

"Organ for the interests of Haiti  
and the Black race"

# La Fraternité

Editorial Board:  
Benito Sylvain

## TO OUR FELLOWS

In the name of Haiti and of the Black Race, *La Fraternité*, the first Haitian newspaper written in Paris, greets the Press of the whole World.

It presents special and sincere thanks to *l'Évènement*, to *La Liberté coloniale*, to *Le Rappel*, to *Le National*, to *Le Temps*, to *Les Débats*, to *La France*, and to *La Paix*, newspapers of the Parisian Press; to the *Courier des Etats-Unis*; to all of the Canadian Press, for the impartiality and benevolence with which they have dealt with all questions concerning the cause of Black people.

Entirely devoted to the defence of the principles of justice and liberty, this newspaper only aspires to the lightening of spirits, to the union of peoples whose role, affirmed by this beautiful law of human solidarity, is to help one another, in order to march more effectively toward the conquest of the progresses of civilization.

## THE NECESSITY OF A HAITIAN NEWSPAPER IN PARIS

Despite the diversity of Parisian newspapers that permit all causes and all interests to have defenders, most of the civilized countries that have constant relations with France have managed to make themselves represented directly in this capital of contemporary intelligence, which has inherited the ancient renown of Athens and Rome.

England, the United States, Portugal, Greece, Romania all have newspapers established in Paris. Our brothers from Brazil have theirs, already ten years old; the French colonies, among the organs of publicity dedicated to their cause, they proudly claim the *Liberté Coloniale* which, under wise and enlightened leadership, carries so proudly the flag of the Black race.

Alone, or nearly alone, the Republic of Haiti, which has an annual commerce with France of over 80 million, which borrowed its language, its customs and its laws from France, which maintains a relatively numerous colony in Paris, alone, the Republic of Haiti does not yet have its newspaper.

This represents such a manifest anomaly that it has already attracted the attention of many of our compatriots. There is cause to hope that an agreement will unite their efforts in a common cause. When a noble and fertile idea alights simultaneously on a

large number of minds, it is an infallible sign that it has come to maturity.

For the past year, the *question noire* has been on the agenda; it has become all the more pressing with the recent events in Porto-Novo and Dahomey. The current colonial policy unfortunately seems to want to go against the wish expressed by Victor Hugo, at one of the last banquets of the former Anti-slavery Society, for the peaceful civilizing of the mysterious Continent. The irreconcilable enemies of our race will not miss the opportunity to stir public opinion up against us in Europe, and, in order to do so, they will make use of any slander. It is thus that unfortunate recent events in Guadeloupe and Martinique have furnished for certain newspapers in Paris the pretext for a new unjust attack against the Black populations of these colonies.

The effect of the beautiful movement that was launched in favour of the *nègres* by the appeal of Mgr Lavigerie is nearly destroyed by the odious and incessant campaign that is being carried out against us by a few irreducible minds, aristocrats of the skin, who, in their brains stuffed with prejudices, still have ideas worthy of the Middle Ages and of the feudal era. There has been a sort of reaction against the ideas of philanthropy and fraternity, a reaction that was affected by the international relations of the powers of Europe. And because we all stand united, the civilized world does not take the trouble to establish the distinctions: they group all Black people together in one sentiment of reprobation.

### OUR PRINCIPLES

The very title of the journal, *La Fraternité*, indicates our intentions and the principles that will guide us. When liberty began to spread its benefits throughout the world, those who longed for the past pronounced against it a terrible anathema: they called it egotism. No doubt, the Revolution, as if to cure evil, inscribed on its flag: *Liberté, Fraternité*. But when we look at the facts and not the doctrine, it is incontestable that it was liberty that preoccupied the Assembly of 1789, and that fraternity was for them only an aspiration and a theory.

The rights, of which the formula is *Egalité*, by breaking the classes, suppressed devotion or made it a supererogatory virtue. The day will come when the doctrine of rights, pushed to its extreme consequence, will express itself in this barbarous formula: "every man for himself!"

Fraternity has thus, to this point, been

a vain word. Yet, society is not made to stand on a simple principle; since liberty alone dissolves. Certainly, human law can never go as far as divine law, but it should always try to do so as much as possible. And if human society cannot impose devotion, for the want of charity "which liberty makes beautiful," neither can it avoid it altogether.

No doubt, we demand our rights in the name of absolute justice; but can we absorb ourselves in our rights when humanity is suffering all around us? Man needs humanity; having at the same time a mind and a heart, justice alone is not enough for him: he also needs love and charity. And if, as is our strong hope, the Black race, too long slandered and despised, will rise up and take the torch of civilization, it will not be in order to violate moral law, it will not be to seek to oppress the fallen or less advanced races.

### OUR GOALS

Considering the deplorable situation that our unfortunate fumbings and our errors have put us in, and giving a concrete form to our sincere aspirations toward progress, we hope to prove to the civilized world that we only ask to take the long steps that we still need to take; we wish to effectively affirm the active and profound faith that we have in the destiny of our dear Haiti, a destiny that is tied—we must not forget—to the destiny of the Black race.

To form, at the heart of the new generation, a core of young people imbued with the sacred principles of justice and integrity, of which enlightened patriotism will act as a point of reference around which Haitian society can reform itself; to safeguard and defend the dignity of our country against all; this, in short, is the goal that we are setting for ourselves.

We will force ourselves, to that end, to make Haiti better known, to modify the unfortunate opinion that is held about us, not only in Europe, but especially in America. Since it is an eminently regrettable fact that the states of Central America and Northern America have less established relations with South America than with Europe. We hate to admit it, but we in Haiti are less informed than those in Paris about events in Guatemala and the Republic of Argentina. The great and beautiful Revolution, which made Brazil into a republic without bloodshed, is only know becoming known among most of our compatriots. And we do not believe we will advance much by affirming that our friends in South America profess the same ignorance toward us.

It seems to us that the moment has come for these sister Republics to come together with ours, and also with the patriarchal land of Canada which, like us, boasts of its French connection. Knowing one another better, we will like one another better, and maybe we will be able to find in a fruitful agreement the counterweight necessary to resist certain invasive ambitions which, under the pretext of taking the young-America from the outdated influence of Europe, is moving toward melting the diverse nationalities into a single gigantic confederation.

From a more particular point of view, our work will establish a fruitful source of competition for these young Haitian writers—our indispensable collaborators—who will thus be able to produce works capable of meeting great publicity.

*La Fraternité* will furthermore be a school of independence, where the citizens of Haiti will learn to envision without weakness the duties and the responsibilities of the free press. It seems, in effect, that we are disinclined, in our country, to restraining the role of journalism, without worrying that we risk breaking the most powerful resource of civic courage, without thinking that a country without a free press is a country where patriotism no longer has a centre. Today, being aware of its destiny, the Haitian society recognizes that it is capable of improvements and obliges itself to advance, it cannot put up silence in principle.

We want to form free citizens, having a high idea of moral dignity, penetrated with their role in the State, and not soldier who have abdicated their will and their personality. We want to form men and not machines, hastening by all the means in our power the reign of intelligence, the domination of thought over brutal force, of moral order over immorality.

Finally, we want to take up the cause of the entire Black race. We hope that when the noble and generous efforts of Cardinal Lavigerie takes on a practical form, when the next Anti-slavery Congress takes place, Haiti, the first independent Black state, will be prepared to offer its support to this effort to improve the lot of our unfortunate fellows in Africa.

### OUR HOPES

Persuaded that a long future demands a long past, and that for a work to be solid and durable it requires hard and laborious preparation, we do not hold the chimeric hope of immediately

restoring our country from such a profoundly troubled social order. Our entire life is dedicated to the cause that we are undertaking to defend. Certainly, it is not a given that we will see a triumph. But what does it matter? The fruit of our work will be taken up by others. And maybe one day, seeing Haiti healthier and more prosperous, seeing the Black race permanently rehabilitated, our efforts will be remembered, not for ourselves, but for the principles that we will have served.

Benito Sylvain  
Paris, 23 August 1890

## THE HAITIAN- DOMINICAN CONFLICT

For the past few days there have been rumours of war between Haiti and the Dominican Republic. Although the latest letters received from Haiti up to the date of 7 August contain no confirmation of this news, it has taken on a certain consistency ever since an article appeared in the Guadeloupe newspaper *Défense nationale*, reproduced by certain Parisian papers, and particularly after two dispatches were sent from Santo Domingo to New York, dating 23 August.

Here is the tenor of the most recent of this information:

"New York, 23 August A dispatch from Santo Domingo, via Havana, informs us that a troupe of 800 Haitians have crossed the border, and have invaded the southern districts of Santo Domingo. The Dominican government immediately sent a force that pushed back the invaders, and the president, Ulysse Heureaux, summoned the cabinet to deliberate on a declaration of war against Haiti. Count Tasquez, consul-general of the Dominican Republic in New York, heard news of the event, but has not received official word."

This suggests that war has not yet been declared between Haiti and the Dominican Republic, as the *Défense nationale* had claimed, but that on the 23rd of August it seemed imminent.

At the Haitian legation, it is believed that this could have been averted: at least that is what would have resulted from a conversation between an Editor of the *Evènement* and the Secretary of our Legation.

"For a long time, said the latter, products of the Dominican Republic—*tafia*, tobacco, etc.—have entering Haiti duty free.

"About two months ago, General Hypolite's government resolved to put an end to this practice, and to apply tariffs to Dominican imports. The Republic of St-Domingo looked unfavourably

upon—this can be understood from the rest—the new state of affairs which affected its interests. There were, at this time, threats of war; but I believe, since then, an agreement has been reached, and we will not have need to launch a campaign against our neighbours."

The dispute to which he here makes allusion has been related as follows in the "General Exposé of the situation," presented to the Chambers for the year 1890 by the Government of Haiti:

"Despite all the precautions taken, a quantity of merchandise and foreign products continues to arrive under the Dominican flag.

"Since 1887, we have almost not exported anything to the Dominican, yet imports from there continue to grow in a constant proportion... It has even come to the Government's attention that, for the past six months, no merchandise has been allowed into the Dominican without paying a duty of up to 50 percent of their value. This it has become impossible for Haitian to go sell products at Dajabon and for Dominican to come make purchases in Haiti, as had previously been customary.

"In the face of these facts, the government made the decision to apply a tariff to merchandise coming from the Dominican Republic, just as it is for all foreign merchandise."

An editor of the *Paix* went to ask General Légitime, who was in Paris, for his opinion on the events.

"I do not believe, the president replied, that a conflict between the Haitian and Dominican republics could have political causes. It would have to be a matter of disputes over economic order or customs, as is often the case between bordering countries. A war could not be dangerous because of our political decisions. But the Dominican Republic is not strong enough to try anything against us. We also should not worry about an intervention from the United States, which would go against international law.

Such is the information that the Parisian press was able to obtain on the question that preoccupies us. Now, if we must analyze and judge the value of this information we must admit that it seems, until further information comes to light, a bit exaggerated.

First, it is interesting to note that no telegram coming from Haiti has yet spoken of the Dominican incident. And then, there is in the last dispatch from Santo Domingo, which we cited above, a certain obscurity that troubles our confidence.

It says that a troupe of 800 Haitians "invaded" via the Dominican border. But to what end? If it was simply a

tourist excursion, we don't understand why the Dominican government would find it necessary to "push them back" by "force." If, as is logical to suppose, it was a question of enemies, we allow ourselves to admit that this armed invasion would constitute, in and of itself, an act of hostility so manifest that it would seem useless for President Heureaux to summon his Council and deliberate on a declaration of war that was already underway.

Many times we have served as this type of transatlantic canard—heavier even than the legendary canard *mar-seillais*—that our readers will forgive us, in the present case, of an excess of suspicion.

In sum, it seems that some diplomatic difficulties were hanging between Haiti and the Dominican Republic.

But these types of things happen between all the States of the world. Otherwise, what would be the point of diplomats? These difficulties can be solved all the more quickly because President Heureaux has always had the best relations with the members of Haiti's current government, and in particular with President Hippolyte, to whom he boasts of being related.

We see well what the Dominican Republic would lose in a war; but we do not what they would gain from it. It is incomparably less endowed with men and money than its neighbour; and in terms of politics, the parties are at least as divided there: which is no small thing! President Heureaux can hope, in appealing to the national sentiment, to turn the spirits of his internal politics. But the party would be dangerous: others have lost their place. The only ones who would benefit from a war would be the trouble-makers, those who have made insurrection a sort of specialty; or, otherwise, those honest councillors, always ready to create between us subjects of discord, in the secret hope of fishing in troubled water a good pretext for intervention, or some "rocks without masters" where they will install, for want of a better place, in the proximity of Môle Saint-Nicholas and the Bay of Salamanca.

Neither the Dominican government nor the Haitian government wants to make a game out of the other.

G.S.

## EUROPE THE CIVILIZER

All of this week's papers recounted the anecdote of which the young Sudanese prince, Abdoulaye, has come to be the hero. Here, briefly, are the facts:

Abdoulaye, aged fourteen years, is the

son of Ahmadou one of those petty African kings who oppose the France's offers of suzerainty with a desperate resistance. He was made a prisoner after the conquest of Segou and taken to Paris by Colonel Archinard, who was directing the expedition. Despite the circumstances in which the young prince was separated from his people, he was taken with a strong affection for the colonel—his accidental guardian—and did not want to be separated from him.

He was confided to the care of Mr. de Sales, architect, living at Bineau boulevard in Neuilly-sur-Seine. All the trouble in the world was taken—as you can imagine—to dress him in the French style and after vainly trying to get him to put on the polished boots that were imposed upon him, he bravely took them under his arm.

But the colonel, needing to travel, used a strategy. Abdoulaye was taken to the Hippodrome. There, taking advantage of a moment when his protegee was rapt in the spectacle, the Colonel Archinard effected his escape. The prince fell into despair. Finally, he was convinced to go with Mr. de Sales to his home. But he pondered a strike.

The next day during breakfast, he passed, claiming to be indisposed, into an adjoining room on the ground floor, slipped out the door and disappeared. All searches were in vain.

They telephoned the undersecretary of State, the prefecture and Mr. Goron, chief of the general police. It was thought that he had thrown himself into the Seine. It looked grave.

Finally, in the afternoon, an agent noticed in the Rue des Dames in Batignolles, a young Black crying, polished boots under his arm, and murmuring the name of Colonel Archinard.

The agent brought him to the commissariat where, fittingly, the order was given to bring him back to the home of Mr. de Sales. This was done. It seemed that the young fugitive, who never stopped crying or asking for the colonel, would be the subject of a special surveillance.

It was a small incident, it is true, but very suggestive. The newspaper *La France* drew wise conclusions from it, which we could do no better than to reproduce here:

"That a young man of fourteen years, white or Black, taken from his country and violently separated from his only protector in France, the only interlocutor with whom he is able to exchange a few words in the language of his fathers, seeks to escape from what he sees as a brutal slavery, this is not surprising, also the very fact of evasion is no more than a common incident and altogether European if not Parisian.

"But what is much less banal, much more grave, is the physical and moral violence that the unfortunate hostage has been subject to, in the best of intentions, no doubt, but which amplified his mistrust to the highest level and doubled his anguish.

"The XIXe Siècle recounts that, in effect, this unfortunate "king's son," brought into a tailor shop and first invited and then pressed to dress in a complete "high novelty" as well as polished shoes, considered the constraint that was forced upon him to be absolutely beyond him, and that he opposed the ceremony of his distortion with an energetic resistance.

"All the good treatment of and all of the assistance of Colonel Archinard must have been completely forgotten in an instant by the young Sudanese who, up to this time treated like a prisoner of war, saw himself for the first time put into the ranks of common prisoners to who are made to wear the livery of the prison."

It can only be one of two things, in effect: either the son of King Ahmadou is a prisoner of war, and thus should be treated with all the respect due to that conditions, to his misfortune and to his rank; or he is a slave according to the African custom, and thus should immediately become free on arriving on French soil.

"In no case should he be forced to break the customs of his compatriots and have the most horrible physical discomforts imposed upon him, under the pretext of inculcating him with the principles of civilization.

"Respected in his mores and in his customs, and touched by the affection shown to him, the young Black became the friend almost the child of Colonel Archinard; harmed, submitted to the domination of another order, thwarted in his tastes, hurt in his sentiments, and, we might add, strongly uncomfortable in his armpits, he becomes a rebel, a fugitive, a runaway.

"For a government like ours, who is seeking to assimilate Sudan and its kingdoms, it is an error to mistreat hostages and to offer clingy pants and fitted shoes to those we hope to subdue.

"May Abdoulaye be left to dress according to his fancy, so he might give a good report to his father. That, it seems, would be worth regiments."

We introduce to our readers our friend and collaborator Louis Borno, who has already made a name for himself in Haitian literature. Caught off guard, he did not have the time to prepare a special piece for *La Fraternité*. We thus pulled the following verses

randomly from his work that has remained in our memory:

## IDYLLE

I

Dear angel, when will come the day, tender and blessed  
When we will finally be together in our nest  
Far from jealous eyes and from the vile crowd,  
Far, so far, from white gloves and the people of the world,  
As not to spend all our happiness at once,  
Hoping to live and to truly live,  
We will make what prudent people make, and what is called  
A budget, but a budget wisely economical.

II

And first, I glimpse, all white, through  
The gay fluttering of thick green foliage,  
Seeming so cute and so honest,  
The exquisite humility of our little home.  
I see the wooden balustrade, all covered in flowers,  
Where the linnets and the whistling blackbirds will come,  
Where we will go, at night, when the sky on its canvas  
Will have lit every star like a treasure,

To breathe in the the perfumes that chase away the day,  
And usher in the sweet mutterings of love.  
Yes! I see all of this! My dream condenses,  
These hopes of the Ideal become its evidence,  
And, like a fresh carpet that covers my path,  
I see my entire happiness rolling out before me,  
Every morning, taking your cape and your parasol  
And placing your delicate little hand into mine,

Muse, adorable Muse of touching fancies,  
You will come with me through the fresh fields.  
Calmly, without haste, and never thinking  
That we alone, walking carefree,  
Of all those who are lost in a too big sky, we  
Will wander; far enough to have sore legs,  
Until the moment when, retreating,  
We will return to a prepared table.

III

Thus, when the thrice-blessed day comes,  
When we will be together, at last, in our nest  
Far from jealous eyes and from the vile crowd,  
Far, so far, from white gloves and the people of the world,  
In order to savour our happiness, sweet dish,  
We will both have the divine art of gourmets,  
And when one day Death, inevitably thief,  
Crosses our threshold come to our table,  
She will surprise us, calm and tender couple,  
As we are consuming our final kiss.

Louis Borno

## REGARDING THE DEPOPULATION OF FRANCE

Public opinion is stirred, and for good reason, with this important question of depopulation, which concerns the very vitality of France. Examining the figures published recently in the *Journal officiel*, it shows that the number of births will continue to decline.

There has been, effectively, a progressive decrease of 11,720 births in 1886, of 13,505 in 1887, and of 16,794 in 1888.

he statistics published by Dr. Bertillon show, among other things, that the number of families not having children is at 8 percent. This figure still appears lower than the reality; and Messrs. Lagneau and Charpentier estimate at 12 percent the number of sterile families.

Among the causes invoked to explain this decrease, one must cite first and foremost syphilis and alcoholism. But there are competent doctors who believe that these causes do not have a large effect on birthrates.

Here is what Dr. Vernial, who is specially focused on this subject, told us:

"Alcoholism can increase infant mortality, but not a decrease in the number of births. Since the alcoholic, no more than the syphilitic, sees his generative functions diminished; he continues to procreate, but his child carries at birth the seed of these grave illnesses. And furthermore, thanks to the content progress of medicine, the fearful accidents that were, just one century ago, the consequences of these terrible diseases, are becoming more and more rare.

"In a letter addressed to the Paris Anthropological Society, the Marquis of Saporta locates the cause of the lessening of birthrate in France in the habit of not contracting the marital union until an age closer and closer to maturity. But this fact is far from being proven, since the statistic shows, on the contrary, that the Breton and Savoyard departments, which present the highest birthrate, are precisely those where marriage takes place the latest.

"At one point, there was a major reason that opposed marriages taking place at a younger age: military service. But currently, young men do no more than three years of military service, this supposed cause has no real value.

"One reason, which merits further attention, is immigration from rural areas to large cities "where you can make a lot of money." Yet, it is certain that marriages are more frequent in the countryside, and that the birthrate there is higher than in the towns. The irregular households in Paris, notably, carefully avoid having children, and if by chance, despite the precautions taken, a child is born, they hurry to get rid of it by putting it in the care of the "faiseuses d'anges." Hence a formidable growth in infant mortality and, consequently, a decrease in the population of France.

"But all of these causes are not convincing enough; they cannot be more

than just a minor factor in the matter. We believe that we must search in an entire different order of ideas, and this has to do with purely social reasons of order.

"The method of censuses established thus far does not permit to one make any conclusions on general laws. To give convincing results, statistics must be made not according to the topographical situation of the population, but according to social status. By dividing the population into three broad classes: 1st, the poor class, comprising purely manual labourers; 2nd, the well-to-do class, composed of small merchants, lesser functionaries, etc. 3rd, the upper class, the rich; we would see that birthrate decreases progressively going from the first to the third of these classes.

"The unfortunate who, a mercenary, has nothing but his manual and daily labour to provide for his existence, who has no capital, remains indifferent to the question of having a more or less numerous family; he even has an interest in seeing it grow; his children are more hands to help him in his work. A person who, on the contrary, whether by hard work or an inheritance, has happened upon a fortune, however small it might be, tends to decrease as much as possible the useless expenses on his capital, which he saves parsimoniously, and one more child to raise, diminishes his resources and the satisfaction of his personal desires. Furthermore, he attempts to set his children up in a social situation at least as lucky as the one he one he enjoys; to that end, he must not split the inheritance too much, and thus not have very many children.

"That is the only point one must consider, the only that explains the diminishing birthrate.

"The fortune and the property are parcelled up: the more we have, the more the number of small proprietors will grow. By applying this principle to the study of the population of France, we would note that where fortune is equally divided between all of the inhabitants, instead of being monopolized in the hands of the large proprietors, the birthrate is weak; conversely, the birthrate is high in families that have no personal fortune and live only by their daily labour.

"The decreasing population in France, a result of the decreasing number of births, seems to be a consequence of the material well-being of a large number, of the division of fortune and property between a large number of inhabitants.

"The law promulgated on 17 July 1889 and which, with the most praiseworthy of intentions, stipulates that "father and mothers having seven living

children, legitimate or recognized, will not be added to the personal or property inscription role," will this give the result they had hoped for? One can doubt it. The declining birthrate is a profoundly regrettable fact from the demographic point of view, but it is a consequence of the improving social status. It is thus very unlikely that a legislative disposition can produce the slightest modification to a state of affairs that is above the laws. Laws must be derived from a social state, but are powerless to direct its evolution.

"Dr. P. Vernial"

For us, after the sinister drama to which the Hayem family has given its name, we believe that it is more pressing to convince fathers to die with eight children than to prevent young mothers from making newborns whom they cannot feed disappear. We must continue to repeat that there is much to modify in the economic organization, much to improve in the system of public assistance in France and in all of Europe, if we want to record fewer infanticides, and especially fewer suicides so shameful for a civilization that calls itself benevolent and democratic.

And as Mr. Edmond Deschaumes said well, "before thinking about repopulation, think first about preventing depopulation! Before seeking to increase the number of births, work to diminish the number of voluntary deaths!"

Let's welcome with a tender and generous hope the benevolent evolution occur in the improvement of social poverty. No doubt, it will not lead this civilization to that chimeric and inaccessible era of equal and perfect happiness, but it will bring reforms and researches that will end in a wiser application of principles of justice and humanity, and it will bring relief to those who only fault is having been born poor and without support.

B.S.

## ELEVENTH HOUR

According to the latest news from the government, the Haitian Legation has asked us to announce that the rumour of a declaration of war between Haitian and the Dominican is absolutely false.

## FRANCE AND HAITI

Excerpt from a conference made at the French Catholic Youth Alliance, 25 January 1890.

We regret that the framework of this newspaper will not allow us to reprint in extenso the very important con-

ference that Mr. Georges Sylvain gave, at the start of this year, at the French Catholic Youth Alliance (Olivaint Conference) on the relations between France and Haiti. This conference has already appeared, in the form of an article, in the Parisian newspaper, *l'Indépendance* (iss. from 15 June and 1 July 1890). But it translates so perfectly the sentiments that so many Haitians feel toward France, our second fatherland, that we have not been able to avoid the temptation of reprinting some of its principal passages. We hope that all of our reader, whether French or Haitian, will discover in reading it, a bit of the pleasure that we ourselves felt in hearing it.

Sirs,

The colonial question is, so to speak, on the agenda. Without wanting to take a part in the controversies that it provokes, we can affirm that in France the average opinion right now is hostile to the spirit of conquest and adventure, whether one fears, by dividing their forces, not being ready when it is needed; or whether the discredit attached to the gruelling occupation of Tonkin has widely attached to the policy of faraway enterprises.

Yet, how to reconcile this sentiment of wise reservation with the legitimate expansion that a great State must pursue for its civilization, its commerce and its industry? Furthermore, how can it not seek new outlets, while rival nations, taken with the protectionist dogma, are working harder and harder to annihilate competition with foreign products?

In order to respond to these diverse preoccupations, it is proposed to improve the regime of the current colonies, in order to augment the services that they are called to render to the metropole, all the while decrease the expense that they impose.

Another solution, which could be linked to precedents, would consist of a greater emphasis on relations between France and certain countries, which are predisposed to France by of affinities of race, or by commercial relations that are already established.

Among these countries, devoted to French sympathy, with which France would have an interest in increasing the figures of its business and strengthening ties of friends, is the little Republic of Haiti, formerly a French possession, today a sovereign state, free and very jealous of its liberty, but still French in its heart, its customs and its language.

To decide what development would be fitting for an accord between France and Haiti, the speaker examines from a triple point of view the political, economic and social aspects of relations that, since the emancipation of Haiti, have connected France to its former colony.

Speaking about the history of the relations between France and Haiti, he concludes thus:

In sum, for the past fifty years, Haitians could reproach France for not always being lucky in its choice of agents; for too often being subject to the councils and calculations of egotistical England; and in a word, of having harmed rather than helped the political evolution of its former colony. But it is also fair to recognize that, from other point of view, the French people have been able to repair the errors of

their diplomats. The economic and social relations were what they should have been between the two countries, which is to say full of candour and cordiality. France generously lent us priests for our churches, religious and lay professors for our schools. They allowed us to draw with open hands from the incomparable treasures of science. With cheerful good grace, which is like the jewellery of its hospitality, it gave us the honours of its genius; and we thus formed a youth keen for progress, because it was aware of what it lacked, and ready for all dedication, because it was conscious of its duty.

Certain, Haitians as much as any others, have their faults. But—to their credit—they are free from ingratitude. From the day that fear of a French invasion stopped stirring up their minds, our young nation, whatever the ill-informed publicists might have said about it, is honoured to have professed for France the sentiments of a loving daughter—loving in the sense of the strong and vigorous children that Montaigne described, who can sometimes, while playing, bite the hand that feeds them; but who, when they see her is suffering, they cry to see her crying, and when she is mistreated, they take up arms in her defense. Haitians remembered the debt they owed her in 1870; they will remember it again, if (God forbid!) France is threatened with new dangers.

Haiti's economic situation led Mr. Georges Sylvain to the following reflections:

The dispositions of the Rural Code were never really carried out. All discipline was relaxed as the fear of a foreign invasion receded, and an agricultural regime became a sort of anachronism. It never came back. As it is, the Haitian farmer only works according to his own inclination. He is not as indolent or as in love with leisure as has often been said. But just as his legendary sobriety leads him easily to the first needs, he has not yet felt the need to make the earth produce all that it possibly can. His agricultural processes, his farming tools, are ingeniously rudimentary. Allow me to note three large factories instituted by foreign merchants (two French, one German) for the shelling and sorting of coffee. It was calculated that if Haitian coffee did not suffer, when arriving in France, waste resulting from its defective preparation, not only would its market value triple, but our country, without increasing by one pound the current weight of its expeditions, would be the top exporter of coffee in Le Havre (see Paul Déléage, *Haiti en 1886*).

Discouraged by the failure of these preceding attempts, the State was not able to give consistent help to private initiative to improve our agriculture. There were many questions to introduce religious farms into our *mornes*, to found farm schools, to make rural education obligatory. But all of these programs had the same value as electoral programs. By contrast, we did not refrain from increasing customs that were already too high and which hindered agricultural production. Poorly maintained roads paralyzed the transportation industry. Every insurrection took a certain number of workers from the fields.

To summarize the state of our agriculture, we would say that the people are good, but they are the victims of a bad organization; the soil is good, but it is subject to an insufficient exploitation. The one needs instruction, the other needs capital.

Petty industry, without being completely in decline, like our great sugar industry, is losing ground each day, because, having neglected to renew its outdated equipment, it is not responding to the new habits of luxury and com-

fort. "Once," said the newspaper *La Verité* in 1887, "most citizen worked in manual labour. Our fathers saw it as a guarantee of independence. Our shoes, our clothes, our furniture, our table utensils, our pottery, etc. generally came from our workshops. Today we get most of these things from outside of the home." Finished goods account for at least half of the growth of French imports in the last thirty years. Some new industries have been born, but the movement is far from general.

The problem is that industry is no longer a source of pride: the artisan no longer love his craft. The Haitian worker, one of the happiest in the world, instead of seeking, by intelligence, activity and foresight, to improve his position, prefers to seek a quicker fortune in political speculation or in petty trade with limited diversity.

In Haiti, everyone is a merchant. Forty year ago Mr. Schœlcher, travelling to our country, remarked: "Soldiers, lawyers, deputies, senators, administrators, proprietors, themselves or through their wives, keep their shops opened; and this immense competition does nothing but increase the universal discomfort, not allowing anyone to benefit."

Things have hardly changed since that time, apart from the fact that by an unrelenting effort, a few Haitian petty retailers have managed to secure credit on the European markets; and becoming merchants in their own right, they have claimed their place in the sun, beside the great foreign firms established in the country. But the foreigner comes, protected, furthermore, by his nationality against malevolence and arbitrary rule, and the Haitian, designated by his social elevation to the envy of his compatriots and the vexations of his governors, the battle is no doubt unequal. He objects, referring to the famous article of our Constitution, which, in the interest of foresight justified by numerous recent dispossession, banning foreigners from the right to own property. But this much criticized ban, has nothing but a theoretical reserved right. In fact, foreigners twist the law, according to their convenience, with the help of Haitian dummy corporations.

The new Constitution of 1889, in article 185, declares that in the case of a loss in the wake of civil or political troubles, foreigners, just like Haitians, can hope for no indemnity, apart from recourse to the tribunals, in conformity with the law.

Although this disposition, which conforms with those in every civilized country, is justified in strict law<sup>1</sup>, we do not see any problem with the Haitian government distributing relief to foreign victims of our civil wars. Because we personally do not believe we go far enough to offer guarantees to honest and conscientious men who cross the sea to bring the support of their knowledge or their industry to the work of sociological rehabilitation that we are pursuing for our race. But such an equitable measure must not be exploited against its authors by powers nevertheless interested in finding a pretext for intervention. There must also be no question of choosing between victims, so that foreign merchants and indemnified to the exclusion of Haitian merchants; since the foreigner who comes to establish himself in Haiti is fully aware that he is exposed to our incessant revolutions. We must also prevent the indemnity system from becoming a new source of profit for rogues without faith nor fatherland, who, under the mask of one nationality, are the makers of our ruin, opposing our vague hopes of progress, enriching themselves from our discord, and booming, once they leave our country, our most determined detractors—when they do not simply remain to serve as agents of provocation who prevent charitable nations from taking us under their

<sup>1</sup> See J. V. Léger (*La Politique extérieure d'Haïti*).

wing...!

Taking stock of what Haiti owes to France from the social point of view, the speaker is led to sketch a picture of the whole of Haitian society. He touches on the government, the army, the clergy, the teaching corps, the magistrature, and finishes by saying:

The three principle representatives of national activity are: the merchant, the artisan and the farmer. We have already encountered them. But allow me to respectfully acknowledge once again the Haitian peasant, the guardian of the soil, on whose shoulders the public fortune rests; who practices in the *mores*, where brigandage is unknown, a timeless hospitality, and who, crushed by custom duties, decimated and ruined by other people's insurrections, has been able to conserve unaltered, and despite social injustices, his native honesty, the secret of his traditions, and his touching bonhomie, made of cleverness and candour...!

I could, no doubt, include in this framework that I've traced for myself, a sketch of the Haitian family. But here, the influence of French mores has been such that it has swept away primitive distinctions. Thus there was once, in our country, outside of legal marriage, a sort of union that was not dissimilar from Roman concubinage; it is no longer esteemed, thanks to the teaching of our missionaries. It is true that, beside this progress, we can lament the importation of so-called marriages of convenience or of interest, which were unknown to our forefathers. Paternal pressure has removed itself from its ancient severity; but it has softened without going soft.

Will I speak of the mother of the family? I would worry that I'm beneath my subject. However, I would like to show her to you, among her servants who grew up under her instruction, presiding over a household and over the education of her children; having an eye on everything, foreseeing everything; tireless and devoted; combining Creole grace vivacity with French intelligence; finding, by miraculous activity, in the midst of diverse occupations, the time to help her husband, in the shop, to earn their daily bread! But to depict them in their natural element, what's the use all this eloquence? There are few French mothers, it is my intimate conviction, who, in similar conditions, who would not be capable of the same efforts. Whatever the climate, and whatever the needs of life: the heart of mothers doesn't change!

Now, Sirs, if this study has led you to join me in inevitable conclusions, you will recognize that, besides questions of generosity and sentiment, there is for France an immediate and positive interest in promoting the prosperity of the Republic of Haiti.

France has made us what we are; we speak its language; we practice its customs, its institutions and its laws. We are the direct products of French genius. Our progress cannot but serve as an extension of French civilization. It is incontestable!

Furthermore, Haiti, blocked from development by political disruptions and financial difficulties, has never been able to derive profit from freely from its immense resources. The mines, the thermal springs which nature has abundantly provided, still wait to be exploited. Major industry has yet to be created or reconstituted. We need factories; we need railways; our roads need to be repaired and our towns need beautification and sanitation; revive former crops while introducing new ones—easy enough to do in a country to which most Eu-

ropean product can be adapted.

Yet, French commerce with Haiti represents on average a sum of more than 76 million; and if we don't take care, this figure, far from increasing, will begin to decrease before long. The merchants of the United States have, in effect, no less considerable business with us. With benefit of being neighbours, they are keen to lower prices as much as possible. From New York depots, our merchants acquire more cost effectively, the same article that they once sought in Marseille, Saint-Nazaire or Le Havre. Boston is almost entirely monopolizing our lumber industry. Finally, the Germans, with their natural tenacity, are slowly succeeding in replacing their merchandise for ours. Here are the rivals that you must supplant! Here are the conquests that you must undertake!

Political interest overlaps, to push you to act, with economic interest. The last Haitian insurrection, which led to the current government, had, if not the declared support, at least the practical sympathy of the North Americans. The latter even boasted at the time<sup>2</sup>, of having received, in exchange for their cooperation, promises of what was to be done. The federal government, to comply, would only be, furthermore, in the policy pursued in Haiti, driven by the idea of foiling French projects,

Sirs, I do not believe that France, given the opportunity, would go back on the treaty of 1825. Nobody believes it sincerely in Haiti: we love France too much to worry about that.

I do not think that the United States, despite their newfound deep affection for us, will ever impose themselves on any part of the Haitian territory. Whatever the intensity of our internal quarrels, in the face of a foreign invasion, the Haitian people would still rise en masse to repel a common enemy.

But between the Anglo-Saxon, egotistical and brutal, hard on the weak, lenient to the rich; between the Anglo-Saxon, tyrant and executioner of the Black race, who enriched themselves by the slave trade and treat *nègres* like dogs; between those people, and the children of those who, in 1794, proclaimed the abolition of slavery in Saint-Domingue, if it is only a matter of sympathy, by heart and by reason a Haitian would not hesitate...!

However, it is certain that the solution of the events of 1889 was—fairly or not—presented as a failure for French influence in Haiti, the flattering caresses that the Cabinet in Washington has been ceaselessly surrounding our government with no doubt have their significance and their purpose.<sup>3</sup>

We cannot repeat it enough: the independence of Haiti is the safeguard of the European colonies of the New World. If you allow the Monroe Doctrine, translated in the manner of Mr. Blaine, which is to say "America for the (North) Americans," be applied at Môle Saint-Nicholas, you will see what will happen the next day to Guadeloupe and Martinique; we will see what will happen to the neutrality of the Panama Canal, which will come to be with or without France.

Michelet said, "Haiti is Black France." If, by some impossibility, Haiti is lost, it will be a bit of France that is lost!

Georges Sylvain  
25 January 1890

## MISCELLANY

### GENERAL COMMERCE OF FRANCE:

During the first seven months of 1890, French commerce increased to 2,645,321,000 francs

for imports and to 2,108,763,000 francs for exports. These figures, compared to those of the same period from 1889, present a growth of 112,546,000 fr. for imports and of 73,448,000 fr. for exports.

### ANGLO-FRENCH TREATY:

An Anglo-French accord, on the subject of Africa, has been signed. It recognizes the French protectorate over Madagascar and the extension of French influence on some thousand kilometres of the regions of Niger and Chad.

England obtained the establishment of a protectorate over the sultanate of Zanzibar. The *Revue Bleu* is not far from thinking that this treaty is little more than a recognition of the facts. "Everything will depend," it said, "on the goodwill that will make the British subjects honour the signature of their prime minister." It goes without saying that what is happening in Newfoundland shows the indifference with which certain English colonies treat the conventions signed by their ministers in the metropole.

### DELEGATED COMMISSIONERS IN AFRICA:

Following upon the Anglo-French treaty, commissioners charged with the demarcation of West Africa have been named. These are Messrs. Hanotau, the assistant director of the Ministry of Foreign Affairs, and Hausmann, cabinet chief of the undersecretary of State for the Colonies.

### REFORM OF SECONDARY EDUCATION IN FRANCE:

The distribution of the prizes of the Concours Général, Mr. Bourgeois, the Minister of Public Instruction, announced his intention to organize, very shortly, the modern humanities education. We know that this question has already been subject to lively and interesting debates in the Senate.

### SUBSCRIPTIONS TO THE *La Fraternité* FOUNDATION:

We will publish in our next issue the list of our subscribers and of those who, by a free gift, helped benefit the work in an even more effective manner.—Subscribers who have not yet received the paper would do well to let us know and send us their address.

To industrialists and merchants.—Sirs, industrialists, merchants, manufacturers, etc., who have interests in Haiti or who would like to enter into business with our country, can contact us with any announcements and publicity. We will work with them amicably.

### THE CONQUERING HEROES OF TODAY:

Regarding the statue of Admiral Courbet, the *Liberté Coloniale*, having praised the qualities and virtues of this intrepid sailor, signals in a very reasonable way the habit in Europe of excessively magnifying the victories won over weak peoples. "To this account," the paper said, "the marine officers who, a few days ago, lobbed a few bullets over the Kotonou line in the Dahomey territory, will also be great men!" And it invokes the statement of the celebrated admiral Dumont d'Urville, who assessed, in the follow terms, the Battle of

Navarin and the taking of Algiers: "The Algiers affair is not a big deal; it was not a feat of arms; there was no real battle. The only danger, for the navy, consisted in landing; from the moment the Turks and Arabs were no longer in opposition, what was left for the navy to do? As for Navarin, what credit is it to fleets of the three greatest maritime powers in Europe to have smashed the fleet of a half-savage nation, whose leaders hadn't the merest idea of naval tactics, and whose sailors were not even capable of setting up a battery. To honour such facts in the lives of a Duquesne, a Duguay-Trouin or a Tourville is disdainful. It is unfortunate for a nation to see exalted, as we have done, such ordinary things; it only takes away from the great things."

It would take, perhaps, a Dumont d'Urville today to make such reasonable language heard.

### THE DISARMAMENT OF EUROPE:

The interest in Wilhelm II's recent trip to Russia consists less in the interview between these two emperors than in that of their respective chancellors.

It seems that, among the questions approached in the conversation of General de Caprivi and Mr. de Giers, that of general disarmament was not able to bring about any agreement between the two diplomats.

"The question of disarmament is nothing but a chimera," said the *Soleil*. "To achieve this good dream, renewed by Abbé de Saint-Pierre, there would need to be resolution to the Bulgarian question, to the question of Alsace-Lorraine, the Romanian questions, that of Trieste and of Trentin, as well as twenty other questions of which any one could set fire to Europe."

And according to the same paper, Mr. de Giers should have replied: "Germany can disarm if it considers its position to be so strong. This would set a good example and be a curious humanitarian experiment. But Russia, if you please, would not follow suit."

### OBITUARIES:

Death of Mr. Baudeuf, former secretary of the Haitian legation.

Of Mrs. Chéry Hippolyte, the daughter-in-law of the president of the Republic of Haiti. *La Fraternité* addresses its condolences to the two families.

## MEANDERING

We have accepted the task of putting together, every other week, for the readers of *La Fraternité*, news from the world of science. It is hardly necessary to mention that, in the diverse questions about which we will speak, we will never deal with long theoretical explanations, abstract discussions, which are only appropriate in special publications. We will consider, as is proper here, only the practical side of things. It may nevertheless come to pass that we will dwell on details that seem insignificant to some of our readers. We ask that they would always remember that we are writing for a very diverse public.

Haiti is not at the pinnacle of progress, not by a long shot. We come to Paris for illumination. The country of the Yankees, although only six or seven days away from Haiti, seems to us... a bit further than France. Optical illusion, if you like; the illusion is dear to us. Furthermore,

<sup>2</sup>See the newspapers *Le Word* and *Le New-York Herald* (collections from August and September 1889).

<sup>3</sup>The latest news from the United States seems to indicate that faced with the vigilant attitude of the Haitian people, Mr. Blaine will have recognized the impossibility of immediately accomplishing his ambitious aims.

in the Americas all minds are not swept up by the very real but limited power of the Yankees. And if we say here a country rich with wonders, it is only to use the current language of Europe. We believe, moreover, that of a long list of inventions of the century, the United States [in English] owe a lot to the States of the old continent. But the prejudice is real. Yet one will not be too surprised to discover, one day, that European inventors have exploited it to their benefit. They look to the American flag, the Americana patent. Look! Look! And such a great American inventor—worthy of the admiration of the rest of the world—is perhaps twice the patenter of inventions...

Do you know what Edison gave Stanley as a wedding gift? You guessed it, a phonogram engraved with the march played in Westminster Abbey during the bridal blessing ceremony. For an end of the century gift, that was very *fin de siècle*.

A word of advice: the day of your wedding, buy a phonograph. Later, after the honeymoon, you can tell me the news.

This little instrument has more than one surprise; one never tires of saying it. Thus it can be said that stenographers are sleeping

with one eye open. Phonographs are threatening them with a fearful competition. Consider what happened at the Chicago Auditorium, where Mr. Depew, the well known New York orator, recently gave a speech on the 1893 Exposition. Operators placed in front of phonographs to record the words of the speaker, repeated them quietly into the tube of their device. And Mr. Depew, it seems, had yet to finish his speech when the city's newspapers had already received printed proofs of the first part. In effect, when the wax cylinder is fully engraved it is brought to another operator who has the speech repeated at the desired speed, and draws out the proofs with the help of a printing machine. But, with the help of progress, instead of passing the cylinders on to another operator, they will soon put them in immediate communication with telephones, connected to the printers of the city's newspapers. Time is money. By that time, we will describe typographical work thus: a telephonic tube arranging characters in a composing stick, by way of a high school graduate...The way things are going...

The "Time is money" applied to the question of the pain of death already preoccupied the inventors of the guillotine. They approached the problem thus: given the unlimited num-

ber of aristocrats, the best way to get rid of as many as possible in a limited number of hours. It was all there. Carrier found the solution in the use of flat bottom boats.

Today, to shield from the inconveniences of the "Kemmler chair," one would use.... the complete antithesis, a compressed air chamber. It is true that this device was invented higher outcomes. The workers fixed into it, far from being victims, are all conquerors. The members of the press that took part in the underwater banquet, whose guests included the director of the of the workers of the bridge at Ciotat, emerged safe and sound. I believe, however, that if—over champagne—they had been reminded that they had eight metres of salt water over their heads and that the slightest lapse in the the function of the air pumps would have instantly made killed the guests, one would have been met with disapproving cries of "Shame."

But the example will be followed. Before long you will hear people talking about underwater restaurants, and that's when the expression *sous-l'eaugraphie* will acquire its true sense. I'm actually shocked that, to complement the Eiffel Tower, they have not yet dug an 800-metre well, with a platform elevator, etc.

From one extreme to the other. They relate, for that matter. Consider the way Europe is avoiding war: armed peace. The States are staring each other down. It is up to the one who portrays itself as the most fearsome, who has the most perfected engines of war. And as soon as one country has finished arming its troupes with a new model gun, another newer model suddenly appears. Thus, the Italian war committee has just been presented with an automatic weapon that has the speed of 51 shots per minute.

There is also Mr. Paul Geffard's gas pistol. It's a clever idea. The principle behind the invention is the expansion force of liquified gasses coming back to the gaseous state.

A heavy-duty case, containing liquid carbonic acid, is placed under the barrel. The movement of the trigger acts on a valve system to let a drop of liquid through, which turns to gas in the bore of the gun, and shoots the bullet forward.

Let's hope that the inventor hurries to make the necessary perfections for it to be adopted in use.

F. Doret