

AFRICA'S CONTRIBUTION TO AMERICA'S STATESMANSHIP

Toussaint L'Ouverture (Copyrighted 1920—"The Slave.")

"It is my desire that liberty and equality shall reign in St. Domingo. I am striving to this end."

This was the dominant note in all the acts of the great African. "Some authorities date his birth May 20, 1743. From his Christian name, the French for All Saints, November 1, All Saints' day, may have been the day of his birth on the island, that Columbus set foot upon December 6, 1492 and named Hispaniola, notwithstanding the natives called it then the name it bears now, Haiti, the land of the mountains.

His parents were stolen from Africa and made slaves on the estate of Breda. Like David and Mohammed, Toussaint tended flocks. Later he became the coachman and finally the steward of the sugar house. He married the widow Susan and to them was born Isaac. She already had a son, Placide. Toussaint's master was very kind, regarding him more as a companion than a slave. His favorite books were Epictetus, Plutarch, Military Memoirs and Abbe Raynall. Having been taught to read and write by an old Negro, he also learned the healing processes of certain herbs and won an enviable reputation nursing and curing the sick.

The Classes of Society.

May 5, 1789, began the French Revolution, proclaiming Liberty, Fraternity and Equality. The echoes of this were heard in St. Domingo. Here besides the Indians were the whites, the blacks and the mulattoes, children of white fathers and slave mothers. South of the United States of North America these people are called colored. This term is used in the United States as a polite designation of Negroes or those of Negro extraction despite the slightness of the blood mixture.

The colored people were free, however, they enjoyed no political rights and were discouraged from entering the professions of law, medicine or theology. If a mulatto struck a white person even in self-defense, the law allowed his hand to be cut off. Many were wealthy and were educated in France. The population of this French colony at the time of the French Revolution, according to some authorities, was 500,000 Negro slaves, 35,000 mulattoes, and less than 50,000 Whites. There were some free blacks. They or their forbears had purchased themselves.

Mulattoes Seek Political Rights.

The mulattoes began to desire political rights. One of their number, Julian Raymond, in the National Assembly at Paris, May 14, 1791, said: "The men of our class possess at least one-third of the lands and one-fourth of the slaves of the colony. We can guarantee the colony against rebellion of the slaves." The mulattoes contributed a large sum to finance the revolution and the National Assembly decreed them equal rights May 15, 1791, but reversed themselves at the instigation of Barnave, representing that the white would be in jeopardy under the proposed change.

However, the Legislative Assembly with the sanction of Louis XIV. April 4, 1792, decreed the mulattoes equal rights. The colonists still opposed.

Voodooism.

If the lot of the mulattoes were

hard that of the slave was well nigh unbearable. No provision had been made for their relief. Periodically some escaped to the mountains. They were called maroons and at intervals, nightly, would conduct ceremonies in the plains which, it was said, would include cannibalism. In reality the missing slaves that attended these meetings had been admitted to membership and never again returned to their masters. Such, in brief, were the famed horrors of voodooism according to the late Hon. Hannibal Price, one-time Minister Plenipotentiary to the United States. The Maroons were the stay of the revolution, becoming Toussaint's most trusted warriors.

The Slaves Strike for Freedom

August 22, 1791 the slaves arose. Toussaint and some others had previously taken their masters' family to the wharf and embarked them on ship for Baltimore, Md. Then the slaves applied the torch and sword. One writer says: "The indulgent master was sacrificed equally with the inhuman. On all alike, young and old, rich and poor, the wrongs of an oppressed race were indiscriminately wreaked. Crowds of slaves traversed the country with the heads of white children affixed on pikes. These served as standards of the furious insurgents. John Francois, a slave of vast penetration, firm character, and violent passions not unmingled with generosity, was the leader of the conspiracy. His lieutenants were Blasson and Toussaint. The former of gigantic stature and indomitable ferocity was well fitted to assert his superiority; the latter gifted with rare intelligence, suave dissimulation, boundless ambition and heroic firmness, was fitted to become at once the Romulus and the Numa of the sable republic in the Western Hemisphere."

The struggle progressed apace in favor of self freedmen. A commission was sent from France to test Julien Raymond's declaration and to confirm the mulattoes in their newly acquired rights.

The Commission Confirms Slavery and the Mulattoes' Rights.

The Colonial Assembly sitting in a church, September 20, 1792, captured the commissioners bag and baggage with these words of the president: "We are in your hands as a vessel of clay that you can crush in a moment. It is then opportune for you to know now a very important truth badly understood by the Civil National Commissioners, your predecessors. The truth recognized finally by the Constituent Assembly is: "There can be no agriculture in St. Domingo without slavery; that there has not been sought and purchased from the coast of Africa 500,000 savage slaves to enter them into the colony in the capacity of French citizens; that their existence as free men is physically incompatible with the existence of your fellow Europeans."

The commissioners expressed themselves in hearty accord with the president. One commissioner, Sonthonax, affirmed: "It was never the intention of the National Assembly to abolish slavery, and if this assembly, misled, should attempt its abolition, we would oppose it with all our power."

WILLIAM H. DAWLEY, Jr.

"Under that slogan of good citizenship there is no reason why you should not hold your heads up high. You and your race in America have the good sense to know that it is only in a country where merit, capacity and worth are recognized that merit, capacity and worth are developed. You and I know, and good Americans, of whatever color, blood or creed, know that the aspirations of all men is equal opportunity, and that no injustice known to man can be greater than that of the tyranny and autocracy that labels itself democracy, or Bolshevism or proletariat, and enslaves all men and their ambition and their freedom with the iron hand of mediocrity. The American Negro has the good sense to know this truth. He has the clear head and the brave heart to live it. I proclaim to all the world the truth which America ought to know, that he has met the test and that he did not and will not fail America."

"I proclaim that America has not and will not fail the American Negro."

Praises Patriotism of Negroes.

He reviewed the achievements of the race in this country upon their industry, their disposition toward religion and their patriotism, and noting especially that the American Negroes invested one dollar out of every five they possessed for Liberty bonds, and that 340,000 Negroes were in the army, with only one draft dodger in the lot. He closed with this pledge of especial interest to his hearers:

"If I have anything to do with it there shall be good American obedience to the law. Brutal, unlawful violence whether it proceeds from those that break the law or from those that take the law into their own hands, can only be dealt with in one way by true Americans. Fear not. Here, upon this beloved soil you shall have that justice that every man and woman of us knows would have been prayed for by Abraham Lincoln. Your people, by their restraints, their patience, their wisdom, integrity, labor and belief in God have earned it,

and America will bestow it." General Pershing made a short talk also.

Prison.

To dream of living in a prison continually promises consolation for trouble. To visit one in your dream is a sign of a legacy from some distant rich relative. To dream of departing from a prison is a sign of great coming happiness. To dream of entering one signifies safety in some accident.—Exchange.

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Every right and every privilege of Citizenship that the Colored American Enjoys Came Through the Republican Party. Every Reprisal Against His Citizenship, Every Constitutional Privilege He Has Lost Was Taken By the Democratic Party.

The Democratic party, its platform and its candidates have all ignored the twelve millions of colored citizens, who defended the flag in time of war and loaned to the Government one-fifth of their wealth.

BEAR THIS IN MIND

Thousands of colored people who have moved into Northern labor centers from the Democratic South, CAN VOTE, provided they hold the qualifications of other men. The fact that they are colored does not interfere. Tell them of this privilege, and direct them to their county or city chairman of the Republican organization, who will be glad to give them full instructions.

REPUBLICAN PARTY RIGHTS FOR THE RACE!

DEMOCRATIC PARTY DANGERS FOR THE RACE!

THINK and VOTE AS YOU THINK

HARDING RECEIVES COLORED DELEGATION

(Continued From First Page.)

nee that he measured up to Presidential stature, in their belief, and that he would find that their votes would count heavily for him in the pivotal states of New York, New Jersey, Connecticut, Ohio, Illinois and Indiana.

"For we have more to gain by the success of the party this year and more to lose by its failure than any other class of citizens," Lewis said in finishing.

Promises Justice to Negroes.

In replying Senator Harding told the visitors straightaway that if elected he would see that they got justice and equal opportunities.

"Too much doctrine based upon another principle has been loosed upon a war worn world," he continued. "Abroad, particularly in Russia, there has grown up the idea that by some impossible magic a government can give out bounty by merely writing liberty and equality over its door, and that citizenship need make no deposit in the bank of the common weal in order to write checks upon that bank. Here at home we have had too much encouragement of the idea that a government is a something for nothing institution. But I say that citizenship is not based upon what one can get, but upon what one gives. I say, and I wish that I could speak through you to all Americans, 'let's serve.'"