeze, Fla., has violated postal regulations by using the mails for fraudulent purposes, why does not the department proceed against her in the usual manner and arrest her, bring her to trial, and see that the usual penalty for such violation is administered, instead of taking such an unwarranted and unprecedented action as ordering the postmaster at Seabreeze not to deliver her mail to her?

This latter action of Mr. Madden, or whoever is responsible for it, is a high-

handed outrage and an infringement upon the personal rights, not only of Mrs. Helen Wilmans Post, but of every person in the United States who may have occasion to use the mails, which they should not submit to, and it is time that the people of the country learned whether they have any rights which Washington officials are bound to respect.

To this end I address this letter to you, as it is within your jurisdiction to see that this malicious ruling of the post office department at Washington is changed, or the one responsible for it is removed from office.

By such an action on your part, the people will know that you do not personally indorse what has every appearance of a game of "hold up" to compel the people to patronize private express companies at the expense of the government's postal system.

It ill becomes the post office department at Washington to cry "stop thief" at Mrs. Post or any other individual, when so many men connected with that department have been shown to be so unquestionably corrupt as to make the whole administration a stench in the nostrils of every decent man and woman in the country, and a reproach among the nations of the earth.

I have sent my letter to Mrs. Post, to the postmaster at Seabreeze, Fla., in its original wrapper, with the demand that it be delivered to Mrs. Post, as *my letter is not fraudulent*, and I have complied in every respect, with the usual postal regulations and do not recognize any right of authority upon the part of post office officials to refuse to deliver it.

Trusting that this matter will receive your earliest personal attention, I am,

Most respectfully yours,  
HULDA L. POTTER-LOOMIS,  
Chicago, Ill.

Aug. 3, 1903.

CAUSES OF MOB VIOLENCE.

A portion of a sermon delivered August 10, by Herbert S. Bigelow, at the Vine street Congregational church, Cincinnati.

"The Lord set a mark upon Cain, lest any finding him should kill him."—Genesis, 4:16.

In the treatment of this primeval murderer, Cain, more good sense was shown than can be found anywhere in the civilized world to-day.

You may take this Genesis story for a statement of fact, or you may take it for a work of fiction; no matter.

Reflect upon the course which the Lord is said to have pursued with Cain after the crime. It may not be history, but it is sound philosophy.

Cain's murder made him an outcast. Henceforth he was an object to be shunned. His crime had set him apart

from society. This was his inevitable punishment. But he was not to be murdered because he was a murderer. He was to be protected against the violence of the mob. He was permitted to depart into the wilderness. There he founded a city which he called after the name of one of his sons. Vengeance was not visited upon him. He was banished beyond the pale of the society which he had offended. But he was not denied the right to work out his own salvation. "Vengeance is mine. I will repay."

What is the meaning of the present epidemic of mob violence? It is an outburst of the spirit of revenge. The populace still looks upon the punishment of the law as society's method of getting even. And when the law is slow it sees nothing out of place in wreaking its own vengeance upon offenders. Between the ordinary hanging, and a lynching, the only difference to the average mind is a question of formalities; the spirit is the same. It is the thirst of blood for blood. If the state may strike back, why not the mob? If it is proper to take revenge, why be fastidious about the method? That is the unconscious logic of the street.

Popular government is at stake. Mob violence should be put down. But we need, too, a change of heart in our attitude toward criminals. The state, as well as the mob, must know that "all revenge is crime." We still believe as Whittier said:

In staying Murder's hand  
By murder at that Law's command.

In Kentucky the other day two boys were hung by the sheriff. I care not what the crime of those children was, the law which hung them was conceived in hate; it was executed in the spirit of revenge, and it made the judge and the jailer and the jurors the accomplices in a murder at the law's command.

Here is the chamber of horrors where men are officially executed. There is the chair. There is the lever by which the current is turned on. The guard will tell you who last died there. This man went to the chair protesting his innocence. That one went with curses on his lips. One was prostrated so that they had to carry him. One nearly succeeded in committing suicide and robbing the law of its murderous function.

I declare that in some respects the murders committed in our penitentiaries are more hateful than those committed by the mob. The law is more or less deliberate in the choice of its victim. To that extent the innocent are protected. But if there is anything more dastardly than the violence of the mob, it is the cold, calculating, studied legal murder which the state commits against social

offenders. For almost without exception it is true that those who fill our penitentiaries and die on our scaffolds are among the disinherited of earth, who have been stunted in body and mind by the crimes of the law which presumes to punish them.

The other night, after a torrid day, I walked through a crowded section of our city. It was that part of the city under which the sewer mains pass which connect with the slaughterhouse region. The people swarmed the streets, and up into their nostrils came a sickening stench. The sewer belched its nauseous-gases into their very faces. Men and women were sprawled out on the pavement like panting dogs, and little children were sleeping near man-holes which gagged me with their poisonous vapors. Strangers to that region have been known to sicken and vomit on the street. By a mechanical device which would cost the city a little money the most of that stench could be carried away. But the city has no money. Yet, before our very eyes, men who have no visible means of support and whose only occupation is politics, are building themselves mansions and amassing fortunes. Our "best citizens," without a blush of shame, acknowledge this public plunder, and yet, for the sake of favors which they hope to receive, they hold their peace.

Some hapless child whose only playground has been over these belching man-holes, whose road to virtue has been made hard and whose road to vice has been made easy by these predatory politicians,—with abundant examples before him of rascality rewarded and honesty punished, some child arises from this human cesspool, and, less discreet than his oppressors, commits some crime which brings him to the penitentiary, perhaps to the gallows. How will you place responsibility for that crime? Justice steps between that youthful criminal and the state and says: "Let him that is guiltless cast the first stone."

How much better it would be for the state to set an example to the mob, by going out of the hanging business altogether, and deal with its criminals as Cain was dealt with! Establish a penal colony. Not a despotism, but a democracy. Give men free access to the earth. Give them more liberty. Give them better air. Give them greater opportunities. Merely require them to live apart from the rest of society. Let them work out their own salvation under freer conditions, after the manner of Cain and his descendants or the Australians.

The only objection to such a programme would be that thousands would

be willing, if necessary, to become criminals in order to gain admission to such a society. I would rather live under free conditions among criminals than with saints under a monopoly-ridden government. With freedom, criminals will become good; but without freedom there is no salvation, even for saints.

#### THE TRUTH ABOUT HAYTI.

By his Excellency J. N. Leger, Envoy Extraordinary and Minister Plenipotentiary from Hayti to the United States.

Reprinted by especial permission from the July number of the North American Review. Copyright, 1903, by the North American Review Publishing Company.

Now and then, sensational stories about Hayti appear in the newspapers. Sometimes people who are ignorant even of the correct geographical position of the island, think they can talk with competency about the Haytians and their country; and, indeed, statements from such a source are unworthy of attention. But, unfortunately, it seems that the strange inventions concerning voodoo, "papa-loi," etc., are beginning to be taken in earnest by the best men in the United States. I have just read in the May number of the North American Review what Mr. Colquhoun, writing on the future of the Negro, says about Hayti. I am not at liberty to discuss the Negro problem. That problem is for the American people a question of political and social interest; and it would not be proper for me to interfere in such a controversy, nor have I any desire to do so.

However, I cannot help noticing that many a time Hayti is made a scape-goat by men and newspapers who have a purpose of their own to serve: hence all the persistent and grotesque misrepresentations about a country which is struggling hard for progress and liberty. Mr. Colquhoun, whose good faith is certainly beyond question, must have been misled by these misrepresentations when he wrote that "Hayti has become a by-word among the nations, and it is incontrovertible that, with the removal of white control, the Negroes have reverted to a condition almost of savagery." In different words, this is the story about Hayti which is told over and over by sensational newspapers, viz.: "Hayti is less civilized than it was a hundred years ago; it is lapsing into barbarism."

All lovers of truth would prefer substantial facts to such asseverations. Nations, like individuals, have their honor, their dignity to maintain; they must have the right to ask their accusers for proofs, when an attempt is made upon their good name.

To be a by-word among the nations, Hayti must be, indeed, the worst country in the world. Whereas, any impartial observer, anyone who will take the trouble of thoroughly studying the people, their customs and their government, will reach but one conclusion: Hayti is no worse than the other Central and South American republics, and it is very far from relapsing into barbarism.

To revert to a condition almost of savagery, to relapse into barbarism, a nation must be, at the time when the charge is made, in a state of civilization less advanced than formerly, it must be going backward, instead of forward. So, to ascertain whether, since the removal of the white control, the Haytian Negroes have or have not "reverted to a condition almost of savagery," one must necessarily compare their condition to-day with their condition before the "removal of the white control." What was the condition of the Haytian Negroes a hundred years ago? They were slaves. They were treated like beasts. They were compelled to work like machines in the fields. They could not read. They could not write. They were not even good artisans, because they were not allowed to learn anything. The sanctity of their homes was held at naught and profaned; their daughters, their wives were mere pastime for their white masters. Their degradation was complete.

Such was the condition of the Haytian Negroes under the white control; a condition which will be found minutely described in the many books written on Santo-Domingo at the end of the eighteenth century or in the early days of the nineteenth century.

It is needless to say that the condition of the Haytian Negroes is quite different now. When the Haytians proclaimed their independence, all the Frenchmen were expelled from the country. The factories, the rich plantations, had been all destroyed during the war. The Haytians found themselves in possession of a devastated land. Besides, they agreed, in the first years of their independence, while the country was still in ashes, to pay a heavy indemnity to France. Hayti, being the first country to abolish slavery, met at the very beginning of its existence with the ill-will of all the powerful nations which were then slave-owners. These nations did their best to strangle in its cradle the young people whose entrance into political life was the most energetic refutation of absurd prejudices; the new state was, in their opinion, a bad example for their subjects in Jamaica, Cuba, Guadeloupe.

So Hayti could not rely on any outside help in building up its government