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SIX MONTHS
IN
PORT AU PRINCE
(HAÏTI)
AND MY EXPERIENCE

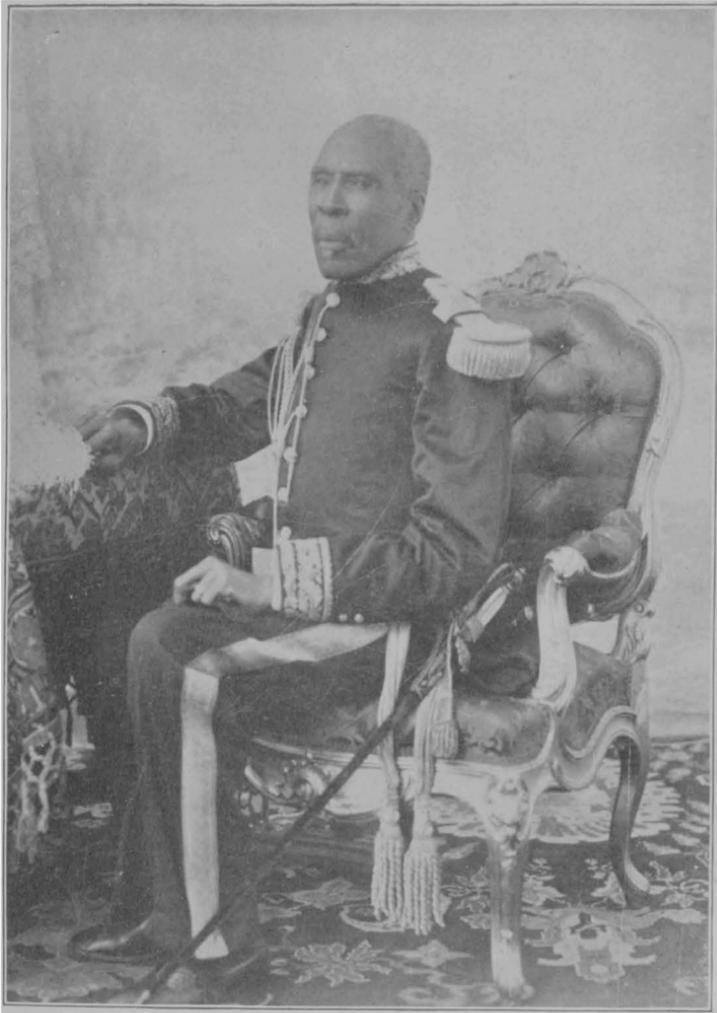
By
J. MONTAQUE SIMPSON

PHILADELPHIA
G. S. FERGUSON COMPANY

1905

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HIS EXCELLENCY NORD ALEXIS,
President of the Republic of Haiti.
(By Permission.)

PREFACE.



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IN presenting this work to the public I must explain the circumstances under which I do so, as I had no intention when I forwarded my contribution to the *Gleaner* newspaper to do more than give a few facts to show that the statement of a Mr. Nash, an American botanist, with respect to Haïti, referred to in an editorial of the *Gleaner* was, in some instances, incorrect.

I was led to do this from the lively recollection which I entertain of my six months' sojourn in Port au Prince—the chief city—and the experience I acquired during this period. Finding, however, that my notes were ample, and to write as they furnished material might take up more space than a daily newspaper could appropriate to one subject; and that even were the paper to be so gracious as to extend its kindness to meet the full contributions, they would in time become lost among newspaper articles, I thought it better to enter on the subject with a view to publication in book form.

We in Jamaica often laugh heartily at what is stated, verbally or in print, of our own country when “seen as others see us,” and give ridiculous statements a contemptuous sneer as the only recognition which they deserve. But I am sure Haïtians must feel sad at the

mensonges en gross which are so repeatedly said and written of them and their country.

Therefore when one, *from his personal knowledge*, is in a position to say a good word—*tout de bon*—it is but fair for him to do so, and the more extensively he can disseminate this acquired knowledge the more favorable to a maligned country and people.

In this view, and with this aim, I beg most respectfully to submit “SIX MONTHS IN PORT AU PRINCE AND MY EXPERIENCE,” trusting to the generous support of a kind public to my desire and effort.

J. M. S.

Kingston, Nov., 1903.

INTRODUCTION.

ABOUT eighteen months ago, when there were fears that the election of a new President in Haïti would occasion a recurrence of those lamentable scenes which have stained the pages of this country's history with reproach, I wrote for the *Daily Telegraph* newspaper an article, on which the editor was pleased to comment thus:

“In another page will be found an article on Haïti from the pen of Mr. J. M. Simpson, who spent some time in the Republic.

“The article is opportune, and we are certain will be read with interest.”

The following are the editorial comments of the *Gleaner*, and my article to that paper in reference to them forms the first chapter of this work.

THE AFFAIRS OF HAÏTI.

NAPOLEON III once called Haïti the country of barbarians—in his own words: *Haïti, Haïti, Pays de barbares*. We doubt, however, whether, in view of the recent atrocious happenings in Servia, any European ruler would now care to speak too much about the barbarians of Haïti or Liberia. For it is certainly a moot point whether the Haïtian officers would plot to brutally murder their President or would hack his wife to pieces with their swords.

Personally we do not believe they would, even though

Haiti cannot claim to have reached a high altitude of civilization. Nor would any priest in Haiti be found to bless the murderers, after the fashion of the Archbishop of Belgrade. Whatever be Haiti's faults and shortcomings, then, it is scarcely fair to speak of her as inhabited by barbarians, unless we are prepared to add that Servia deserves a somewhat worse reputation, and that Russia and Roumania show by their ruthless persecution of the Jews that their boasted Christianity is of little worth.

Haiti, however, as we have been pointing out during these last ten years, would be in a much better condition were it not for her repeated and ruinous revolutions. In these revolutions the mass of the people take no part; they are the creation of the professional politicians.

Still, the whole island suffers by them. And what is more, the day of reckoning has yet to come. Haiti has been borrowing money at an extravagant rate of interest these many years, and she has ever found American speculators ready to oblige her financially. Now, everyone knows what this means. When she has become overburdened with debt and unable to meet the demands of her creditors, the American Government will quietly step in, take possession of her custom house, and then proceed to dictate terms to her Government. And eventually, of course, it will be "annexation." America would not "allow" any other nation to deal similarly with a South American republic. If any European power attempted to do so, her "moral sense" would be "shocked." Morality, however, is different according to the individual or nation; and, of course, a virtuous country like America can do no wrong.

Our readers will remember that not long ago we re-

ferred to an article on Haïti which appeared in the *North American Review*. That article was written by M. Leger, the Haïtian Minister to the United States, and in it was given a very bright picture of Haïtian progress and prosperity. That picture, as we pointed out, was highly colored. In spite of what M. Leger may assert to the contrary, there is a great deal of voodooism in Haïti, education is backward and the mass of the people entirely illiterate. On these matters every impartial observer is agreed, the latest being an American botanist named Mr. Nash. According to this gentleman, one of the most important factors making for civilization in Haïti is the Catholic Church, which is a State-paid institution.

Mr. Nash tells us that in the towns education seems to be confined to French convent schools, while in the backwoods there seem to be no educational facilities at all. He adds: "There are only two railroads, each about nine miles in length. The interior is passable only on horseback, and most of the transportation is by man power. * * * There is not a factory in the island, not a street car, not a theatre.

We have already expressed our fears as to the future of Haïti. Many persons will wonder at our doing this, for to them it will seem American government is about the best thing that the Haïtians could have. The latter do not think so, however, knowing as they do how America treats subject races. They prefer France before any other country. And we think they would prefer Great Britain to the United States.

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CHAPTER I.

HAÏTI'S POSITION.

Refuting the Charges of Barbarism.

HISTORY OF REPUBLIC.

One Who Knows the Country and the People.

THE EDITOR:

Sir—In you issue, under date 8th October last, there appear some editorial comments on “The Affairs of Haïti,” which I purposed to deal with by your kind permission, and now do so.

I have to state that I am in a position to perform this duty to Haïti, having lived several months in Port au Prince, and, as far as I could, made myself acquainted with matters in connection with the Republic in general, its people, their civil, moral, religious and intellectual conditions.

It is unfortunate that Haïti seems to be the *bête noire* of most of the writers, who, spending a few hours or even days there, skipping from place to place, such as the “Hotel Belvue,” to the *Restaurants* about La Place Geffrard; then from Portal St. Joseph to the Portal du Sud—think they have acquired a fund of information about the country and its people, and could therefrom write a book.

Now, I affirm that cursory glances, or a *coup d'œil*, street gossip, or hotel chit-chat are very unreliable data on which to base a description of any country and its people, and of Haïti in a very particular degree, for

the result cannot be other than unfavorable to the republic.

I am pleased to find that you recognize the fact that Haïti, if "barbarous," is not so much so as some of the countries of Europe which assume the possession of more advanced civilization and "boasted Christianity." Having, while there, experienced very much kindness and expressions of true friendliness, I feel constrained to take up the gauntlet and in some *reconnaissance* make a contradiction of misrepresentation. But is Haïti barbarous at all? If the practical and not the imaginary meaning of the quality be taken into consideration of the question, Haïti is not barbarous and barbarians or "barbares" are not to be found there.

Napoleon said "*Haïti pays de barbares!*" but what did the Prussians say of this same "bloodhound" at the battle of Jena and Auerstadt and of the French soldiers, who butchered them on the field, and glutted themselves in lust and greed on defenceless women? And why did he so call this country? Was it not at the very time that Haïti, oppressed by its cruel and worse than barbarous *French* masters, its people then slaves, felt the burden so intolerably heavy and grievous that the spirit of manhood could endure no longer, and a desperate and deadly struggle was made for deliverance; and, led by Louverture, a man whose origin was that of a slave, but, by his indomitable energy and sheer persevering pluck, rose to be ranked among the heroes of the martial world, they waged a war for liberty and deliverance from tyrannical serfdom and gilded brutality? Barbarians indeed! What country has not been barbarous in Napoleon's sense? England against her invaders in her Saxon times; Scotland against England in her feudal conflicts, which kindled into liquid fire the blood

of Wallace and Bruce and their followers. History is fertile with its records of *such barbarism* if struggle for liberty be so named; and the desire to be freed from the oppressive grip of despots like Napoleon, who found it a humbling experience of defeat when he thought to beard the lion in his den, but which boldly stood at bay in the determined attitude of self-defence be painted with such false colors. Witness the siege of Paris by the instigation of this *corcican intriguer* in his efforts to restore to himself his lost supremacy over France, and let the streets dyed with human blood and pestiferous with the rotten bodies of the *murdered* bear their mournful testimony to *l'homme Barbare* Napoleon! All this was after France had been under the influence of centuries of refined civilization.

ANOTHER POINT.

Another fact which you introduce in your comments in favor of Haïti is: "In these revolutions the mass of the people take no part; they are the creation of the professional politicians *et seq.* Perfectly true; and to verify your statement I quote from an article I wrote some time ago, which appeared in a contemporary.

"It is, however, doing the people a grave injustice to characterize them *now* as a people who delight in civil war and its attendant evils. I have often conversed with gentlemen (natives) of high scholastic ability, social training and holding important positions in the various departments of the Government service, and the unexceptionally universal desire is that peace may exist, whatever may be the political aspect of the country, and that as past turmoils and intestinal broils have so seriously retarded the advancement of the Republic, these may now cease, and by judicious arrange-

ment of public offices and conscientious control progress may take place; prosperity in all respects characterize the entire place, and the various means pursued to advance in the line of modern civilization may be uppermost in the mind and desire of all who have the interest of the country so intensely at heart.

“Civil war is not, therefore, the thing which the best class delights in. They have seen its evils, and, as I was frequently told, each such disturbance throws back the country ten years, and in the end, *a fortiori*, brings no advantage but to a very small number, who in their turn often have to disgorge to meet their obligations in their political campaign, failing which they become ‘bull’s eyes’ for party shots.

“I have over and again heard the respectable and educated people of Haïti deeply deplore and wish these lamentable occasions of disquietude to be forever buried in the black oblivion of the forgotten past, and that records of their country which have to be made in blood and fire may be the national shame of posterity—a shame that shall goad on to utmost endeavor to retrieve the past by the march in progress of the ‘future,’ so that it may no more be said of Haïti, *terre de morte, de le feu, intrigue politique, et guerre.*”

Haïti often has to pay large sums as “indemnity,” but these are frequently exacted because it is believed that the country is so defensively impotent that any demand can be made, as resistance thereto would bring about an enforcement by threats of invasion and seizure. It is well known that Haïti is treated in this way by some very “small fries,” too, and by foreign powers which would never dare to make the slightest move in such action with a country whose strength they knew would be able to regard threats as ridiculous, and their

strongest menace as *frensée*, or child's play at bubbles.

It is because Haïti cannot defend herself against a foreign power *with advantage* that so much imposition is laid on her by foreign speculators, who trump up national offences on the flimsiest pretext to bleed the unfortunate country by way of indemnity.

Then there are living in Haïti foreigners who make large gains when Haïti has to pay such indemnities by lending the money at enormous interest, which, nolens volens, the Republic has to agree to because screwed in a vice between the devil and the deep sea—" *La vache savoir le cloture sans force* " (cow knows the weak fence) is demonstrated in Haïti's case.

In this respect you do justice to the country in your observations, which tend to show that the "liberty" of America and its desire "to help the weak," as with Cuba, are the thin edge of the wedge of annexation.

You write strongly on this point of America's "morality," and your remarks do not apparently require any toning down when the facts of history, whose printing ink is still fresh, are considered.

I must not take further advantage of your widely-circulated paper by at this time dealing with the article by Mr. Nash. I shall do so later on, as the article is too gross a calumny to be uncontradicted.

I am, etc.,

JACQUES.

Kingston, Nov. 13, 1903.

CHAPTER II.

ON THE AFFAIRS OF HAÏTI—EDUCATION.

IN continuation of this subject and my promise to take up and deal with the statements of Mr. Nash, I have to observe that I am surprised at what this gentleman has written with respect to education, as well as other important matters, which I must contradict. Referring to "*education, confined in the towns to French convent schools,*" one can hardly believe that this statement takes in the chief town—Port au Prince; yet it is too sweeping to suppose it omitted, and I will give the educational supply which I know exists there.

1. The National School, or Lycée, at which a very large number of the boys of the city receive their education.

It is quite distinct from *Le Seminaire*, being a free school; nevertheless its object is to give the scholars who attend a sound, practical foundation, which may be built on in one of the higher grade schools.

When I was in Port au Prince the building was considered—indeed, found—to be unsuitable in structure and accommodation for the advancing needs of the country, to meet which a very spacious and artistic structure of modern design was in course of erection, which, when completed and equipped, would afford ample room for the pupils and teaching conveniences.

This school, originally established by President Gefrard, is under the control and direction of educational experts, who constitute a Board of Inspectors under *Le Ministere de l'Instruction Publique*, employs a staff of several teachers, some from France, specially obtained;

and, as a knowledge of the English language is an important factor in the curriculum, about six professors of English attend daily to instruct, for which they receive good salaries.

The tuition is of high quality.

2. *L'Ecole St. Joseph*, which is also a large boarding school, giving the best education to over two hundred boys, whose ages average from ten to eighteen years, conducted by a staff of priests or brothers from France. The buildings cover a great extent of ground, and there is attached a magnificent church—the best ecclesiastical edifice in the city.

At first sight it appears constructed of the purest marble, but closer inspection reveals that it is cement, but so well manipulated as to have the appearance of white marble. In this school music is taught compulsorily, and the boys form a band of some twenty to thirty players. Their instruments are French make, similar to those of the Palace Band. They play well. *I had often heard them.*

3. The “Bird College” for girls, an educational establishment founded many years ago by an English Wesleyan minister, who labored for a long time in Haïti—the Rev. W. W. Bird.

This school has done an incalculable amount of excellent work for the girls of the Republic and of foreign residents. “Bird College” is the Alma Mater of a great number, and is of the nature of the Barbican High School in Jamaica.

There is attached a mixed elementary school. The Revs. Picot and Turnbull (English Wesleyan ministers) are the responsible heads, with a lady principal from Europe, and other assistants.

The Episcopal High School, under the tutorship of

the Rev. J. A. Holly, B. A., of Durham, supervised by His Lordship the Bishop.

Divinity College, where candidates for the ministry of the Episcopal Church of Haïti are trained, under the Rev. P. E. Jones, and examined periodically previous to their final examination for admission to Holy Orders.

The Methodist Episcopal Elementary School, of which the Rev. Dorcey, B. D., is principal tutor.

Several ladies' private schools, where music, fancy work, painting and drawing are taught, in addition to general education.

Some minor private schools. I believe, three.

The Institution d'Industries, an establishment similar to that at Stony Hill, Jamaica, under the able management of Mr. Mair.

I went over this, and was much surprised at what I saw in the shape of specimens of trades and handicraft, viz.: carpenter's work-cabinet, fretwork, blacksmiths, wheelwright, coachmaking, and, in fact, every description of useful or ornamental workmanship. The boys are taught agriculture and gardening.

I cannot assert that much in the way of scholastic tuition is imparted. I believe, however, something is done in this direction.

In the foregoing the two French Convent Schools which I know of in Port au Prince are not included, as I am dealing with what Mr. Nash states does *not* exist. Referring to them, however, they give education to several hundred girls, some of whom have far exceeded the school limit age in Jamaica, and it is nothing surprising to find a girl of sixteen to eighteen still going to school.

These schools bear a semblance in all respects to the

convent schools in Kingston, Jamaica, are carried on by Sisters, and the attention paid to the improvement of the scholars is a characteristic feature.

Indeed, the population of Haïti, being Roman Catholics in the majority, were it not for these two schools a large number of the female portion would attend no school, the reason I need not state.

In the desire on the part of the Government to afford educational advantages to the people and to help those who represent the various schools, an annual grant is made to each such representative, which, although inadequate to meet the great need for extended education, nevertheless is an important auxiliary in the upkeep of the schools.

President Geffrard was a man of advanced views and liberal ideas in matters of religion and education, and much of the existing state of educational facilities have been built on the foundation laid by him during his administration.

Irrespective of the Roman Catholic schools, the following represent popular education in Port au Prince:

His Lordship Bishop Holly, D. D., of the Episcopal Church in Haïti.

The Rev. T. R. Picot, Superintendent of the Wesleyan Churches in Haïti.

The Rev. Dorcey, Pastor Methodist Episcopal Church, Port au Prince.

The Rev. Hypolite, Pastor Baptist Church, Port au Prince.

Doubtless it will be interesting to read some of the provisions made for education in the *Constitution de la Republique d'Haïti*, which I give in the original language and translation:

Article 30. *L'enseignement est libre.* (Instruction is free.)

L'instruction primaire est obligatoire et gratuite. (Primary instruction is compulsory and gratuitous.)

L'instruction publique est gratuite a tous les degrés. (Public instruction in all its grades is gratuitous.)

Chaque commune a ses écoles primaires de l'un et de l'autre sexe, gratuites et communes à tous les citoyens. (Each commune has its primary schools gratuitous and general to all the citizens of both sexes.)

Ces écoles sont distribuées graduellement à raison de la population. (These schools are, by degrees, locally placed to meet the convenience of the people.)

Il sera créé également par l'Etat, au centre des sections rurales, des écoles primaires agricoles, dans l'intérêt de la population de l'instruction dans les masses. (In the interest of the population the State will establish alike, at the centre of country districts primary agricultural schools for the instruction of the masses.)

Des écoles normales primaires seront fondées pour former des instituteurs primaires, et des écoles normales supérieures seront créés pour former le personnel de l'enseignement secondaire de nos lycées. (Primary normal schools are established for training teachers for primary schools, and superior normal schools for training the teaching staff for the secondary instruction of our higher schools.)

Les écoles professionnelles seront instituées aux mêmes lieux que les écoles primaires supérieures ou les écoles secondaires. (Schools for the professions are established at the same places as the superior primary or secondary schools.)

Le liberté d'enseignement s'exerce sous la haute sur-

veillance de l'Etat; cette surveillance s'étend sur tous les établissements d'éducation et d'enseignement sans aucune distinction. (The liberty of education is exercised under the high surveillance of the State. This surveillance extends to all educational establishments without any distinction.)

Les villes principales ont, en outre, des écoles primaires supérieures, des écoles secondaires ou lycées où sont enseignés les éléments des sciences, des belles lettres, et des beaux-arts. (The principal cities have throughout superior primary schools and superior normal schools (or lycées), where the elements of sciences, literature and fine arts are taught.)

Les langues usitées dans le pays sont enseignées dans ces écoles. (The languages employed in the place are taught in these schools.)

That the Government of Haïti is not indifferent to the importance, necessity and value of education in general and to the masses, as exercising a civilizing influence, is apparent from these provisions for its promotion, establishment and maintenance even in "remote parts."

As is the case with countries where facilities for education are widely diffused and, as it were, carried to the door of almost every inhabitant, a class does not, indeed *cannot*, take advantage of such facilities, and with the peasant laboring class especially, whose only source of support is derived from the cultivation of the soil, which takes up all their available manual supply.

In Jamaica it has been found necessary to enact a "compulsory law" in respect of school attendance, which it has been considered either injudicious or inappropriate to enforce *instantly* in all the school centres of the island.

There are many objections which can be advanced against a stringent application of such a law among a people who support themselves by agriculture, hence it becomes needful to use great discretion in putting on the yoke, which would in many cases be felt to bruise and lead to complaining, besides considerable attempts to evade.

The article, with its provisions, from the Constitution of Haïti has been in existence many years, and was preserved when the "Constitution" was revised during the presidency of President Solomon, in October, 1879, and confirmed in December, 1879, by the chief executive members of the State Department.

They, as well as the entire Constitution, were "confided to the patriotism and courage of the great bodies of the State, and of all the citizens."

In connection with the "Bird College" I trust it will not be considered irrelevant to mention that the present school buildings, which are spacious and substantial, are erected on the grounds where are located the neat Wesleyan Chapel and the residence of the ministers and teachers.

The primary school is an annex, and the cost of its construction, amounting to near two thousand pounds, was defrayed by the Superintendent from his private income, and is one of the many evidences of his munificence. York Castle High School in Jamaica adds to the list by the gift of over fifteen hundred pounds.

A large number of those parents who possess the means send their children to Paris, or occasionally to the United States of America, to "finish up;" and it is the abounding ambition to further the education of their children by residence abroad and travels on the Continent.

It is known as a fact that very many of the young ladies of Haïti have been educated at the Convent School in Jamaica, and I met several in Port au Prince who are acquainted with Kingston through having spent years of their juvenile life at school there.

There are many of both sexes whose family connections have linked Haïti with Jamaica, and they have proved themselves worthy citizens of the country of their adoption.

I have mentioned the teaching of the English language in the lycée, but it is not confined to this school. It is also taught in the other principal schools. There are several professors of English who have adult scholars, and it is considered a great acquisition to be able to say even a few words in the "old Saxon tongue." Haïtians who are able to converse, read and write in English regard themselves with no little importance among their less favored co-natives, and have a much better "show" in Government service or commercial line, where English is pushing its way on account of its growing necessity in business.

On the subject of language, it is notorious that French—*la Parisienne*—is not commonly spoken in Haïti by the uneducated, but *le créole*, which is a coarse corruption, whose general character is given as "patois."

In reply to inquiry, Why not speak French? I was told: "Oh, it is the common language (*le créole*), and you will speak it yourself if you remain here long." Very likely.

If French is the "language of love," the little archer must often find his arrow blunt, having to pierce the heart through the rugged medium of *le créole*. But I fancy at such times it is dropped, and then—oh! *la Parisienne*!

This reminds me that I must be careful to state there are times and places where nothing but the best French would be accepted, such as in public addresses. An audience would be instantly indignant and show it by dispersion if they were addressed in *le créole*, and a foreigner had better not attempt to speak French in public unless he be fairly proficient, as his critics are numerous and severe.

I cannot dismiss this subject of education without stating an important, and doubtless to many a surprising, fact, namely, that during school hours—9 A. M. to 4 P. M.—not many children are seen in the streets of Port au Prince, and the absence of the “street Arab” element is very striking to one who knows how it exists in some places which are inclined to regard and speak of Haïti as “only fit to be classed among the worst of countries under the sun”—certainly a gross libel, if malignant misrepresentation can find no more condemnatory designation.

CHAPTER III.

RAILROADS.

MR. NASH states there are only two railroads. Up to March, 1902, when I left Port au Prince, there was *no* railway in operation.

It was the Christmas afternoon of 1901 that, along with a friend, I took a ride some six or eight miles northward of the city, along the road where the lines for the railway service were then under construction.

The road, as far as I had gone, was wide, sufficiently so that the lines were laid at the side, after some embankments here and there had been levelled. The remaining space was ample for all traffic purposes, and the numerous vehicles running up and down with pleasure parties, etc., found no difficulty whatever in their progress.

I was particularly struck with the similarity of this road to that of the "Spanish town road" from Kingston, in Jamaica. The physical characteristics of the two countries seemed cast in the same mould, and as I rode along I hardly realized that I was in Haïti and not Jamaica. It was only when greeted by some acquaintance with "*bon noël*" that my then habitat was not in my own dear island became impressive.

We called in at the temporary office of the constructing engineer, who appeared thoroughly to understand his work, and, with his staff of competent assistants and workmen, the rails were being fixed in their places on the heavy cashaw sleepers, a timber which abounds in Haïti and grows to very enormously large size.

The lines must have been laid much further than

we had gone, for on returning we saw a large truck come along, on which were conveyed several men who had been engaged on the work.

Before I left there was a temporary cessation to this undertaking, due to (I was informed) want of money.

It is a matter of regret that Haïti had not taken railway enterprise in her own hands many years ago. That is to say, actually putting the work into operation, for there had been talk of so doing for a long time past, and, with the progressive spirit and modern ideas of advancement exhibited in other ways by Presidents Geffrard and Salomon, one can hardly understand how such an important factor to the development of so rich a country in its agricultural resources and advantages had been allowed to lie fallow and treated as of only minor importance.

The present railway is the work of a foreign syndicate.

There are several towns along the coast line which can be reached by rail without any great difficulty, so far as the construction of the iron way is concerned, while the intersected country would naturally be opened out with consequent benefit.

This is an exemplification of the injury done to the country, from time to time, by its political firebrands, clogging the wheels of progress and causing the inherent wealth of the country, which is to be found in the proper cultivation of its ready-yielding soil, to lie buried and unearthed.

The majority of the better class in Haïti regard its unprogressive condition with righteous indignation, and express themselves with shame and confusion of face when the undeveloped state of their country is a subject of observation.

But what are such to the many selfish and aggrandizing, who seldom do a day's honest work and draw their support from some government position, which, while it pays well, does not seem to get a proper share of labor in return.

I think the immediate past administration had shown its indifference to so great an extent that there was a merited disgust and clamor for reform, resulting from vexatious disappointments.

President Sam, who, at his inauguration, gave promise of good results from his tenure of office, seemed, after a time, to have forgotten such promises, as was apparent from the state of stagnation into which things had fallen, and which provoked and hastened his resignation.

His successor, General Nord Alexis, who is a man superior in many respects, is doing his utmost to fulfil his promises, of which he has given emphatic pronouncement. Should he continue as he has hitherto been going on, it is certain Haïti will have a clean sweep of much of its reproach, as well as of those who have contributed, or are likely to contribute, to that reproach, from time to time.

There are as honorable and conscientious men in Haïti as can be found in the best countries of the world, but the motto of the Republic—" *L'union fait la force*"—is sometimes lost to sight and dead to action.

I think Mr. Nash had his mind, or memory, confused between railway and tramway, for, in contradiction to his statement that there are no tramcars, I often took drives on the cars, of which there are three lines, or routes.

The station is situated to the southeast of the *Champ Mars*, and in proximity to the Maternity Hospital. All

cars proceed from this station. One takes a northeastern route, skirting the Champ Mars, passing the Belvue Hotel, then, running along Rue des Casernes, pursues its course through the Bord de Mer, and has its terminus at Le Portal St. Joseph, to the extreme north, thus giving a semi-circular drive. Another takes a southern route, passes through Rue des Miracles, then turns up into La Rue Republicaine, or Grande Rue, and runs right away to the north terminus, passing the market, stores, etc., which are numerous in this street.

The third makes the entire length of the *Grande Rue* down to *Le Cimetiere*, about one and a half to two miles.

The lines are laid about three feet apart, and in the middle of the street. I cannot say they are on a level with the street, for residents in Port au Prince would say I am "poking fun." In some parts they are fully four inches above, and it did not appear to me that the company took sufficient care to prevent this, or to remedy the evil.

The streets themselves are terribly uneven—but of this later on.

The cars are constructed after the style of our primitive mule cars, set on *two* wheels placed in the centre and *under* the car, which projects on both sides, and is about six feet wide. Each accommodates about five persons on a bench or seat. There are some eight seats to a car.

The motor power is a small donkey coal engine, which never seems to give in, although it may be dragging nearly one hundred persons, as I saw it do several times on the first and second of November—"All Saints'" and "All Souls' days" to the Cimetiere.

It may seem incredible that these cars should be

regarded and adopted as a safe means of locomotion on account of their peculiar construction, but so they are, and I have often seen them following the engine with the motion of a child's rocking-horse; yet so carefully is the centre of gravity maintained at the position where the wheels are placed, that I never once heard of a slip and coming off the line, even when loaded and turning a sharp curve, of which there are several in the route.

Personally, I had not the least fear, and the first day I availed myself of the facility as a conveyance to the Cimetiere (All Saints' day) I quite enjoyed the novelty of the situation, and the addition to my experience was appreciated.

The fare is *dix centimes* (ten cents, Haïtian money) for a route drive, paid to a collector, who in acknowledgment gives a red "billet." This serves the office as a check, as he must account for the absence of tickets by so much money, as the *quid-pro-quo*.

Accidents happen sometimes—more than human if they did not. I give two which came under my eye. The car, going at full tilt up the Grande Rue, ran over a poor, unheeding donkey, driven by a more unheeding "garçon," and lo! this was another addition to the dead donkeys I had seen up to that period of my life.

On the other occasion an old woman, who must have been more than "hard of hearing," and certainly too feeble to run, got knocked down, and her lower extremities were pressed into little above pulp. There was a crowd, much jabbering and the usual "bruit."

She was—part hard, part soft—removed to her home; died the next day, and—was buried. I did not hear anything about inquest, compensation, or those subsequent matters which generally take lawyers to fix up

when one happens to get a little shaking up or slight bruise in the cars of Jamaica.

The donkey added to the number of dead animals thrown on the seashore at a far part of the city, where the ravenous dogs, or greedy fishes, would soon have their feast.

There are no crows—I mean “John crows”—in Port au Prince; dogs in some cases, fishes in others, seem to be the means by which the city is relieved of its “*charogne*.”

I inquired how it was that there are no crows, and have a slight idea that the somewhat invidious reason assigned was—“waiting for a consignment of white ones.” I must have exhibited either surprise or incredulity at this information, for in a more earnest manner my informant stated an attempt *was* made to found a settlement of this very useful scavengery, but it did not succeed. The “turkey buzzards” which were brought, for reasons unknown, did not remain, and in a short time entirely disappeared. How they got away was not explained; ergo, I was skeptical.

The chief resident manager and controller of the car service is Mons. Tippenhauer, whose mother is Haïtian and who has a brother in the National Bank, an institution in which Frenchmen are largely interested and mixed up.

Foreigners seem to have much of the best of Haïti in their hands. The dry goods trade and coffee, cocoa, pimento, etc., are very largely in their firm grip, and they undoubtedly rule the exchange of the country's money for the gold which must be paid outside the Republic.

Hundreds of Syrians also have located themselves in Port au Prince, and, I am told, other parts, where they

establish small shops or tramp about as peddlers, selling their wares of varied kinds, and always at high rates. Indeed, these venders are so numerous, and have so much of the small trade in their hands, that whereas the amount charged to them for license to trade was *ten gourdes*, the charge was increased to *fifty* in 1901.

In spite of this they continued, and the buying public paid for the increase by the excessive charges exacted for the goods they sold.

Their habits of life are such that with good sales of their merchandise they, too, will become enriched and add their bleeding lancet to the country's veins.

CHAPTER IV.

ROADS AND TRANSPORTATION.

THE foregoing chapter deals with railroads and trams. I now take up roads in general and transportation.

Mr. Nash states: "The interior is passable only on horseback." I will not make an unconditional contradiction of this statement, as my knowledge of the "interior" is limited.

I regret very much that when I had the offer of a thirty miles' trip far into the interior, given to me by the Rev. Alexandre Baptiste, one of the Episcopal clergymen, and a hard-working man, I did not then avail myself of so favorable an opportunity, but postponed it in the expectation of its enjoyment in future, which, unfortunately, I did not.

I am not without some experience, however, for it was on a Sunday morning that I *drove in a buggy* with two ladies and two children to a mission station—*Petion ville* (or La Coupe), where important service was to be held that day by the Rev. P. Jones and the evangelique, or lay reader.

This district is situated to the northeast of Port au Prince, and about seven and a half miles therefrom. The entire journey was performed on a very good road—wide and in fair condition. Some parts were a little rough, where the large stones in its way had to be broken up to render it as even as possible. There was slight uphill work, but nothing to prevent the horse pulling at an ordinary trot.

The water pipes supplying the city are laid in this

road, and it has, regretfully, to be stated that there was neglect observed in connection with this useful service, for, in the centre of the road, the pipe had burst, allowing the water to force its way to the surface and form at the spot a large pool.

At certain points of this main road there were branching roads, which differed from it in no respect as to width and condition.

Petion ville is an important *commune*. It has its *Deputé* and *Communal* (Parochial) and military officers resident, a contingent of soldiers, policemen and other petty officers of the Government, civil and military. Some very grand residences, or villas, are round and about, and the picturesque nature of the surroundings is pleasing.

There is a Roman Catholic Church and a Convent, where a school is kept, under the direction and tuition of resident priests and nuns. *Le Marche*, the market, is directly in front of the church. This is a striking and characteristic feature in Haïti: all the markets are immediately in proximity to the churches, and it is the practice, *as I saw*, for the people who convey and offer their articles for sale to take a run into church, say an "*Ave Maria*," then return to their occupation.

On Sundays the markets are active with the sale of certain edibles, which are deemed "the necessaries of life"—*les besoins de la vie*.

Just a few chains from the convent buildings at Petion ville, at a point where three roads meet in the main road, is a signpost, to which is affixed a white board, on which is inscribed a request for offerings towards the religious institutions of the district. These offerings are directed to be deposited in the life-size statue of St. Pierre (St. Peter) near by, whose chest is

provided with a slot, into which the coin is placed.

The Saturday night St. Pierre suffered severely at the hands of some sacrilegious person or persons, for on Sunday morning he was found lying on the ground, his head rudely knocked off and the contents of his stomach removed. St. Pierre lay ignominiously beheaded.

As we passed the displaced and disheaded statue, in its fallen and dishonored condition, I had an impressive conviction that it is not all Roman Catholics who carry their veneration of St. Peter to a reverential altitude. Of course, there was the ostensible indication that the perpetrator of this nefarious deed was being hunted out for condign punishment, but success was doubtfully expressed.

Turning back to the question of roads and the interior being traversed only on horseback, I frequently saw wagons and trains bringing into Port au Prince large casks of rum from the estates, some of which are situated in very remote parts. These are huge, cumbrous concerns, drawn often by four, but never less than two, oxen. That they must have roads to travel on, and of a convenient size, does not require special emphasis, still less proved, and unmistakably places the strong denial on Mr. Nash's statement, which makes no exception whatever.

Again, many of the gentry of Port au Prince live miles away from the city. In fact, almost all the foreigners doing business there who can have their "local habitation" either on some of the beautiful hill-tops, or in the lovely plains away in the distance, and I many times looked from the windows of the Reverend Baptiste's house onto the numerous handsome villas which seemed set like glittering gems in the emerald

green of the distant hills, bathed in the golden glow of evening's sunset. I know that their owners or occupiers "sport" their carriages.

Surely these must have roads to allow them so to do, and if they be not so numerous as they *ought* to be, that does not furnish grounds which should obliterate those which do exist, as Mr. Nash has evidently done.

The southern portion from Port au Prince appears to be in like respect with regard to roads, my knowledge being gained by having travelled some three or four miles, on a brilliant moonlight night, to pay a visit to Dr. Ambrosine Holly, whose family was then rusticating.

The palatial residence of Mons. Manigat is in this locality, but the tide of life having turned with him when not expected (he died rather unexpectedly) and before he had a chance of offering himself a candidate for the election of a President in succession to President Sam, the place and all its rich equipment—even the marble bust of himself, which he had prepared to be placed among those of the Presidents in the Review ground—were in indifferent condition, as his family occupied the premises for but short periods annually.

Poor Manigat "cooked his hare before he caught it," and, considering how he is reported to have spent money in certain directions, and with a certain object, he kindled his fire, but had no roast.

Haïti is a very hilly country, and, like Cuba and Jamaica, it would be more than a Herculean task to make and preserve first-class driving roads in every part and to every district or settlement.

I do not presume to defend the country for not having done more than it has in the direction of road facilities, but it is an injustice to make wholesale misrepresenta-

tions and deny to the Republic its mead of praise, small as that may be, for such evidences as now exist of its appreciation and adoption of what is useful, beneficial and progressive.

Roads, being closely allied to streets and public highways, reminds me that whatever may be my conviction in dealing with the statement of Mr. Nash, I would have to "sing low" had he introduced the subject of streets in his remarks.

The impression forced on a visitor to Port au Prince for the first time he lands on its shores is obliged to be derogatory in this particular. I must, as a *faithful* and *true* recorder, offer "*la verité*" as my defence if my description be unfavorable to the manner in which the responsible officers perform their duty.

Many of the streets of Port au Prince can hardly be so called. Some are actually dangerous to walk in at nights, when the city is wrapped in thick darkness, in consequence of their uneven character, which obliges the pedestrian to exercise the greatest care to "pick his way," even in broad daylight.

I was informed that a few years ago an attempt was made to put all streets in good condition and the initial step was taken with one street. There was a conscientious officer of the Government, who pushed the matter, as it came within the scope of his communal duties, and work progressed to some extent.

Unfortunately, this officer died in the midst of his work, and there the matter ended.

The street is now in a very bad state, as the large stones with which it was paved have in many parts become displaced, leaving deep holes in lieu, and where they remain fixed there is so great unevenness as to render walking on them a very gingerly undertaking.

This street is known as *La Rue Pavée*, or the "paved street," and runs from north to south of the city.

Streets have significant names in allusion to some important personage, or the most prominent nature of the business carried on in them.

The following are a few:

The streets along which the cars run from east to west are called in allusion to the service, "*Chemin de Fer*" and "*Rue de Tramway.*"

"*La Rue Americaine*," because of the very large amount of foreigners whose business houses are therein situated. This is a very good street, indeed, and it has in it some very fine buildings as places of business or private residences.

La Rue Arsenal, from the arsenal being located therein.

La Rue Cæsar, after some important Haïtian of this name.

Rue de Centre, being the central street—another good one.

Rue Republicaine, or *Grande Rue*, being the most commercial street and as the inlet and outlet from the city to the country north and south.

One chief cause of the streets being in their unsatisfactory state is that they are the common side gutters of the city, and storm water and other drainage flows freely in them continually.

Not being in any way paved or cemented, the water naturally makes its excavation deep and wide as it hurries along in times of heavy rains. When no rain, the water frequently is stagnant, and, of course, offensive.

Actually some streets cannot be crossed unless descent is made into these gutters, which are crossed by skipping

on whatever stones may happen to be there—a ticklish and uncertain *modus operandi*. To obviate this to some extent, and afford means of crossing in weather time, every house or place is provided with what are called “platforms;” that is, a wooden construction like a landing stage—one end resting on the street, the other on the “*chemin couvert*,” or corridor of the premises; thus allowing the water to run under, and the passage of pedestrians. There are some residences, etc., which have substantial concrete viaducts in place of the platform.

As a matter of amusement it was the practice some time ago—at Xmas season—for *la canaille de nuit*, who perambulated the streets, to remove these wooden platforms to a distance from their proper positions. *The méchante humeur et action diabolique* became so serious a trouble that municipal regulations of a stringent operation are now in force as a preventative.

I shall not forget that once I “got into the gutter.” It was on a night when I paid a visit and it rained. On my way home I fell into one, two, three, and *certainement*, I had my *douche tres desagréable*.

In Port au Prince rain is a great cause for curious and amusing scampers at times. For example, should it commence to rain, ever so lightly, while people are in church, and service going on, there is a general and unceremonious stampede, and in a very short time desertion, for the difficulties of regaining home during rain are by no means calculated to make one brave enough to “face the storm” and run the risk of a thorough soaking, as it would come upon him from the heavens above and the earth beneath—maybe also from the waters under the earth.

The heavy downpours of rain with which Port au Prince is frequently favored are undoubtedly a very

great "blessing in disguise," as they tend to wash the streets of their surface impurities, which are varied in kind; as well as cleanse the side gutters of their insanitary accumulations, to both which must be attributed, if not wholly, to a large extent, the malignant fever which is so prevalent, especially at the fall of the year, when there is a more or less dry atmosphere and high winds.

I had a personal experience of this, and so write with knowledge acquired by having passed through the crucible, escape out of which I have to remember with much gratitude towards the Revs. Picot and Turnbull, Mr. Duncombe, the acting British Consul, and the very kind attentions of the doctor and Sisters of the *Asile Français*, an institution concerning which I shall have something to write when dealing with "Places I Have Visited."

In concluding this chapter I embody a "notion" which appears to be entertained with reference to rain at Xmas time, and told to me as a "gospel fact." It is that should there be much rain at this season, it indicates great trouble in the coming year. True or not, there was much rain the Xmas time I was there, and the following year was one of political unrest and disquietude. ✓

CHAPTER V.

TRANSPORTATION.

MR. NASH is correct when he states this is "performed mostly by man-power."

There was not in Port au Prince such a thing as a cart or dray for use as public carriers. The only cart I saw was that used by the men who take up the street dirt and rubbish, which was itself a rickety concern, and so emaciated that the load of refuse, etc., always became very much lessened when taken to the deposit ground, or I should say on its way, as the "deposit ground" seemed to begin at the spot in the street where the heap was taken up, and extended the entire way until, when the cart driver saw that there was no more left in the cart, he would turn back and renew the operation.

Whatever may be the kind of load or burden to be carried it must be accomplished through the employment of *les volontaires* (the volunteers), who are the only source of such assistance that I saw.

I have seen them at the Custom House lifting very heavy bags of coffee, pimento or cocoa and tossing them on their shoulders for transport with an ease and dexterity as if they were only bags inflated with wind. A woman, going to market, says: "*Volontaire, venez.*" He follows, and, for two or three centimes, takes home her purchases.

There is a wedding or a funeral and the hired chairs have to be transported—it is *les volontaires*.

Water to be brought from a standpipe, a foul stable to be cleaned, furniture to be removed, a dead horse to

be thrown at the seashore, a hog caught by the hog-catcher, in fine, anything, everything, whatever *the* thing, the agent of removal must be the volunteers.

I feel sure it is a question of some perplexity to the "uninitiated" to understand how it is that there is so extensive and unmilitary employment of Haïtian volunteers. I will explain as far as possible.

The Constitution, or Statute Law of Haïti makes it compulsory for all its male population—natives, of course—who are physically able, and from the age of eighteen to fifty years—to be in the army in one or other of its different compositions or purposes. Like Germany, Haïti compels every male deemed fit to give a part of his life in the army established for the defence of his country, and any infraction of the law in this respect has its penalty, more or less severe.

Whatever a man's occupation may be, there is an amount of military service to be given by him, and if not exclusively belonging to the regular army, he must be a member of the "*Garde Nationale*," which comprises a large number of the best physically developed young men of the Republic, or he must be attached to *Les Pompiers*, or Fire Brigade, which also is composed of a good selection, and possesses a band, whose performances are by no means of an inferior quality.

Article 186, de la Constitution: Tout haïtien de dix-huit à cinquante ans exclusivement qui ne sert pas dans l'armée active, doit faire partie de la Garde Nationale.

Referring particularly to the soldiers, they are taken from the laboring class, agricultural and otherwise, and do not all live in communities, or barracks, but in their own homes in most cases.

They chiefly support themselves, as the State makes but only a small monthly allowance, which is by far

insufficient to maintain them. It is for this reason that they have to job about and make their livelihood by the result of their labor as public carriers. It appears the only way Haïti can preserve an army, seeing how diminutive are the auxiliaries which the Republic affords to the upkeep and maintenance of so important an integral to national defence and security.

One can hardly write on Haïtian soldiery, as commonly seen, without exciting the risibility of his readers, for there is so much tending to this that where to begin and where to end is not easily determined.

I have, however, not the slightest desire to direct ridicule on the soldiers of the country, and think it will be putting my *bonne intention* in a practical form by sounding the "dismissal," especially as I shall have more to write of in connection with the army and the navy (some performances of which I witnessed) of a favorable character, and have introduced *soldiers* in this chapter only in association with means of transport.

The source of transport, as given in the foregoing, does not apply to the "country people," who take their goods for sale in the market, or vend about the city. In this they do not differ from the mode in Jamaica and Cuba, as I saw. The "patient donkey," or "*baudet*," is a valuable assistance, and this animal is plentiful in Haïti. Horses and mules are also employed. The latter, however, seemed to be comparatively few and of no appreciable size or working power.

There is a peculiarity attached to the manner in which these animals are used and their treatment. The necessary "pack," which is placed on their backs to render the load bearable, is made of plantain or banana dry leaves, plaited to form a mat, and of a design that it affords a back-rest for the person who, no matter how

heavy the load, is sure to add thereto by his own weight.

No halter or head rope is used; the rider simply provides himself with a stout stick or "*baton*," and with its employment and the expression "*la*" (there) indicates to the knowing beast of burden that it is to stop, and at what spot, which is accordingly done.

I often witnessed such performances and wondered at the sagacity displayed—by the animal, of course—at the same time feeling painfully indignant at the blows inflicted by some who, to secure quicker movements, forgot that such blows were unkind and cruel. It was nothing but a "word and a blow," and these being frequent, must certainly have caused the animal's bones to ache after its journey had been over.

Surely there was more of the feeling by the quadruped than displayed by its employer.

Le baton appears to be an indispensable article in Haiti, and its use, in diverse ways, characteristic. A policeman would sooner go without his pay for a day than his *baton* for an hour, as he also puts it to striking use in his daily rounds and common task.

A man's financial position, past or present, can almost be ascertained by the stick which he carries. I have seen them topped with valuable gold head-pieces and otherwise richly ornamented with this metal. Silver is common, and only in very few instances did I see less precious metal used.

I had often heard the expression "*macock*" in my own country, and did not know why a stick should be so called. I am wiser now, as I think it takes its designation from "*macaque*," which means a monkey; or it may be that these sticks, being made chiefly from young palm trees, which resemble the cocoanut or "*cocoa*."

To see for oneself why they are in many cases of so

large a rotundity, he has but to take hold of the head-piece and make a pull, when his knowledge will be gained in a remarkably *pointed* manner by the "cold steel" brought to view.

I have heard of some very peculiar uses to which this "indispensable" has been put, but as it is necessary to draw the line somewhere, one feels there is prudence in receiving with circumspection much of what he is told respecting "practices" in Haïti, by no means creditable under the glare of exposure. Besides, these matters were under the gloomy shadow of the past; therefore there is no *good* accomplished by stirring up cold ashes.

I hope and ask that the condition of the streets of Port au Prince will not be attributed to the absence on the part of the general body of its inhabitants of their appreciation of what is safe, clean and healthy.

I have the best reason for knowing how much they condemn and grieve over the state of their streets and of their city in other respects. But, as I have been told, "We can do nothing. It is always no money, and yet no one knows what becomes of all the money of the country."

While they speak of the mismanagement of municipal affairs with great caution and marked reservation, still they do make a cry of their grievance, and when possible, give expression to the dissatisfaction which they feel.

Anything too demonstrative has to be avoided, as it may be bottled up in the "phial of wrath," which will be sure to be poured out in the "day of vengeance," and to blame for what they cannot help is as ungenerous as to cast aspersions on the night-watch of Kingston, because a policeman placed on duty in Harbour street is found asleep in a crate—an improbability not impossible.

CHAPTER VI.

FACTORY.

MR. NASH states: "There is not a factory." I confess to being unable to understand what he means by "factory," for if I apply this term to certain undertakings established and pursued in Port au Prince, I must perforce differ from him.

I know there is an ice-making establishment in Port au Prince, under the supervision of efficient operators. I had often passed the buildings, which are commodious and seemed well fitted for the purpose. This factory supplies the city with its ice, and thus renders unnecessary the trade in the commodity which was carried on between Jamaica and Haïti, or Port au Prince, some years ago, at—report says—not much profit at either end. Undoubtedly it is a very needful article, for, like Kingston, Port au Prince has its season of extreme heat, when the more than luxury of a glass of ice-water is a very much appreciated enjoyment.

I do not know the rate at which sold, but from its general and extensive use it did not appear to be at a prohibitive figure, even to persons of scanty means.

There is in la Rue Americaine a "spiced chocolate" factory, which produces this article in the same form as I saw in Santiago de Cuba—tablets. My experience of it enables me to bear testimony to its good quality.

Again, Haïti is notorious for the rum, or *rhum*, which it produces in very large quantities. The very day I landed in Port au Prince I called on Mons. Barbancourt, to whom I took a letter of introduction. This gentleman is the "Wray and Nephew" of Port au Prince and other

parts of Haïti, does an extensive trade in rum-making and selling, and is the owner of several large estates.

His places of business in Port au Prince are also extensive and heavily stocked. I spent over an hour with him in his office, and when talking on the subject of rum, he showed me several medals and diplomas given to him by exhibitions for the superior quality of his liquor.

Mons. Barbancourt is justifiably proud of his "spiritual honors," and he keeps a supply of "specials" in an iron safe, from which even the most skeptical can have the opportunity of having all doubts removed, for Mons. is keen on the subject, and affords the best means by the request to have a personal proof.

Another large manufacturer and dealer in this article is Mons. Senèque Pierre, whose production runs almost a head-and-head race with Mons. Barbancourt's

The rum of Haïti is different to that sold in Jamaica for ordinary use in this respect—no "coloring" is given to it, hence that strong smell, or technical name "ogre," which sticks to Jamaica rum, is not present in the rum of Haïti.

It is disposed of at different qualities, from the "*Tafia*," or poorest liquor, to the strongest, or "*liqueur tres forte*," which has the taste of the best brand of whiskey. The prices range from forty to eighty and one hundred centimes per gallon, and the numerous retail shops purchase their supplies from the large establishments and vend in quantities and at prices according to the requirements of their customers and patrons.

Tafia is the drink of the man who drops in and has his *breuvage pour deux centimes*—two-cents drink. Rum and a description of claret—*vin rouge*, or *vin blanc*—are the chief articles of consumption. The latter is never absent

from *la table* of the well-to-do class. It is sold at a cheap rate, and, I believe, obtained from France at small cost.

Drinking is a universal habit in Haïti. No function would be complete in its arrangements unless the supply were present and ungrudgingly dispensed. Even a funeral and the *assemblée*, which takes place previously, would not be *en règle* unless the provision existed; and I attended two or three big functions which opened with a glass of beer—an expensive article, being imported at heavy cost, and therefore used only on rare and grand occasions.

On the 31st of the December that I spent in Port au Prince, when I attended the “reception” given by His Excellency President Sam at the palace, the party was conducted into the official dining hall, where they had their choice of drinks of the best description, and certainly the “pop,” well iced and poured from silver pitchers, was something to enjoy. A quantum sufficit of the best rum, with an addition of orgeat, or French liqueur, is invariably presented to the visitor whom his host “delights to honor,” and, of course, refusal is not accepted with complaisance.

I fancy the reader will regard Haïti from the foregoing as furnishing a large number of inebriates. I emphatically deny this, and had many opportunities of assuring myself on this point. During the whole time I was in Port au Prince I saw the effects of drink only on *one* occasion, in the case of a man, and that was at the time of the “*Mardi Gras*,” a merrymaking of national sport indulged in and observed annually by the lower orders and of the nature of the “John Canoe,” which in bygone years was a peculiar pastime in Jamaica at August and Xmas seasons among a similar class of its inhabitants.

Then another fact must be stated. The quantity of rum which a Haïtian takes as a drink is not to be compared with the "four-finger dip" which is the modicum of supply in Jamaica, with twice as much water added; and as the Haïtian takes his drink believing that there is no strength in its union with water, he disposes of the spirit first and the "wash-down" after. The game may be played to the tune of several bars, but either that he possesses a "hard head," or use becomes custom, and custom forms habit, the effect does not show itself in inebriation.

Not even would a soldier at his carrier's work in the streets so far forget himself as to get "dead drunk," for he knows but too well that he is constantly under the control of military discipline, and the eye of the prowling policeman is sharp, so that any improper conduct would place him under arrest and removal to the *cachot* (cell) under the strong propelling force of *le baton* in the event of resistance or faltering steps.

There is an aerated water factory in Port au Prince, which supplies this description of drinks to a limited extent. Mons. Barbancourt told me that some time ago he got his supply from Messrs. MacNish, of Kingston, Jamaica, but there were two strong barriers in the way of a large business—the first the duty and the next that he often found MacNish's waters did not stand well after a time. He in proof showed me some of this firm's make, which had certainly gone bad and unfit.

I expressed to him my surprise, as I had always heard MacNish's waters highly commended; but there was the stubborn fact, and I dropped the subject.

There is an extensive enterprise carried on in Haïti, which is tanning—from the skin of a rat to that of a

cow, and I saw some very fine shoes made with cats' skin.

On market days it is common to see men and women from the country parts vending about the city their tanned skins (of their animals, be it understood) and disposing of them in large or small quantities, according to the requirements of purchasers.

No description of the sole leather used in Port au Prince is otherwise obtained, and much of the beautiful red, white and blue kid skins so extensively worked up are the handiwork of the country people.

There is a large tannery owned and worked in Port au Prince by Mons. Contave, which I visited.

They also make a description of chairs which may be found everywhere for common purposes.

Hatmaking forms an important occupation and means of living. These are made from a peculiar kind of round rush, some of which is dyed red, blue and black, and then plaited with those of the natural color in such a way as to form some figures or representation, thus presenting a "tasty" appearance. The hats are strong, last a long time, and very largely used, particularly by children.

TRADES AND OCCUPATIONS can be here introduced with interesting references, and I mention some works I have seen:

Carpentry.—To my idea, not to be surpassed in strength and neatness. I visited the palatial residence of President Sam's son, which was then in construction, in view of his approaching marriage—a very large and artistic building, of excellent design and workmanship in every part. The drawing-room floor was laid down in small pieces of wood of various colors and descriptions,

cut to form squares and diamonds and requiring much skill, time and patience. It was really a work of art, and in harmony with the other finishing touches of ceiling, etc.

I also had inspections of several homes of the gentry in the suburbs, and they reminded me of the villa-residences in the Marescaux road and elsewhere in Jamaica, with their exquisitely laid out gardens and delightful flower walks.

Bricklayers' work is likewise well executed. The country manufactures a description of bricks or small yellow slabs similar to those used in the construction of the Colonial Bank, Kingston, and with the fine mortar joints the building presents evidences of good and careful work, and is thus a pleasing spectacle.

There is a sort of sea-stone used in Haïti for the foundation and low ground wall of all buildings. This, at first view, appears to be soft and coral-like, but on examination is found to be very firm, hard and of the nature of the "limestone" of Jamaica. All important buildings are of this kind of stone, built upon by bricks, having iron doors and windows, so that they are, in a great measure, "fireproof."

Other buildings have their sides covered with galvanized iron sheets, and wood shingles are almost totally discarded as a roof covering.

Shoemakers' work appeared to be the dominant trade in the Republic, and the footwear turned out in many establishments are of a very superior class. This is well known outside; and considering how the ladies of Haïti pride themselves on their "pretty, little feet," they are most particular that they are enveloped in nothing which would detract from, but rather add to, the beauty of the characteristic members.

Home industries are much carried on. On market days are to be seen many women carrying about the streets garments for males and females, which they offer for sale. In some cases, if the male shirts are rather fantastic, they are nevertheless works of art.

In the small shops which edge the sides of the Grande Rue and other streets in the vicinity of the Grand Marche (great market) one is confronted with numerous articles of wearing apparel for both sexes—all ages, conditions and sizes—which are suspended and unfurled, flag-like, inviting the needy to inspect and supply themselves accordingly at no exorbitant outlay.

House furniture of a first-class description is an accomplishment of which Haïti can justly boast, and the many other innumerable occupations tend to illustrate that the people are capable of and do much more than they have credit for.

I do not think better bread can be made anywhere than is made in Port au Prince, for which several large establishments exist.

The sleeper is often aroused from his morning nap by the stentorian cry of "*Bon pain*," as the article passes his house on its way for sale about the city.

Bearing in mind that all articles imported into Haïti which can be made or procured in the country have to pay heavy duty, it is at once seen how all possible means of supply in every department is availed of, and the people have to do for themselves much of what in other countries is thrown into other hands, to their own detriment and seeming inertia and want of vim.

This is especially manifest in the cultivation of rice, which Haïti pursues, and forms one of the most general articles of food consumed.

This rice is of the "long-grained" sort, and when

exposed for sale in the markets of a brownish-red color. When cooked it is very glutinous and the grains swell out. Altogether it is very superior to the rice so plentifully brought into Jamaica and largely used there as an article of diet.

Many of the imported foodstuffs, etc., of Jamaica, which could be grown in the island to a greater extent than obtains, are largely cultivated in Haïti, and trade in this respect is consequently of insignificant extent. I was not a little astonished to find that sugar has no place whatever in the manufactures of Haïti, at least so far as I saw in Port au Prince, and this was accounted for by the fact that the estates turn all their cane juice into rum to the rejection of the profitable sugar.

Strange that it seemed unrecognized that no loss would accrue by making sugar to the amount of rum obtained, but rather a gain from the twofold yield, as the molasses, or sugar drainings, would furnish the *mater*, or first mixture, which goes to make rum.

The country people make a kind of syrup, which they sell in bottles, just as is done with honey in Jamaica, or they boil the liquor to a hardness which makes it usable only by being grated or scraped with a knife. This is sold in pieces according to need.

The sugar chiefly used in Port au Prince is the German beet and sold at a rather high price.

The cigars are made with the rough, strong tobacco, or "Spanish leaf," and are unsightly in shape, unsavory in taste and disagreeable in aroma. They are sold in "bunches," of one hundred at about seventy centimes, or one centime each, retail.

In Port au Prince I knew of only two places where a good cigar could be obtained, but the patronage was confined to those who could afford to pay for their luxury.

Cuban cigars do find their way into Port au Prince, but in such a way as to make them keep "under cover." It is not possible to get a good description of pipe tobacco, and he that *will* indulge must supply himself with the "French shag" sold only in one or two restaurants, at vingt cinq centimes (twenty-five cents) per packet of two ounces, or satisfy his longing by the use of the vile stuff—"Spanish leaf"—sold in the markets.

A fairly good business is done in pottery. The vessels made are of a smoother surface than those manufactured in Jamaica, and the water jars have the peculiar "giraffe" shape; that is, a body swelling out, with long, narrow neck. They are *en vérité*, the cooling-jars of Haïti, and the water taken from them always of a temperature not far removed from ordinarily iced water.

The water supplied to the city of Port au Prince is much purer than that which I saw in Santiago de Cuba, where the only safe means of providing drinkable water is the use of the "drip," through which the water filters, and becomes dispossessed of its impurities. This "drip" is a piece of furniture which is an indispensable article and, in some instances, very expensively set up in the dining apartment of the house.

Besides the dye-woods, known as logwood and fustic, which are exported from Haïti to a considerable extent, there are several other kinds of woods and timbers, which are abundant. These are largely employed for various purposes, such as house furniture, buildings, train and wagonmaking, carts, and wheels, etc., and as some of them especially are "as strong as iron," their value becomes enhanced considering that the importation of foreign lumber is hardly of significance.

I visited one lumber yard in Port au Prince, and the stock I there saw did not appear large. This may be due

to this fact—that brick and stone are used in building wherever possible in preference to wood.

What are very much used are galvanized iron sheets, as, besides their service as roof covering, they form the outer casing of all wood buildings, a mode of protection deemed necessary against the sudden conflagrations with which the city is so frequently troubled.

I am pleased to record herein as a matter of congratulation to Haïti that reliable authority places me in the position of stating that a fire had not taken place in Port au Prince for over *ten years* up to the time I was there, and the condition of the galvanized iron sheets, which passed through the last, and were then in use in the particular street as fencings, convinced me that they are enduring the rust of years, in addition to the spolia-tion of the flames, the marks of which are indelibly impressed on their distorted figures.

CHAPTER VII.

AGRICULTURAL PRODUCTS—POULTRY, ETC., ETC.

I saw in Port au Prince put out for sale in the various markets all those edible articles under this head, obtained from the soil, which are in Jamaica.

They do not differ from ours in any respect, except in the case of the banana, which, so far as my observation served, was of a diminutive size and such as would not be readily bought in Jamaica. Plantains are abundant, and eaten only when ripe (as a rule), when they are prepared by being fried in salad oil, and as a conserve, or "relish," have sugar and grated nutmeg sprinkled on.

I am under the impression that mangoes have a larger variety than are known in Jamaica, and the oranges, if not always as large, are not behind in flavor and juiciness.

The only sort of yams cultivated to any extent is that known in Jamaica as "Yampees," or "Indian yam," of the varieties white and purple. They grow to much larger size in Haïti, and are very good eating.

Sweet potatoes is a staple article of food, abundant and cheap, and there are different varieties of peas, one or other of which is largely included in the daily diet scale.

Fruits and vegetables are plentiful. Pears grow to a large size and water cress is as indispensable to the table as salt, and grows in wild profusion.

Coffee. The same features which formerly characterized the cultivation of this product in Jamaica exist; that is, left in some places without scientific or careful

attention to grow at its own sweet, unfettered will. The result is the trees grow to great height, but are scraggy and mostly sticks, yielding but little berries and of a small description.

I passed some coffee fields on my way to Petion ville, and my remarks have as foundation what I then saw.

In spite of this defect in cultivation the amount of coffee brought into Port au Prince and bought up chiefly by German traders is very large. I frequently passed the streets where these merchants' business places are located, and stood up to look at the high mounds of coffee in the streets, which were undergoing picking and sorting before being bagged up for exportation, and I saw repeatedly thousands of bags at the custom house waiting for shipment.

Undoubtedly, if Haïti should adopt a proper method of coffee cultivation, the adaptability of its soil for this product will enable the country to vie favorably with the best coffee-producing countries in the world.

Haïtians, like Cubans, are great coffee drinkers. They decoct it as "strong as brandy," take small portions at a time, without milk and with little sugar. The meal is unfinished until the tiny cups are brought in, with their "black as jet" compound. No matter what be the time of day, coffee would not be rejected, and when the decanter is laid to rest coffee is resorted to as the soothing "night-cap." Coffee was the first thing I tasted on Haïtian soil.

Cocoa, pimento and annatta have a large part in the exported articles of Haïti, and their quantities in trade are considerable.

If the question be asked, Which is the article of export which stands first in Haïti? I should be inclined to poise my answer between rum and coffee.

I refer to poultry and eggs, but almost every one has heard how cheaply these are sold. At Xmas time, especially, eggs are abundant, and vended about, sometimes to the annoyance of residents.

It is nothing extraordinary to see a country woman with six or more large turkey cocks (*coq. d'Inde*), which she offers for sale at seventy to eighty centimes each; but this amount being more than she knows she will get (a characteristic feature with sellers), she disposes of them at fifty to sixty, which, when equivalented with English and American money, is not more than two shillings at the very outside, depending on the rate of exchange.

Oh, you Xmas diners, think of a turkey weighing ten to twelve pounds for two shillings! The inseparable ham—*jambon*—would greatly improve the flavor and enjoyment of this dish, but the duty on best York ham, or the other superior English brands, being almost prohibitive to the article as an important addition to the “feast of fat things,” except to the wealthy, those on the lower round of fortune’s wheel who must have the addition provide it by purchasing the “American,” which is obtained at a much lower figure.

In Port au Prince I saw the largest description of “red snappers,” which came under my notice. They were not caught by city fishers, for fishing has little or no existence. Only one man, an Italian, I knew engaged in it, and sold his “friers” about the streets. Those I have named are brought in from the outports, and average in weight ten to fifteen pounds. A ready sale awaits them, as they are very delicious eating.

COTTON.

Cotton is cultivated to a large extent. It is used chiefly in the work of upholstery, and a considerable quantity is exported.

So far as I learnt, horsehair and the fibre of the cocoon are not employed for the purpose of making mattresses and other articles of a like nature.

I frequently saw in Port au Prince the numerous workshops in this trade, and the large amount of cotton with which they were stocked.

As an export it is sent to the German markets by merchants of that country, who purchase it in quantities, as they do with other produce. I am not aware that any particular attention is given to its cultivation more than to the other articles. Still, that a good business is done is beyond doubt.

Just at this time the subject of cotton is engaging the attention of Jamaica, and the fluctuations of the foreign markets, due to expected failures of crops, appear to point to it as a very remunerative enterprise.

The soil of Haïti, as I have before stated, seems to be similar to that of Jamaica, and if cotton can succeed there, I see no reason why it will not prove a success in Jamaica. This is independent of the *fact* that cotton-growing has been tried with good results.

On a large thrown-up estate in the parish of Clarendon,* owned by a Rev. Jones, years ago, the entire cane land was planted out in cotton, and yielded a fair quantity.

The evidences in favor of cotton cultivation in Jamaica are very numerous and with improved attention

* Orange River, about four miles northeast of Chapelton.

it is not unreasonable to assert that a most valuable addition would be made to the industrial pursuits of the island.

In dealing with the subject of agriculture, it is hardly possible to enumerate the various products which might be included. I have incidentally referred to the soil of Haïti as being highly productive, and any one with the least knowledge of soil quality can easily see how the fruits of the earth which are there found are nursed in their growth and bearing.

In spite of the establishment by law, of agricultural schools, I am of opinion that much advantage is not taken of this valuable auxiliary, and things are simply left to fight for themselves, or have but little care bestowed on their cultivation, that little being of a primitive nature, the result being a much less yield than would be the case under proper methods.

When it is remembered that in many respects Jamaica was in much the same groove until the Government gave a thorough shaking-up, and pushed the matter of better agricultural methods and fostered the hitherto weakling, until it is now making progressive walking steps, it can well be concluded that Haïti would add to its resources if there were a "right out and out stir about" in its agricultural organization. No doubt in time this may take place, but the Republic must throw away much of that shutting itself up within the boundary of its own limits so far as availing itself of expert aids as would be highly beneficial.

Salt.—I visited a spot near Port au Prince where the sea washes the flat inland to a considerable extent. Here is deposited a large quantity of salt, which is made use of by those who take the trouble to "scrape it up."

An important industry could be made by this article,

in the same way as is the case with Turks Islands, which derive their principal revenue from the salt they export in considerable quantity.

In Port au Prince it is used to some extent, but its benefit is apparently not sufficiently prized by those who have to provide themselves with such a necessity, and which is so largely imported and sold at a relatively high figure.

Minerals.—The West India Islands, particularly Cuba, Jamaica and Haïti, possess valuable minerals, and the first of these—gold, silver and copper—to a considerable extent. There is kept up in Cuba a Department of Mines, with engineers and mining experts. The Government requires every person who discovers gold or silver on his property to report such discovery to the department, which then prosecutes examination. Should the report be correct, and the proof sufficiently satisfactory as to render operations productive and justifiable, the department undertakes such operations, giving to the owner of the property a proportion of the proceeds, thus doing for him that which, single-handed, he could not do for himself. I saw in the museum at Santiago de Cuba specimens of gold so found, in both the crude and refined state. There is also an important company for copper, or “cobra,” the chief owners and directors are in Philadelphia, U. S. A., and Mr. Shuman, the German Consul, is the manager in Cuba. A large quantity of cobra is exported from time to time, which, I was informed, affords a fairly remunerative return to the promoters. That Haïti includes copper in her exported products to a considerable extent is a well-established fact, and only very recently there was in the newspapers of Jamaica a statement of the large quantity exported, together with other articles of pro-

duce which comprise the main sources of revenue derived by the Republic from its soil.

The Department of Agriculture controls this branch, and I know as a fact that the service is carefully supervised, so as to have it develop the best possible results.

Although not includable among the "products of the soil," still I desire to introduce here the subject of Stock, as I observed.

Reference has already been made to the apparent inferiority of the mules. I do not know the cause, except it be that the parent source of generation is likewise inferior. This may be, for I had often felt surprise at the size and age of the animals put to hard work. Male animals are used as nature made them, and it may be that, no stud horses being specially kept for breeding purposes, the progeny of the working stock, which undergo the fatigue of daily heavy burdens, must be anything but well developed and of inferior growth.

The horsekind of Haïti is undoubtedly small in stature, but they seemed of good enduring powers when of proper working age and condition, such as in the case of the gentry, whose horses are always sleek and well cared. They have a peculiar beauty of form and nimbleness of action, and the gait known as "ambling," which they perform at a quick pace.

It is a sight well worth the seeing to look at the *Etat Major* when on duty as escort to the President in his attendance to the Cathedral for service on Sunday morning and subsequent *tournée*, when returning to the palace, or on special occasions of his public appearance. Their horses are broad built, stout-necked and compact, indicating strength; and, although unshod—for very few horses are shod—they are surefooted—an advantage, considering how carelessly they are driven and ridden

by some and the uneven character of the streets they work on.

The cows of Haïti are large, especially those used in the wains and wagons, but bone is the prominent feature. In Port au Prince, however, where some residents keep cows for the purpose of milk, they are fat, and in good condition.

Sheep-rearing is carried on to some extent, and I saw some very good animals of this kind.

A goodly number of American horses are imported into Haïti, and these certainly make a great show when put to the handsome carriages or other vehicles so much owned and used. Some of these have as much silver about them, as well as the harness, which, if converted into money, would not be an insignificant amount.

As in Jamaica, guinea grass is plentiful. Corn is extensively grown, and very largely used. No "grass cart" brings its supply into the city; it is all conveyed by persons, mules or donkeys in very small bundles. A day's supply for one horse requires about twenty-five of such bundles, for which ten to fifteen centimes must be paid.

Passing from stock, I call to mind that there is an omnibus service in Port au Prince, or in the local term, "*voiture publique*."

The vehicles *were* originally of the shape of the more or less old-fashioned sort in Jamaica, but many of them have been allowed to get into so dilapidated condition that they can hardly be said to have form or shape. The drivers are chiefly outsiders; that is, men of the laboring class from St. Thomas, St. Lucia, St. Kitts, etc., who have gone to Haïti in such capacity. They speak the English of their country in its corruption, and have



THE HON. J. N. LEGER,
Envoy Extraordinary and Minister Plenipotentiary of Haiti in
Washington, U. S. A.

picked up *le creole*, which enables them to ply their trade successfully.

I do not think either one or other part of this service is under communal control, as it could not be possible for such "break-neck rattlers," as many of them are, to pass muster if put under examination.

These drivers show no mercy to their horses, and the poor animals *must* go, as the whip—yes, a whip is used here, which is a very stout native-made thong—would be applied with force and frequency, against which its skin is no impenetrable proof.

The fare for a drive to any part of the city, within the limits, is twenty centimes, but a stranger—well, in my own case, double that sum was demanded when I landed. I was wiser after, and never paid more than the proper fare—*vingt centimes*.

Altogether, I do not think the bussmen of Port au Prince are a worse class than elsewhere. They only practice their peculiar "tricks of trade," and will put the finger in one's eye, if allowed. I experienced it in Cuba, and may do so again should I take my "walks abroad."

CHAPTER VIII.

THEATRE AND PLACES OF AMUSEMENT.

THERE is really no theatre in Port au Prince, nor any public building specially appropriated to public amusement, and the city is much in the rear in this respect.

The absence, however, of a theatre or amusement hall does not prevent residents from having their scenic or histrionic representations, and I will state what I saw.

It was during the Xmas season, when the thirst for enjoyment was receiving gratification in every conceivable way, that some young men of the city projected the performance of a sort of scenic comedy.

This was to take place in the grand market. I attended, and was astonished to see how well the market had been purged of its impurities, brightened and sweetened up for the occasion.

Being large, only a part was in use. There was a very fine, ample stage fixed up, with some good scenic paintings, buntings and varied colored cloth intertwined; a great quantity of palms in pots and other flower decorations edged the sidewalks, and the display of those on the stage was effectively grand and ornamentative.

The stalls had been artfully converted into seats, and chairs, where necessary, supplied the deficiency.

A full band was in attendance—I think that of the Pompier—and a detachment of police, under their officers. The price per ticket was twenty-five centimes, which enabled a large patronage, so that there was an immense crowd and admission obliged to be limited.

The performance took place and was enjoyed.

The young men and ladies of Port au Prince would never be *hors de combat* for want of a suitable place when they wish to give an entertainment, for they can always easily fit up some place—Government or private residence—in a manner to suit the occasion.

The various schools give juvenile entertainments, and the halls are invariably so well arranged as to present a charming appearance.

Haïtians, of a truth, have the peculiar knack of making “beauty spots,” and by the use of flowers, paint, ribbons, etc., transform even the dark and dismal into the brilliancy of joyous sunshine and a thing of joy—if not forever, for so long as the adornment lasts.

I have among the material reminiscences of Port au Prince a complimentary ticket sent to me to attend a concert given under the auspices of the “Odd Fellows” of the city, and I bear testimony to the excellent singing on the occasion, which convinced me that Haïtians have considerable musical taste and vocal abilities.

I frequently heard singing in the various churches and listened to the performance of some mademoiselle as she executed in the family circle, and on two occasions I was present and witnessed the *manière grande* of a madame’s execution on one of the finest pianos in the piano market of the United States of America.

Music is a craze in Port au Prince, and I am sure it is an infection which extends to other parts of the Republic.

On the subject of amusements, I am sorry that there does not appear to be an appreciation on the part of the young gentlemen to encourage games and athletic sports, such as cricket, tennis, football and such like. I mentioned to a few the intention to form a cricket club. It was favorably regarded, and if my stay had lengthened

I have no doubt my record in this respect would have been of another color.

There is no regular racecourse, nor animals trained for racing purposes. Sometimes an attempt is made, and then a part of the Champ Mars is used, a rough stand erected, and, such as they are, races take place.

From the ready manner in which the Haïtians can take up what pleases them, I feel assured that if these games and pastimes were introduced by competent leaders, they would be very quick to take in hand and keep up such healthy exercises and amusements.

The bike is making its way, and I saw a procession of cyclists in costume, which was really a grand sight.

I paid a visit to the Rifle Range. Its construction is well adapted to the purpose and the safety of engaging parties. It was, however, somewhat neglected and almost deserted for some months.

On alternate Thursdays the band of the palace plays in the open veranda of the palace, when the Champ Mars, which adjoins, is thronged with gay listeners. The performance is of high class and exhilarating.

CHAPTER IX.

HAÏTI—ITS RELIGION, MORALITY, SOCIAL AND INTELLECTUAL CONDITIONS.

HAVING thus far treated the various subjects in the foregoing chapters to which exception has been taken, my six months' experience would not be fully recorded were I to omit certain conditions and other matters which are not unworthy of a place in this book, and I shall now take them up.

The first of these is Religion. Haïti is a Roman Catholic country, and this form of religion predominates in the Republic.

In Port au Prince there are three regular churches, besides the chapels attached to institutions, as L'Asile Français, the almshouses and the Convent. The foremost of these regular churches is the Cathedral, situated at the northeast part of the city, and in the vicinity of the Convent buildings and priests' residence. This cathedral is a disappointment to a stranger, and, having seen that in Santiago de Cuba, a pencil sketch of which I made, I cannot but state it is almost a nondescript for such a country as Haïti, and so important a place as Port au Prince.

The building is a low barn-like structure, and must be of antiquity, as its architectural characteristics are much behind the age. Seen from outside, it is uninviting, being situated immediately bordering one of the markets—itsself a ramshackle multiplication of unsightly sheds of cocoanut boughs and rough poles, and having no rail enclosure, its surrounding grounds are invariably in anything but a fit condition, as they are the

prowling ground of the numerous dogs, which scour the market in search of refuse, so that they are out of harmony with sanctity.

Beggars crowd the doorways, and by their filthy rags and foul ulcers increase the shuddering feeling of repulsiveness which must be experienced, even by those who are accustomed to the disagreeableness.

It would certainly diminish this condition if the surrounding grounds were swept and otherwise cleaned up before service time.

The interior of the Cathedral is fitted up with all the furniture and fixtures which are employed in the services—numerous pictures and other representations of saints and holy personages, banners, etc. The main altar is spacious and has all the requirements necessary, which, being very grand, cause this part of the Cathedral to have a most imposing appearance. Chairs, made fast, are the seats throughout. On the righthand side, as one enters from the main south door, is the raised dais, on which the President's seat is fixed. Its richly ornamented canopy and other adornments render it a striking object. On the lower tier, within rails, are the seats appropriated to the use of His Excellency the President's suite and other officials; while in contiguity is the part, in characteristic form, where the wife and female members of his family have their seats.

Immediately opposite to the President is the Archbishop's throne, which is, in its peculiar way ecclesiastically, so arranged as to be worthy of the high dignitary whom it is intended to accommodate. His Grace was not in Haïti when I was there, and if I remember correctly, no bishop represented him.

I attended a few services in this Cathedral, and observed the difference between the Roman Catholic ser-

vice in Jamaica, where the congregation so devoutly unites.

In Port au Prince the service *appeared* to me chiefly confined to the officiating priests, whose voices were inaudible, except in the form of low mutterings, accompanied by such bodily actions as, from custom, made the congregation follow, more in their minds than in their prayers. But as each of such congregation seemed to be doing individual service, with rosary, etc., some indifference appeared to me to be paid to the general service. This impression may be erroneous, but as I have frequently seen the devout manner in which the worshippers in the Roman Catholic Church in Jamaica participate in the entire service, the contrast was striking, and I feel almost certain that this must be evident to Hai-tians themselves, when they come to Jamaica and attend their church, where there must be many things in which they find a marked difference—the building being most prominent and its condition and environments so much unlike. The musical part of the service, although good, bears no comparison to what is ordinarily heard in the church in Jamaica, and I was surprised to find that among so great a music-loving community as Port au Prince possesses, more attention was not given to this important adjunct to its religious services.

While writing in this way with respect to the Cathedral as a building, I must add that the defects adverted to are fully recognized by the people, and the erection of a building of modern design and in keeping with the advancement of the country has for a long time been in contemplation.

In this view, there is a very large piece of land to the south side of the present building, which is the spot on which a new structure is to be erected. I think the foun-

dation-stone was laid, for there is a large wooden cross standing, which marks the spot, as well as gives reverence to the situation.

I learnt that a considerably large sum of money has been in the hands of the church authorities for this purpose, and no valid reason was given why the prosecution of the work has been delayed.

St. Joseph, situated in *Rue de Centre*, is the College Church attached to the educational establishment. I have, in a former part, given an epitomized description of it, and except mentioning the rich and gaudy character of its interior arrangements, have nothing additional.

The priests of the College, who reside on the premises, perform the services. It is a model of order, cleanliness and Roman Catholic ceremonials.

St. Anne, to the extreme south of Port au Prince, has a more ecclesiastic appearance than the Cathedral. It faces another of the nondescript markets.

I know nothing of the other private chapels, which I have before mentioned, beyond their existence.

Service in these churches begins at about 4 A. M. on Sundays and continues with short intermissions until 8 or 9 o'clock A. M. Then there is an end of religious services for the day. Nevertheless, there is no marked irreverence or public violation of the Sabbath, except on one occasion, that I saw—that was during the "*Mardi Gras*," when the demonstration and commotion on the Sunday it included in the days of its observance were tumultuous.

In fact, I was informed that this unseemly pastime had so often proved a source of positive danger and bodily harm and injury to many that the Government curtailed very much the liberty to engage in it, and it is

believed that soon it will be entirely wiped out by legal prohibition.

Its perpetuity does not add to the country's sign of progress.

OTHER RELIGIOUS DENOMINATIONS.

I now deal with the various forms of Protestantism, and take up the Episcopal Church, situated in *Rue des Miracles*.

It is an imported iron building of neat appearance, and, except a large circular window of vari-colored glass in front, makes no pretensions to gaudiness.

It is provided with comfortable bench seats of oak, well worked up, and the usual equipment of altar, reading desks, pulpit, etc. The organ is a very sweet-toned instrument, and, under the skilled touch of the Reverend Holly, B. A., adds, by its mellow music, to the sacred character of the services held.

Reader, doubtless, like myself, you have been a "stranger in a strange land," and therefore are in a position to form some conception how I felt when, for the first time, I attended service in this church, and heard hymns sung to tunes familiar to my ears, but expressed in words which then I did not understand. I realized the value there is in having the ability to speak more than one's "mother tongue." I am better off now.

The French congregation attends the morning service, and the English in the afternoon. The form of service is American, and differs very little from that of the Anglican, and only where nationality and local conditions call for.

The head of the Episcopal Church in Haïti is His Lordship J. T. Holly, D. D., Bishop, who is a native of one of the States of America, but has been in Haïti for now over forty-two years.

In referring to His Lordship, it may be interesting to give a short history of the Episcopal Church in Haïti, as furnished to me by His Lordship himself, with whom I had the great honor of being associated in church work as an "*Evangelique*," and whose friendship I had the privilege to enjoy.

During the time General Geffrard was President, this liberal and broad-minded man, perceiving the need of his country for religious and intellectual advancement, which could not at that time be met from within, entered into compact with the United States of America to offer immigration to a small number who would care to go to Haïti, and he held out prospects of an advantageous character.

All things being to satisfaction, about one hundred and fifty to two hundred persons—men, women and children—offered, and in time arrived at Port au Prince.

President Geffrard had given up a very large property of his own a little distance out of the city, which these persons were to settle on and have as their own, and reasonable facility and encouragement were given to them to enter upon and enjoy their new home.

These people were members of the Episcopal Church of America, and young Holly, having qualified himself, was admitted to Holy Orders and accompanied his countrymen as their spiritual leader.

Arriving in Haïti, he at once set to work as a "missionary" in the face of much difficulty and opposition, as might be expected from the introduction of a form of religious worship to which the people were almost, if not altogether, entire strangers.

His people, not accustomed to the climate, became an easy prey to the fatal illness which attacked them,

and in a short time death had carried off many of them, and the property ground became their final resting-place.

Young Holly and a handful of others were spared, and with increased struggle and multiplied difficulties to their work, persevered in this pioneer missionary undertaking, extended their operations into the recesses of the interior country, as well as the capitol, preaching the pure gospel of peace and salvation to the religiously semi-benighted inhabitants, having Port au Prince as the radiating centre.

There was a sad event which nearly crushed the life and energy out of this young clergyman, which was the sudden and untimely death of his equally young wife, who went with him from America.

She was being taken on shore from the boat in the arms of a man, there having been no landing stage. The man was careless, and allowed her to fall from his hands into the sea, and she was well-nigh drowned. Her recovery, however, from a watery grave was succeeded by severe illness from which she died.

The present Mrs. Holly is a second wife, and, were it not that knowing she would not care to have her virtues noised, I would say much of her from my personal knowledge, as well as of her sons and an only daughter, who has gained distinction by her literary productions in the United States.

The Protestant, or rather, the Episcopal Church progressed, and Bishop A. Cleveland Coxe, of Western New York, paid periodical visits to Haïti to confirm members and perform other episcopal work.

In time, this means of supplying Haïti with the services of a bishop became inconvenient, and after due consideration by the Board of Bishops in America, the Reverend Holly was appointed the first Bishop of the

Episcopal Church in Haïti and proceeded to New York, where his consecration took place on November 8, 1874.

This was a very unique event in the history of the Episcopal Church, for while CROWTHER was the first black Bishop of the Episcopal Church of England consecrated in England, HOLLY was the first black Bishop of the Episcopal Church of America consecrated in America.

The interest of Bishop Holly's consecration is heightened by the fact that Bishop Courtenay, of Jamaica, then in New York, was present, with the other six bishops, and took part in the service.

The following extract from the "*Registre Prologue et Constitution de L'Eglise Orthodoxe Apostolique Haitienne*" contains this :

[*Translated.*]

Page 92.—In the name of the Father and of the Son and of the Holy Ghost. Amen.

To all the faithful in Jesus Christ throughout the world.

Saluting.

Be it known to you, also to all men, by this present, that we, the undersigned Bishops of the Holy Catholic and Apostolic Church of our Saviour Jesus Christ, and appertaining especially to the Protestant Episcopal Church of the United States of America, exercising our ministry under the protection of God, All-powerful, in the Church called "Grace," in the City of New York, Sunday, November 8, 1874, the octave of All Saints, and the twenty-third Sunday after Trinity, have consecrated at this time, and in this place, in presence of a congregation of the faithful, in conformity to the

primitive canons and the prescribed order of the before-said Church, our well beloved in Christ,

JAMES THEODORE HOLLY, D. D.

We having taken knowledge previously of his ability in the sacred sciences, of the orthodoxy of his faith, of the purity of his manners, to the Divine office of a Bishop of the Church of God, having been first elected Bishop of the Orthodox Apostolic Church in the Republic of Haïti, with which we are in full communion, and according to the terms of an ecclesiastic convention duly concluded between the said Church in Haïti and the before-said Church in America.

In faith of which we have put the hand, and affixed our seals in the before-said Church, called "Grace," in the City of New York, the day and the year as under-signed.

BENJAMIN BOSWORTH SMITH, Bishop of Kentucky.

ALFRED LEE, Bishop of Delaware.

HORATIO POTTER, Bishop of New York.

WM. BACON STEVENS, Bishop of Pennsylvania.

A. CLEVELAND COXE, Bishop of Western New York,
and lately Provisional Bishop of Haïti.

JOHN B. KERFOOT, Bishop of Pittsburg.

REGINALD COURTNEY, Bishop of Kingston, Jamaica.

WM. STEVENS PERRY, Sub Registrar of the House of
Bishops of the United States of America.

Sunday, 8th November, 1874 A. D.

The present church is the third which has been built in Port au Prince, the former two having shared in the evil work of the incendiary, and as they were in immediate proximity to a Government building, which was always the "bull's-eye" for political conflagrations, the Government eventually gave suitable land in the locality, where the church and school now stand.

There are several clergymen now in Haïti, four of whom reside in Port au Prince, besides His Lordship. Good and substantial work is carried on by them in different parts of the Republic. The natives are made available, where possible, and under the training and tutorship of the Rev. Pierre Jones, a man of great parts, a firm foundation, intellectual and religious, is being laid for future work.

I subjoin the table of services to be performed by clergy and evangeliques during Lent, 1892, drawn up and issued by the Bishop, as it will tend materially to corroborate the assertion that the Episcopal Church in Haïti is active, and fully employs all opportunities for the spread of religion from her standpoint.

LE CAREME.

REUNIONS DU SOIR.	CONFERENCIER.	CHANTRE DE LA LITANIE.
16 Fev. 1st Dem. Car.....	Rev. P. E. Jones.....	Mr. J. J. Desce.
19 " 2 Mere.....	Rev. A. Battiste.....	Rev. P. E. Jones.
23 " 2 Vend.....	L'Eveque*.....	Mr. J. J. Desce.
23 " 2 Dem.....	Rev. P. E. Jones.....	Rev. A. Battiste.
26 " 3 Merc.....	Rev. A. Battiste.....	Rev. J. F. Holly.
28 " 3 Vend.....	L'Eveque.....	Mr. Simpson.
2 Mar. 3 Dem.....	Rev. P. E. Jones.....	Rev. J. F. Holly.
5 " 4 Merc.....	Rev. J. F. Holly.....	Mr. J. J. Desce.
7 " 4 Vend.....	Mr. J. J. Desce.....	Rev. J. F. Holly.
9 " 4 Dem.....	Rov A. Battiste.....	Mr. J. J. Desce.
12 " 5 Merc.....	Mr. J. J. Desce.....	Rev. P. E. Jones.
14 " 5 Vend.....	Mr. Simpson.....	Rev. A. Battiste.
16 " 5 Dem.....	Mr. J. J. Desce.....	Rev. J. F. Holly.
19 " 6 Merc.....	Rev. P. E. Jones.....	Mr. J. J. Desce.
21 " 6 Vend.....	Rev. A. Battiste.....	Mr. Simpson.
23 " 6 Dem.....	L'Eveque.....	Rev. P. E. Jones.
26 " 7 Merc.....	L'Eveque.....	Rev. J. F. Holly.
27 " Jundi Saint.....	Rev. P. E. Jones.....	
28 " Vend. Saint.....	Rev. J. F. Holly.....	Mr. J. J. Desce.

Signed

J. F. HOLLY, Eveque, etc.

Port au Prince, 1902.

* Bishop.

The next is the WESLEYANS, under the general Superintendence of the Rev. T. R. Picot, an Englishman, who has seen much service in Africa, and afterwards for long years in Haïti, with his coadjutor, the Rev. Westmore Smith, who recently returned to England, his native country.

The church is a very fine building in every way, even when viewed from the outside. When seen internally, the modest simplicity and attractive arrangements are features most pleasing. There is a spacious rostrum of well-worked-up mahogany lumber, a fine-toned organ, beautiful lamps, comfortable pews, and other church requisites, which form the chief points of observation.

I cannot, from personal knowledge, trace the Wesleyan Church in Haïti, nor recount the multiplied vicissitudinal periods of its existence, and the many opposing forces exerted towards it, and against which it has had to contend to preserve its vitality.

From the length of time the Wesleyans have established themselves in Haïti the progress made might be considered incommensurate by one not acquainted with the difficulties it has been their lot to meet and fight against. To know is to regard even their existence as a miracle. Their numerous passages through "fiery furnaces" of a material and spiritual nature, the scattering of members, and their impoverishment by repeated revolutions, and the blind bigotry which they have had to face and do fierce battle with in some—indeed many—whom they have approached for their soul's welfare, their position to-day, in spite of all these handicapping elements, stamps the "hallmark" of Divine approval, and from out the dark and gloomy cloud which oft has overshadowed the Church is heard the voice of infallible truth and promise—"Lo, I am with you al-

ways." Thus these servants of the Heavenly King labor on, even though they so frequently have to experience in practice what it means to "count all things but loss."

I refer the reader who would know more of the Wesleyan Church in Haïti to the work of the Rev. M. M. Bird, who was the first minister of this church in the Republic.

There is a very marked fellowship between the Episcopal and the Wesleyan Churches in Haïti, for I twice attended service in the latter, conducted by a clergyman of the former, who did so on behalf of the minister during a severe illness, and there was no reason to believe the Episcopal Church was in any way compromised.

The Wesleyans have the services as "local preachers" of many prominent persons, as merchants, lawyers, officials, etc., who are most zealous and devoted. The Rev. Picot is ably seconded in Port au Prince by the Rev. A. P. Turnbull, a young Englishman, whose energy in his work is untiring. These are assisted by Messrs. Bonhom and Jackson as lay preachers. There are other ministers of this denomination in other parts of Haïti as well as in the adjoining republic—St. Domingo.

The African Methodist Episcopal Church, under the charge of the Rev. Dorcey, B. D., a Haïtian, but educated and trained in America.

This church is doing good work, and adds to those who lift up in Haiti—which so much needs it—the standard light of the ever blessed and pure gospel of "peace on earth, and good will to men." Mr. Dorcey is a man of culture, and his scholastic ability is duly recognized. Like his confrères, he enjoys the respect and esteem of the general public. His church is a neat building, and he has a congregation of natives and Eng-

lish-speaking foreigners. There are other branches out of Port au Prince.

The Rev. Hypolite represents the Baptists. I regret that I had no opportunity of visiting the church, but I have heard it has points of recommendation, and the minister is another member of the small band of noble soldiers in this battlefield of spiritual entanglements and enchained gospel truth.

All these Protestant churches have Sunday-schools, and the religious needs of their youths are of the greatest importance and concern to them, as it is to this source they look for the maintenance of Protestantism in Haïti.

Except the Wesleyans, under the control and support of the English Conference, all others are supported by America, and in some way responsible thereto. Voluntary contributions aggregate but little in any.

It is not inappropriate in connection with the subject of the Protestant religion in the Republic to accord to the Government the credit it deserves. Therefore I give here extracts from the *Constitution* on the matter of religious liberty and toleration:

Article 26.—*Tous les cultes sont également libres. Chacun a le droit de professer sa religion et d'exercer librement son culte, pourvu qu'il ne trouble pas l'ordre public.* (All forms of religious worship are equally free. Each has the right to profess his religion, and to exercise freely his form of religious worship, provided that he does not disturb public order.)

In closing my experience and observations thereon of the subject of religion, I feel constrained to add what I regard as a great credit to Haïtians; that is, the absence of a spirit of molestation to the various Protestant churches and their members when the prevailing form of religion is brought to mind.

Indeed, I know of some Roman Catholics who occasionally attend the Episcopal and the Wesleyan Churches, in both of which I saw them. On the 31st December, 1901, when the "watch night service" was performed in the Wesleyan Church, in which I took part and addressed the English-speaking portion of the mixed congregation, there were many Roman Catholics, some of whom understood very little of the language; but their attention was most reverent, and the way in which they joined in the devotions—which they saw from the actions of those who understood—impressed me with a consciousness of their appreciation of this part of His service.

I well remember, in contrast to this, that on a Sunday afternoon, while performing service in the Methodist Episcopal Church, in Santiago de Cuba, how the windows were assailed by a number of persons, who indulged in noisy jeers and loud laughter, and had to be requested to move away, which they did with reluctance. They understood what was said, as it was in Spanish—and mocked.

These various churches in Haïti exert an influence which is felt and productive of good. That they have established a foothold at all is a matter of much encouragement, and hope for their further extension; that the small "mustard seed" which has sprung up, and is now comparatively a tiny twig, will develop into the large tree, whose outspreading branches shall be for the healing of a people who are so much encompassed by a form of religion which gives its light, but in effect is seen by half-closed eyes.

CHAPTER X.

MORALITY.

BEFORE I went to Haïti I had heard that the morality of its people was not of a high type; but, as "seeing is believing," my observations convinced me that such is not the case. As one can speak or write on the strong authority of his own knowledge, and contradiction would, in that case, be untenable, I bear unequivocal testimony to the absence of anything sensual, or, to speak plainly, sexually vulgar, so far as I was able to discover while in Port au Prince.

I do not in so writing champion Haïti entirely, as that would be going beyond my knowledge, thus exposing myself—justly—to the severity of the skeptic's sneer. Notwithstanding, if the principle be acceded that "from one all may be judged," I ask the moderation of criticism when I state my belief that Port au Prince is not singular in this respect—morality.

I may not have remained long enough, or my perambulations may have been too circumscribed, so that I knew not by repute or observation the "haunts of vice," for I do not suppose there are no foul spots in this matter; but wherever they be, it is certain they keep clear of the prominent parts of the city, and whatever be the cause, street morality is purer than many of the streets themselves.

The peculiar attire of the country people may be suggestive of their indifference to being properly dressed, for a garment worn by a young man or a young woman which serves to cover but down to the knees, and in a breeze to allow the admission of wind to twirl it about,

is not regarded as proper clothing by those who know how far outward appearance goes to form opinion. Still, in other countries, as the East Indies, Central Africa and even Jamaica, it is not reprehensible or an evidence of immorality to see a grown man or woman imperfectly or scantily clad when at work. A matter of taste and convenience—that is all. I am not ironical, nor do I wish it to be taken that I have a personal preference to that “beauty which unadorned adorns the most” in semi-nudity, by no means, but I do say, the poor “country bumpkins” of Haïti must not be looked upon as *immoral* simply because they do not in their “weekaday” pursuits cumber themselves with the contents of a good-sized clothes-box.

I know that on high days and holidays they come out and go to a high condition of “titivation”—and then!

Their peculiar indecent habit is bad, and police supervision ought to be instituted to correct what should be punishable as highly improper. This would be of benefit to the streets and to the better habit of the particular offenders.

The morality of a country is a difficult topic, and should always be most cautiously handled. While fully acknowledging the delicate nature of this subject, still I do not think the suppression of facts which are apparent is to be commended, nor is it a wise course to indulge in speculations and make statements which have no foundation. For this reason I have partly avoided any reference to the more or less private life of Haïtians, as I am unable to say anything which would reflect unfavorably in a moral point.

My intercourse with them did not confirm the spiteful reports which are so very prolific, and I have no just cause to assert that their regard for and estimate of a

virtuous life are cast in a low mould. If, however, I be allowed to express my opinion—and I would do so with all truth and impartiality—the impression in my mind is: the ladies of Haïti are firm in their attachments and have a just appreciation of the sanctity of their nuptial vows and obligations, fulfilling their duty to the utmost, and in many instances bearing much, suffering much, and only when the cup of their domestic happiness becomes tainted by family disquietude will they show to one outside the burden which even their long patience and forbearance find it more than human to further bear.

Haïtian males should not allow unpleasant reflections to be cast on them in this matter, and such of them who pay but little heed to the purity of the family circle and are indifferent to the necessity of preserving sacred the tender attachments of those who should be the crowning joys of their life should be so ostracised by the better conducted as to make them feel at a great discount—at the same time learn the important lesson that they bring reproach on a large number of upright persons, who have to endure the reflex of the reprehensible few. This much in reference to one phase. If another side of this question be introduced as calling for remarks affecting the *unmarried*, my observations necessarily cause such remarks to be in their favor, particularly the “fair sex.”

They appeared to me somewhat “shy.” By this I mean that they preserve a respectful distance, and a distinct line in their intercourse. Always polite and amiable, exhibiting a deportment which gives no encouragement to coarse and undue familiarity, indicating a high feeling of self-respect and the practical knowledge that a woman’s crowning jewels are the unsullied virtues which adorn her life and conduct.

Such was *my* experience and I write accordingly.

AN UNPLEASANT SUBJECT.

Comments on morality lead me to state that I am cognizant of the fact that there exists a stigma on Haïti with reference to a practice, said to prevail there to a very great extent. I refer to "*voodooism*."

During my sojourn in Port au Prince I heard much which I found it difficult to believe, and I became convinced that a great deal of the statements in this connection are more imaginary than real. Be this as it may, so far as "*my experience*" goes, I had no such practice under observation, nor did I see anything tending to confirm the existence of voodooism or following its practice in Port au Prince.

CHAPTER XI.

INTELLECTUALITY.

TO DEAL with the subject of the intellectuality of Haïti I confess to a feeling of reluctance for this reason: The country appears to have the *odium absurdum* of being unable to rise to any appreciable height in this respect, and that the statement of my impressions in contradiction to this mistake, founded on observation and acquaintance, may be regarded as highly glazed.

While I should regret very much should any reader be disposed to entertain doubts as to the correctness of what I write on this question, I shall not allow my testimony in the country's favor to be omitted from this book, which treats of other matters of less importance.

From the prominent place which the various educational organizations of Port au Prince have received in the first pages, no unprejudiced person can have the least qualms of conscience in drawing one deduction, namely, that with such organizations there must be good results intellectually. Most certainly, and as this axiom is its own proof, argument is needless.

There was, in Port au Prince, a gentleman whom I had often seen, who contributed largely to the offerings of the poetic muse. I do not mean "doggerel rhymes," but poetry of a truly classic composition. He was known as the present day poet of Haïti.

Another who furnished the "*petites comedies*" so much acted in the schools, and many others who are the leaders in all matters tending to the advancement of their fellows intellectually.

On two occasions I visited the Literary Society, or

Société littéraire et Bibliothèque, established in Port au Prince, which has been of immense advantage and has done valuable service in the dissemination of Bibles, prayer and hymn books and other religious works and tracts among the people of the city. The officers and members are made up chiefly of Haïtians, who evince much interest in its operations.

On the occasion of its annual public meeting, when the work of the society is reported on, the large number of both sexes who attend and receive, with pleasure, the report, attests the hold which the society has on public sympathy. It has been a standard-bearer of light so far as religious knowledge can be so regarded. Its value is getting more widely recognized daily, and with the energy of those who form the executive—with whom I was associated in other matters—I have no doubt whatever of its further progress and consequent benefits.

That such a society has succeeded in gaining a footing and maintaining its ground is not so easily seen to be a great work by outside readers, and only those who know by experience the difficulties of the situation can appreciate fully the determined effort which must have been put forth at the infant stage of its existence.

I read a pamphlet containing the correspondence of the Minister Plenipotentiary of Haïti in the United States of America at the time when negotiations were projected by the American Government for the acquirement of the point in Haïti known as "The Mole St. Nicolas" as a coaling station, and I think it is the brain-work of a born statesman and diplomat.

Not long ago, in conversation with a good judge of men and their characteristics, when the hero of Haïti's independence was named—Toussaint Louverture—he

said of him: "That man was more than a man, more than a soldier, more than a hero."

Historians are halting in their estimate of this man in Haïti and Napoleon in Europe, as to which was the greater. If the motives which actuated both be fully considered, my very humble opinion is that the man of Haïti stands superior, as he was great for his country's good, and was therefore, a true patriot; while Napoleon was great from unbounded ambition and an unquenchable desire to place himself on a pedestal above all others;—selfish, arrogant and insatiable; at times licentious, and at times a hypocrite in morals. The one was honored, and will be always mourned—the other disgraced, and died nationally unhonored and unwept. It was victory alone which raised Napoleon to the zenith of power, and victory alone could sustain him. When at length Wellington appeared on the field and stood his implacable foe in combat, like another Alexander, his day of reckoning had come, and the "man of fire" was quenched in the foils of one mightier than he. It was not so with Louverture—he proved the brave and self-sacrificing warrior to the end, and, though he fell, it was as a soldier should—in the midst of the honors of war and martial prowess.

I had the privilege of inspecting one of the most exquisite specimens of feminine art which could be produced. It was in the reception hall of the Palace, and consisted of a cushion on which rested the "National Album" presented to His Excellency President Sam on the 31st December, 1901. As I feel unable to do justice to it, I forbear, lest it be damned with but poor praise.

In the drawing-room of His Lordship Bishop Holly

is a large oil painting of himself, in his canonical robes, insignias of orders, etc., done in Port au Prince and presented to him.

I also saw several other specimens of skill in various ways, and became quite accustomed to the evidences—substantial—of the people's intellectual condition.

Haitians have visited Europe, the United States of America and the Colonies in no small number. Who will be so ungenerous (if a stronger word be not more appropriate) as to say they are wanting in intelligence? Surely we in Jamaica have had many living among us, and we know that their intellectual attainments do not merit adverse comment.

In years gone by there were several who settled down in the island of Jamaica, thus making it their homes, and entered into business, which they carried on to the credit of their commercial capacity and high social, moral and intellectual integrity.

It is not possible to write on the subject of intellectuality with justice unless the opinion be expressed that the position of Haïti would be much improved, and many of the existing conditions which are unfavorable be banished, if there were a more open-door to the admission of agencies which would introduce systems and practices of development in all respects, which are now unknown, or in their struggling infancy, because of the exclusive character of the country.

A man who persistently shuts himself up within the narrow limits of his own four walls knows nothing of what goes on outside; the consequence must be that instead of progress there is retrogression—there being but repeated editions of the old and worn. So will there be an accumulation of the rust of methods which modern

thought and experience have rejected as behind the march of present day.

The key of knowledge is kept bright by being frequently used in *turning* the lock, and brought into rub and rub contact—not by being *fixed*.

The brightest gem glitters imperfectly if kept from the rays of the reflecting light.

We have seen the beneficial results which follow in the wake of productive exchange of one country with another. The West would be in darkness but for the radiance of the East, and the West in return repays by the bestowment of its unbounded treasures, thus furnishing the *quid pro quo* of mutual obligations.

CHAPTER XII.

SOCIAL HABITS.

HAÏTIANS, particularly the female population of the upper and middle classes, are very reserve, outside of themselves. As relations they are clanish, and always ready to serve their own, even at great self-sacrifice. It is difficult for a "stranger," that is, a foreigner, to gain admittance into the inner circle of their home life. In the case of that "stranger" being of the male sex, this difficulty is much thickened. They seem to keep shy of strangers, or to so treat them, it may be at first, as to make strangers keep shy of them.

Nevertheless, time and circumstances work a change, and if the stranger conducts himself in a proper manner and manifests *his* social status by the observance and practice of nothing which in that position would ostracise him in his own country, he will not escape attention, and, in due time, find the "sesame" gradually opened, when he will know no better friends in the world than Haïtians will prove; and so long as he thus deports himself, and thereby preserves their good opinion, he can always count on their friendship.

There may be some things as a matter of the amenities of friendship which he may not fall into at first, but in time he will find no difficulty, as "use will become custom," thus bridging any little hesitancy as an initial experience.

A practice which might be worthy to rank in the observances of friendly greetings as a good example to be followed elsewhere is that "lips do not meet" with Haïtians. Always on the cheek—and when the "heart

is full," on both cheeks. They will repeat this pastime—no, that is not kind, enjoyment is a better word—with emotion to several editions.

A mademoiselle would not accept as chaperone a gentleman of ordinary acquaintance, or be seen with him in the streets, unless a male relative, or, in his absence, a female domestic were in attendance, and he must indeed be much thought of, particularly if a foreigner, to have his services in this respect accepted.

A male visitor has to time his visit to a house very exactly, if the lady of the house is married, so as to find the male head at home. If he be out, the knock is invariably answered by a servant, who politely says "*il est sorti*" (he has gone out), and no request to enter is offered, as the unexpected caller is then expected to *sortir*, too.

Jealousy exists to a great degree, and all means necessary to be adopted as a preventive to the intervention of a divorce suit have to be used and religiously observed.

The pretext to such an action is often of the flimsiest nature, and the causes for severing the nuptial tie appeared so far-fetched in some cases that this subject has reached the position of being almost a disease. Certainly it is a little ulcer spot in Haïtian nuptial code of honor. But it has lost, or is losing ground with those who recognize the importance and sacredness of a high tone of family life.

Passing from this unsavory subject to one containing some spicy admixture, I refer to the practice which rules, or is said to rule, the lover's approaches.

When the bliss of "love's first dream" has been experienced by a gentleman and lady, or, to make it truly French, "*jeune homme et mademoiselle*," and they wish to experience a more full and perfect enjoyment in the

stern realities of the married life by taking the initial step of an "engagement," this part of the transaction is made the subject of a notification in one of the newspapers, and intimation thereof sent to friends by means of announcements ornamentally printed on large-size note-paper.

This takes place generally about six months before the date fixed for the marriage, when the parties are openly acknowledged engaged or affiancée. Then only may the young lady appear in public under the alone escort of the favored swain. Of course, I give the rule, and am not prepared to vouch that an exception never occurs.

As the time advances for the nuptials it becomes a serious question—often a puzzling one—who among the various relations or friends waiting to be asked will be the "god parents;" for two things in Haïti have god-parents—a wedding and a christening. No higher honor or greater compliment can be paid to a Haïtian, or Haïtenne, than to be asked to be *Parrain*, or *Marraine*, and in appreciation of this honor often the entire expenses of a wedding, with rich and costly presents, or of a christening, with like accompaniments, are defrayed by the person or persons on whom the honor is conferred. Not even would the Presidents be pleased to be exempt; and these invariably mark their consent by very substantial acknowledgments. The child is regarded by the foster-parents as if his or their own, and is the recipient of favors accordingly.

Invitations to weddings are a great cause of demonstration, and I saw some where the printer's art was exerted to its full extent to bring out the peculiar manner in which the tiny god of love hurls his dart.

The expenses of a wedding, christening or funeral in the Roman Catholic Church are heavy. I saw a funeral,

V the expenses of whose religious services in the Cathedral were represented to me at *five hundred gourdes*, or, say about fifty pounds, and I knew of a simple wedding of persons having very limited means which cost, for the church service, eighty gourdes, or about eight pounds.

Nothing without money is the principle of the church, and sometimes very little for that.

It would not reflect to the credit of the priests of Port au Prince were I to state *what I have been told* respecting the manner in which the funerals of the poor are treated.

It is the practice in the case of a wedding, after the ceremony at the church has been performed, for the entire party of bride, bridegroom and guests to make a *tourn e*, or parade, in some part of the city before going to the house where the function is to be kept up, and in proportion to the means and according to the position so is the display.

I witnessed the wedding of the late Admiral Killeck's daughter. The *tourn e* consisted of over two hundred vehicles, and as His Excellency President Sam attended, the "Etat Major" was on duty. This, with the officers of the army and the navy, made the scene brilliant with cocked hats, gold laces, dashing uniforms and all the splendors of a *deployment Franais*.

A funeral is also a function encompassed by striking demonstrations. As soon as there is a death, circular intimations and invitations are issued; friends visit, and gather at the house of mourning. When the procession is ready for the church, although a hearse will be in attendance, with cross-bearer and acolytes preceding, as a mark of particular esteem in which the departed was held, friends carry the corpse to the church, where the funeral rites are performed, after which it may be con-

veyed *in the hearse* to the Cemetière, which is a considerable distance from the churches.

All the religious ceremony ceases at the church, and the interment is made after the delivery of orations extolling the "virtues and noble deeds of the deceased," and other marks of character.

I witnessed a funeral which went to the Cemetière at five o'clock P. M., and the orations did not terminate until 9 P. M. On that occasion there were six hearses in a procession—four with adults and two with children. Two of these adults were prominent citizens—a son of President Sam, and a great literary character and member of the Centenary Committee.

The scene was most impressive, both in the church and in the streets—military parade, with martial music. Scarcely a funeral of a male takes place without music being in evidence, as almost every male appears to claim prominence in one way or another. The "Dead March" is played as the Cimetière comes into sight. At the same time the bell sounds its mournful peals.

There is but one cemetery in Port au Prince, which has supplied the needs of the city for many years, and it is now so full that the greatest difficulty exists when a fresh grave is required to pitch on a spot not having been previously used.

[This "last resting-place" appeared to receive its purification from rank bush and weeds when the two days of busy visitation are approaching—November 1st and 2d—All Saints' and All Souls' Days. There is then a general cleaning about the tombs and graves by the relations, as well as painting, whitewashing, renewal of flower vases and otherwise making the silent home have a freshened look.

It is a sight to be remembered, as one stands and sees

around the numerous burning tapers on the graves of the departed. Many vendors of wax tapers throng the gateway to supply the needs of buyers.

In this cemetery lies the dust of many of Haïti's noblest sons, who, in the early years of the country's fight for independence, counted not their lives and possessions dear unto them, but sacrificed all on the altar of their country's good. These deserve a place in any record which may be made, and in the recital of whatever may be deemed a ray of sunshine in the dark periods of its struggles. There is the true patriotism, which, by being made public, receives but poor gratification; which panegyric cannot embellish, nor can the foul tongue of malice soil with its venom. The smooth, soft voice of flattery is made mute, for it is not needed to magnify noble deeds.

In this world, where virtue often becomes hidden in the sequestered shades of modesty, and benevolence hides its hand from ostentatious observation—are to be found many who, like some "village Hampden," have done their deeds heroic and blushed to find them known.

Escutcheons may emblazon, monumental marble may be reared, and these engage in combat to pay tribute to departed worth and perpetuate a name; but no inscription is so great, so potent, so full of burning eloquence, as the silent finger of self-sacrifice pointing to the greatest of all mausoleums—the orphan or the descendants of the dead paying just tribute to the grave of their forefathers, and dropping the tear of filial sorrow over the consecrated spot, where sleep the ashes of the protectors of home and country.

There are some splendid mausoleums in the cemetery, and a well-built chapel, which affords the place in its vault in which deceased priests are placed in special

receptacles for the purpose. One of these mausoleums has not been occupied, having been built by a gentleman for his own use—and no other. He is still alive, and will “occupy his own” when placed therein by others.

I have stood and shed tears beside the graves of my countrymen who died in Port au Prince and were laid to rest in this cemetery, far from home and kindred, and as I contemplated the scene and circumstances in the midst of which I stood, my heart went out in throbbing sorrow as I tried to realize how they must have felt as death approached to close their eyes forever to the sun of a foreign land.

But they found friends who wiped their brows, cold and damp with the chill touch of death’s icy hand; who soothed their aching hearts with words of compassionate comfort; who pointed their spiritual eyes to the bright morning star of man’s hope in the future and bade them lift those half-dimmed eyes to the rising of that luminary which means peace and salvation.

Sleep on, dear countrymen. The morning shall break, and the darkness of the tomb shall flee before its brightness; and, although the dust has had its own, there will come the time when your reanimated clay shall rise immortalized, and death shall no more have dominion over you. Sleep till the trumpet’s blast shall sound to call your dust again to life and rouse you from your long repose!

CHAPTER XIII.

PROMINENT AND PARTICULAR INSTITUTIONS.

COMPRISING these I refer especially to—

1. The Medical College, under the management and tuition of the celebrated Dr. Audain, with his efficient staff of assistants. This college has supplied Haïti with several very clever medicos who do credit to the august profession by their skill in medicine and surgery.

The building is to the extreme east of Port au Prince.

2. The College of Law Students, from which many astute lawyers have gone out into practice, and are adding lustre to their career by their ability. I enjoyed the friendship of one of these—Mons. F. Luxemburg Cauvin—and found him a man of polish in every way. Another, whose acquaintance I made, was Mons. Fenelon Duplessis, whose high position in his profession is fully recognized, as well as his scholastic attainments.

3. The Maternity Hospital, which I had the privilege of going through, and, according to my ideas, appeared to possess and apply to use all the latest methods so very necessary in this delicate and important branch of medical knowledge and science.

In this hospital the curriculum, which is of a high tone, is most strictly adhered to. Lectures are given by experts in the theory and practice of midwifery, and a rigid examination must be passed to enable practice by the students, who, as *sine qua non*, must be drawn from the respectable ranks of the inhabitants.

The successful in their examinations receive certificates, issued under Government auspices and sanction; a notice appears in the daily papers intimating the suc-

cess and consequent authority to practice, and an official record has to be made of all cases attended, with the result.

The superintending head is spoken of as "a remarkably clever doctor." He is a native, of European training and qualifications.

The morning I visited there were some ten to twelve students in the lecture hall.

4. The Post Office, an admirably-fitted-out establishment, well managed and officered by a staff of courteous clerks, with a thoroughly competent and accomplished postmaster, whose experience of his duties was the result of European tuition.

The various foreign languages spoken in Port au Prince are understood and employed, viz.: English, German, Spanish, Italian. The post-boxes are in a large hall, into which persons enter, and, in the event of anyone having to wait, or requiring a rest, he can recline on one of the comfortable benches provided for the purpose. On the arrival of foreign mails, a flag is hoisted on the staff, which is affixed to the outside of the building, and is sufficiently high to allow sight at a distance. This flag indicates by name the mail that has arrived. The office is situated in *Rue Republicaine*, which, being central, is an additional recommendation. The Government rents this building in this locality on account of its convenience to the public.

There is a street delivery three or four times daily. The letter-carriers wear a neat brown drill uniform, and letters are carried in leathern bags. They are intelligent and shrewd, having a thorough knowledge of their duty and performing it with credit.

The office seems to do everything to give satisfaction—it keeps late hours, and at times appears not to close,

working through the night, particularly when foreign mails are received and to be despatched.

5. The Revenue Offices—a pile of magnificent buildings in the neighborhood of the Palace. I had an interview with one of its officers, and have no hesitation in saying, from the “look around” I then had, that it seemed in every way suitable to the purpose. It is, if not quite, almost fireproof.

6. The Prison.—This is an old French building, which was erected for prison purposes many years ago. At this time it is used as a place of temporary detention for simple offences, or disorderly conduct.

Sometimes the prisoners of this place are employed about the city, when they take the opportunity of soliciting money or food.

As a security against giving the policemen “the slip,” such prisoners have their legs tied above the knees, and only sufficient of the rope allowed as will permit ordinary walking. Prisoners who can, do work at trades and handicrafts, and in this way support themselves to a great degree.

7. The Arsenal.—A very large amount of money must assuredly have been spent in building this, considering the substantial character of the portion standing. Ruin and demolition are now the most prominent features. No doubt President Nord Alexis will not long allow this condition, but soon cause so important a military necessity to be made worthy of its name and purpose.

In dealing with another building, I shall again refer to the Arsenal, as there is some interest attached to it in the historical account of Haïti, or “Saint Domingo,” the name of the entire island at one time.

8. Court Houses.—There are three Court Houses in

Port au Prince, each appropriated to a particular form of legal adjudication.

Neither of these has claim to special mention as monuments of architectural merit, and so much do they fall short in this and other respects that a Court House was in course of erection, which, beside being an ornament to that part of the city, will afford all the accommodation and facilities of so important a branch.

I had the privilege, when I visited one of these Court Houses, while a trial was proceeding, of being invited by one of the presiding judges to a seat on the dais, on which the judges' chairs are placed. At the time there were three judges present, and from the difference in their robes I inferred one must have been superior to the other two who supported him right and left. They wore the usual scarlet gowns and caps of French judges.

The culprit's offence required his trial in the higher court, or what in Jamaica is called "the Circuit Court." The jury did not easily agree, but after some explanation given by the chief judge, the "obstinate jurymen" were satisfied, agreed to the verdict of "guilty," and sentence of imprisonment was passed.

9. L'Asile Français, or the French Hospital.—The institution is not a Haïtian-born, and my statement in relation to it is made on the information of seemingly credible persons; that is, it was established by France, and is under the auspices of that country, for the benefit of the people hailing therefrom.

To avail of the advantages, however, a Haïtian or other nationality pays an annual sum and becomes a subscriber, which entitles either himself to its benefits, or the right of admission for any one whom he desires, either as a pauper or a private patient, on payment of a daily charge. The accommodation and treatment (as

to diet) are according to the one or other of these conditions. I experienced its benefits during a severe attack of the malignant fever, which then ravaged Port au Prince and carried off its victims ten, twenty and even thirty a day.

I had become so ill that it was necessary to have me removed to this hospital, where I would have skilled treatment and attention by the "Sisters," who alone have the management, and attendance under a prominent physician.

The attention which was paid to me by all cannot be too highly spoken of, and gratefully acknowledged, and I beg to record herein my most sincere appreciation of, and thanks for, the great kindness shown to me by all concerned. It is that I know the parties to the good deeds done in my individual case do not desire to have their names placarded, that I refrain from embodying here the authors to whom I am so deeply indebted, not only for restored health, but return to my own country.

When leaving the hospital the "Sister Superior"—or manageress—presented me with a crucifix, although she knew I was not a Roman Catholic. This I received with pleasure as a testimony to her of my recognition of her Christian good will, and will always keep as a reminder of my association with the institution.

10. There are two Almshouses for the destitute of Port au Prince, also under the management of "Sisters," and I knew one of the priests, who walked the streets daily soliciting and receiving alms in their behalf. This man's lifework seemed to be to spend and be spent in service for the good of others—more especially those on whom the world frowns and covers with the gloom of want and adversity.

It is but just to state that where these hard-working,

self-sacrificing persons are engaged, nothing seems too menial for them to perform if the act benefits others, and in it they invariably infuse a zeal and earnestness which stamps them as the "good Samaritans" of the countries where they labor. Verily, *they* have *their* reward, for as much as they do it to those little (destitute) ones, they do it unto Him who has promised the recompense to His faithful laborers.

I had the same opportunity of visiting and going through the *Asilio*, in Santiago de Cuba, which is solely managed and officered by "Sisters," even in the dispensary. What I then saw would make very interesting reading. On my remarking to my fair conductress: "You are all doing a noble work in this institution," her answer was: "We are doing it for the Blessed Master, to Whom we belong." I felt strange that, after so much of friendliness had been shown, when leaving my proffered handshake was refused, which, the Sister seeing, explained thus: "We are not permitted to shake hands."

The form in which the Sisters in Jamaica show their fidelity and perform their labor of love is in schools, orphanages, visitation of sick; works in which they are engaged with unremitting assiduity and unquenchable ardor.

11. The Grand Market is an iron structure imported from France by President Hypolite and put up by French engineers. It occupies three street blocks, and has an arcade between, to allow passage of the second and intermediate street. The fine tower is provided with clocks, which show the time at a distance.

12. The National Bank stands prominently as an object of the skill and ability of Haïtian carpenters and masons. So also is the Pompier, or Fire Brigade Sta-

tion, which has much merit as a specimen of the country's building capabilities.

There are some standing monuments in Port au Prince of two things which impress—in one case favorably, in the other in the antithesis, namely, the walls of buildings which have been destroyed by fire. These exhibit the ability of the country's workmen, and the terrible result of political animosity.

As one lands on the shore he is confronted with an evidence of this in the walls of a building intended to be one of the finest hotels in the West Indies. Erected at a cost of some seven hundred thousand dollars, and furnished with lavish grandeur and costly magnificence, the very day it was handed over to the owners by the builders a fire of a most destructive extent consumed that part of the city and encircled in its devastation this building, which it fed on as with greedy haste, and mocking the effort at extinguishment, until it left but the discolored walls and a few charred timbers to testify the wreck it had accomplished. This was about twelve years ago.

A similar sight meets the eye in other parts of the city, and I heard that many now in Haïti whose circumstances are nothing less than absolute poverty had been the possessors of wealth in the shape of extensive places of business and well-equipped residences, but have had their condition reversed through—not one, but repeated—conflagrations.

Port au Prince apparently has no hotel or lodging-house carried on by its own people, and the only establishment, where visitors or transitory callers can obtain accommodation, as far as I know, is the Belvue Hotel, which was in the hands of foreigners.

It is situated in due north of the city and faces the

Champ Mars ; being the only one of its kind the manager runs it pretty much his own way.

The building is commodious, and, I am of opinion, belongs to a native, as no foreigner is allowed to possess property of such description in Haïti.

I was in the place on two occasions when visiting gentlemen from the United States of America, on which my observations of its interior arrangements did not afford the opportunity of gaining knowledge. The patronage with which it is met implies that, as a boarding and lodging-house, it gives satisfaction. Some foreigners employed in Port au Prince who have no actual need of an established home find there the domestic supply to their necessities.

There was a boarding-house in the vicinity of the Custom House and Harbor Offices ; in fact, part of the large hotel, which was burnt down, made use of by being boarded up and economized to answer the purpose. It afforded food and drink only, and a kind of rendezvous for *employés* round and about.

The practice exists for all places of business to more or less shutdown between the hours of eleven o'clock A. M. and one or two P. M., the interval being "lunch time." No house is then open to receive visitors, and the air is laden with the aroma of the cuisine wherever one turns. The customary and indispensable *sieste* is then indulged in and it must indeed be very urgent business which would cause a departure from this time-honored rule, the season being a quietus from all disturbing element.

Mercantile business begins at 7 A. M., and, with the intermission aforementioned, continues to 5 P. M. Official hours are from 9 A. M. to 3 or 4 P. M. The Post Office seemed to be the only public office whose

doors are little closed, and, as I have before stated, works far into the night, or "wee small hours of the morning."

There are really many good buildings in Port au Prince used for the Government service—business and private residences. The *Chambre des Députés* (House of Commons) is very imposing, and possesses many attractive features. It stands on spacious grounds, with ornamented sidewalks and beautiful flower-beds.

The Palace is unique as a building. The residence is very large, and has a prominent display of the "French cut" in its construction. The internal arrangements are very gaudy, and, of course, expensive, and the furnitures in the red, blue and green reception-rooms grand in the extreme.

On the Thursday evenings when the Palace band plays in the open veranda, and the electric light brightens up the establishment, there is grandeur, as well as charm, and the concourse of persons of all classes, who are always present, have a twofold enjoyment.

The mention of "electric light" brings to mind what I saw in relation to this matter. Elsewhere I state that the city is enveloped in darkness during the night, except certain military and civil departments. That "darkness should not cover the land" was put into a practical form, when the pipes, and iron columns for an illuminating service were laid down and put in position. Why the service has not been accomplished I do not know, but when I was in the city these columns, in many instances, were occupying nothing like an erect position, and had a downward tendency, as if anxious to lie quietly in the dust and wear away in rust, as some of their "kin" were doing. This is unfortunately a method which is frequently adopted—important undertakings are begun, much money spent; then a halt is made and

after that "stand easy." Who benefits? What a blessing it would be if the lighting of the city at nights were one of the marks of the centenary celebration! This would truly be a sign of leaving dark things behind, and coming into light.

Port au Prince can congratulate itself in the possession of a good slaughter-house, substantially built and commodious. I passed it on a morning ride, when my companion informed me that the establishment is let out on lease. Its proceeds yield a "sweet sum" to the lessor, after meeting his obligation to Government.

Beef is the principal article of meat consumption, of which a large quantity is daily sold in the grand market—Sundays excepted, as it is then closed. The supply, however, is provided by vendors about the streets, whose approach is known by their vocal announcement—"bonne viande"—their "war cry," heard from afar. At certain street corners are temporary stalls, where "viande" is exposed for sale.

The Portal St. Joseph, which has previously been referred to as the northern boundary of the city, consists of a stone archway spanning the road, and so named from the life-size statue of St. Joseph nearby. This statue is under a canopy and surrounded by a display of sacred symbols. It is visited periodically for religious purposes.

There is also in this neighborhood a fountain reservoir, affording water supply for those in the district who cannot afford to supply their need by the ordinary water-pipe in their premises.

The statue is reached up a steep, rocky street, and is, therefore, at an elevation, thus giving a good view of the part of the city adjacent. The Portal was the scene of a great demonstration on one occasion that the late Presi-

dent Hypolite returned from his tour in the country districts of the north. He was there met by all the glories of a triumph. Peculiar is the revolution of fate's fitful wheel. This same President not long after, while on his way to the southern districts, and when about three miles out of the Capitol, suddenly fell off his horse, and died on the highway. He had then served in his office for six years, or one less than the period of election, and Simon Sam, then *Ministre de la Guerre*, was elected President.

LA PLACE GEFFRARD.

One more place which I would bring forward as noteworthy is la Place Geffrard. This is a plot of land about fifty feet square, enclosed by iron rails, inside of which is a raised platform, with iron columns supporting a roof, and furnished with iron benches.

The surrounding ground is covered with low grass, and has some flowers and shrubbery, with the palm trees in evidence. This "place" is situated in the lower part of the city, and in the vicinity of some drinking-saloons and places of business.

As a result of this unsuitable situation, it serves a purpose for males only, not being congenial to feminine taste.

It was, as its name indicates, erected by President Geffrard, or in memory of him, but the need of a place of recreation and the enjoyment of fresh air by the "fair sex" could not have been contemplated.

I passed the place several times, and invariably found it in possession of males, who appeared to resort thereto because they had no occupation and could there have their unmolested lounge, and whose freedom from active

engagements must have created an ennui truly burdensome.

The Champ Mars, which occupies a large extent of ground in a healthy locality (like the race-course of Jamaica), could be utilized and a suitable park erected in the centre, which, planted out with ornamental and shady trees, flowers and flowering shrubbery, with a flowing fountain, would be a boon to the residents of the city, who must often long for purer air than they get in the prison-like houses, which characteristic may be applied to most of the small residences, many of which occupy the entire piece of land, and the yard space gives no room for "swinging a cat"—which does not require much.

As a "*public institution*" the press of Haïti claims a place of reference. It is a prevailing impression that the Republic has no *independent or free press*. However this may be true as a matter of practice, it must be stated, erroneous in theory, and as a verification, I give extracts from the Constitution on the point:

"Chacun a le droit d'exprimer ses opinions en toutes matières, d'écrire, d'imprimer, et de publier ses pensées. Les écrits ne peuvent être soumis à aucune censure préalable.

Les abus de l'usage de ce droit sont définis, et réprimés par la loi, sans qu'il puisse être porté atteinte à la liberté de la presse."

Translation:—Each has the right to express his opinions in all matters—to write, and print, and to publish his thoughts. The writing should not have been submitted to any previous censure.

The abuses of the employment of this right are defined and restrained by law, without inflicting injury to the liberty of the press.

There are two or three daily sheets issued in Port au Prince, but they chiefly are confined to local advertisements. I never saw in either anything bearing on the politics of the country, or the acts of Government. The question is: How far the law defines and restrains the privilege which is given of expressing opinions? I pass no judgment on this matter, for in a community where a little political spark may very easily be fanned into a damaging flame, the less interference with this kind of inflammatory agent the better.

“Liberty of the press” is a great gift to any people; but all do not well use their liberty, hence we have prisons and lunatic asylums. In numerous cases the pen has proved *more dangerous* than the sword, and its “might” frequently venom.

The vituperations which emanate from the press of some independent countries, in an unbridled manner, often astonish.

CHAPTER XIV.

THE ARMY, THE NAVY, AND POLICE.

THE Army.—I have already introduced to the reader some matters affecting, or in relation to the soldiery of Haïti; but so important a subject could not “begin and end” with what I have stated. This being so, I shall now give my further experience of the army.

It is a “standing order” for all the soldiers in the city and out-district of the *Arrondissement*, or *Commune*, of Port au Prince to be on parade duty the first Sunday of the month, which is the *jour militaire*.

The Saturday afternoon preceding a drum and fife party goes about the streets, drumming and playing—this being the “roll-call,” or warning to the soldiers living in the city and said out-districts to be on duty the next day, which is an unswerving compulsion.

The réveille begins at four o'clock A. M., Sunday, and serves, not only to “call to arms,” but to stir up those who intend going to church, and as this, consisting of music and loud drumming, continues for some time, it is effectual.

This is the day the President attends service at the Cathedral officially, when he is escorted by the *Etat Major*, preceded by the Palace band. Then follow the various battalions under command of their respective officers and subs., and more music.

After service there is a military tournée, in which the President is present, being driven in his splendid open carriage, drawn by a pair of excellent American iron-greys. As soon as the President has returned to the Palace, the soldiers are marched about the city to the

playing of lively martial music, and with much display. This going far into the morning—say, till nine to ten o'clock—the soldiers are dismissed, but retain their uniforms till evening.

All that day the city wears quite a military appearance, from the large number of gay and varied uniforms—mounted and on foot—which literally fill the place.

Soldiers have not their arms and uniforms in keeping. There are depots or adjutants' offices, where they are kept and served out when required, and no soldier has his individual set out, so that, in matter of clothes, the misfit is frequently not to the wearer's "smart appearance." They are often not particular in the footgear, the result being a pair of boots which would fit quite as well on either foot. It serves the purpose, and I have no doubt many of these soldiers are only too glad to "relieve themselves of the munitions of war," which make them so uncomfortable.

Their ordinary workaday clothing—such as it is—forms their only attire in all other military duty.

But a description of the uniform may not be uninteresting; so here it is—a tunic and pant made of a pale-blue duck material, with red facings; blue cap with red band and a peak, boots as already stated. The accoutrements are long rifle, side bayonet, belt, cartouche, and whatever besides are necessary to constitute an equipped "defender of his country." This is the uniform, etc., of the ordinary soldier. There are others which characterize the different designations into which the army of Haïti is divided and sub-divided, which I would not guarantee as accurate were I to attempt description. The company of "Les Pompiers," or Fire Brigade, is distinguished by flaming red shirts, dark-colored pants, top boots, fireman's hat and the necessary accessories of

picks, hatchets, hose carriage, etc., and its efficient band wears a gay uniform. Military music means something in Port au Prince, and the experience gained by spending the first Sunday in the month there is a record.

The old veteran general, whose head shows the evidence of Time's touch, does not lose his enthusiasm as a military man, and insists in joining the Garde Nationale. His patriotic fire is stirred within him, and he makes his appearance. Often his *charger* falls, not on the battlefield, but in the street, when contact with others causes the weak to be pushed out of the way. But the army must bear no blame for this, as the "general" has long gone over age limit, and been put down "unfit for service," having, no doubt, faithfully served his country in his halcyon days.

All military departments are under guard day and night; that is, the contingent for guard duty have their shed in the street. Here they live for the time being; and it was no uncommon sight to see a number of soldiers cooking their meals on a fire made up more in than out of the street. The guard duty is performed in the street, and all persons passing these departments after nine o'clock P. M. are challenged with *qui vive*—who goes? Often had I been thus accosted, and, in reply, gave my answer, *Anglais*, to which the sentry gave his permit, "*passez vous*," and I *passé*.

At times this became somewhat annoying as the time for the observance was not always adhered to, but there was no good remonstrating.

The military arrangements of Port au Prince include a fort, called "Fort Alexandre." It stands on an eminence to the northeast of the city, which it commands, as well as the bordering seashore. I saw it only from the Champ Mars, and have no conception of its

present merits as a "*place fortifié*," nor of its capabilities as a means of defence to the capitol. Frequently I heard the sound of guns therefrom as some foreign ship-of-war was saluted, and I place no reliance whatever in the statement made to me "that it is not unusual for the balls fired from the guns of the fort to land themselves in the town," and am of opinion this is another of the many things said of Haïti, which are too fresh to be received saltless.

In connection with this fort, I deem it profitable to bring in light the treasures of history, thus:

The islands of Cuba and St. Domingo were in possession of the English, who took them from the French and Spanish, with other West India islands, during the period 1793-1798, but the ravage of fatal disease among the troops and sailors taken from Jamaica to maintain order and submission in these countries was so great that the expense of their government was extremely heavy, and out of all proportion to their revenue, and the repeated uprisings of the people made their subjugation to the English a most costly concern, and they were relinquished to the original possessors.

During the years 1796-1798 Major-General Simcoe administered the government of St. Domingo (now Haïti and St. Domingo) as Civil Governor, his appointment dating 3d December, 1796. The people were much opposed to this government, and did all in their power to drive the English out of possession of such places as Mirébelais, Grand Bois, L'Arcahaye (now Le Cay), St. Marc and Port au Prince. They gave great trouble and Governor Simcoe held possession with much difficulty, bearing in mind the hardships which beset the European soldiers and sailors.

Like a true general, he determined to hold possession,

and commenced operations to fortify himself and drive the insurgents from these points. It was then that a slave-born, named Toussaint Louverture, was beaten off St. Marc, which he attempted to capture, and Rigaud, another mulatto, failed in his efforts to capture Trois, and was beaten off. Governor Simcoe, having, in a great measure, subdued his opponents, and taken sole possession, *built many forts and blockhouses to defend Port au Prince, the chief city*, and he encamped his troops near to it. He relinquished his position as Governor in 1798, and returned to England. With his departure, the affairs of the country took an unfavorable turn, which led to great evil, and the ultimate evacuation by the English. Had this able administrator remained to carry into perfection all his plans which he started for the good of the country, which began to show their beneficial effects before he left, Haïti's history might have had a different record as a British colony, but handed back to the French, the natives, who had a taste of English liberty and progressiveness, were not easily subjugated to the yoke of their French despotic masters, and Toussaint again, more determined than ever, stirred up his people, and led them on to a desperate warfare, in which he proved himself the hero of the fight, the liberator of his country, and a martyr on the altar of Haïti's independence, which he fought manfully to obtain, and was accomplished on the 1st January, 1804.

Thenceforward this day became the greatest of all days in this country's history, and receives due recognition.

The 1st January, 1904, will mark the centenary of this independence, and it is not possible to conceive how resplendent will be the demonstration and rejoicing of

its celebration, arrangements for which have been in hand for the past three years.

THE NAVY.

Coming off the land and going on the sea would seem the most fitting way to deal with the navy, but I do not think it is needful to do so in the case of Haïti, as when I was in Port au Prince the naval resources would not perplex enumeration on one hand.

The fact is there was but one warship of use. There were three altogether, but two had got disabled, and out of "fighting," or any other sort of "trim," and were "floating wrecks," or, as I was told, "on the docks." Only *La Crete a Pierrot* was practically of any value. Its use was to go from port to port, as Government service required.

I have among my letters, etc., received while in the Republic, cards of invitation from commanders to visit their ships, but did not do so—a neglect which I much regret.

I was acquainted with the late Admiral Killick, and enjoyed the intimacy of several of the officers of his ship. The first commander was an Englishman, who, it was said, was a lieutenant in the English navy, and the chief engineer a Scotchman.

The Admiral was a sterling man, and held in great repute as an efficient seaman. His death under such distressing circumstances undoubtedly cast the black pall of gloom on Haïti, and is a strong evidence of what a Haïtian will do for his country's honor and in its defence—fight or die.

This warship had in possession a number of smart-looking sailors in regulation clothing, and they always

made a good appearance. There was a brass band attached, which possessed ability and showed it when necessary.

Having touched on matters marine, recalls to my mind some incidents which might be mentioned without detriment to the interest, which, I hope, my other records have sustained. Among these is the fact that Port au Prince is much in need of a proper pier, or suitable landing stage. Vessels arriving at the port have to "lay off" far out, and all transportation must be made in boats and lighters.

Immediately on the seashore, near to the Harbor-Master's office, is a small wooden jetty of not more than thirty to forty feet, projecting into the sea, on which passengers land in leaving the boats, and from which all cargoes to and from Port au Prince are transferred.

When I landed, after our steamer had been visited by the Harbor Health Officer and the official routine attended to, I had to allow myself to undergo an examination of body and belongings—of body to discover if I was the secret bearer of letters which should have gone through the Post Office, or, *more particularly*, would tend to disturb the peace and order of society, or a torch to political conflagration. This proceeding is rigidly enforced for reasons very substantial and justifiable on the part of Haïti, and with which I concur, from what I learned during my stay—of belongings to see that among them there were no articles of a dutiable nature which I desired to slip through without contributing to the custom's revenue. This also was a necessity, as the practice prevails to great extent, and the officers have need to have their eyes open.

Although a perfect stranger, with but my consular passport and a letter of introduction to a gentleman of

the city, I was treated in a most polite way by the examining officer, who searched the clothes I wore, even my boots, piece by piece; my trunks passed without much disturbance, due to a circumstance I never contemplated, and will be mentioned in connection with another subject hereafter.

A female fellow-passenger, whose belongings, for reasons only too well known to the officer, were turned upside down, and inside out—she was a resident and known—became highly incensed, and intimated “writing to protest against the proceeding.” But, as I believed “Who’s who, and what’s what is not omitted from Haïti’s catechism of passengers’ *parole d’honneur*, I simply smiled that she should think me “so green” and told her, “They know what they are about.” Surely they did, and she knew ditto.

As “a stranger” I was rather “taken in” by the boatman in his charge, but this was paying for experience, which was profitable when leaving, and should I go again to Port au Prince. A man who lifted my trunks from the boat onto the jetty refused an English sixpenny piece, and shook his head as if the coin had been a horrible sight. To satisfy him I had to obtain a ten-cent piece—Haitian—which he received with broad grins. This latter was nearly one-third less. Of course, young innocent had his own estimate. “No place like home !”

THE POLICE.

THE police service appeared semi-military, and, as far as I could judge, efficient; in point of number, numerous. This may be that they are more the real preservers of peace and order than the soldiers, which is not surprising, considering the police are always on this and no other work.

They have regular stations, where they reside, and wherever he comes from a policeman always turns up when required, so that street rows and misconduct are kept in check.

They are known by the plain pale-blue uniform, with no facings, and a cap to match, and boots; rifle side arms. Size seems to regulate admission to the force, as they are all well-built men.

When on duty in the Court Houses they are in possession of their rifles with fixed bayonets, but I do not know if they are fully charged, and do not think so, but that the means are nearby I doubt not.

They do much night service about the city, and as guards to civil public offices. An inspector takes his rounds nightly, and satisfies himself that duty is properly performed.

There exists a peculiar system of loud calls, and response between night guards, by which the men have not only to keep their eyes, but ears, open and alert, as they too well know the object of the system and the penalty for dereliction. This begins at ten P. M. and continues up to four A. M., and so regularly is the duty performed that persons in the neighborhood need not the service of an alarm clock to keep them awake. In time one gets accustomed to this and any other peculiarity which at first may be perplexing if not worse.

CHAPTER XV.

FUNCTIONS.

IN relation to the army and the navy I give an account of three functions which I attended, when these branches of the service figured prominently, and, although I might do much to make the word-picture as near to the originals as possible, yet I know I fail to describe them fully, particularly that on the 1st January, 1902—the “National Review” and procession to the Cathedral for the State service.

First.—Sunday, 29th December, 1901, at four o'clock P. M., attended by invitation, the public function at La Place Geffrard, for giving a *Médaille d'honneur* to a native seaman, who had exhibited great bravery and skill in rescuing the crew of a boat when they were in imminent danger of getting drowned. It was a grand affair. The “Place” was dressed up with flags and buntings, flowers and palm trees in pots.

The officers of high grade in the army and the navy were in full force, wearing brilliant uniforms. The band from the man-of-warship was present and their playing was excellent. The medal was pinned onto the sailor's left breast by a prominent officer, and he was congratulated in a great speech.

After this there was stirring music; the repeating of poetry locally composed for the occasion, in which bravery was extolled, and speeches on the same subject, whose delivery reached to eloquence and stirring emotion.

Second.—Tuesday, 31st December, 1901, attended the President's reception at the Palace, which took place

in the *Chambre de Reception*. The heads of the various departments—civil and military—as well as the representatives of religion, were arranged in classes in the lower waiting-chambre, and announced for presentation by an aide-de-camp in full uniform.

These attended together and paid their respects to His Excellency the President, who was seated in his State chair, dressed in the uniform of a field marshal-in-chief and wearing the Star of the Legion of Honor of France, of which he is a member and other insignias. Here had assembled the leading members of the various professions and the whole affair was most impressing.

The President no doubt realized the dignity of his position, and sustained it.

My place was among the representatives of instruction, and I was in "high company."

After the presentation the parties were escorted into the dining-room, where was afforded the opportunity of drinking to the President's health in whatever description of liquor desired. Iced champagne was provided in numerous silver pitchers, and the supply was abundant.

Leaving the dining-room, I was allowed to inspect the other reception-rooms and parts of the Palace; then returned to that in which was the President, who had presented to him the "National Album," which consisted of the autograph good wishes of a great number of the most prominent citizens.

Third.—Wednesday, 1st January, 1902, eight A. M., attended the grand review of troops. The number of soldiers and officers of all ranks and designation must have been over five thousand, consisting of several battalions or companies, each having a distinct uniform and military equipments with its individual band.

The National Guard consists of about three or four

hundred of the "pick" of Haïti, and their uniform is unmistakably the "gayest of the gay"—*a-la-mode Français*—mounted on spirited horses richly caparisoned. The Palace band is attached to this. This band is pre-eminent, most of the men having been trained in music schools of France, at Haïti's expense, for this service.

His Excellency was escorted from the Palace, adjacent with the blast of trumpets and booming of cannons by the artillery. He came on foot, but following him were five splendid-looking horses, or chargers, with their full trappings, on which gold lace, regal insignias, etc., were profuse. Then came two open carriages, the first drawn by two large American horses—black; the second, a pair of iron-greys.

The President, on arrival on the review ground, was greeted by music and the presenting of arms by the whole military assembly, and this part alone was a most bewildering spectacle.

Having ascended the raised platform, which commanded the ground on all sides, the President stood, while the various manœuvres were gone through; then the several companies formed into a large square. An address was presented to His Excellency; read to him by one of his twelve aides-de-camps, to which he replied himself. Here came the saluting, music, trumpeting, followed by the procession to the Cathedral.

The platform is noteworthy—a building standing in the centre of the review ground, at an elevation of some eight to ten feet and reached by a stairway. Its form is polygon, having massive half columns at each angle, on top of which is placed the life-size marble bust of the Presidents, from the first to President Sam's immediate predecessor. Vacant columns exist to receive those to come, and I doubt not at this time that of this last Presi-

dent is in its place, as it seems a practice for this "lasting memorial" to be executed before the chief magistrate gets out of office, by one of the many ways which have marked their exit, not only out of office, but out of Haïti.

The procession consisted of all the military going first; then followed the Garde Nationale, and last came the President, supported by the chief State ministers and representatives of departments, flanked by some of the "Garde."

As I had the honor of being included, by arrangement, with the department of instruction, my place was not far from the "nobility."

The distance to the Cathedral was about half mile. The sides of the streets were thronged with enthusiastic spectators. There was perfect order.

Service in the Cathedral was conducted by several priests, amid much trumpeting at particular parts, and a grand rendering of music. The sermon was preached by a priest, who is reputed to be of great power in language. The religious ceremony ending, the military again went before, and the President, mounted, made his tournée through the city; then returned to the palace, where he and those who accompanied him spent the rest of the day in rejoicings and much merriment. As it was then one o'clock P. M., I thought it time for breakfast and did not go to the Palace. Surely I had enough for one day—also much to furnish this record of the doings in Port au Prince on New Year's Day.

I have already informed the reader that New Year's Day is more important as a fête-day than Christmas, and the reason is fairly well understood. Nevertheless, Christmas has its peculiarities, its feasting and friendly greetings.

In Jamaica we express our good wishes by art cards, on which are the sentiments of friendship which we entertain the one for the other. In Haïti the practice is to send an ordinary "visiting card" — that is, "*ordinary*" for Haïti. This implies the friendship and visit are expected to continue. Sometimes, as an extra expression of personal feeling, a line of a few words is written, particularly by those who have been something of other places. I received one on which were written: "*Heureuse et prospère anée*" (Happy and prosperous year), followed by request to join the family circle at dinner, which I did, as refusal would be taken as a slight, and, it seems, a Haïtian takes a slight hard.

DOCTORS.

The medical practice in Port au Prince was rather peculiar to me, but this peculiarity has good in it, for it gets rid of "bad debts," and the hard-worked doctor is not obliged to "write off" so much in his "loss account."

In writing of them it is necessary to do so with respect, as they deserve it. Many of them have received all their training abroad—in Paris, Berlin and America—and others, whose professional education began in Haïti, spent some time in Europe or the United States of America to further qualify themselves and obtain foreign diplomas. His Lordship Bishop Holly has four sons in the profession, two in the clergy and one an engineer, who received their finishing touches abroad.

A principle of practice is that the doctor does not keep a dispensary where the prescriptions he gives for those whom he attends are taken to and made up. They visit, give the prescriptions, which are taken to one of the

pharmacies, where it is made up and the charge met by ready payment, as if it had been a purchase—which, in fact, it is.

All these establishments in Port au Prince are good, and carried on by French, German and native druggists, whose qualifications as such have to be of a high standard, as the law permitting practice is strict and exacting. Natives are employed to compound, and they too have to undergo proper training and rigid examinations. France supplies most of the drugs and kindred articles. Quinine is inviting, as a comfit, judged by the pretty little tabloids in which it is presented, but taken, it beats everything for bitterness.

A professional man is easily known, as in a country where the "coat" is the prevailing habit that of the professional is much longer than the general cut and fit. The indispensable silk hat figures conspicuously.

Professional garb is the rule, and the priests show this by the long cassock, girdle, etc., which they wear on all occasions, even when riding, to the exposure of their colored pants.

FREEMASONRY.

To omit this subject from anything written of Haïti is not faithful to the record. I know the subject needs careful handling, and the "secrets of the frying pan" cautiously meddled with. Still there are matters which the "outside world" seems to believe they know much of, to which there is no objection. They are certainly amusing.

I remember well on one occasion in Jamaica there was the consecration of a lodge-room. A crowd gathered in the street to witness the procession and as much of other things as they could. Among these "other things"

was an ironing stove, which some one was conveying from the outbuildings. The crowd saw this and exulted in the fact of having seen the "stove which is used for roasting persons who were made Masons." That was a great discovery!

In Haïti Freemasonry is almost universal. I may say it is the religion of its male population. First established in the island under the auspices of English Freemasonry, it spread rapidly, until now it covers the land, and I hardly think there will be found ten of its mature male population out of every hundred who do not claim connection therewith. A large number ascend to the higher degrees, and, from what I saw, my conviction is—*the thing is too cheap*; that is, in the selection "quantity, not quality," obtains.

Haïti possesses its own "Grand Orient," or Grand Lodge—not in any way connected with *Le Gr. Orient de France*; and its constitution is little different to that of the Scotch, or "Rit Ecossais."

In Port au Prince there are *five* Temples and *nine* Ateliers, or distinct bodies, so that four of these have no temple of their own. This temple-possession is obligatory, or the defaulting Atelier, after the regulation time, is subject to the withdrawal of its charter, and consequently expurgement from the roll of lodges.

These Temples are *one-story* buildings, but so constructed that they are like "a wheel within a wheel," or "a lodge inside a lodge."

The outer is richly ornamented with emblems and other matters relating to the order, including large-size oil paintings of the likeness of Presidents and others who have held high positions.

It is not my purpose to describe in detail the equip-

ments generally. In many the rich and dazzling splendor is bewildering to the eyes for the first time.

Shortly after my arrival in the city, and when my connection with and position in the fraternity became known, I was invited by many, who came to make my acquaintance—among them an Episcopal clergyman and the Grand Master, and in acknowledgment of an invitation, attended a meeting held on a *Sunday* afternoon at four o'clock P. M., this being the day meetings take place.

The honors with which I was received are a life record.

Subsequently I attended the Installation of the new Grand Master, Duplessis, in succession to Mons. F. Luxemburg Cauvin, on which occasion there was an assemblage of over five hundred Masons.

On the dais in the outer lodge, to which I was conducted, were many of the most noted citizens—clergymen, officials, merchants, foreign consuls—who had joined the order in Haïti. The Minister Plenipotentiary of the United States of America, Hon. W. Powell, and myself were the only representatives of foreign Freemasonry, and our reception was so effective on me that when I was requested to respond to the speech of the Grand Master, I felt shaky and not a little disconcerted, but I got through.

My presence in Port au Prince, and probable residence there, were taken advantage of for the formation of a new lodge, which was to work in the English language, and I was named in the charter granted the first Master of "The Victoria Lodge, No. 67, Port au Prince."

Its object was directly to benefit English-speaking residents and transient visitors. Among the officers and

members were some from the man-of-war ship, clergymen, professors of English, lawyers, German merchants; and it was anticipated that this lodge, whose name had reference to our late beloved Queen, would have occupied a position in Haïti to command respect.

My having left the Republic placed the matter in the hands of persons who knew little or nothing of outside methods and procedure, and I am of opinion success will not attend the move.

Turning again to the premises, or "Temples," the amount spent in their erection must have been large. They occupy much land space, are surrounded by thick and high brick walls, so that only the roof can be seen from the street. On the grounds are numerous palm trees, on some of which I saw initials made by incision with dates as far back as the first decade of the past century.

The palm in Haïti is of much importance. Its signification is "Liberty." Article 189 of the Constitution includes it in the formation of the National Arms, thus: "*Les couleurs Nationales sont le bleu et le rouge, placé horizontalement. Les Armes de la République sont le palmiste surmonté du bonnet de la liberté et orné d'un trophée d'armes, avec la légende L'Union fait la force,*" which, translated, reads: The National colors are blue and red placed horizontally. The Arms of the Republic are the palm surmounted by a cap of liberty, and ornamented by a collection of arms, with the legend, "Union makes strength;" or, as it is expressed as an English proverb, "Union is strength." This appears on one side of the silver currency in use in Haïti.

The mention of "currency" leads me to refer to the money of the country, which consists of—

1st. Paper tenders of the value of one and two

gourdes, or one hundred and two hundred centimes. These are sometimes called dollars, but that is incorrect. They bear no comparison to an English or American dollar, which is worth one to two or two and one-half *gourdes*.

2d. Silver coins in pieces of ten, twenty and fifty centimes.

3d. Copper centimes, one, two and three. This money carries not much value outside, and when there is a necessity to transmit, the exchange for gold is very high, and varies daily according to the pressure of the demand.

I have stated that when my belongings had to go through examination, a circumstance occurred which caused the operation to have been curtailed. That circumstance was the coming in site of some of my Masonic clothing, etc., at which the officer seemed satisfied of my *bona-fide*, and said so to those standing around, who concurred by expressive nods and "*Oui, oui.*"

ODD FELLOWSHIP.

There is an Atelier of this society in Port au Prince, who held their meetings in the school-room of the Methodist Episcopal Church. They did not seem to be in a progressive condition, and I know they had experience some trouble. The Rev. Mr. Dorsey, who was the leading spirit, had endeavored to surmount much difficulty, and thus guide the project into safe waters. I hope he succeeded, as he got rid of certain turbulent element.

Mr. Spencer St. John, in his work on Haïti, deals at some length with Freemasonry, and gives instances where the opposition of the Roman Catholic Church was fierce. He gives one specially—that of a funeral, when

the hostile demonstration almost reached outward violence. The parties afterward ignored the church and took their dead to the Episcopal Church, where the funeral rites of that church were performed.

This author, in many respects, wrote in an apparently sour spirit, and with his pen dipped at times in vitriolic denunciations.

With many things which he refers to in blackness, there has been a change for the better, and a halo of light is shining around Haïti, which, it is hoped, will increase and still increase until the whole reproach is entirely wiped away.

Let peace have her pure and beneficent altar respected, and the turbulent commotions, which have crushed to the dust its fair flowers, come to an "eternal end."

Then shall national prosperity, under the hand of wise and *truly* "country-loving" administrators grow and bloom as an evergreen, and the Republic from east to west, from north to south, smile under the resplendent brilliancy of a land and people highly favored and worthy of their forefathers, whose blood damped her soil in their struggle, against great odds, for independence of country, the security of home, and the tranquillity of hearts.

WHAT MIGHT BE DONE ?

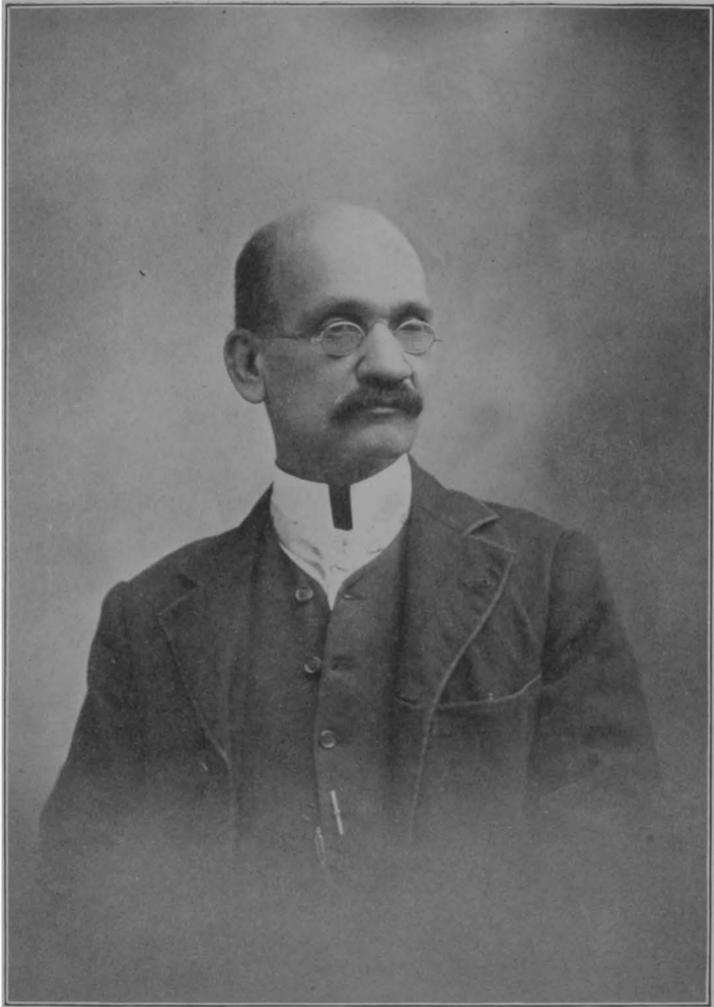
What might be done, if men were wise;
 What glorious deeds, my suffering brother,
 Would they unite,
 In love and right,
 And cease their scorn of one another ?

All slav'ry, warfare, lies and wrongs,
All vice and crimes might die together,
 And fruit and corn,
 To each man born,
Be free as warmth in summer weather.

The meanest wretch that ever lived,
The deepest sunk in guilt and sorrow,
 Might stand erect,
 In self-respect,
And share the teeming world together.

What might be done? This might be done,
And more than this, my suff'ring brother—
 More than the tongue
 E'er said or sung—
If men were wise, and loved each other.

CHARLES MACKAY.



J. MONTAQUE SIMPSON, of Kingston, Jamaica, B. W. I.

CHAPTER XVI.

FOREIGNERS.

THESE in the language of Haïti are called "*Etrangers,*" or *strangers*. Judging by the number in Port au Prince, they must have found the country a desirable habitat to be so numerous. The representatives of foreign countries in the largest proportions are Germans, many of whom have been long settled in business and carry on an immense trade. Truly they rule the commercial and fiscal markets. They import extensively, and sell chiefly wholesale, at the same time send away whatever exportable produce obtained. I had to do with some, and found them courteous and exemplary. It appeared to me that the social intercourse between them and the natives is slender, and confined more particularly to business relations.

The Syrians, already referred to, are overrunning the country, and killing the little trade in the hands of the natives. Beyond this they do not prove objectionable residents.

There *are* a few places of business carried on by some native ladies, whose goods are of French importation, and if the "parcel be small, it is precious."

A fair amount of laborers from the neighboring West India Islands, such as St. Thomas, St. Lucia, Martinique, Jamaica, etc., have made Port au Prince their home, and by steady application to work as domestic servants, coachmen, and, in a few instances, tradesmen, have prospered. The manager of the telephone service of Port au Prince is a Jamaican, who is deporting himself in a most commendable manner, and as a consequence is much respected.

I was informed that the merchant class included a Jamaican, and there are others from this island who fill important posts in the service of their country, and it is with much regret I name Mr. George Pieteroz, the agent of the Atlas Steamship Company, whose death occurred recently. The British Consulate possesses the valuable service of Mr. George Duncombe, formerly of Kingston, Jamaica, whose urbanity has gained for him a widespread "good name." The Rev. Alex. Battiste is a native of Georgia, United States of America, and a man of sterling merit.

All foreigners are under the protection of their consuls, and the system of having a flagstaff attached to the residences of foreigners, on which is hoisted the flag of their nationality, is an immunity from molestation in times of the country's political turmoil.

The Constitution, by Article 6, places a "ban" against foreigners owning landed property, unless by naturalization they become citizens, which is granted only after five years' residence, and notable good service. It also cuts off Haïtians from their right to property, in the event of marrying a foreigner, but gives the power of sale, within a specified time, after such marriage.

Notwithstanding this, conjugal affinity does take place in some instances corroborating "Where there's a will there's a way;" in fact, "many ways."

The child or children of foreigners born in Haïti becomes or become a native or natives, and possess all the rights and privileges of citizen. This applies also to cases of one parent being a foreigner, and the other a Haïtian or Haïtienne. Article 3—Foreigners are of necessity isolated from the national interest of the country, and beyond the few who may be "gathered around them" as friends, their social relationships are straight-

ened ; thus their desire is to live peaceably in the element of their own business, and in an atmosphere free from party strife or political upheavals.

While not in the least unmindful of the land which gave them birth, and infant nurture, and always evincing their fidelity thereto, they have settled down in the country of their adoption, paying a due regard to its laws, civic usages and customs, in many cases linking themselves therewith by family ties, which tend to ensure in them an earnest wish for the welfare of their newfound home. It is very seldom, indeed, that any stranger is found so wanting in discretion as to run the risk of interference in political excitement; and the powerful protection which the various nations afford to those who claim such protection makes it rather a dangerous game for *innocent* persons to suffer in any way.

CHAPTER XVII.

CONCLUSION.

Now that I have emptied the storehouse of my experience, and placed the contents before public gaze, I feel that my effort—honest and sincere—to do ample justice to so favored a country by nature and human possibilities are still but little indeed.

In some matters the *amour propre* of a truthful writer has obliged me to state what may be looked upon as unfavorable, and indicative of lukewarmness, or the want of a proper desire for, and recognition of progress. I have done so without that virility which would but add insult to injury and make the people feel that, while I state *truth*, it is done with unnecessary venom—a course I deprecate with my very soul.

Nor have I so written as to lead to the impression that a regard for what is patent has been ignored, and flattery used as a polish.

If I have found it necessary to write condemnatorily in some instances, I have striven to do so as a friend reproves a friend, in kindest tone, and words without thorns to wound.

What I have experienced deserving of commendation has not been deprived of my testimony, even though the possible skeptic may encourage a rising sneer, and I vouch for the correctness of my statements.

Should this book find perusal by Haitians, I trust they will credit me with the best intentions; that defects pointed out will be seen and remedied; what is faltering between good and indifferent will be firmly settled on the sure basis of prosperity, and what calls

for commendation will increase in its quality more and more.

Avoiding argument, or controversial expressions of individual opinion, I have been careful to reproduce only the pictures taken. Thus, having begun and finished, let me hope I have done some good service to a country of which I think great things, to a people for whom I entertain much respect, and to myself for having so used my time while in Haïti as to make my observations deserving of a record and of some value when issued as SIX MONTHS IN PORT AU PRINCE AND MY EXPERIENCE.

J. MONTAQUE SIMPSON.

Kingston, Jamaica, B. W. I.

APPENDIX.

SINCE the foregoing was written, and during the past three years, events have occurred in connection with Haïti, which, from their national importance, may be included in this record, although not coming strictly within the compass of "my experience."

The most notable have been the change of government into other hands and the celebrated "Bank Frauds," which have formed so great a chapter in the history of the Republic.

President Sam, who had loudly promulgated his intention to retain his post for a longer term than was considered Constitutional, finding, however, his position rather hot, and unlikely to redound to his personal safety, relinquished the reins of government in a somewhat inglorious manner, and sought an asylum in another country, where he would be secured from the dangers which threatened his stay in Haïti, taking with him—it is asserted—a "huge pile," which he evidently accumulated during his Presidency.

Subsequent events have disclosed that he was closely allied to and mixed up with the fiscal corruptions, which have come to light, and which have brought well-deserved punishment on the perpetrators, both native and foreign.

As soon as President Sam had left the country, a Provisional Government was formed to carry on the work of the State, but it was maintained on the tremblings of a political volcano. There were plots and counterplots carried on within and without, and nu-

merous were the partisans of the several aspirants to the Presidential chair. Some slight skirmishes took place between the contending parties, but the contests were shortlived, the contestants having but little strength, and their supporters doubtful of the success of their warfare.

The most effective was little calculated on, and General Nord Alexis almost creeping out of the shadow of his seclusion, quietly "took the bull by the horns," and in a determined manner effected an unopposed march into the capitol, took possession of the National Palace, and succeeded in securing the vote of the "Senat" in his favor as President.

This President began his regime by making it clearly understood that he meant to rule in righteousness, and maintain his power and position on the principles of unswerving uprightness. If certain occurrences are to be regarded as a verification, then he means it, and Haïti will be blessed with a term of government firmly established on the pillars of political integrity.

In pursuance of this policy every malcontent and dangerous firebrand was dealt with in a manner as his particular offence subjected him to. Some paid the penalty of their lives for their rash deeds, while others, seeing their danger, fled the country, and were declared "out-laws."

If opinion can be formed on the repeated statements of President Nord, he means to have his government delivered from much of that damnable intrigue which has characterized the Republic; to purge the country of the stains which have so deeply soiled its history; to lift it from out the mire of political demoralization, and by careful attention to every means of securing peace, and promoting progress, set it on a firm basis of respect and confidence.

The "Bank Frauds," which have been read of far and wide, have unearthed a most deplorable condition with respect to the manipulation of public funds, and I introduce herein some articles which have appeared in the newspapers in relation thereto.

It is to be hoped that the punishment pronounced on those who have been conspicuously prominent in the nefarious transactions was not the result of hasty or inconsiderate impulsiveness, but have had the most careful consideration and impartial adjudication; for as there were involved not only natives of the country, but some French and German residents, it is but reasonable to expect that every feature of international law and treaty was protected free from violation, so as to avoid any of those lamentable complications into which the Republic has been so unfortunate to be thrown—to its very expensive cost. At this time attempts are made to render inoperative the pronouncement of legal punishments on the culprits, and it may be that the indications of trouble, now no "bigger than a man's hand," will, like the gloomy cloud of a threatening storm, spread its dismal shadow over the country, if not in open warfare, in the demand of large sums as indemnification, which will surely bring about severe impoverishment.

Reference has been made to the large number of Syrians who do business in Haïti, in which they greatly undersell the natives in trade.

This has been found so injurious that an edict was promulgated, ordering the exit from the Republic of these persons after a given time, and the prohibition for others to enter the country.

The time limit has expired, and Haïti has, in a great measure, got rid of a nuisance.

It is a matter of great astonishment to me that gross

misconceptions exist with respect to Haïti, as well as of some of the West India Islands, and the questions asked by Europeans and Americans are certainly amusing in some instances and ridiculously absurd in others. It was only a short time ago that I was seriously entertained by a gentleman from New York in detailing the account he had received of the prevalence of venomous snakes in the streets of Kingston, and of "tiger cats" getting through windows of houses at night and cutting people's throats."

I *have* seen a tiger cat, but not in Jamaica or Haïti. My optical knowledge was increased on the Isthmus of Panama, where swamps and jungles afford ample accommodation for wild beasts, malarial fevers and mosquitoes, whose extermination is now occupying the attention of scientists and experts on sanitation, while the manufacturers of mosquito netting are secretly wishing they may be long in their deliberations.

It is hoped that this little contribution will clear the mist of ignorance and dispel the darkness which seems to envelope a country which would take a place in the front rank under judicious and progressive administration.

That to accomplish this is the prevailing inspiration of the present executive head is seen by the last newspaper articles hereto appended, dated 2d February, 1905, and the testimony to the country's possibilities given by the Hon. Mr. Powell, the representative of the United States of America, is well deserving of thoughtful consideration.

The following improvements have taken place recently: The railway lines have been laid from Port au Prince to Littang, some twenty-eight to thirty miles, and are now working. The Government is building railway

from Cape Haytien to Grande Rivière, and from Gonaves to Gros-Morne. The Lycée of Port au Prince has been completed; a new Court House built; the new Cathedral is under construction; a pier is being built at Port au Prince, and a tramway service is maintained from Port au Prince to Canefour.

The sanitation of the city is now under very careful organization, and improvement in street construction being pushed vigorously.

From *Daily Gleaner* of 1st November, 1904:

HAÏTI TO GET NEW RAILWAY.

Concession Granted to an American Concern.

OPENING THE COUNTRY.

The New Road to Tap a Very Rich District.

REACHING THE COCOA BELT.

United States Minister Powell reports from Port au Prince, Haïti, that a concession has been granted by the Haïtian Government to Louis Dalmas and Edward A. Blanton, junior, to construct a railroad from Gonaves, a port in the northwestern part of the Republic, to Ennery, thence to St. Michal-de'-Atalage, to Hinche. In a previous communication announcing the concession, Minister Powell said that this was the most important concession ever granted by the Haïtian Government to foreigners, the Government having previously refused permission to railways to traverse the interior of the country.

The proposed railroad will penetrate the very heart of the Republic, traversing a region that is said to be

rich in minerals, including copper, silver, gold, iron and lead, and a section of virgin forests, where are to be found iron and satin woods, ebony, cedar, pitch pine, white walnut, and three kinds of mahogany. It will also reach a section represented to be rich in logwood and guaiac, which have not been marketable heretofore on account of the difficulty of reaching water transportation. The railroad will also afford access to the cocoa belt.

The terminus is to be Port au Prince, which will be reached by continuing the road from Hinche by way of Las Cahobas, Mirebalais and Archaie. When this is accomplished, there will be a continuous railway line through the interior to Gonaives and eventually to Cape Haïtien. Minister Powell adds: "When this road is built, we will have two important roads in the hands of citizens of the United States, the other being the one completed about a year ago, which runs from Port au Prince to the lakes, these lakes being a part of the boundary of the two republics. When the road is completed from the lakes to Santo Domingo City, it will shorten the distance between the two capitals from five days, the time it now takes, to less than one day."

From *Daily Gleaner* of 8th December, 1904:

THE HAÏTIAN FRAUD TRIAL.

Its Effect Upon the Financial Position.

EXCHANGE LIKE USURY.

Further Efforts of the Government's Enemies.

WORKS OF IMPROVEMENT.

A special correspondent writes as follows from Port au Prince, Haïti:

The trial of the Consolidards (illegal bondholders), while accentuating the despair of those directly interested, as well as the sympathy of their friends, conduces at the same time to a double system of propagandism which will be of non-effect. Every effort has been made to try to oppose the Government in every respect. The rate of exchange has been maintained at a figure bordering on usury. And for this no plausible or justifiable reason can be assigned, especially in view of the withdrawal from circulation of a certain amount of deteriorated Government bank bills, a step which ought to inspire confidence among all classes of a community.

Apart from this, the ill-disposed and anti-Government party have begun to hoard up the smaller coin, thereby completely paralyzing trade among the poorer and more impecunious part of the community, with the aim of bringing about a system of starvation among the people and thereby leading on to disorder. All this, however, has been without effect. The people have left to shame those who of their own accord confronted dishonor. This attitude of the people is based on the respect which the Government holds everywhere for persons and property, and in the love of country demonstrated by more than one measure, and recounted in the local journals. Apart from the Customs tariffs, which have been happily modified, the Government has taken all measures which might contribute to the progress and development of the country. Thus, the department of Artibonite contemplates having canals intended for irrigation as well as railways. The Department of the North, among other enterprises, is also going to have an important railway; the re-opening of the general basin in the west, as

also works of public utility at Jacmel, Jeremie and Aux Cayes, and in all centres where necessary, and undertake simultaneously prove the goodwill which President Nord has exhibited to advance his country. Let us add to this that the administration is on a full way of reform. The salaries of public service punctually attended to only serves to increase the wrath of those who contemplate foiling the schemes of Government by deranging the public services and thereby defrauding the public treasury. Among those are to be found in great numbers strangers whom the Republic welcomed heartily.

The people of Europe and America would exercise an act of humanity in supervising somewhat the exorbitant claims made by adventurers whenever opportunities offer to spoliolate the country whose inhabitants are courteous, polite and hospitable, having never fomented trouble among other people. The Haïtian who discharges punctually all his duties, be they however heavy, merits some consideration.

If the Republic does not reprove those who come to have a part of her fortune with her, is not there a duty of civility owing to them, and should outsiders not understand it not to render evil for the good which has been showered upon them? Nevertheless the contrary is the case, and the injustice of the guest of Haïti goes so far as to designate its chief as an enemy because he, by means of his active and effective and patriotic policy, thwarts the attempts at spoliolation, incendiarism and bloodshed. It is a fortunate affair that the press, which calumniates, has also the prerogative and privilege of defending the vilified.

From *Daily Gleaner* of 4th January, 1905 :

THE HAÏTIAN BANK FRAUD.

Passing of Sentences On the Prisoners.

THE VARIOUS TERMS.

Statement by the Haïtian Consul Here.

Dr. J. Francis, the Haïtian Consul in Jamaica, has supplied us with the following information regarding the Bank Frauds matter :

On Sunday, the 25th ult., at 2 P. M., various sentences were passed at Port au Prince, Haïti, on the following, viz. :

Fenelon Laraque, three years of prison ; de la Myre, four years with hard labor ; G. Olhrich, four years with hard labor ; Tippenhaner, four years hard labor ; De Puybaudet, four years hard labor ; D. Sam, three years with hard labor ; Lycurgue Sam, three years hard labor ; G. Gedeon, three years hard labor ; B. St. Victor, three years of prison ; Vilbrun Gullaume, imprisonment for life, with hard labor and five hundred gourdes damages in favor of Louis d'or Alce. Jointly the condemned must pay thirty thousand dollars gold to the State of Haïti and a quarter of the stolen amount as fines ; two thousand dollars as damages in favor of a group of merchants. Judgment has also annulled the titles on the restitution of interest unduly perceived.

Herard Roy has been acquitted and released, as are also Lys Duvigneaud and Pyrrhus Agnan, but the two latter are further detained, being implicated in the new affair of other titles (Rose) that are about to be investigated.

Never before in the history of jurisprudence have defenders of the accused employed means so numerous and shaded by ready-made legal ambiguities in their power, covering the already too crowded French oratory with rare flowers of philosophy of all shades to thwart justice. Nevertheless in their fruitless efforts for a hopeless cause they have shown themselves past masters in their art and will live long in remembrance by those who have heard of and read their speeches. Yet, oblivious of the first duty which a true citizen owes to his State, blinded by passion and intoxicated with the sight of gold, lavished most prodigally by those whose last efforts were to redeem tainted names of very questionable foreign origin, they stood up and not only contenting themselves with employing crafty means of securing release, but attacking the Government unjustly. The Government stood firm in duty, and showed that its intention was to trace an example to be handed to posterity and of which Haïtian justice should be well proud.

In the reserve seats were to be seen Mr. Descos, Envoy Extraordinary and Minister Plenipotentiary of the French Republic; Zimmerer, of the German Empire; the Consul for Paraguay; Van Vijek, Director of the Haïtian Bank; and Mr. Allez, an eminent lawyer of the Paris Court of Appeal.

This example will long dwell upon the minds of those whose aim is to take advantage of our hospitality to rob, and to them I shall say: "Beware!"

DR. J. FRANCIS,
Haïtian Consul.

N. B.—It is rumored that the Directors of the Bank in Paris had authorized their lawyer to watch the trial that they may, should the accusations be well founded, ask reparation against the principal employees for the

bank unduly employed in such low transactions and for damages, material and moral, caused by them. Later on, the official account will be given you of the sentences passed on those who are away and numbering twenty-two.

DR. J. F.

From *Daily Gleaner* of 16th January, 1905:

THE HAÏTIAN BANK TRIAL.

Prompt Action Taken by United States.

WILL BE INTERVENTION.

(*Special by Direct W. I. Cable Co.*)

PORT AU PRINCE, HAÏTI, Jan. 13.—The American Minister has informed the Government of Haïti that the United States Government refuses to recognize the validity of the sentence in contumacy to fifteen years at hard labor pronounced by the Haïtian Court against Jaegad Huber, an American citizen, for alleged complicity in bond frauds charged against the administration of former President Simon San and officers of the Bank of Haïti.

The United States demands the annulment of the sentence under pain of energetic intervention.

The demand has caused great excitement here.

On January 6th an article appeared in the *Gleaner* stating that unless General Nord pardoned the foreigners who were sentenced in connection with the bank fraud, there would likely be international trouble. Besides the American mentioned in the foregoing dispatch, one of the prisoners is a German and three others are citizens of France.

The German in the case is Rudolph Tippenhauer, a capitalist, who was custodian of bonds for the bank, and the Frenchmen are George Theodore Ohrlich, formerly sub-director ; Joseph de la Myre Mory, a director, and J. B. Poute le Puyboudet, a clerk.

It is expected now that France and Germany will take action identical with the United States. It is felt in some quarters that the American Government will find the situation most embarrassing, for it will mean a more strenuous test of the Monroe doctrine than it has yet been put to. The mutual hostility of German and French interests in the island adds to the difficulty.

The opposition press in Germany has repeatedly demanded that Tippenhauer be forcibly released. The Government organs have counselled caution, urging the danger of complications with America, but even they have repeatedly declared that adequate action will be taken should it appear that Tippenhauer has been unfairly dealt with.

The trials occasioned a similar agitation in France.

From *Gleaner* of February 2, 1905 :

THE AFFAIRS OF HAÏTI.

New Year Proclamation by the President.

HOPE FOR THE FUTURE.

The Results of Union Among the People.

ADDRESS BY MR. POWELL.

We are indebted to the Haïtian Consul in Jamaica, Dr. Francis, for the following proclamation by President Nord Alexis, of Haïti, given at the National Pal-

ace in Port au Prince, on the 1st January, 1905, in the year 102 of Haïtian Independence:

“ To the People and the Army:

Countrymen—At the commemoration in Gonaives of the one hundredth anniversary of our independence I had recalled to you our past mistakes, the misfortunes that they gave rise to, and the delay that our internal complications brought on the onward march of our society. However ruinous our internal disorders might be, never had they bristled up the progress of the Republic with as many obstacles as the passions and prejudices to which we were exposed for one hundred years. But nothing up to now has shaken in you your hope in the future—nothing, it seems, has been able to crush the vital forces of the Haïtian nationality, for twenty times more efforts were needed you than any other people to show that you are worthy of Sovereignty. There is the evidence, without mistake, of the raising of the native land. Under the constant inspiration of this thought I have directed towards this end all my aspirations. With the unalterable conviction to comply with national conscience, it has been my delight to wind up our past mistakes, the deplorable results of which we still suffer. Unflinchingly, but in the measure of strict equity I have undertaken the arduous task to point out mistakes, to redress abuses, and if an appreciable result one day shall be the recompense of the constant efforts that I have put forth for our national welfare, I will owe it to your wisdom, to the confidence that you have placed in me and to the union of your sentiments. It is from your confidence that I draw the necessary energy to the accomplishment of my task. It is to union to-day that I prompt you in the name of our ancestors to treasure up their deeds; it is to union that you will have to look

to assure peace and progress, and to forces, to hand down intact the native and to your successors. Long live union! Long live peace! Long live progress! Long live independence !”

Through the courtesy of Dr. Francis, we are also able to publish the following address delivered by Mr. W. F. Powell, Envoy Extraordinary and Minister Plenipotentiary of the United States of America to Haïti and Dean of Diplomatic Corps to President Nord Alexis on the occasion of the new year :

“Your Excellency: To-morrow you will assemble to celebrate the first anniversary of the second century of the independence of this Republic, gained by the valor and heroism of her men who must be dear to every Haïtian who has the love of the native land in him. During that period, surmounting all obstacles, you have been able to create for yourselves a place among the nations of the earth, and you are the demonstration of what a people whose word of order, liberty and independence can accomplish. All love the brave, whether they are individuals or an assembly of men summoned for a particular design. This Republic has gained for herself a page in the history of the world, and it remains for the sons of these men who have acquired it to preserve it, for the future of this country is in their hands ; its prosperity and progress also. To-day the Diplomatic and Consular Corps have come to express to your Excellency, to the members of the Cabinet and the people of Haïti good wishes from the respective countries which they have the honor to represent in this capital.”

From *Gleaner* of February 2, 1905 :

THE BANK FRAUDS.

Commission Appointed in Haïti.

A mixed commission of ten members, five of whom are appointed by the Government of Haïti and the other five by the bank, has been formed (first) to settle all pending questions between the Haïtian Government and the bank and attendant upon the frauds and to fix the damages to be allowed to the State by the authors of the bank frauds, (second) to bring all necessary and useful modifications to the regulations of the service of the Treasury and the constitutive contract of the National Bank, sanctioned by a decree of the National Assembly of September, 1880, and (third) to work out and submit all means and plans of reorganization of the finances and the general administration of the Republic.

The Haïtian Consul informs us that order and peace reign all over the Republic and that the election of Deputies, which commenced on the 10th ult., passed off in perfect calmness.

ACKNOWLEDGMENT

Having, as a stranger, come to the City of Philadelphia for the purpose of publishing this book, and my residence extending to several months, I beg respectfully to record the pleasure I have experienced during the time of my sojourn, and to express the appreciation I feel for kindness received.

I cannot conceal the fact of having enjoyed the friendship and good-will of the following:

The Rev. Gladstone Holm, of the "Tabernacle;" the Rev. Townsend, of Atlantic City, N. J.; Mr. John C. Yorston, former editor of the "Masonic Keystone;" Mr. John Wanamaker; The Masonic Fraternity, and Brother Rupp, the librarian; Mr. Robert H. Brown, Treasurer of the George S. Ferguson Publishing Company; The Rev. Tunnell, of Divinity College, Washington, D. C.; Dr. Alfred Harding, of Washington, and many others whose names—though not specified—will nevertheless, be indelibly impressed upon my memory when, in God's good time, I shall have returned to "my own native shore," and will have the opportunity of expressing my admiration of the land of the Stars and Stripes, whose banners are unfurled over progress, protectiveness and potency; and which, hand in hand with the country of my allegiance—for I am a British subject—unites to rule the world. To the Hon. J. N. Léger, Envoy Extraordinary of Haïti, in Washington, and Mr. Wellesley Bourke, Solicitor of Jamaica, I tender my best thanks for encouragement in this undertaking. Au revoir.

J. M. S.

Philadelphia, December, 1905.

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