

The University of Chicago Civic Knowledge Project Presents
Great Speeches (and Poems) from Chicago's South Side

Including speeches and poems by the legendary 5th Ward Chicago Alderman Leon Despres, the 44th President of the United States Barack Obama, Chicago's great champion of civil liberties Clarence Darrow, the great reformer, abolitionist, editor and writer Frederick Douglass, Pulitzer Prize winning poet Gwendolyn Brooks, and DuSable Museum founder and artist Margaret Burroughs

I.

Leon Despres

The Dark History of the Treaty of Chicago

This oration was delivered July 4th, 2008 at the Chicago History Museum

I thank you for the generous introduction.

The committee has allotted me ten minutes. I am reminded of the committee that asked Woodrow Wilson to make a speech. "That depends," Wilson said, "if you want a ten-minute talk, that will take me two weeks; but if you want two hours, I can start right now."

In preparing my talk, I stumbled across such a dark a page in Chicago's beginnings that I decided it deserved a talk. I refer to the Treaty of Chicago of 1833.

In 1833, The U. S. Government called for a Council with the Pottawattomie, Chippewa, Ottawa, and other Native American nations. The Council convened just south of the present location of the river. There were several thousand Native Americans; and hundreds of wigwams stretched from the shore to the forest. There was also a swarm of adventurers and traders with large stores of whiskey.

Fortunately an English writer, Latrobe, who was there, wrote a full account. On September 10, when the Council opened, the principal U.S. Commissioner then read, "as their Great Father in Washington had heard that they wished to sell their land, he had sent commissioners to meet with them."

The chiefs replied that "their Great Father in Washington must have seen a bad bird which told him a lie, for, far from wishing to sell their land, they wished to keep it." And the Council adjourned.

For 11 days the Native Americans received free rations from the government. There were squaws, with children, dogs, ponies, and horses. The agents and adventurers sold huge amounts of whiskey. There were constant war dances, races, whoops and songs. All day there was feasting and games and dancing, and brawls and noise all night.

Finally, on September 21, 1833, in an open shed on the north side of the river, the council signaled it was ready to talk. Ravaged by epidemics, inebriated by whiskey, threatened by diminished hunting losses, and weakened by firearms, the Council acceded. On the next day, September 22, the chiefs signed the Treaty of Chicago.

For paltry sums, some paid in silver half dollars and most others promised, the Native Americans gave in. Fifteen million acres were transferred to the U.S. government in exchange for equal acreage west of the Mississippi and north of the Missouri. Chiefs agreed that all Native Americans would leave Illinois immediately and move west of the Mississippi within two years.

As time went on, Native Americans were driven farther and farther away into confinement termed "reservations." Was this life, liberty and the pursuit of happiness, or even respect for it?

The misdeed was not committed by the City of Chicago. The City of Chicago simply profited by it. The misdeed was committed by the federal government.

Now, Chicago cannot restore 15 million acres or any acres, but it can be an engine of justice.

If I were alderman now, I would act by inquiry, resolution and perhaps with dramatic effect. We should learn the whereabouts of the victims' direct descendants. What do they now appear to lack? What do they say they need? How can we make certain that life, liberty and the pursuit of happiness are available to them?

This is an Independence Day task for the City of Chicago to consider.

II.

Barack Obama

Against Going to War with Iraq

Delivered on Wednesday, October 2, 2002 by Barack Obama, Illinois State Senator, at the first high-profile Chicago anti-Iraq war rally (organized by Chicagoans Against War in Iraq) at noon in Federal Plaza in Chicago, Illinois; at the same day and hour that President Bush and Congress announced their agreement on the joint resolution authorizing the Iraq War, but over a week before it was passed by either body of Congress.

Good afternoon. Let me begin by saying that although this has been billed as an anti-war rally, I stand before you as someone who is not opposed to war in all circumstances.

The Civil War was one of the bloodiest in history, and yet it was only through the crucible of the sword, the sacrifice of multitudes, that we could begin to perfect this union, and drive the scourge of slavery from our soil. I don't oppose all wars.

My grandfather signed up for a war the day after Pearl Harbor was bombed, fought in Patton's army. He saw the dead and dying across the fields of Europe; he heard the stories of fellow troops who first entered Auschwitz and Treblinka. He fought in the name of a larger freedom, part of that arsenal of democracy that triumphed over evil, and he did not fight in vain.

I don't oppose all wars.

After September 11th, after witnessing the carnage and destruction, the dust and the tears, I supported this Administration's pledge to hunt down and root out those who would slaughter innocents in the name of intolerance, and I would willingly take up arms myself to prevent such a tragedy from happening again.

I don't oppose all wars. And I know that in this crowd today, there is no shortage of patriots, or of patriotism. What I am opposed to is a dumb war. What I am opposed to is a rash war. What I am opposed to is the cynical attempt by Richard Perle and Paul Wolfowitz and other arm-chair, weekend warriors in this Administration to shove their own ideological agendas down our throats, irrespective of the costs in lives lost and in hardships borne.

What I am opposed to is the attempt by political hacks like Karl Rove to distract us from a rise in the uninsured, a rise in the poverty rate, a drop in the median income—to distract us from corporate scandals and a stock market that has just gone through the worst month since the Great Depression.

That's what I'm opposed to. A dumb war. A rash war. A war based not on reason but on passion, not on principle but on politics.

Now let me be clear—I suffer no illusions about Saddam Hussein. He is a brutal man. A ruthless man. A man who butchers his own people to secure his own power. He has repeatedly defied UN resolutions, thwarted UN inspection teams, developed chemical and biological weapons, and coveted nuclear capacity.

He's a bad guy. The world, and the Iraqi people, would be better off without him.

But I also know that Saddam poses no imminent and direct threat to the United States, or to his neighbors, that the Iraqi economy is in shambles, that the Iraqi military a fraction of its former strength, and that in concert with the international community he can be contained until, in the way of all petty dictators, he falls away into the dustbin of history.

I know that even a successful war against Iraq will require a US occupation of undetermined length, at undetermined cost, with undetermined consequences. I know that an invasion of Iraq without a clear rationale and without strong international support will only fan the flames of the Middle East, and encourage the worst, rather than best, impulses of the Arab world, and strengthen the recruitment arm of al-Qaeda.

I am not opposed to all wars. I'm opposed to dumb wars.

So for those of us who seek a more just and secure world for our children, let us send a clear message to the president today. You want a fight, President Bush? Let's finish the fight with Bin Laden and al-Qaeda, through effective, coordinated intelligence, and a shutting down of the financial networks that support terrorism, and a homeland security program that involves more than color-coded warnings.

You want a fight, President Bush? Let's fight to make sure that the UN inspectors can do their work, and that we vigorously enforce a non-proliferation treaty, and that former enemies and current allies like Russia safeguard and ultimately eliminate their stores of nuclear material, and

that nations like Pakistan and India never use the terrible weapons already in their possession, and that the arms merchants in our own country stop feeding the countless wars that rage across the globe.

You want a fight, President Bush? Let's fight to make sure our so-called allies in the Middle East, the Saudis and the Egyptians, stop oppressing their own people, and suppressing dissent, and tolerating corruption and inequality, and mismanaging their economies so that their youth grow up without education, without prospects, without hope, the ready recruits of terrorist cells.

You want a fight, President Bush? Let's fight to wean ourselves off Middle East oil, through an energy policy that doesn't simply serve the interests of Exxon and Mobil.

Those are the battles that we need to fight. Those are the battles that we willingly join. The battles against ignorance and intolerance, corruption and greed, poverty and despair.

The consequences of war are dire, the sacrifices immeasurable. We may have occasion in our lifetime to once again rise up in defense of our freedom, and pay the wages of war. But we ought not—we will not—travel down that hellish path blindly. Nor should we allow those who would march off and pay the ultimate sacrifice, who would prove the full measure of devotion with their blood, to make such an awful sacrifice in vain

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BARACK OBAMA IS THE 44TH PRESIDENT OF THE UNITED STATES

III.

Clarence Darrow

A Plea for Mercy



Delivered September 1924 at the conclusion of the trial of Leopold and Loeb

Now, your Honor, I have spoken about the war. I believed in it. I don't know whether I was crazy or not. Sometimes I think perhaps I was. I approved of it; I joined in the general cry of madness and despair. I urged men to fight. I was safe because I was too old to go. I was like the rest. What did they do? Right or wrong, justifiable or unjustifiable -- which I need not discuss today -- it changed the world. For four long years the civilized world was engaged in killing men. Christian against Christian, barbarian uniting with Christians to kill Christians; anything to kill. It was taught in every school, aye in the Sunday schools. The little children played at war. The toddling children on the street. Do you suppose this world has ever been the same since? How long, your Honor, will it take for the world to get back the humane emotions that were slowly growing before the war? How long will it take the calloused hearts of men before the scars of hatred and cruelty shall be removed?

We read of killing one hundred thousand men in a day. We read about it and we rejoiced in it-if it was the other fellows who were killed. We were fed on flesh and drank blood. Even down to the prattling babe. I need not tell you how many upright, honorable young boys have come into this court charged with murder, some saved and some sent to their death, boys who fought in this war and learned to place a cheap value on human life. You know it and I know it. These boys were brought up in it. The tales of death were in their homes, their playgrounds, their schools; they were in the newspapers that they read; it was a part of the common frenzy-what was a life? It was nothing. It was the least sacred thing in existence and these boys were trained to this cruelty.

It will take fifty years to wipe it out of the human heart, if ever. I know this, that after the Civil War in 1865, crimes of this sort increased, marvelously. No one needs to tell me that crime has no cause. It has as definite a cause as any other disease, and I know that out of the hatred and bitterness of the Civil War crime increased as America had never seen before. I know that Europe is going through the same experience to-day; I know it has followed every war; and I know it has influenced these boys so that life was not the same to them as it would have been if the world had not made red with blood. I protest against the crimes and mistakes of society being visited upon them. All of us have a share in it. I have mine. I cannot tell and I shall never know how many words of mine might have given birth to cruelty in place of love and kindness and charity.

Your Honor knows that in this very court crimes of violence have increased growing out of the war. Not necessarily by those who fought but by those that learned that blood was cheap, and human life was cheap, and if the State could take it lightly why not the boy? There are causes for this terrible crime. There are causes as I have said for everything that happens in the world. War is a part of it; education is a part of it; birth is a part of it; money is a part of it-all these conspired to compass the destruction of these two poor boys.

Has the court any right to consider anything but these two boys? The State says that your Honor has a right to consider the welfare of the community, as you have. If the welfare of the community would be benefited by taking these lives, well and good. I think it would work evil that no one could measure. Has your Honor a right to consider the families of these defendants? I have been sorry, and I am sorry for the bereavement of Mr. And Mrs. Frank, for those broken ties that cannot be healed. All I can hope and wish is that some good may come from it all. But as compared with the families of Leopold and Loeb, the Franks are to be envied-and everyone knows it.

I do not know how much salvage there is in these two boys. I hate to say it in their presence, but what is there to look forward to? I do not know but what your Honor would be merciful to them, but not merciful to civilization, and not merciful if you tied a rope around their necks and let them die; merciful to them, but not merciful to civilization, and not merciful to those who would be left behind. To spend the balance of their days in prison is mighty little to look forward to, if anything. Is it anything? They may have the hope that as the years roll around they might be released. I do not know. I do not know. I will be honest with this court as I have tried to be from the beginning. I know that these boys are not fit to be at large. I believe they will not be until they pass through the next stage of life, at forty-five or fifty. Whether they will then, I cannot tell. I am sure of this; that I will not be here to help them. So far as I am concerned, it is over.

I would not tell this court that I do not hope that some time, when life and age have changed their bodies, as they do, and have changed their emotions, as they do-that they may once more return to life. I would be the last person on earth to close the door of hope to any human being that lives, and least of all to my clients. But what have they to look forward to? Nothing. And I think here of the stanza of Housman:

Now hollow fires burn out to black,

And lights are fluttering low:

Square your shoulders, lift your pack

And leave your friends and go.

O never fear, lads, naught's to dread,

Look not left nor right:

In all the endless road you tread

There's nothing but the night.

I care not, your Honor, whether the march begins at the gallows or when the gates of Joliet close upon them, there is nothing but the night, and that is little for any human being to expect.

But there are others to consider. Here are these two families, who have led honest lives, who will bear the name that they bear, and future generations must carry it on.

Here it Leopold's father-and this boy was the pride of his life. He watched him, he cared for him, he worked for him; the boy was brilliant and accomplished, he educated him, and he thought that fame and position awaited him, as it should have awaited. It is a hard thing for a father to see his life's hopes crumble into dust.

Should he be considered? Should his brothers be considered? Will it do society any good or make your life safer, or any human being's life safer, if it should be handled down from generation to generation, that this boy, their kin, died upon the scaffold?

And Loeb's the same. Here are the faithful uncle and brother, who have watched here day by day, while Dickie's father and his mother are too ill to stand this terrific strain, and shall be waiting for a message which means more to them than it can mean to you or me. Shall these be taken into account in this general bereavement?

Have they any rights? Is there any reason, your Honor, why their proud names and all the future generations that bear them shall have this bar sinister written across them? How many boys and girls, how many unborn children will feel it? It is bad enough as it is, God knows. It is bad enough, however it is. But it's not yet death on the scaffold. It's not that. And I ask your Honor, in addition to all that I have said to save two honorable families from a disgrace that never ends, and which could be of no avail to help any human being that lives.



Now, I must say a word more and then I will leave this with you where I should have left it long ago. None of us are unmindful of the public; courts are not, and juries are not. We placed our fate in the hands of a trained court, thinking that he would be more mindful and considerate than a jury. I cannot say how people feel. I have stood here for three months as one might stand at the ocean trying to sweep back the tide. I hope the seas are subsiding and the wind is falling, and I believe they are, but I wish to make no false pretense to this court. The easy thing and the popular thing to do is to hang my clients. I know it. Men and women who do not think will applaud. The cruel and thoughtless will approve. It will be easy to-day; but in Chicago, and reaching out over the length and breadth of the land, more and more fathers and mothers, the humane, the kind and the hopeful, who are gaining an understanding and asking questions not only about these poor boys, but about their own—these will join in no acclaim at the death of my clients.

These would ask that the shedding of blood be stopped, and that the normal feelings of man resume their sway. And as the days and the months and the years go on, they will ask it more and more. But, your Honor, what they shall ask may not count. I know the easy way. I know the future is with me, and what I stand for here; not merely for the lives of these two unfortunate lads, but for all boys and all girls; for all of the young, and as far as possible,

for all of the old. I am pleading for life, understanding, charity, kindness, and the infinite mercy that considers all. I am pleading that we overcome cruelty with kindness and hatred with love. I know the future is on my side. Your Honor stands between the past and the future. You may hang these boys; you may hang them by the neck until they are dead. But in doing it you will turn your face toward the past. In doing it you are making it harder for every other boy who in ignorance and darkness must grope his way through the mazes which only childhood knows. In doing it you will make it harder for unborn children. You may save them and make it easier for every child that sometime may stand where these boys stand. You will make it easier for every human being with an aspiration and a vision and a hope and a fate. I am pleading for the future; I am pleading for a time when hatred and cruelty will not control the hearts of men. When we can learn by reason and judgment and understanding and faith that all life is worth saving, and that mercy is the highest attribute of man.

I feel that I should apologize for the length of time I have taken. This case may not be as important as I think it is, and I am sure I do not need to tell this court, or to tell my friends that I would fight just as hard for the poor as for the rich. If I should succeed, my greatest reward and my greatest hope will be that for the countless unfortunates who must tread the same road in blind childhood that these poor boys have trod—that I have done something to help human understanding, to temper justice with mercy, to overcome hate with love.

I was reading last night of the aspiration of the old Persian poet, Omar Khayyam. It appealed to me as the highest that I can vision. I wish it was in my heart, and I wish it was in the hearts of all.

So I be written in the Book of Love,

I do not care about that Book above.

Erase my name or write it as you will,

So I be written in the Book of Love.

Preface

This address is a stenographic report of a talk made to the prisoners in the Chicago jail. Some of my good friends have insisted that while my theories are true, I should not have given them to the inmates of a jail.

Realizing the force of the suggestion that the truth should not be spoken to all people, I have caused these remarks to be printed on rather good paper and in a somewhat expensive form. In this way the truth does not become cheap and vulgar, and is only placed before those whose intelligence and affluence will prevent their being influenced by it.

—Clarence Darrow

Crime and Criminals

If I looked at jails and crimes and prisoners in the way the ordinary person does, I should not speak on this subject to you. The reason I talk to you on the question of crime, its cause and cure, is because I really do not in the least believe in crime. There is no such thing as a crime as the word is generally understood. I do not believe there is any sort of distinction between the real moral condition of the people in and out of jail. One is just as good as the other. The people here can no more help being here than the people outside can avoid being outside. I do not believe that people are in jail because they deserve to be. They are in jail simply because they cannot avoid it on account of circumstances which are entirely beyond their control and for which they are in no way responsible.

I suppose a great many people on the outside would say I was doing you harm if they should hear what I say to you this afternoon, but you cannot be hurt a great deal anyway, so it will not matter. Good people outside would say that I was really teaching you things that were calculated to injure society, but it's worth while now and then to hear something different from what you ordinarily get from preachers and the like. These will tell you that you should be good and then you will get rich and be happy. Of course we know that people do not get rich by being good, and that is the reason why so many of you people try to get rich some other way, only you do not understand how to do it quite as well as the fellow outside.

There are people who think that everything in this world is an accident. But really there is no such thing as an accident. A great many folks admit that many of the people in jail ought not to be there, and many who are outside ought to be in. I think none of them ought to be here. There ought to be no jails, and if it were not for the fact that the people on the outside are so grasping and heartless in their dealings with the people on the inside, there would be no such institution as jails.

I do not want you to believe that I think all you people here are angels. I do not think that. You are people of all kinds, all of you doing the best you can, and that is evidently not very well — you are people of all kinds and conditions and under all circumstances. In one sense everybody is equally good and equally bad. We all do the best we can under the circumstances. But as to the exact things for which you are sent here, some of you are guilty and did the particular act because you needed the money. Some of you did it because you are in the habit of doing it, and some of you because you are born to it, and it comes to be as natural as it does, for instance, for me to be good.

Most of you probably have nothing against me, and most of you would treat me the same as any other person would; probably better than some of the people on the outside would treat me, because you think I believe in you and they know I do not believe in them. While you would not have the least thing against me in the world you might pick my pockets. I do not think all of you would, but I think some of you would. You would not have anything against me, but that's your profession, a few of you. Some of the rest of you, if my doors were unlocked, might come in if you saw anything you wanted — not out of malice to me, but because that is your trade. There is

no doubt there are quite a number of people in this jail who would pick my pockets. And still I know this, that when I get outside pretty nearly everybody picks my pocket. There may be some of you who would hold up a man on the street, if you did not happen to have something else to do, and needed the money; but when I want to light my house or my office the gas company holds me up. They charge me one dollar for something that is worth twenty-five cents, and still all these people are good people; they are pillars of society and support the churches, and they are respectable.

When I ride on the street cars, I am held up — I pay five cents for a ride that is worth two and a half cents, simply because a body of men have bribed the city council and the legislature, so that all the rest of us have to pay tribute to them.

If I do not wish to fall into the clutches of the gas trust and choose to burn oil instead of gas, then good Mr. Rockefeller holds me up, and he uses a certain portion of his money to build universities and support churches which are engaged in telling us how to be good.

Some of you are here for obtaining property under false pretenses — yet I pick up a great Sunday paper and read the advertisements of a merchant prince — "Shirt waists for 39 cents, marked down from \$3.00."

When I read the advertisements in the paper I see they are all lies. When I want to get out and find a place to stand anywhere on the face of the earth, I find that it has all been taken up long ago before I came here, and before you came here, and somebody says, "Get off, swim into the lake, fly into the air; go anywhere, but get off." That is because these people have the police and they have the jails and judges and the lawyers and the soldiers and all the rest of them to take care of the earth and drive everybody off that comes in their way.

A great many people will tell you that all this is true, but that it does not excuse you. These facts do not excuse some fellow who reaches into my pocket and takes out a five dollar bill; the fact that the gas company bribes the members of the legislature from year to year, and fixes the law, so that all you people are compelled to be "fleeced" whenever you deal with them; the fact that the street car companies and the gas companies have control of the streets and the fact that the landlords own all the earth, they say, has nothing to do with you.

Let us see whether there is any connection between the crimes of the respectable classes and your presence in the jail. Many of you people are in jail because you have really committed burglary. Many of you, because you have stolen something; in the meaning of the law, you have taken some other person's property. Some of you have entered a store and carried off a pair of shoes because you did not have the price. Possibly some of you have committed murder. I cannot tell what all of you did. There are a great many people here who have done some of these things who really do not know themselves why they did them. I think I know why you did them — every one of you; you did these things because you were bound to do them. It looked to you at the time as if you had a chance to do them or not, as you saw fit, but still after all you had no choice. There may be people here who had some money in their pockets and who still went out and got some more money in a way society forbids. Now you may not yourselves see exactly why it was you did this thing, but if you look at the question deeply enough and carefully enough you would see that there were circumstances that drove you to do exactly the thing which you

did. You could not help it any more than we outside can help taking the positions that we take. The reformers who tell you to be good and you will be happy, and the people on the outside who have property to protect — they think that the only way to do it is by building jails and locking you up in cells on week days and praying for you Sundays.

I think that all of this has nothing whatever to do with right conduct. I think it is very easily seen what has to do with right conduct. Some so-called criminals — and I will use this word because it is handy, it means nothing to me — I speak of the criminals who get caught as distinguished from the criminals who catch them — some of these so-called criminals are in jail for the first offenses, but nine-tenths of you are in jail because you did not have a good lawyer and of course you did not have a good lawyer because you did not have enough money to pay a good lawyer. There is no very great danger of a rich man going to jail.

Some of you may be here for the first time. If we would open the doors and let you out, and leave the laws as they are today, some of you would be back tomorrow. This is about as good a place as you can get anyway. There are many people here who are so in the habit of coming that they would not know where else to go. There are people who are born with the tendency to break into jail every chance they get, and they cannot avoid it. You cannot figure out your life and see why it was, but still there is a reason for it, and if we were all wise and knew all the facts we could figure it out.

In the first place, there are a good many more people who go to jail in the winter time than in summer. Why is this? Is it because people are more wicked in winter? No, it is because the coal trust begins to get in its grip in the winter. A few gentlemen take possession of the coal, and unless the people will pay \$7 or \$8 a ton for something that is worth \$3, they will have to freeze. Then there is nothing to do but break into jail, and so there are many more in jail in the winter than in summer. It costs more for gas in the winter because the nights are longer, and people go to jail to save gas bills. The jails are electric lighted. You may not know it, but these economic laws are working all the time, whether we know it or do not know it.

There are more people go to jail in hard times — few people comparatively go to jail except when they are hard up. They go to jail because they have no other place to go. They may not know why, but it is true all the same. People are not more wicked in hard times. That is not the reason. The fact is true all over the world that in hard times more people go to jail than in good times, and in winter more people go to jail than in summer. Of course it is pretty hard times for people who go to jail at any time. The people who go to jail are almost always poor people — people who have no other place to live first and last. When times are hard then you find large numbers of people who go to jail who would not otherwise be in jail.

Long ago Mr. Buckle, who was a great philosopher and historian, collected facts and he showed that the number of people who are arrested increased just as the price of food increased. When they put up the price of gas ten cents a thousand I do not know who will go to jail, but I do know that a certain number of people will go. When the meat combine raises the price of beef I do not know who is going to jail, but I know that a large number of people are bound to go. Whenever the Standard Oil Company raises the price of oil, I know that a certain number of girls who are seamstresses, and who work after night long hours for somebody else, will be compelled to go

out on the streets and ply another trade, and I know that Mr. Rockefeller and his associates are responsible and not the poor girls in the jails.

First and last, people are sent to jail because they are poor. Sometimes, as I say, you may not need money at the particular time, but you wish to have thrifty forehanded habits, and do not always wait until you are in absolute want. Some of you people are perhaps plying the trade, the profession, which is called burglary. No man in his right senses will go into a strange house in the dead of night and prowl around with a dark lantern through unfamiliar rooms and take chances of his life if he has plenty of the good things of the world in his own home. You would not take any such chances as that. If a man had clothes in his clothes-press and beefsteak in his pantry, and money in the bank, he would not navigate around nights in houses where he knows nothing about the premises whatever. It always requires experience and education for this profession, and people who fit themselves for it are no more to blame than I am for being a lawyer. A man would not hold up another man on the street if he had plenty of money in his own pocket. He might do it if he had one dollar or two dollars, but he wouldn't if he had as much money as Mr. Rockefeller has. Mr. Rockefeller has a great deal better hold-up game than that.

The more that is taken from the poor by the rich, who have the chance to take it, the more poor people there are who are compelled to resort to these means for a livelihood. They may not understand it, they may not think so at once, but after all they are driven into that line of employment.

There is a bill before the legislature of this State to punish kidnapping of children with death. We have wise members of the legislature. They know the gas trust when they see it and they always see it — they can furnish light enough to be seen, and this legislature thinks it is going to stop kidnapping of children by making a law punishing kidnapers of children with death. I don't believe in kidnapping children, but the legislature is all wrong. Kidnapping children is not a crime, it is a profession. It has been developed with the times. It has been developed with our modern industrial conditions. There are many ways of making money — many new ways that our ancestors knew nothing about. Our ancestors knew nothing about a billion dollar trust; and here comes some poor fellow who has no other trade and he discovers the profession of kidnapping children.

This crime is born, not because people are bad; people don't kidnap other people's children because they want the children or because they are devilish, but because they see a chance to get some money out of it. You cannot cure this crime by passing a law punishing by death kidnapers of children. There is one way to cure it. There is one way to cure all these offenses, and that is to give the people a chance to live. There is no other way, and there never was any other way since the world began, and the world is so blind and stupid that it will not see. If every man and woman and child in the world had a chance to make a decent, fair, honest living, there would be no jails, and no lawyers and no courts. There might be some persons here or there with some peculiar formation of their brain, like Rockefeller, who would do these things simply to be doing them; but they would be very, very few, and those should be sent to a hospital and treated, and not sent to jail, and they would entirely disappear in the second generation, or at least in the third generation.

I am not talking pure theory. I will just give you two or three illustrations.

The English people once punished criminals by sending them away. They would load them on a ship and export them to Australia. England was owned by lords and nobles and rich people. They owned the whole earth over there, and the other people had to stay in the streets. They could not get a decent living. They used to take their criminals and send them to Australia — I mean the class of criminals who got caught. When these criminals got over there, and nobody else had come, they had the whole continent to run over, and so they could raise sheep and furnish their own meat, which is easier than stealing it; these criminals then became decent, respectable people because they had a chance to live. They did not commit any crimes. They were just like the English people who sent them there, only better. And in the second generation the descendants of those criminals were as good and respectable a class of people as there were on the face of the earth, and then they began building churches and jails themselves.

A portion of this country was settled in the same way, landing prisoners down on the southern coast; but when they got here and had a whole continent to run over and plenty of chances to make a living, they became respectable citizens, making their own living just like any other citizen in the world; but finally these descendants of the English aristocracy, who sent the people over to Australia, found out they were getting rich, and so they went over to get possession of the earth as they always do, and they organized land syndicates and got control of the land and ores, and then they had just as many criminals in Australia as they did in England. It was not because the world had grown bad; it was because the earth had been taken away from the people.

Some of you people have lived in the country. It's prettier than it is here. And if you have ever lived on a farm you understand that if you put a lot of cattle in a field, when the pasture is short they will jump over the fence; but put them in a good field where there is plenty of pasture, and they will be law-abiding cattle to the end of time. The human animal is just like the rest of the animals, only a little more so. The same thing that governs in the one governs in the other.

Everybody makes his living along the lines of least resistance. A wise man who comes into a country early sees a great undeveloped land. For instance, our rich men twenty-five years ago saw that Chicago was small and knew a lot of people would come here and settle, and they readily saw that if they had all the land around here it would be worth a good deal, so they grabbed the land. You cannot be a landlord because somebody has got it all. You must find some other calling. In England and Ireland and Scotland less than five percent own all the land there is, and the people are bound to stay there on any kind of terms the landlords give. They must live the best they can, so they develop all these various professions — burglary, picking pockets and the like.

Again, people find all sorts of ways of getting rich. These are diseases like everything else. You look at people getting rich, organizing trusts, and making a million dollars, and somebody gets the disease and he starts out. He catches it just as a man catches the mumps or the measles; he is not to blame, it is in the air. You will find men speculating beyond their means, because the mania of money-getting is taking possession of them. It is simply a disease; nothing more, nothing less. You cannot avoid catching it; but the fellows who have control of the earth have the advantage of you. See what the law is; when these men get control of things, they make the laws.

They do not make the laws to protect anybody; courts are not instruments of justice; when your case gets into court it will make little difference whether you are guilty or innocent; but it's better if you have a smart lawyer. And you cannot have a smart lawyer unless you have money. First and last it's a question of money. Those men who own the earth make the laws to protect what they have. They fix up a sort of fence or pen around what they have, and they fix the law so the fellow on the outside cannot get in. The laws are really organized for the protection of the men who rule the world. They were never organized or enforced to do justice. We have no system for doing justice, not the slightest in the world.

Let me illustrate: Take the poorest person in this room. If the community had provided a system of doing justice the poorest person in this room would have as good a lawyer as the richest, would he not? When you went into court you would have just as long a trial, and just as fair a trial as the richest person in Chicago. Your case would not be tried in fifteen or twenty minutes, whereas it would take fifteen days to get through with a rich man's case.

Then if you were rich and were beaten your case would be taken to the Appellate Court. A poor man cannot take his case to the Appellate Court; he has not the price; and then to the Supreme Court, and if he were beaten there he might perhaps go to the United States Supreme Court. And he might die of old age before he got into jail. If you are poor, it's a quick job. You are almost known to be guilty, else you would not be there. Why should anyone be in the criminal court if he were not guilty? He would not be there if he could be anywhere else. The officials have no time to look after these cases. The people who are on the outside, who are running banks and building churches and making jails, they have no time to examine 600 or 700 prisoners each year to see whether they are guilty or innocent. If the courts were organized to promote justice the people would elect somebody to defend all these criminals, somebody as smart as the prosecutor — and give him as many detectives and as many assistants to help, and pay as much money to defend you as to prosecute you. We have a very able man for State's Attorney, and he has many assistants, detectives and policemen without end, and judges to hear the cases — everything handy.

Most of our criminal code consists in offenses against property. People are sent to jail because they have committed a crime against property. It is of very little consequence whether one hundred people more or less go to jail who ought not to go — you must protect property, because in this world property is of more importance than anything else.

How is it done? These people who have property fix it so they can protect what they have. When somebody commits a crime it does not follow that he has done something that is morally wrong. The man on the outside who has committed no crime may have done something. For instance: to take all the coal in the United States and raise the price two dollars or three dollars when there is no need of it, and thus kills thousands of babies and send thousands of people to the poorhouse and tens of thousands to jail, as is done every year in the United States — this is a greater crime than all the people in our jails ever committed, but the law does not punish it. Why? Because the fellows who control the earth make the laws. If you and I had the making of the laws, the first thing we would do would be to punish the fellow who gets control of the earth. Nature put this

coal in the ground for me as well as for them and nature made the prairies up here to raise wheat for me as well as for them, and then the great railroad companies came along and fenced it up.

Most all of the crimes for which we are punished are property crimes. There are a few personal crimes, like murder — but they are very few. The crimes committed are mostly against property. If this punishment is right the criminals must have a lot of property. How much money is there in this crowd? And yet you are all here for crimes against property. The people up and down the Lake Shore have not committed crime, still they have so much property they don't know what to do with it. It is perfectly plain why these people have not committed crimes against property; they make the laws and therefore do not need to break them. And in order for you to get some property you are obliged to break the rules of the game. I don't know but what some of you may have had a very nice chance to get rich by carrying the hod for one dollar a day, twelve hours. Instead of taking that nice, easy profession, you are a burglar. If you had been given a chance to be a banker you would rather follow that. Some of you may have had a chance to work as a switchman on a railroad where you know, according to statistics, that you cannot live and keep all your limbs more than seven years, and you get fifty dollars a month for taking your lives in your hands, and instead of taking that lucrative position you choose to be a sneak thief, or something like that. Some of you made that sort of choice. I don't know which I would take if I was reduced to this choice. I have an easier choice.

I will guarantee to take from this jail, or any jail in the world, five hundred men who have been the worst criminals and law breakers who ever got into jail, and I will go down to our lowest streets and take five hundred of the most hardened prostitutes, and go out somewhere where there is plenty of land, and will give them a chance to make a living, and they will be as good people as the average in the community.

There is a remedy for the sort of condition we see here. The world never finds it out, or when it does find it out it does not enforce it. You may pass a law punishing every person with death for burglary, and it will make no difference. Men will commit it just the same. In England there was a time when one hundred different offenses were punishable with death, and it made no difference. The English people strangely found out that so fast as they repealed the severe penalties and so fast as they did away with punishing men by death, crime decreased instead of increased; that the smaller the penalty the fewer the crimes.

Hanging men in our county jails does not prevent murder. It makes murderers.

And this has been the history of the world. It's easy to see how to do away with what we call crime. It is not so easy to do it. I will tell you how to do it. It can be done by giving the people a chance to live — by destroying special privileges. So long as big criminals can get the coal fields, so long as the big criminals have control of the city council and get the public streets for street cars and gas rights, this is bound to send thousands of poor people to jail. So long as men are allowed to monopolize all the earth, and compel others to live on such terms as these men see fit to make, then you are bound to get into jail.

The only way in the world to abolish crime and criminals is to abolish the big ones and the little ones together. Make fair conditions of life. Give men a chance to live. Abolish the right of private ownership of land, abolish monopoly, make the world partners in production, partners in

the good things of life. Nobody would steal if he could get something of his own some easier way. Nobody will commit burglary when he has a house full. No girl will go out on the streets when she has a comfortable place at home. The man who owns a sweatshop or a department store may not be to blame himself for the condition of his girls, but when he pays them five dollars, three dollars, and two dollars a week, I wonder where he thinks they will get the rest of their money to live. The only way to cure these conditions is by equality. There should be no jails. They do not accomplish what they pretend to accomplish. If you would wipe them out, there would be no more criminals than now. They terrorize nobody. They are a blot upon civilization, and a jail is an evidence of the lack of charity of the people on the outside who make the jails and fill them with the victims of their greed.

CLARENCE DARROW
1902

Clarence Darrow (1857-1938) was a truly legendary South Sider (there is a memorial plaque to him on 60th St. just west of Stony Island). His rhetorical and argumentative skills were perhaps most famously displayed in the Leopold and Loeb trial and the “Scopes Monkey Trial,” which concerned the teaching of evolution. But he was also a hero of the labor movement who defended, among others, Eugene Debs and Big Bill Haywood. For excellent collections of his various speeches and debates, see Arthur and Lila Weinberg’s *Clarence Darrow: Verdicts Out of Court* and Arthur Weinberg’s *Attorney for the Damned: Clarence Darrow in the Courtroom*.

IV.

Frederick Douglass

Speech in Chicago

Lecture on Haiti
The Haitian Pavilion
Dedication Ceremonies Delivered at the World's Fair, in Jackson Park,
Chicago, Jan. 2d, 1893
By the HON. FREDERICK DOUGLASS,
Ex-Minister to Haiti

Note: Visit the Frederick Douglass Commemorative Marker in Jackson Park. In Jackson Park, South of the Bowling Green, southeast of the Museum. Dedicated on May 15 2009 to honor the contributions of Frederick Douglass, former slave and abolitionist. As Minister in charge of the Haitian Pavilion at the 1893 World Columbian Exposition, he celebrated Haitian Independence Day and the completion of the Fair's first pavilion on this site.

PREFACE

The following lecture on Haiti was delivered in America for the purpose of demonstrating the fact to the United States that the Haitians are people like ourselves; that what they have gained they will maintain; that whatever concessions may be asked by man, woman or child, if not conflicting with the constitution of their country, they will without hesitation grant. The fact that their skin is dark and that what supremacy they now have was gained by bloodshed, is no reason why they should be looked upon and treated as though they were unable to comprehend those things, which are to their best interests. The course taken by their progenitors to obtain freedom is in no manner different from that pursued by the original promoters of American independence. Our paths are strewn with the bones of our victims. For whatever United States, the good people of this country will be held responsible. We ask you to read and judge well. The appointment of Mr. Douglass to represent this country in Haiti was bitterly opposed by millions of Americans, but in spite of all opposition he went, and since his return and the success of his mission made public, his assailants and opposers have repented of their error and their respect and administration for him and for those who sent him is greater now than ever before. So far as he was concerned his services were rendered according to the opinion of the good people and the constitution of the United States. We hope the President will ever be successful in appointing another such minister to represent the United States in Haiti. GEO. Washington, Manager.

April, 1893

INTRODUCTORY

The oration here offered to the public is made interesting by not only its subject but also by its author. The interesting Island finds a rival in the impressive orator, and the reading heart will find itself divided between Haiti and Frederick Douglass. The History of either, the Island or the man, would yield thought enough for the hour. It seems a surplus of riches when such a heroic nation is spread out before us by such a man!

Frederick Douglass in his hours of remembrance must look out upon an amazing group of years. he was just learning to read when Henry Clay was in full fame as an orator and when Daniel Webster was a young man in the National Senate. He was a slave-boy when those two orators were the giants of freedom; he was an African while they were Americans, and yet in intellectual power and in eloquence the slave and the two freeman were at last to meet. It was the destiny of the slave to behold a liberty far nobler than that freedom which lay around Clay and Webster when their sun of life went down. It was the still better destiny of the slave-lad to live and labor in all those years

which wrought out slowly and at great cost the emancipation of our African citizens. His talents, his courage, his oratory were given to those days which exposed, assailed and destroyed a great infamy.

By the time Frederick had reached his tenth year he had learned to read. With reading, observation and reflection, came some true measurements of human rights and hopes, and when

the twenty-first year had come with its reminder of an independent manhood, this slave made his secret journey toward the North and exchanged Maryland for Massachusetts. Ten years afterward, some English abolitionists paid the Baltimore master for his literary and eloquent fugitive, and thus secured for the famous orator a freedom, not only actual, but legal according to statute law.

Although Frederick Douglass has lived in our land three-fourths of a century, yet many have not heard the voice which once impressed not only America but also all of England. His style is simple. The meaning of his sentences comes instantly. His logic is always like that of plain geometry. It is built up out of solid promises and he reaches conclusions not for arts sake, or for pay-sake, but simply because they are inevitable. In the olden time when he spoke on the slave question and on the duties of the Nation, the audience felt as though they had been pounded with artillery. He was not noisy, nor tremendous in gesture, his power being like that of Theodore Parker and Phillips--the power of thought. The reader of this lecture on Haiti will note at once that simplicity, that clearness, that pathos, that breadth, that sarcasm which are the characteristics of a great orator. In the power of making a statement, Mr. Douglass resembles Webster. The words all rise up as the statement advances, and the listener asks for no omission or addition of a term. If we select one sentence, from that one we may judge all.

"Until Haiti spoke the slave ship, followed by hungry sharks, greedy to devour the dead and dying slaves flung overboard to feed them, ploughed in peace the South Atlantic, painting the sea with the Negro's blood."

Such a style, so just, so full, so clear, was the form of utterance well fitted for the black years between 1830 and 1861.

This oration should not be for any of us a piece of eloquence only, full of present beauty and of great memories, but it may well take its place as a great open-letter full to overflowing with lessons for the present and the future. It is the paper of an old statesman read to an army of youth who are here to enjoy and to bless the land which the old orators once made and afterward saved and refashioned. David Swing.

Chicago, March 20th, 1893.

LECTURE ON HAITI

Fifteen hundred of the best citizens of Chicago assembled January 2, 1893, in Quinn Chapel, to listen to the following lecture by Honorable Frederick Douglass, ex-United States Minister to the Republic of Haiti.

In beginning his address, Mr. Douglass said:

No man should presume to come before an intelligent American audience without a commanding object and an earnest purpose. In whatever else I may be deficient, I hope I am qualified, both in object and purpose, to speak to you this evening.

My subject is Haiti, the Black Republic; the only self-made Black Republic in the world. I am to speak to you of her character, her history, her importance and her struggle from slavery to freedom and to statehood. I am to speak to you of her progress in the line of civilization; of her relation with the United States; of her past and present; of her probable destiny; and of the bearing of her example as a free and

independent Republic, upon what may be the destiny of the African race in our own country and elsewhere.

If, by a true statement of facts and a fair deduction from them, I shall in any degree promote a better understanding of what Haiti is, and create a higher appreciation of her merits and services to the world; and especially, if I can promote a more friendly feeling for her in this country and at the same time give to Haiti herself a friendly hint as to what is hopefully and justly expected of her by her friends, and by the civilized world, my object and purpose will have been accomplished.

There are many reasons why a good understanding should exist between Haiti and the United States. Her proximity; her similar government and her large and increasing commerce with us, should alone make us deeply interested in her welfare, her history, her progress and her possible destiny.

Haiti is a rich country. She has many things which we need and we have many things which she needs. Intercourse between us is easy. Measuring distance by time and improved steam navigation, Haiti will one day be only three days from New York and thirty-six hours from Florida; in fact our next door neighbor. On this account, as well as others equally important, friendly and helpful relations should subsist between the two countries. Though we have a thousand years of civilization behind us, and Haiti only a century behind her; though we are large and Haiti is small; though we are strong and Haiti is weak; though we are a continent and Haiti is bounded on all sides by the sea, there may come a time when even in the weakness of Haiti there may be strength to the United States.

Now, notwithstanding this plain possibility, it is a remarkable and lamentable fact, that while Haiti is so near us and so capable of being so serviceable to us; while, like us, she is trying to be a sister republic and anxious to have a government of the people, by the people and for the people; while she is one of our very best customers, selling her coffee and her other valuable products to Europe for gold, and sending us her gold to buy our flour, our fish, our oil, our beef and our pork; while she is thus enriching our merchants and our farmers and our country generally, she is the one country to which we turn the cold shoulder.

We charge her with being more friendly to France and to other European countries than to ourselves. This charge, if true, has a natural explanation, and the fault is more with us than with Haiti. No man can point to any act of ours to win the respect and friendship of this black republic. If, as is alleged, Haiti is more cordial to France than to the United States, it is partly because Haiti is herself French. Her language is French; her literature is French, her manners and fashions are French; her ambitions and aspirations are French; her laws and methods of government are French; her priesthood and her education are French; her children are sent to school in France and their minds are filled with French ideas and French glory.

But a deeper reason for coolness between the countries is this: Haiti is black, and we have not yet forgiven Haiti for being black [applause] or forgiven the Almighty for making her black. [Applause.] In this enlightened act of repentance and forgiveness, our boasted civilization is far behind all other nations. [Applause.] In every other country on the globe a citizen of Haiti is sure of civil treatment. [Applause.] In every other nation his manhood is recognized and respected. [Applause.] Wherever any man can go, he can go. [Applause.] He is not repulsed, excluded or insulted because of his color. [Applause.] All places of amusement and instruction are open to him. [Applause.] Vastly different is the case with him when he ventures within the border of the United States. [Applause.] Besides, after Haiti had shaken off the fetters of bondage, and long after her freedom and independence had been recognized by all other civilized nations, we continued to refuse to acknowledge the fact and treated her as outside the sisterhood of nations.

No people would be likely soon to forget such treatment and fail to resent it in one form or another. [Applause.] Not to do so would justly invite contempt.

In the nature of the country itself there is much to inspire its people with manliness, courage and self-respect. In its typography it is wonderfully beautiful, grand and impressive. Clothed in its blue and balmy atmosphere it rises from the surrounding sea in surpassing splendor. In describing the grandeur and sublimity of this country, the Haitian may well enough adopt the poetic description of our own proud country: [Applause.]

A land of forests and of rock,
Of deep blue sea and mighty river,
Of mountains reared aloft to mock,
The thunder shock, the lightning's quiver;
My own green land forever.

It is a land strikingly beautiful, diversified by mountains, valleys, lakes, rivers and plains, and contains in itself all the elements of great and enduring wealth. Its limestone formation and foundation are a guarantee of perpetual fertility. Its tropical heat and insular moisture keep its vegetation fresh, green and vigorous all the year round. At an altitude of eight thousand feet, its mountains are still covered with woods of great variety and of great value. Its climate, varying with altitude like that of California, is adapted to all constitutions and productions.

Fortunate in its climate and soil, it is equally fortunate in its adaptation to commerce. Its shore line is marked with numerous indentations of inlets, rivers, bays and harbors, where every grade of vessel may anchor in safety. Bulwarked on either side by lofty mountains rich with tropical verdure from base to summit, its blue waters dotted here and there with the white wings of commerce from every land and sea, the Bay of Port au Prince almost rivals the far-famed Bay of Naples, the most beautiful in the world.

One of these bays has attracted the eyes of American statesmanship. The Mole St. Nicolas of which we have heard much and may hear much more, is a splendid harbor. It is properly styled the Gibraltar of that country. It commands the Windward Passage, the natural gateway of the commerce both of the new and old world. Important now, our statesmanship sees that it will be still more important when the Nicaragua Canal shall be completed. Hence we want this harbor for a naval station. It is seen that the nation that can get it and hold it will be master of the land and sea in its neighborhood. Some rash things have been said by Americans about getting possession of this harbor. [Applause.] We are to have it peaceably, if we can, forcibly, if we must. I hardly think we shall get it by either process, [Applause.] for the reason that Haiti will not surrender peacefully, and it would cost altogether too much to wrest it from her by force.

[Applause.] I thought in my simplicity when Minister and Council General to Haiti, that she might as an act of comity, make this concession to the United States, but I soon found that the judgment of the American Minister was not the judgment of Haiti. Until I made the effort to obtain it I did not know the strength and vigor of the sentiment by which it would be withheld. [Applause.] Haiti has no repugnance to losing control over a single inch of her territory. [Applause.] No statesman in Haiti would dare to disregard this sentiment. It could not be done by any government without costing the country revolution and bloodshed. [Applause.] I did not believe that President Harrison wished me to press the matter to any such issue. [Applause.] On the contrary, I believe as a friend to the colored race he desired peace in that country. [Applause.]

The attempt to create angry feeling in the United States against Haiti because she thought proper to refuse us the Mole St. Nicolas, is neither reasonable nor creditable. There was no insult or broken faith in the case. Haiti has the same right to refuse that we had to ask, and there was insult neither in the asking nor in the refusal. [Applause.]

Neither the commercial, geographical or numerical importance of Haiti is to be despised. [Applause.] If she wants much from the world, the world wants much that she possesses. [Applause.] She produces coffee, cotton, log-wood, mahogany and lignum-vitae. The revenue realized by the government from these products is between nine and ten millions of dollars. With such an income, if Haiti could be kept free from revolutions, she might easily become, in proportion to her territory and population, the richest country in the world. [Applause] And yet she is comparatively poor, not because she is revolutionary.

The population of Haiti is estimated to be nearly one million. I think the actual number exceeds this estimate. In the towns and cities of the country the people are largely of mixed blood and range all the way from black to white. But the people of the interior are of pure negro blood. The prevailing color among them is a dark brown with a dash of chocolate in it. They are in many respects a fine looking people. There is about them a sort of majesty. They carry themselves proudly erect as if conscious of their freedom and independence. [Applause.] I thought the women quite superior to the men. They are elastic, vigorous and comely. They move with the step of a blooded horse. The industry, wealth and prosperity of the country depends largely upon them. [Applause.] They supply the towns and cities of Haiti with provisions, bringing them from distances of fifteen and twenty miles, and they often bear an additional burden in the shape of a baby. This baby burden is curiously tied to the sides of the mother. They seem to think nothing of their burden, the length of the journey or the added weight of the baby. Thousands of these country women in their plain blue gowns and many colored turbans, every morning line the roads leading into Port au Prince. The spectacle is decidedly striking and picturesque. Much of the marketing is also brought down from the mountains on donkeys, mules, small horses and horned cattle. In the management of these animals we see in Haiti a cruelty inherited from the old slave system. They often beat them unmercifully.

I HAVE SAID THAT THE MEN did not strike me as equal to the women, and I think that this is largely due to the fact that most of the men are compelled to spend much of their lives as soldiers in the service of their country, and this is a life often fatal to the growth of all manly qualities. Every third man you meet within the streets of Port au Prince is a soldier. His vocation is unnatural. He is separated from home and industry. He is tempted to spend much of his time in gambling, drinking and other destructive vices; vices which never fail to show themselves repulsively in the manners and forms of those addicted to them. As I walked through the streets of Port au Prince and saw these marred, shattered and unmanly men, I found myself taking up over Haiti the lament of Jesus over Jerusalem, and saying to myself, "Haiti! Poor Haiti! When will she learn and practice the things that make for her peace and happiness?"

NO OTHER LAND HAS BRIGHTER SKIES. No other land has purer water, richer soil, or a more happily diversified climate. She has all the natural conditions essential to a noble, prosperous and happy country. [Applause.] Yet, there she is, torn and rent by revolutions, by clamorous factions and anarchies; floundering her life away from year in a labyrinth of social misery. Every little while we find her convulsed by civil war, engaged in the terrible work of death; frantically shedding her own blood and driving her best mental material into hopeless exile. Port au Prince, a city of sixty thousand souls, and capable of being made one of the healthiest, happiest and one of the most beautiful cities of the West Indies, has been destroyed by fire once in each twenty-five years of its history. The explanation is this: Haiti is a country of revolutions. They break forth without warning and without excuse. The town may

stand at sunset and vanish in the morning. Splendid ruins, once the homes of the rich, meet us on every street. Great warehouses, once the property of successful merchants, confront us with their marred and shattered walls in different parts of the city. When we ask: "Whence these mournful ruins?" and "Why are they not rebuilt?" we are answered by one word-- a word of agony and dismal terror, a word which goes to the core of all this people's woes; It is, "revolution!" Such are the uncertainties and insecurities caused by this revolutionary madness of a part of her people, that no insurance company will insure property at a rate which the holder can afford to pay. Under such a condition of things a tranquil mind is impossible. There is ever a chronic, feverish looking forward to possible disasters. Incendiary fires; fires set on foot as a proof of dissatisfaction with the government; fires for personal revenge, and fires to promote revolution are of startling frequency. This is sometimes thought to be due to the character of the race. Far from it. [Applause.] The common people of Haiti are peaceful enough. They have no taste for revolutions. The fault is not with the ignorant many, but with the educated and ambitious few. Too proud to work, and not disposed to go into commerce, they make politics a business of their country. Governed neither by love nor mercy for their country, they care not into what depths she may be plunged. No president, however virtuous, wise and patriotic, ever suits them when they themselves happen to be out of power.

I wish I could say that these are the only conspirators against the peace of Haiti, but I cannot. They have allies in the United States. Recent developments have shown that even a former United States Minister, resident and Consul General to that country has considered against the present government of Haiti. It so happens that we have men in this country who, to accomplish their personal and selfish ends, will fan the flame of passion between the factions in Haiti and will otherwise assist in setting revolutions afoot. To their shame be it spoken, men in high American quarters have boasted to me of their ability to start a revolution in Haiti at pleasure. They have only to raise sufficient money, they say, with which to arm and otherwise equip the malcontents, of either faction, to effect their object. Men who have old munitions of war or old ships to sell; ships that will go down in the first storm, have an interest in stirring up strife in Haiti. It gives them a market for their worthless wares. Others of a speculative turn of mind and who have money to lend at high rates of interest are glad to conspire with revolutionary chiefs of either faction, to enable them to start a bloody insurrection. To them, the welfare of Haiti is nothing; the shedding of human blood is nothing; the success of free institutions is nothing, and the ruin of neighboring country is nothing. They are sharks, pirates and Shylocks, greedy for money, no matter at what cost of life and misery to mankind.

It is the opinion of many, and it is mine as well, that these revolutions would be less frequent if there were less impunity afforded the leaders of them. The so-called right of asylum is extended to them. This right is merciful to the few, but cruel to the many. While these crafty plotters of mischief fail in their revolutionary attempts, they can escape the consequences of their treason and rebellion by running into the foreign legations and consulates. Once within the walls of these, the right of asylum prevails and they know that they are safe from pursuit and will be permitted to leave the country without bodily harm. If I were a citizen of Haiti, I would do all I could to abolish this right of Asylum. During the late trouble at Port au Prince, I had under the protection of the American flag twenty of the insurgents who, after doing their mischief, were all safely embarked to Kingston without punishment, and since then have again plotted against the peace of their country. The strange thing is, that neither the government nor the rebels are in favor of the abolition of this so-called right of asylum, because the fortunes of war may at some time make it convenient to the one or the other of them to find such shelter.

Manifestly, this revolutionary spirit of Haiti is her curse, her crime, her greatest calamity and the explanation of the limited condition of her civilization. It makes her an object of distress to her friends at

home and abroad. It reflects upon the colored race everywhere. Many who would have gladly believed in her ability to govern herself wisely and successfully are compelled at times to bow their heads in doubt and despair. Certain it is that while this evil spirit shall prevail, Haiti cannot rise very high in the scale of civilization. While this shall prevail, ignorance and superstition will flourish and no good thing can grow and prosper within her borders. While this shall prevail, she will resemble the man cutting himself among the tombs. While this shall prevail, her rich and fruitful soil will bring forth briars, thorns and noxious weeds. While this evil spirit shall prevail, her great natural wealth will be wasted and her splendid possibilities will be blasted. While this spirit shall prevail, she will sadden the hearts of her friends and rejoice the hearts of her enemies. While this spirit of turbulence shall prevail, confidence in her public men will be weakened, and her well-won independence will be threatened. Schemes of aggression and foreign protectorates will be invented. While this evil spirit shall prevail, faith in the value and stability of her institutions, so essential to the happiness and well-being of her people, will vanish. While it shall prevail, the arm of her industry will be paralyzed, the spirit of enterprise will languish, national opportunities will be neglected, the means of education will be limited the ardor of patriotism will be quenched, her national glory will be tarnished, and her hopes and the hopes of her friends will be blighted.

In its presence, commerce is interrupted, progress halts, streams go unbridged, highways go unrepaired, streets go unpaved, cities go unlighted, filth accumulates in her market places, evil smells affront the air, and disease and pestilence are invited to their work of sorrow, pain and death.

Port au Prince should be one of the finest cities in the world. There is no natural cause for its present condition. No city in the world is by nature more easily drained of impurities and kept clean. The land slopes to the water's edge, and pure sparkling mountain streams flow through its streets on their way to the sea. With peace firmly established within her borders, this city might be as healthy as New York, and Haiti might easily lead all the other islands of the Caribbean Sea in the race of civilization.

You will ask me about the President of Haiti. I will tell you. Whatever may be said or thought of him to the contrary I affirm that there is no man in Haiti, who more fully understands or more deeply feels the need of peace in his country than does President Hyppolite. No purer patriot ever ruled the country. His administration, from the first to the last, has had the welfare of his country in view. It is against the fierce revolutionary spirit of a part of his countrymen that he has had to constantly watch and contend. It has met him more fiercely at the seat of his government than elsewhere.

Unhappily, his countrymen are not his only detractors. Though a friend and benefactor of his country, and though bravely battling against conspiracy, treason and rebellion, instead of receiving the sympathy and support of the American Press and people, this man has been denounced as a cruel monster. I declare to you, than this, no judgment of President Hyppolite could be more unjust and more undeserved.

I know him well and have studied his character with care, and no man can look into his thoughtful face and hear his friendly voice without feeling that he is in the presence of a kind hearted man. The picture of him in the New York papers, which some of you have doubtless seen, does him no manner of justice, and, in fact, does him startling injustice. It makes him appear like a brute, while he is in truth a fine looking man, "black, but comely." His features are regular, his bearing dignified, his manner polished, and he makes for himself the impression of a gentleman and a scholar. His conduct during the recent troubles in Haiti was indeed, prompt, stern and severe, but, in the judgment of the most thoughtful and patriotic citizens of than country, it was not more stringent than the nature of the case required. Here, as elsewhere, desperate cases require desperate remedies. Governments must be a terror to evil-doers if they would be

praised to those who do well. It will no do for a government with the knife of treason at its throat, to bear the sword in vain. [Applause.]

I invoke for the President of Haiti the charity and justice we once demanded for our President. Like Abraham Lincoln, President Hyppolite was duly elected President of Haiti and took the oath of office prescribed by his country, and when treason and rebellion raised their destructive heads, he like Mr. Lincoln, struck them down otherwise he would have been struck down by them. [Applause.] Hyppolite did the same. If one should be commended for his patriotism, so should the other. While representing the United States in Haiti, I was repeatedly charged in certain quarters, with being a friend to Haiti. I am not ashamed of that charge. I own at once, that the charge is true, and I would be ashamed to have it otherwise than true. I am indeed a friend to Haiti, but not in the sense my accusers would have you believe. They would have it that I preferred the interest of Haiti, to the just claims of my own country, and this charge I utterly deny and defy any man to prove it. I am a friend of Haiti and a friend of every other people upon whom the yoke of slavery had been imposed. In this I only stand with philanthropic men and women everywhere. I am the friend of Haiti in the same sense in which General Garrison, the President of the United States, himself is a friend of Haiti. I am glad to be able to say here and now of him, that I found in President Garrison no trace of the vulgar prejudice which is just now so malignant in some parts of our southern country towards the negro. He sent me not to represent in Haitian race prejudice, but the best sentiments of our loyal, liberty-loving American people. No mean or mercenary mission was set before me. His advice to me was worthy of his lofty character. He authorized me in substance to do all that I could consistently with my duty to the United States, for the welfare of Haiti and, as far as I could, to persuade her to value and preserve her free institutions, and to remove all ground for the reproaches now hurled at her and at the colored race through her example.

The language of the President was worthy of the chief magistrate of the American people--a people who should be too generous to profit by the misfortune of others; too proud to stoop to meanness; to honest to practice duplicity; too strong to menace the weak, and every way too great to be small. I went to Haiti, imbued with the noble sentiments of General Garrison. For this reason, with others, I named him as worthy to be his own successor, and I could have named no other more worthy of the honor.

From the beginning of our century until now, Haiti and its inhabitants under one aspect or another, have, for various reasons, been very much in the thoughts of the American people. While slavery existed amongst us, her example was a sharp thorn in our side and a source of alarm and terror. She came into the sisterhood of nations through blood. She was described at the time of her advent, as a very hell of horrors. Her very name was pronounced with a shudder. She was a startling and frightful surprise and a threat to all slave-holders throughout the world, and the slaveholding world has had its questioning eye upon her career ever since.

By reason of recent events and abolition of slavery, the enfranchisement of the negro in our country, and the probable completion of the Nicaragua canal, Haiti has under another aspect, become, of late, interesting to American statesmen. More thought, more ink and paper have been devoted to her than to all the other West India Islands put together. This interest is both political and commercial, for Haiti is increasingly important in both respects. But aside from politics and aside from commerce, there is, perhaps, no equal number of people anywhere on the globe, in whose history, character and destiny there is more to awaken sentiment, thought and inquiry, than is found in the history of her people.

The country itself, apart from its people, has special attractions. First things have ever had a peculiar and romantic interest, simply because they are first things. In this, Haiti is fortunate. She has in many things

been first. She has been made the theatre of great events. She was the first of all the cis-Atlantic world, upon which the firm foot of the progressive, aggressive and all-conquering white man was permanently set. Her grand old tropical forests, fields and mountains, were among the first of the New World to have their silence broken by trans-Atlantic song and speech. She was the first to be invaded by the Christian religion and to witness its forms and ordinances. She was the first to see a Christian church and to behold the cross of Christ. She was also the first to witness the bitter agonies of the negro bending under the blood-stained lash of Christian slave-holders. Happily too, for her, she was the first of the New World in which the black man asserted his right to be free and was brave enough to fight for his freedom and fortunate enough to gain it.

In thinking of Haiti, a painful, perplexing and contradictory fact meets us at the outset. It is: that negro slavery was brought to the New World by the same people from whom Haiti received her religion and her civilization. No people have ever shown greater religious zeal or have given more attention to the ordinances of the Christian church than have the Spaniards; yet no people were ever guilty of more injustice and blood-chilling cruelty to their fellowmen than these same religious Spaniards. Men more learned in the theory of religion than I am, may be able to explain and reconcile these two facts; but to my they seem to prove that men may be very pious, and yet very pitiless; very religious and yet practice the foulest crimes. These Spanish Christians found in Haiti a million of harmless men and women, and in less than sixty years they had murdered nearly all of them. With religion on their lips, the tiger in their hearts and the slave whip in their hands, they lashed these innocent natives to toil, death and extinction. When these pious souls had destroyed the natives, they opened the slave trade with Africa as a merciful device. Such, at least, is the testimony of history.

Interesting as Haiti is in being the cradle in which American religion and civilization were first rocked, its present inhabitants are still more interesting as having been actors in great moral and social events. These have been scarcely less portentous and startling than the terrible earthquakes which have some times moved their mountains and shaken down their towns and cities. The conditions in which the Republican Government of Haiti originated, were peculiar. The great fact concerning its people, is, that they were negro slaves and by force conquered their masters and made themselves free and independent. As a people thus made free and having remained so for eighty-seven years, they are now asked to justify their assumption of statehood at the bar of the civilized world by conduct becoming a civilized nation.

The ethnologist observes them with curious eyes, and questions them on the ground of race. The statesman questions their ability to govern themselves; while the scholar and philanthropist are interested in their progress, their improvement and the question of their destiny.

But, interesting as they are to all these and to others, the people of Haiti, by reason of ancestral identity, are more interesting to the colored people of the United States than to all others, for the Negro, like the Jew, can never part with his identity and race. Color does for the one what religion does for the other and makes both distinct from the rest of mankind. No matter where prosperity or misfortune may chance to drive the negro, he is identified with and shares the fortune of his race. We are told to go to Haiti; to go to Africa. Neither Haiti nor Africa can save us from common doom. Whether we are here or there, we must rise or fall with the race. Hence, we can do about as much for Africa or Haiti by good conduct and success here as anywhere else in the world. The talk of the bettering ourselves by getting rid of the white race, is a great mistake. It is about as idle for the black man to think of getting rid of the white man, as it is for the white man to think of getting rid of the black. They are just the two races which cannot be excluded from any part of the globe, nor can they exclude each other; so we might as well decide to live together here as

to go elsewhere Besides, for obvious reasons, until we can make ourselves respected in the United States, we shall not be respected in Haiti, Africa, or anywhere else.

Of my regard and friendship for Haiti, I have already spoken. I have, too, already spoken somewhat of her faults, as well, for they are many and grievous. I shall, however, show before I get through, that, with all her faults, you and I and all of us have reason to respect Haiti for her services to the cause of liberty and human equality throughout the world, and for the noble qualities she exhibited in all the trying conditions of her early history.

I have, since my return to the United States, been pressed on all sides to foretell what will be the future of Haiti--whether she will ever master and subdue the turbulent elements within her borders and become an orderly Republic. Whether she will maintain her liberty and independence, or, at last, part with both and become a subject of some one or another of the powerful nations of the world by which she seems to be coveted. The question still further is, whether she will fall away into anarchy, chaos and barbarism, or rise to the dignity and happiness of a highly civilized nation and be a credit to the colored race? I am free to say that I believe she will fulfill the latter condition and destiny. By one class of writers, however, such as Mr. Froude and his echoes, men and women who write what they know the prejudice of the hour will accept and pay for, this question has been vehemently answered already against Haiti and the possibilities of the negro race generally.

They tell us that Haiti is already doomed--that she is on the down-grade to barbarism; and, worse still, they affirm that when the negro is left to himself there or elsewhere, he inevitably gravitates to barbarism. Alas, for poor Haiti! and alas, for the poor negro everywhere, if this shall prove true!

The argument as stated against Haiti, is, that since her freedom, she has become lazy; that she is given to gross idolatry, and that these evils are on the increase. That voodooism, fetishism, serpent worship and cannibalism are prevalent there; that little children are fatted for slaughter and offered as sacrifices to their voodoo deities; that large boys and girls run naked through the streets of the towns and cities, and that things are generally going from bad to worse.

In reply to these dark and damning allegations, it will be sufficient only to make a general statement. I admit at once, that there is much ignorance and much superstition in Haiti. The common people there believe much in divinations, charms, witchcraft, putting spells on each other, and in the supernatural and miracle working power of their voodoo priests generally. Owing to this, there is a feeling of superstition and dread of each other, the destructive tendency of which cannot be exaggerated. But it is amazing how much of such darkness society has borne and can bear and is bearing without falling to pieces and without being hopelessly abandoned to barbarism.

Let it be remembered that superstition and idolatry in one form or another have not been in the past, nor are they in the present, confined to any particular place or locality, and that, even in our enlightened age, we need not travel far from our own country, from England, from Scotland, from Ireland, France, Germany or Spain to find considerable traces of gross superstition. We consult familiar spirits in America. Queen Victoria gets water from the Jordan to christen her children, as if the water of that river were any better than the water of any other river. Many go thousands of miles in this age of light to see an old seamless coat supposed to have some divine virtue. Christians at Rome kiss the great toe of a black image called St. Peter, and go up stairs on their knees, to gain divine favor. Here, we build houses and call them God's houses, and go into them to meet God, as if the Almighty dwelt in temples made with men's hands. I am not, myself, altogether free from superstition. I would rather sit at a table with twelve persons than at

one with thirteen; and would rather see the new moon first over my right shoulder than over my left, though my reason tells me that it makes no manner of difference over which shoulder I see the new moon or the old. And what better is the material of one house than that of another?

Can man build a house more holy than the house which God himself has built for the children of men? If men are denied a future civilization because of superstition, there are others than the people of Haiti who must be so denied. In one form or another, superstition will be found everywhere and among all sorts of people, high or low. New England once believed in witches, and yet she has become highly civilized.

Haiti is charged with the terrible crime of sacrificing little children to her voodoo gods, and you will want to know what I have to say about this shocking allegation. My answer is: That while I lived in Haiti I made diligent inquiry about this alleged practice so full of horror. I questioned many persons concerning it, but I never met a man who could say that he ever saw an instance of the kind; nor did I ever see a man who ever met any other man who said he had seen such an act of human sacrifice. This I know is not conclusive, for strange things have sometimes been done in the name of God, and in the practice of religion. You know that our good father Abraham (not Abraham Lincoln) once thought that it would please Jehovah to have him kill his son Isaac and offer him a sacrifice on the altar. Men in all ages have thought to gain divine favor of their divinities or to escape their wrath by offering up to them something of great and special value. Sometimes it was the firstlings of the flock, and sometimes it was the fat of fed beasts, fed for the purpose of having it nice and acceptable to the divine being. As if a divine being could be greatly pleased with the taste or smell of such offerings. Men have become more sensible of late. They keep, smell and eat their fat beef and mutton themselves.

As to the little boys and girls running nude in the streets, I have to say, that while there are instances of the kind, and more of them we, with the ideas of our latitude, would easily tolerate, they are nevertheless the exceptions to the general rule in Haiti. You will see in the streets of Port au Prince, one hundred decently dressed children to one that is nude; yet, our newspaper correspondents and six-day tourists in Haiti, would lead you to think that nudity is there the rule and decent clothing the exception. It should be remembered also, that in a warm climate like that of Haiti, the people consider more the comfort of their children in this respect than any fear of improper exposure of their little innocent bodies.

A word about snake worship. This practice is not new in the history of religion. It is as old as Egypt and is a part of our own religious system. Moses lifted up the serpent in the wilderness as a remedy for a great malady, and our Bible tells us of some wonderful things done by the serpent in the way of miraculous healing. Besides, he seems to have been on hand and performed marvelous feats in the Garden of Eden, and to have wielded a potent and mysterious influence in deciding the fate of mankind for time and eternity. Without the snake, the plan of salvation itself would not be complete. No wonder then that Haiti, having heard so much of the serpent in these respectable quarters and sublime relations, has acquired some respect for a divinity so potent and so ancient.

But the future of Haiti. What is it to be? Will it be civilization or barbarism? Will she remain an independent state, or be swallowed up by one or another of the great states? Whither is she tending? In considering these questions, we should allow no prejudice to influence us on the one hand or the other. If it be true that the Negro, left to himself, lapses into barbarism, as is alleged; the Negro above and beyond all others in the world should know it and should acknowledge it.

But it is said that the people of Haiti are lazy. Well, with the conditions of existence so easy and the performance of work so uninviting, the wonder is not that the men of Haiti are lazy, but that they work at

all. But it is not true that the people of Haiti are as lazy as they are usually represented to be. There is much hard work done in Haiti, both mental and physical. This is true, not only of accessible altitudes where the air is cool and bracing, but it is so in the low lands, where the climate is hot, parching and enervating. No one can see the ships afloat in the splendid harbors of Haiti, and see the large imports and exports of the country, without seeing also that somebody there has been at work. A revenue of millions does not come to a country where no work is done.

Plainly enough; we should take no snap judgment on a question so momentous. It should not be determined by a dash of the pen and upon mere appearances of the moment. There are ebbs and flows in the tide of human affairs, and Haiti is no exception to this rule. There have been times in her history when she gave promise of great progress, and others, when she seemed to retrograde. We should view her in the light broad light of her whole history, and observe well her conduct in the various vicissitudes through which she has passed. Upon such broad view I am sure Haiti will be vindicated.

It was once said by the great Daniel O'Connell, that the history of Ireland might be traced, like a wounded man through a crowd, by the blood. The same may be said of the history of Haiti as a free state. Her liberty was born in blood, cradled in misfortune, and has lived more or less in a storm of revolutionary turbulence. It is important to know how she behaved in these storms. As I view it, there is one great fundamental and soul-cheering fact concerning her. It is this: Despite all the trying vicissitudes of her history, despite all the machinations of her enemies at home, in spite of all temptations from abroad, despite all her many destructive revolutions, she has remained true to herself, true to her autonomy, and still remains a free and independent state. No power on this broad earth has yet induced or seduced her to seek a foreign protector, or has compelled her to bow her proud neck to a foreign government. We talk of assuming protectorate over Haiti. We had better not attempt it. The success of such an enterprise is repelled by her whole history. She would rather abandon her ports and harbors, retire to her mountain fastnesses, or burn her towns and shed her warm, red, tropical blood over their ashes than to submit to the degradation of any foreign yoke, however friendly. In whatever may be the sources of her shame and misfortune, she has one source of great complacency; she lives proudly in the glory of her bravely won liberty and her blood bought independence, and no hostile foreign foot has been allowed to tread her scared soil in peace from the hour of her independence until now. Her future autonomy is at least secure. Whether civilized or savage, whatever the future may have in store for her, Haiti is the black man's country, now forever. [Applause.]

In just vindication of Haiti, I can go one step further. I can speak of her, not only words of admiration, but words of gratitude as well. She has grandly served the cause of universal human liberty. We should not forget that the freedom you and I enjoy to-day; that the freedom that eight hundred thousand colored people enjoy in the British West Indies; the freedom that has come to the colored race the world over, is largely due to the brave stand taken by the black sons, of Haiti ninety years ago. When they struck for freedom, they builded better than they knew. Their swords were not drawn and could not be drawn simply for themselves alone. They were linked and interlinked with their race, and striking for their freedom, they struck for the freedom of every black man in the world. [Prolonged applause.]

It is said of ancient nations, that each had its special mission in the world and that each taught the world some important lesson. The Jews taught the world a religion, a sublime conception of the Deity. The Greeks taught the world philosophy and beauty. The Romans taught the world jurisprudence. England is foremost among the modern nations in commerce and manufactures. Germany has taught the world to think, while the American Republic is giving the world an example of a Government by the people, of the people and for the people. [Applause.] Among these large bodies, the little community of Haiti, anchored

in the Caribbean Sea, has had her mission in the world, and a mission which the world had much need to learn. She has taught the world the danger of slavery and the value of liberty. In this respect she has been the greatest of all our modern teachers.

Speaking for the Negro, I can say, we owe much to Walker for his appeal; to John Brown [applause] for the blow struck at Harper's Ferry, to Lundy and Garrison for their advocacy [applause]. We owe much especially to Thomas Clarkson, [applause], to William Wilberforce, to Thomas Fowell Buxton, and to the anti-slavery societies at home and abroad; but we owe incomparably more to Haiti than to them all.

[Prolonged applause.] I regard her as the original pioneer emancipator of the nineteenth century.

[Applause.] It was her one brave example that first of all started the Christian world into a sense of the Negro's manhood. I was she who first awoke the Christian world to a sense of "the danger of goading too far the energy that slumbers in a black man's arm." [Applause.] Until Haiti struck for freedom, the conscience of the Christian world slept profoundly over slavery. It was scarcely troubled even by a dream of this crime against justice and liberty. The Negro was in its estimation a sheep like creature, having no rights which white men were bound to respect, a docile animal, a kind of ass, capable of bearing burdens, and receiving strips from a white master without resentment, and without resistance. The mission of Haiti was to dispel this degradation and dangerous delusion, and to give to the world a new and true revelation of the black man's character. This mission she has performed and performed it well. [Applause.]

Until she spoke no Christian nation had abolished negro slavery. Until she spoke no christian nation had given to the world an organized effort to abolish slavery. Until she spoke the slave ship, followed by hungry sharks, greedy to devour the dead and dying slaves flung overboard to feed them, ploughed in peace the South Atlantic painting the sea with the Negro's blood. Until she spoke, the slave trade was sanctioned by all the Christian nations of the world, and our land of liberty and light included. Men made fortunes by this infernal traffic, and were esteemed as good Christians, and the standing types and representations of the Saviour of the World. Until Haiti spoke, the church was silent, and the pulpit was dumb. Slavetraders lived and slave-traders died. Funeral sermons were preached over them, and of them it was said that they died in the triumphs of the christian faith and went to heaven among the just.

To have any just conception or measurement of the intelligence, solidarity and manly courage of the people of Haiti when under the lead of Toussaint L'Ouverture, [prolonged applause] and the dauntless Dessalines, you must remember what the conditions were by which they were surrounded; that all the neighboring islands were slaveholding, and that to no one of all these islands could she look for sympathy, support and co-operation. She trod the wine press alone. Her hand was against the Christian world, and the hand of the Christian world was against her. Her's was a forlorn hope, and she knew that she must do or die.

In Greek or Roman history nobler daring cannot be found. It will ever be a matter of wonder and astonishment to thoughtful men, that a people in abject slavery, subject to the lash, and kept in ignorance of letters, as these slaves were, should have known enough, or have had left in them enough manhood, to combine, to organize, and to select for themselves trusted leaders and with loyal hearts to follow them into the jaws of death to obtain liberty. [Applause.]

In forecasting the future of this people, then, I insist that some importance shall be given to this and to another grand initial fact: that the freedom of Haiti was not given as a boon, but conquered as a right ! [Applause.] Her people fought for it. They suffered for it, and thousands of them endured the most horrible tortures, and perished for it. It is well said that a people to whom freedom is given can never wear it as grandly as can they who have fought and suffered to gain it. Here, as elsewhere, what comes easily,

is liable to go easily. But what man will fight to gain, that, man will fight to maintain. To this test Haiti was early subjected, and she stood this test like pure gold. [Applause.]

To re-enslave her brave self-emancipated sons of liberty, France sent in round number's, to Haiti during the years 1802-1803, 50,000 of her veteran troops, commanded by he most experienced and skillful generals. History tells us what became of these brave and skillful warriors from France. It shows that they shared the fate of Pharaoh and his hosts. Negro manhood, Negro bravery, Negro military genius and skill, assisted by yellow fever and pestilence made short work of them. The souls of them by thousands were speedily sent into eternity, and their bones were scattered on the mountains of Haiti, there to bleach, burn and vanish under the fierce tropical sun. Since 1804 Haiti has maintained national independence.

[Applause.] I fling these facts at the feet of the detractors of the Negro and of Haiti. They may help them to solve the problem of her future. They not only indicate the Negro's courage, but demonstrate his intelligence as well. [Applause.]

No better test of the intelligence of people can be had than is furnished in their laws, their institutions and their great men. To produce these in any considerable degree of perfection, a high order of ability is always required. Haiti has no cause to shrink from this test or from any other.

Human greatness is classified in three divisions: first, greatness of administration; second greatness of organization; and the third, greatness of discovery, the latter being the highest or der of human greatness. In all three of these divisions, Haiti appears to advantage. Her Toussaint L'Ouvertures, her Dessalines, her Christophe, her Petions, her Reguad and others, their enemies being judges, were men of decided ability. [Applause.] They were great in all the three department of human greatness. Let any man in our highly favored country, undertake to organize an army of raw recruits, and especially let any colored man undertake to organize men of his own color, and subject them to military discipline, and he will at once see the hard task that Haiti had on hand, in resisting France and slavery, and be held to admire the ability and character displayed by he sons in making and managing her armies and achieving her freedom. [Applause.]

But Haiti did more than raise armies and discipline troops. She organized a Government and maintained a Government during eighty-seven years. Though she has been ever and anon swept by whirlwinds of lawless turbulence; though she has been shaken by earthquakes of anarchy at home, and has encountered the chilling blasts of prejudice and hate from the outside world, though she has been assailed by fire and sword, from without and within, she has, through all the machinations of her enemies, maintained a well defined civil government, and maintains it to-day. [Applause.] She is represented at all courts of Europe, by able men, and, in turn, she has representatives from all the nations of Europe in her capitol.

She has her judiciary, her executive and legislative departments. She has her house of representatives and her senate. All the functions of government have been, and are now being, regularly performed within her domain. What does all this signify? I answer. Very much to her credit. If it be true that all present, and all the future rests upon all the past, there is a solid ground to hope for Haiti. There is a fair chance that she may yet be highly progressive, prosperous and happy. [Applause.]

Those who have studied the history of civilization, with the largest range of observation and the most profound philosophical generalization, tell us that men are governed by their antecedents; that what they did under one condition of affairs they will be likely to do under similar conditions, whenever such shall arise. Haiti has in the past, raised many learned, able and patriotic men. She has made wise laws for own government. Among her citizens she has had scholars and statesmen, learned editors, able lawyers and

eminent physicians. She has now, men of education in the church and in her government, and she is now, as ever, in the trend of civilization. She may be slow and halting in the race, but her face is in the right direction. [Applause.]

THE STATEMENT THAT SHE IS ON THE DOWN GRADE TO BARBARISM is easily made, but hard to sustain. It is not all borne out by my observation and experience while in that country. It is my good fortune to possess the means of comparison, as to "what Haiti was and what Haiti is;" what she was twenty years ago, and what she is now. I visited that country twenty years ago and have spent much time there since, and I have no hesitation in saying that, with all that I have said of her revolutions and defective civilization, I can report a marked and gratifying improvement in the condition of her people, now, compared with what it was twenty years ago. [Applause.]

IN PORT AU PRINCE, which may be taken as a fair expression of the general condition of the country, I saw more apparent domestic happiness, more wealth, more personal neatness, more attention to dress, more carriage rolling through the streets, more commercial activity, more schools, more well clothed and well cared for children, more churches, more teachers, more Sisters of Charity more respect for marriage, more family comfort, more attention to sanitary conditions, more and better water supply, more and better Catholic clergy, more attention to religious observances, more elegant residences, and more of everything desirable than I saw there twenty years ago. [Applause.]

AT THAT TIME HAITI was isolated. She was outside of telegraphic communication with the civilized world. She now has such connection. She has paid for a cable of her own and with her own money.

THIS HAS BEEN ACCOMPLISHED under the much abused President Hyppolite. [Applause.] Then, there was no effort to light any of the streets. Now, the main streets are lighted. The streets are full of carriages at night, but none are allowed to appear without lighted lamps, and every attention is given to the peace and good order of the citizens. There is much loud talk in Haiti, but blows are seldom exchanged between Haitians.

EVEN HER REVOLUTIONS are less sanguinary and ruthless now, than formerly. They have in many cases been attended with great disregard of private rights, with destruction of property and the commission of other crimes, but nothing of the kind was permitted to occur in the revolution by which President Hyppolite, was raised to power. He was inaugurated in a manner as orderly as that inducting into office any President of the United States. [Applause.]

BEFORE WE DECIDE AGAINST THE probability of progress in Haiti, we should look into the history of the progress of other nations. Some of the most enlightened and highly civilized states of the world of to-day, were, a few centuries ago, as deeply depraved in morals, manners and customs, as Haiti is alleged to be now. Prussia, which is to-day the arbiter of peace and war in Europe and holds in her borders the profoundest thinkers of the nineteenth century, was, only three centuries ago, like Haiti, the theatre of warring factions, and the scene of flagrant immorality. France, England, Italy and Spain have all gone through the strife and turmoil of factional war, the like of which now makes Haiti a by-word, and a hissing to a mocking earth. As they have passed through the period of violence, why may not Haiti do the same? [Applause.]

IT SHOULD ALSO BE REMEMBERED THAT HAITI IS STILL IN HER CHILDHOOD. Given her time! Give her time!! While eighty years may be a good old age for a man, it can only be as a year in the life of a nation. With a people beginning a national life as Haiti did, with such crude material within, and

such antagonistic forces operating upon her from without, the marvel is, not that she is far in the rear of civilization, but that she has survived in any sense as a civilized nation.

THOUGH SHE IS STILL AN INFANT, she is out of the arms of her mother. Though she creeps, rather than walks; stumbles often and sometimes falls, her head is not broken, and she still lives and grows, and I predict, will yet be tall and strong. Her wealth is greater, her population is larger, her credit is higher, her currency is sounder, her progress is surer, her statesmen are abler, her patriotism is nobler, and her government is steadier and firmer than twenty years ago. I predict that out of civil strife, revolution and war, there will come a desire for peace. Out of division will come a desire for union; out of weakness a desire for strength, out of ignorance a desire for knowledge, and out of stagnation will come a desire for progress. [Applause.] Already I find in her a longing for peace. Already she feels that she has had enough and more than enough of war. Already she perceives the need of education, and is providing means to obtain it on a large scale. Already she has added five hundred schools to her forces of education, within the two years of Hyppolite's administration. [Applause,] In the face of such facts; in the face of the fact that Haiti still lives, after being boycotted by all the Christian world; in the face of the fact of her known progress within the last twenty years in the face of the fact that she has attached herself to the car of the world's civilization, I will not, I cannot believe that her star is to go out in darkness, but I will rather believe that whatever may happen of peace or war Haiti will remain in the firmament of nations, and, like the star of the north, will shine on and shine on forever. [Prolonged applause.]

DEDICATION CEREMONIES

Of the Haitian Pavilion

The dedication of the Haitian Pavilion, located in the World's Fair Grounds, delivered Jan. 2, 1893, in the presence of a few of Chicago's best citizens. The short notice given to Director General Davis and the Public, is a startling occurrence and the cause of this will probably never be made public; and still another incident which occurred during the ceremonies, is that the ground was coated with snow, and there was every sign possible to indicate that a heavy rain would soon follow. the sun had not smiled upon us all that forenoon, but just two minutes before the speaker had concluded his remarks, the sun shone forth its brilliancy directly in the eyes of the speaker who stood in a North-west position. The sun only showed forth one minute and a half, when the clouds crept over it and darkened it from us, the rest of the day. Addressing the audience Mr. Douglass said:

Ladies and Gentlemen:-- The first part of my mission here to-day is to speak a few words of this pavilion. In taking possession of it and dedicating it to the important purposes for which it has been erected within the grounds of the World's Columbian Exposition, Mr. Charles A. Preston and myself, as the Commissioners, appointed by the government of Haiti, to represent that government in all that belongs to such a mission in connection with the Exposition, wish to express our satisfaction with the work thus far completed. There have been times during the construction of this pavilion, when we were very apprehensive that its completion might be delayed to an inconvenient date. Solicitude on that point is now happily ended. The building which was once a thought is now a fact and speaks for itself. The vigor and punctuality of its builders are entitled to high praise. They were ready to give us possession before we were ready to accept it.

That some pains have been taken to have this pavilion in keeping with the place it occupies and to have it consistent with the character of the young nation it represents, is manifest. It is also equally manifest that

it has been placed here at a considerable cost. The theory that the world was made out of nothing does not apply here. Material itself, it has required material aid to bring it into existence and to give it the character and completeness it possesses. It could not have been begun or finished without having behind it, the motive power of money, as well as the influence of an enlightened mind and a liberal spirit. It is no disparagement to other patriotic citizens of Haiti who have taken an interest in the subject of the World's Columbian Exposition, when I say, that we have found these valuable and necessary qualities pre-minently embodied in the President of the Republic of Haiti. His Excellency General Hyppolite, has been the supreme motive power and the main-spring by which this pavilion has found a place in these magnificent grounds. The moment when his attention was called to the importance of having his country well represented in this Exposition he comprehended the significance of the fact and has faithfully and with all diligence endeavored to forward such measures as were necessary to attain this grand result. It is an evidence not only of the high intelligence of President Hyppolite, but also of the confidence reposed in his judgment by his country-men that this building has taken its place here, amid the splendors and architectural wonders which have sprung up here as if by magic to dazzle and astonish the world.

Whatever else may be said of President Hyppolite by his detractors he has thoroughly vindicated his sagacity and his patriotism by endeavoring to lead his country in the paths of peace, prosperity and glory. And as for herself, we may well say, that from the beginning of her national career until now, she has been true to herself and has been wisely sensible of her surroundings. No act of hers is more creditable than her presence here. She has never flinched when called by her right name. She has never been ashamed of her cause or of her color. Honored by an invitation from the government of the United States to take her place here, and be represented among the foremost civilized nations of the earth, she did not quail or hesitate. Her presence here to-day is a proof that she has the courage and ability to stand up and be counted in the great procession of our nineteenth century's civilization. [Applause]

Though this pavilion is modest in its dimensions and unpretentious in its architectural style and proportions, though it may not bear favorable comparison with the buildings of the powerful nations by which it is surrounded, I dare say, that it will not count in any sense unworthy of the high place which it occupies or of the people whose interests it represents. The nations of the Old World can count their years by thousand, their populations by millions and their wealth by mountains of gold. It was not to be expected that Haiti with its limited territory, its slender population and wealth could rival, or would try to rival here the splendors created by those older nations, and yet I will be allowed to say for her, that it was in her power to have erected a building much larger and finer than the one we now occupy. She has however, wisely chosen to put no strain upon her resources and has been perfectly satisfied to erect an edifice, admirably adapted to its uses and entirely respectable in its appearance. In this she has shown her good taste not less than her good sense. [Applause.]

For ourselves as Commissioners under whose supervision and direction this pavilion has been erected, I may say, that we feel sure that Haiti will heartily approve our work and that no citizen of that country shall visit the World's Columbian Exposition will be ashamed of its appearance, or will fail to look upon it and contemplate it with satisfied complacency. Its internal appointments are consistent with its external appearance. They bear the evidence of proper and thoughtful consideration for the taste, comfort and convenience of visitors, as well as for the appropriate display of the productions of the country which shall be here exhibited. Happy in these respects it is equally happy in another, Its location and situation are desirable. It is not a candle put under a bushel, but a city set upon a hill. [Applause.] For this we cannot too much commend the liberality of the honorable commissioners and managers of these grounds. They might have easily consulted the customs and prejudices unhappily existing in certain parts of our

country, and relegated our little pavilion to an obscure and undesirable corner, but they have acted in the spirit of human brotherhood, and in harmony with the grand idea underlying this Exposition.

They have given us one of the very best sites which could have been selected. We cannot complain either of obscurity or isolation. We are situated upon one of the finest avenues of these grounds, standing upon our verandah we may view one of the largest of our inland seas, we may inhale its pure and refreshing breezes, we can contemplate its tranquil beauty in its calm and its awful sublimity and power when its crested billows are swept by the storm. The neighboring pavilions which surround us are the works and exponents of the wealth and genius of the greatest nations on the earth. Here upon this grand high way thus located, thus elevated and thus surrounded, our unpretentious pavilion will be sure to attract the attention of multitudes from all the civilized countries on the globe, and no one of all of them who shall know the remarkable and thrilling events in the history of the brave people here represented, will view it with other than sympathy, respect and esteem. [Applause.]

Finally, Haiti, will be happy to meet and welcome her friends here. While the gates of the World's Columbian Exposition shall be open, the doors of this pavilion shall be open and a warm welcome shall be given to all who shall see fit to honor us with their presence. Our emblems of welcome will be neither brandy nor wine. No intoxicants will be served here, but we shall give all comers a generous taste of our Haitian coffee, made in the best manner by Haitian hands. They shall find it pleasant in flavor and delightful in aroma. Here, as in the sunny climes of Haiti, we shall do honor to that country's hospitality which permits no weary traveler to set foot upon her rich soil and go away hungry or thirsty. [Applause.] Whether upon her fertile plains or on the verdant sides of her incomparable mountains, whether in the mansions of the rich or in the cottages of the poor, the stranger is ever made welcome there to taste her wholesome bread, her fragrant fruits and her delicious coffee. [Applause.] It is proposed that this generous spirit of Haiti shall pervade and characterize this pavilion during all the day that Haiti shall be represented upon these ample grounds.

But gentlemen, I am reminded that on this occasion we have another important topic which should not be passed over in silence. We meet to-day on the anniversary of the independence of Haiti and it would be an unpardonable omission not to remember it with all honor, at this time and in this place [Applause.]

Considering what the environments of Haiti were ninety years ago; considering the antecedents of her people, both at home and in Africa; considering their ignorance, their weakness, their want of military training; considering their destitution of the munitions of war, and measuring the tremendous moral and material forces that confronted and opposed them, the achievement of their independence, is one of the most remarkable and one of the most wonderful events in the history of this eventful century, and I may almost say, in the history of mankind. Our American Independence was a task of tremendous proportions. In contemplation of it the boldest held their breath and many brave men shrank from it appalled. But as herculean, as was that task and dreadful as were the hardships and sufferings imposed, it was nothing in its terribleness when compared with the appalling nature of the war which Haiti dared to wage for her freedom and her independence. Her success was a surprise and a startling astonishment to the world. [Applause.] Our war of the Revolution had a thousand years of civilization behind it. The men who led it were descended from statesmen and heroes. Their ancestry, were the men who had defied the powers of royalty and wrested from an armed and reluctant king the grandest declaration of human rights ever given to the world. [Applause.] They had the knowledge and character naturally inherited from long years of personal and political freedom. They belonged to the ruling race of this world and the sympathy of the world was with them. But far different was it with the men of Haiti. The world was all against them. They were slaves accustomed to stand and tremble in the presence of haughty masters. Their education was

obedience to the will of others, and their religion was patience and resignation to the rule of pride and cruelty. As a race they stood before the world as the most abject, helpless and degraded of mankind. Yet from these men of the negro race, came brave men, men who loved liberty more than life [Applause]; wisemen, statesmen, warriors and heroes, men whose deeds stamp them as worthy to rank with the greatest and noblest of mankind; men who have gained their freedom and independence against odds as formidable as ever confronted a righteous cause or its advocates. Aye, and they not only gained their liberty and independence, but they have never surrendered what they gained to any power on earth. [Applause.] This precious inheritance they hold to-day, and I venture to say here in the ear of all the world that they never will surrender that inheritance. [Prolonged Applause.]

Much has been said of the savage and sanguinary character of the warfare waged by the Haitians against their masters and against the invaders sent from France by Bonaparte with the purpose to enslave them; but impartial history records the fact, that every act of blood and torture committed by the Haitians during that war was more than duplicated by the French. The revolutionists did only what was essential to success in gaining their freedom and independence and what any other people assailed by such an enemy for such a purpose would have done. [Applause.]

They met deception with deception, arms with arms, harassing warfare with harassing warfare, fire with fire, blood with blood, and they never would have gained their freedom and independence if they had not thus matched the French at all points.

History will be searched in vain for a warrior, more humane, more free from the spirit of revenge, more disposed to protect him enemies, and less disposed to practice retaliation for acts of cruelty than General Toussaint L'Ouverture. [Prolonged Applause.] His motto from the beginning of war to the end of his participation in it, was protection to the white colonists and no retaliation of injuries. [Applause.] No man in the island had been more loyal to France, to the French Republic and to Bonaparte was fitting out a large fleet and was about to send a large army to Haiti to conquer and reduce his people to slavery he, like a true patriot and a true man determined to defeat his infernal intention by preparing for defense. [Applause.]

Standing on the heights of Cape Samana he with his trusted generals watched and waited for the arrival of one of the best equipped and most formidable armies ever sent against a foe so comparatively weak and helpless as Haiti then appeared to be. It was composed of veteran troops, troops that had seen service on the Rhine, troops that had carried French arms in glory to Egypt and under the shadow of the eternal pyramids. He had at last seen the ships of this powerful army one after another to the number of fifty-four vessels come within the waters of his beloved country.

Who will ever be able to measure the mental agony of this man, as he stood on those heights and watched and waited for this enemy to arrive, coming with fetters and chains for the limbs and slave whips for the backs of his people. What heart does not ache even in the contemplation of his misery.

It is not for me here to trace the course and particulars of the then impending conflict and tell of the various features of this terrible war; a conflict that must ever be contemplated with a shudder. That must be left to history, left to the quiet and patience of the study.

Like all such prolonged conflicts, the tide of battle did not always set in the favor of the right. Crushing disaster, bitter disappointment, intense suffering, grievous defections and blasted hopes were often the lot of the defenders of liberty and independence. The patience, courage and fortitude with which these were borne, fully equals the same qualities exhibited by the armies of William the Silent, when contending for

religious liberty against the superior armies of the Spanish Inquisition under Philip of Spain. It was more heroic in the brave Dutch people to defend themselves by the water of their dykes, than for the dusky sons of Haiti to defend their liberties by famine on their plains and fire on their mountains. The difference was simply the difference in color. True heroism is the same whether under one color or another, though men are not always sufficiently impartial to admit it. [Applause.]

The world will never cease to wonder at the failure of the French and the success of the blacks. Never did there appear a more unequal contest. The greatest military captain of the age backed by the most warlike nation in the world, had set his heart upon the subjugation of the despised sons of Haiti; he spared no pains and hesitated to employ no means however revolting to compass this purpose. Though he availed himself of bloodhounds from Cuba to hunt down and devour women and children; though he practiced fraud, duplicity and murder; though he scorned to observe the rules of civilized warfare; though he sent against poor Haiti his well-equipped and skillfully commanded army of fifty thousand men; though the people against whom his army came were unskilled in the arts of war; though by a treachery the most dishonorable and revolting the invaders captured and sent Toussaint L' Ouverture in chains to France to perish in an icy prison; though his swords were met with barrel hoops; though wasting war defaced and desolated the country for a dozen years--Haiti was still free! Her spirit was unbroken and her brave sons were still at large in her mountains ready to continue the war, if need be, for a century. [Applause.]

When Bonaparte had done his worst and the bones of his unfortunate soldiers whitened upon a soil made rich with patriot blood, and the shattered remnant of his army was glad to escape with its life, the heroic chiefs of Haiti in the year 1803 declared her INDEPENDENCE and she has made good that declaration down to 1893. [Prolonged applause] Her presence here to-day in the grounds of this World's Columbian Exposition at the end of the four hundredth anniversary of the discovery of the American Continent, it is a re-affirmation of her existence and independence as a nation, and of her place among the sisterhood of nations. [Applause.] Col. Davis Speaks. When Mr. Douglas has finished, Director-General Davis was called upon. He said among other things:

I am here to signify by my presence the appreciation of Exposition management of the gallant little republic which thus leads all the foreign nations in the matter of completing its stately pavillion as a general rendezvous on these grounds for its visiting citizens. It is not in this handsome building alone that Haiti will be fittingly represented at the Fair. Allotments have been made to it in the Departments of Agriculture, Mines and Mining, Forestry, and others. With a sagacity that is full of promise for the future, Haiti, is preparing to give an object lesson, teaching the abundance and variety of its natural resources that are only awaiting development.

Had we the time there is much in the past as well as in the future of Haiti that would be pleasant food for thought and speculation. We do not forget that to Haiti Columbus gave the name of Hispaniola, because it was looked on by him as the choicest fruit his discovery, as well for the beauty of its mountains, valleys, rivers and plains as for the superiority of its inhabitants. Its natives were a well-formed and spirited race of a gentle and peaceable disposition, "fairer and handsomer than the natives of the other islands." They were hospitable to a fault as the people are there to-day. "There is not in the world," wrote Columbus, "a better nation nor a better land."

But the fairest of lands may be made, as Columbus himself came to learn to his sorrow, a theatre for treachery and malevolent aspersion. The very men whom he had lead into this veritable Utopia conspired to destroy him in order that they might reap the fruits of his genius and build their fame and fortunes upon the ruins of his own; and they actually succeeded in sending him home in chains from a port of this

beautiful island. But now, after four centuries have passed, his fame is secure while the names of his maligners are lost in merited oblivion.

V.



**Speech to the Young
By Gwendolyn Brooks**

Speech to the Young:
Speech to the Progress-Toward

Say to them,
say to the down-keepers,
the sun-slappers,
the self-soilers,
the harmony-hushers,

"even if you are not ready for day
it cannot always be night."
You will be right.
For that is the hard home-run.

Live not for battles won.
Live not for the-end-of-the-song.
Live in the along.

~ Gwendolyn Brooks ~

Found at: <http://www.pww.org/article/articleprint/10506/>

VI.

Margaret Taylor Goss Burroughs

What Will Your Legacy Be?

1

What will your legacy be?

Legacy? Legacy?



Do you know what the word “Legacy”
means? Well, if you don’t know, let me tell
you what the dictionary says it means.

Legacy: property or money left to someone
by a will; something handed down from
those who have gone before; a legacy of
honor, our legacy, of freedom.

In this poem, I’m not referring to material
things like property or money, either of
honor or of freedom. I am referring to what
a person has done with this life that God
has given to him or her.

Yes, I want to know what will your legacy
be? This is a question that I would like to
put to each and every one of you?

What will your legacy be?

When you have finally cast off these mortal coils?

When you have crossed the great divide?

What will your legacy be?

When you can no longer run life's race.

When you no longer have a place; when you

have at last completed the circle round and

when an escape is no longer to be found.

What will your legacy be?

When you walk into the unknown all by

yourself and alone,

What will your legacy be?

Stop for a moment and listen to me and

answer this question if you can.

What will your legacy be?

When you must cross that great divide into

an area from which none can hide. When

you, alone, with no one by your side with no

friend to lead you or to hold your hand?

What will your legacy be?

What deeds have you done in your lifetime

which will be left for you to be remembered by?

Will it be just a gray decaying tombstone

standing alone in a cemetery or will it be, as it

should be some act, some service or some deed
that will insure that you will be remembered on
and into the eternity of life's game?

I ask you. What will your legacy be?

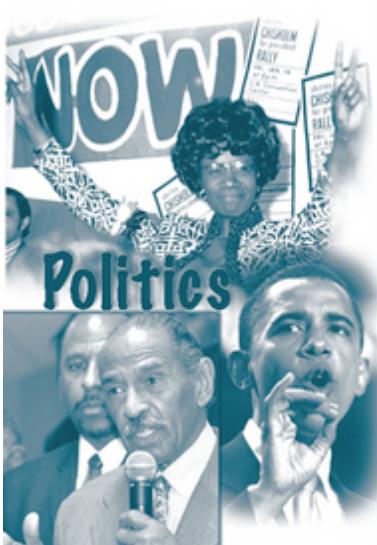
Will it be the fact that you helped somebody
along the way, during the time while you were
here on earth?

What will your legacy be?

Will it be similar to the legacies left to our
generation by people like Harriet Tubman,
Sojourner Truth, Frederick Douglass, John
Brown, Ida B. Wells, Mary Bethune and so
many others who made of their lives a bridge
for us to cross over on and whose lives were an
inspiration for us of today to make of our lives
bridges for future generations to cross over on?

What will your legacy be?

Legacy! Legacy!



Let us stop for a moment and recall some of our people who left their lives as legacies to us, and who always will be honored and remembered.

They were people like:

Harriet Tubman: her legacy was the work that she did on the underground railroad in which she brought hundreds of our ancestors out of the bonds of slavery; and,

Frederick Douglass: his legacy was the work that he did to help abolish slavery; and, fought against the evil of black men being lynched in this country; and, Mary McLeod

Bethune: her legacy was that she worked for the education of our youth by starting on faith, a small school which grew to be a

great university; and Dr. Martin Luther King's Jr.: his legacy was that he devoted his life to fighting for full equality for our people; and, Sojourner Truth: her legacy was her fight for the liberation of and full equality for all women in our country; and, John Brown: his legacy was that he sacrificed his life for an end to slavery and for freedom of our people; and, Bessie Coleman: her legacy was that she became the first woman in America, black or white, to acquire a pilot's license; and, Paul Robeson: his legacy was that he was a renaissance man. He was a concert and folk singer, an athlete and a linguist and that he fought for the liberation of all oppressed people all over in the world; and poets, Langston Hughes and Margaret Walker: their legacies were the many inspirational poems that they wrote which expressed the soul of our people; and Dr. W.E.B. Du Bois: his legacy was his life long struggle for the liberation of our people in his actions,

his speeches and his writings; and, Dr. Carter G. Woodson: his legacy was the fact that he early brought to the attention of the world the numerous and significant contributions of people of Africa and African descent to the attention of the world; and,

Booker T. Washington: his legacy was the fact that he worked for the education of our people when he founded and opened Tuskegee Institute in Alabama; and,

George Washington Carver: his legacy was his significant and important accomplishments in the field of science; and,

Jean Baptiste Point DuSable: his legacy was the fact he, a black man, was the first person to settle in the area that became Chicago and grew into a great trading center from the little post that DuSable of African blood started over 100 years ago; and, last but not least,



Charles Gordon Burroughs: his legacy
was the first black history museum in the
world which he as co-founder started in his
living room at 3806 South Michigan Avenue
in Chicago.

This act inspired many who were interested
in the recognition and preservation of black
history to the point that today there are
over 100 black history museums in our country.

These are just a few as you well know.
There are many, many others who like
these, left, though their contributions in
their lifetime, their legacies as bridges for
us to cross over on. So, I ask you, what will
you leave as your legacy, as a bridge for
those now and those coming on to cross

over on. What will your legacy be?



I ask you, what will your legacy be? Do you know? How you thought about it? Do you have an answer? What will you leave as your legacy? If you have no answer, if at this point, you cannot say: Hearken! Listen to me! This is the moment. This is the prime moment for you to think and to get to work and identify what you will leave as your legacy for you to be remembered by. You are here. You are still here, alive and quick and you have time. You have time on your side. You have time to begin even now so get busy and do something to help somebody. To improve the conditions of life for people now and for those who come after. To build institutions to educate and broaden the

minds for people now and for those who
came after and to make your life a
contribution that will be your legacy. Do
this and your name will be remembered
from now on and into eternity.

What will your legacy be? Hopefully, it will
not be just a gray and decaying tombstone.

Think now! Act now! To insure that your
legacy will be a positive contribution to
humanity and you will be remembered, yes
you will be remembered, on and on and in
eternity as God wills it.

About Dr. Margaret Taylor Goss Burroughs

Internationally prominent as an artist, educator and writer, Margaret Burroughs is renowned as the founder, along with her late husband, Charles, of the DuSable Museum of African American History in Chicago. Opened as a modest display in the couple's South Side house in 1961 as the Ebony Museum of African American History, the collected artifacts expressed Burroughs' commitment to exploring and sharing the cultural heritage of African Americans. Born on Nov. 1, 1917, in St. Rose Parish, La., Margaret Burroughs graduated from Chicago Teachers' College in 1937 and then received an MFA from the Art Institute of Chicago in 1948. During the '40s she taught art in Chicago elementary schools, and published her first children's book, "Jasper, the Drummin' Boy." Burroughs' art works have been exhibited internationally. "I wish my art to speak not only for my people but for all humanity ... my subject matter is social commentary and seeks to improve the condition of life for all people," Dr. Burroughs once said.