LETTERS FROM THE PEOPLE ON CURRENT TOPICS.

THE SLAVE TRADE

Statistics With Respect to the Importation of Negroes to This Country.

Editor of The Times-Dispatch:

Sir,—I submit below a table of statistics, to which I write. I realize that the destiny of the negro as a civil and political factor in the United States is now reaching a crisis, and in so far as it may be affected by the fiat of man, every scintilla of truth should be brought to light. This table was revealed on the floor of the United States Senate under the following circumstances:

Senator Smith, of South Carolina, in a speech in the Senate on the Missouri compromise in 1820, paid his compliments to Rhode Island for having been bitter against slave-holders generally. "This, however, he believed, could not be the temper or opinion of the majority of the people in that State, from the late election of Mr. James De Wolfe as a member of the Senate, as he had accumulated an immense fortune by the African slave trade." Mr. Smith proceeded to show that in the year 1804 the Legislature of South Carolina opened the ports of that State for the importation of African slaves; that they remained open for four years, and during that time 202 vessels with slaves entered the port of Charleston, ten of which, with their cargoes, belonged to Mr. De Wolfe.

"Recapitulation of African slave trade, and by what nations supported, from June 1, 1804, to December 31, 1807."

Vessels belonging to—	
Charleston	61
Rhode Island	59
Baltimore	4
Boston	1
Norfolk	2
Connecticut	1
Sweden	1
British	70
French	3
Consignees natives of Charleston	13
Consignees natives of Rhode Island	88
Consignees natives of Britain	91
Consignees natives of France	10
Total	202

At the same time is presented the summary of the whole number of slaves imported by foreign nations and by each of the United States.

"Slaves imported at Charleston from 1st January, 1804, to December the 31st, 1808, and by what nations:"

British	19,949	
French	1,978	
		21,927
In American vessels:		
Charleston	7,723	
Of this number there were belonging to foreigners	5,717	
		5,717
		26,744
Leaving imported by merchants and planters of Charleston and vicinity	2,006	
Rhode Island	7,958	
Baltimore	750	
Savannah	300	
Norfolk	287	
Warren	250	
Hartford	250	
Boston	200	
Philadelphia	200	
New Orleans	100	
		12,331
Total		39,075

The slaves imported by the foreigners were not sold to the people of South Carolina except in small part, but were sold to Georgia and the Western States and to New Orleans.

LESONS TO LEARN.

The above tables are replete with useful lessons and suggestions. To one only will time and space to permit me to point. In this one transaction alone may be observed the fact, that within a period of time embracing scarcely more than a generation, the children of 40,000 such beings, freshly removed from their savage haunts and jungles, with the associations of diabolical orgies still clinging to them were invested with all the franchises of American citizenship. What an heritage for the South! However brilliant may have been the achievements of the southern people on the field of battle, their achievements of peace have been marvelous and without parallel, in that, with such heritage thrust upon them in lieu of having been crushed to earth, they have preserved their civilization intact and untarnished, and in their wonderful progress have surrounded the entire nation with a halo of glory, a reflection of their own splendor. It may now be conceded as an historical fact that the boon of freedom was one unsolicited, unsought and undesired by the negroes.

There is much philosophy in Uncle Tony's reply to a Federal officer in Petersburg, to whom after having been congratulated by him on the reception of his freedom, he said, "Fore de Lord, Mars Whiteman, dat is jest nigger luck to get what he pintedly don't want." The negroes willingly fed the armies that were holding them in bondage, for under existing circumstances no adequate arrangement could possibly have been made for their compulsion. This singular fact is accounted for by some on the ground of amiability of the race. Correct, but an amiability born of happiness and contentment. Education has not disguised the negroes except in some isolated instances of those who are reaching for what they may never hope to attain. Such are to be pitied, and remind one of the Irishman, who, his case having been brought into court interrupted the pleading of his lawyer by loud lamentation, and when asked the cause of his agitation, replied: "Faith and begorra! I did not know that I have been treated so bad till that illigant gentleman tould us." As the negro problem has been, with all its attendant and menacing ills, made the peculiar heritage of the South, I like measure should the solution of it be made its peculiar care. Northern people are under no obligations to the negro, other than such as they have discharged by selling him to the South when no longer profitable to themselves. The South is under obligation to him, and will never be unmindful of the fact. The problem is no new one to the South, and has engaged the serious attention of its people from the earliest times.

COLONIZATION.

I will submit in substance one of the many characteristic reports of the annual meetings of the American Colonization Society, made in meeting of 1848. During the year the society had sent to Liberia 613 emigrants, of whom 331 were slaves liberated for the purpose. The remainder were free negroes from thirteen different States—from Virginia, 117; Georgia, 60; South Carolina, 44; applicants awaiting to be carried over, 667. Receipts during the year $50,101; expenses, $51,052; balance in treasury, $1,836. I extract from a resolution offered at this meeting by Hon. R. J. Walker, Secretary of Treasury, United States, in congratulation to the society for "laying the foundation of a system destined to facilitate the ultimate separation of the two races of Ham and Japhet."

The following preamble and resolution were offered by Hon. Robert McLane, of Maryland, and seconded by the Hons. Joseph R. Ingersoll, of Pennsylvania, and Hugh Maxwell, of New York:

"Whereas the institution of domestic slavery exists in the United States as the creature of local and municipal law, so recognized and respected by the Federal Constitution, therefore be it

"Resolved, That in all action affecting this institution in its civil or political aspect the American citizen and statesman has imposed upon him a solemn obligation to respect in spirit fringement of the same."

On April 30, 1849, a large assembly collected at Lexington, Ky., to appoint delegates to the Frankfort emancipation convention, was addressed by Henry Clay and the Rev. R. J. Breckinridge, both deprecating the evils of the system and urging against the perpetuation of it. Governor Calhoun, of New Mexico, in 1850, wrote the following extract from a message to the territorial Legislature:

"Free negroes are regarded as nuisances in every State and Territory in the Union, and where they are tolerated society is most degraded. I trust the Legislature will pass a law to prevent their entrance into this Territory. The disgusting degradation to which society and in letter the authority of such municipal authority, and to resist any insult subjected by their presence is obvious to all and demands a prohibitory act of the severest nature."

S. V. WATKINS.

Questions for the University.

Editor of the Times-Dispatch:

Sir,—Permit me, as a Virginia matron, deeply interested in the reputation of our great University, to ask through your columns the favor of a little light from the authorities of that noble institution upon the motives inducing them to so far depart from precedent as to honor with a special invitation to their closing exercises the present accidental Executive of the United States.

I make the request in no invidious spirit, recognizing fully the march of new ideas and the resulting dissolution of many traditions. Many of us are old. The University is older, but neither the University nor its friends are too old to learn. There have been of late not a few criticisms of the time-honored methods of Jefferson's cherished school, and many suggestions that new life, new ways, new blood, so to speak, were needed to maintain its supremacy as the great University of the South, and there have been some indications on the part of those in authority to respond to criticisms and suggestions.

Let me ask if the invitation to Mr. Theodore Roosevelt is one of those indications. Do the authorities of the University feel that they are proceeding along the lines of legitimate progress in departing from the traditional position that the honors of the University of Virginia are tendered to those only whom she can truly honor? Or are we to understand that those presiding over this institution approve the course and character of this President? They invite him fresh from the enunciation of doctrines and intentions most repugnant to every section of the South. We may assume that the ink was hardly dry upon the pen with which he invited a negro to dine with himself and his family, another negro to come with his wife to stay with his wife and himself at the White House; that it was still moist with the signatures to appointments odious to large, important Southern communities, when he used it to accept a flattering invitation from the University of Virginia. Truly, those who contend that the University is not quite up-to-date may hold their peace!

From the moment Mr. Roosevelt and his family were placed in the White House by an assassin's bullet and made haste to inaugurate a season of exceptional merry-making and private entertaining in that stricken mansion, while a nation was still in mourning, not pausing long enough to let the funeral baked-meats cool before having them furnish forth the marriage suppers; throughout his repeated announcements that he would in no wise be hampered by the wishes and views of communities of his fellow-citizens in using the powers they had never entrusted to him, down to the petty slight offered by his wife to the ladies of Texas and his own deadly and stupid insult to the State of South Carolina, this man and his family have antagonized and are antagonizing every sentiment and tradition of the South.

As a daughter of Virginia, as the wife of a devoted alumnus of the University, and as the mother of sons who are also sons of the University and resident citizens of the State, I feel at liberty to ask an explanation of this invitation.

I should also like to know what preparation the University has made for such of the President's negro friends and their families as, with his flaunted disregard of the views of those opposed to his, he may see fit to bring in his suite. It is, of course, presumable that the only two Virginians who appear to be his full sympathizers and co-workers have been invited to meet him—the Hon. John S. Wise and James Hayes, Esq.

Heaven help the University!

VIRGINIA.

As to Dr. Pondexter's Letter.

Editor of The Times-Dispatch:

Sir,—Allow me space to say something in reply to the letter of my friend and brother, Dr. A. Bagby, published in the Sunday's issue, March 15th. In my first letter, written in reply to one by Dr. C. J. Gardner, I had no intention of reviving old religious issues, but wished to correct a statement in his letter to the effect "that no Baptist believed in baptism had any connection with remission of sins and that no Baptist that ever lived believed that baptism had any connection with the forgiveness of sins." Respecting and loving the Baptists as I do, I was not willing to see them committed to so extreme a view and so wrote calling his attention to evidence which proved that his declaration was too effect "that no Baptist believed that baptist did believe that there was a connection between baptism and remission of sins. I did not propose or attempt to present the views of the disciples of Christ. That was not in my mind. I honor the Baptist for their noble defence of religious liberty and their consistent adherence to what they believed to be taught in God's word. I have all my life lived among Baptists—good earnest, Christian people—and am glad to say that I have gained inspiration and spiritual strength from their life and example. There is no man that I loved or revered more than Dr. R. H. Bagby, and still venerate his memory. He was my neighbor, friend and brother in the Lord. No, Brother Bagby, we will never fall out about these things, but still continue to pray as I have done for almost sixty years, that all God's people may be one, even as God and Christ are one, that the world may believe. Will you oor Dr. Kerr or some other good man tell us how complete and perfect is the union between Christ and God. I must be permitted to say to Dr. Bagby that the ideas presented by Dr. P. in his letter, indicated a clear and matured judgment and logical conclusions, though written, as you say, "in his early manhood." Unfortunately Dr. P's letter did not appear in the country edition of The Times-Dispatch. I wish I had and still wish that it could.

B. H. WALKER.

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The Taxing Powers.

Editor of the Times-Dispatch:

Sir,—Your editorial in last Sunday's edition of your valuable paper entitled "double taxation" is timely.

I was especially impressed with the thought so forcibly and tersely put by you "whenever the State attempts to gouge a citizen. It arouses all the anarchy in him and tempts him to dodge the assessor. If the State expects her citizens to be honest in making their returns, she must set the example; she must be fair and straightforward in all her dealings with her citizens if she would expect her citizens to be fair and straightforward in their dealings with her."

The stream cannot flow higher than its fountain source. If the State takes the role of the brigand and calls upon its citizens to stand and deliver, because of its superior strength, it will find its citizens in their turn deceptive and dishonest in making their returns for taxation. And they will excuse themselves in the same way that the weak always excuse themselves against the strong, upon the score of self-preservation.

I knew an old man, a farmer, who had served his State well, but whose health and strength had failed. His family consisted of his wife, almost as old as he, and some daughters, one an invalid. He sold his small farm because he could no longer profitably work it, and took the few thousand dollars it brought him and moved to town, thinking that with economy the interest on his bonds would support him and his family in his declining years. When the commissioner came around he honestly gave in a list of his bonds for taxation. He was getting 6 per cent. upon them. When in town the tax collector came around, he presented a ticket for over 2 per cent. of the gross amount of interest to cover State and municipal taxes.

Thus the man's income was cut down by one-third, and he was not able to live on the remainder. I will not pursue the story further. But you must admit that the temptation was very strong to evade the commissioner when he came around the following year.

There was a time when money commanded 8 and 10 per cent. that a person could perhaps afford to pay such taxation, but now that money is cheaper some new plan should be devised for making it pay its fair proportion toward the revenue of the State. The Legislature may think that it is making the rich man pay this burdensome taxation. If it will examine it will find that only widows, maiden ladies and orphans are paying it. The wealthy have got their cash invested in such securities as will make them a good return free from this form of taxation.

I am informed that in some of the States a special tax of say one-half of one per cent. is laid on capital invested in six per cent. loans.

Such a law or a similar one would not be evaded, but would keep capital at home and induce it to flow into channels of legitimate trade, for the upbuilding of the whole State.

M.

Wytheville, Va., March 18.

The Dignity of the Church.

Editor of The Times-Dispatch:

Sir,—Your editorial in last Sunday's paper on "The Mission of the Church," is so brave and true, that it excites my admiration. I cannot refrain from expressing my pleasure in seeing the publication of such an article in what is called a "secular" newspaper.

It is a sad thing to witness a church resorting to fairs, festivals, concerts and theatricals to raise money for the Lord's cause. It dishonors Christ, and discredits His religion. It represents the Savior, who made the world, and is "Lord over all," as the veriest beggar on earth. It dries up the fountain of Christian beneficence. It defeats the efforts to create and foster the spirit of Christian liberality. It makes the church appeal to the world, the flesh and the devil, to aid in sustaining a cause whose very principles are antagonistic to all three, and designed to conquer the world, subdue the flesh and destroy the works of the devil. O, it is positively, absolutely disgusting—

"If any man be in Christ, he is a new creature;" "Ye are not your own; ye are bought with a price;" "Freely ye have received, freely give;" "It is more blessed to give than to receive."

So far as making offerings for the relief of the poor saints is concerned the specific law given to the churches of Galatia and Corinth, was this: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The principle of giving is love, not law; the Jew was required pay (not give) one-tenth of everything. Above that he made his free will offerings. But the gospels of Christ lifts regenerated men and women up to a higher plane, and makes them move in a different sphere. The principle that governs them is the high and holy principle of Christian love; "If ye love me, keep my commandments;" "If a man love me, he will keep my words." The greatest thing in the world is love. Love is the fulfilling of the law. Love is the royal law.

The reason of the failure of the church in the world and in society is the fact that she is considered—she considers herself—an eternal nestling, with a bill continually open for contributions from everything that passes by. John Robinson's circus must be asked for a contribution for the support of the church! The services of a minstrel show must be engaged, to entertain the crowd with negro songs and sayings that the cause of Christ may be promoted! Questionable exhibitions must be given to help Jesus. He is such a pauper and beggar! The very notion carries in it a guarantee of failure. No mendicant can inherit power in this country. But the prevalent teaching is, that the church and "the pastor" are things to be "helped, coddled, carried."

B. F. Haynes truly says; "Chiefly, however, the damage to the church from these practices has come through the lowering of the basis of appeal made to men, to a plane of mere expediency, policy or some form of appetite. The eye of the givers, instead of being turned toward Him who gave us richly all things to enjoy, and whom we are to worship with our substance, is turned selfward, and looks only to the pride or pleasure or palate of self as the object worthy to receive the benefit or honor, or results of our gifts. It fosters and deepens selfishness, our natural and most artful and constant enemy. Thus, instead of giving being a religious exercise and act of worship, it becomes a selfish gratification."

Dr. Charles E. Jefferson, in the Presbyterian, says: "Church fairs and suppers and entertainments held for the purpose of paying the church's debts, are an abomination in the sight of God, and it is amazing that they are not a stench in the nostrils of all Christian people. Not one valid word can be said in their defense. They are evil, always, wholly, irretrievably evil. I know how many arguments can be brought to their support, but this only proves that there are many Christians who are yet in the stone-age of spiritual discernment. If I were the Pope of America I would declare it a mortal sin for any church to raise money by any commercial schemes whatever; and any church persisting in doing so, should have its building sold, and its name erased from the roll of Christian churches. How can we hope to make Christianity even respectable so long as churches sell ice cream and peddle bric-a-brac in order to carry on their work?"

Again thanking you, Mr. Editor, for that timely editorial, so full of good sense and truth, and Scripture, I remain,

Truly yours,
L. A. CUTLER.

Louisa, Va., March 25, 1903.

Trees and Roads.

Editor of The Times-Dispatch:

Sir,—Recently driving up a long hill in the county of Augusta, I noticed that two magnificent oak trees on the public highway that had been a boon to the traveler for generations, had been appropriated and destroyed by a farmer for private use. Investigating, I found that this species of vandalism was going on all over the State.

Realizing the crying necessity for legislative protection for this valuable State property, I went to Richmond and consulted a State Senator and the Commissioner of Agriculture. They both agreed that something should be done. I then went to Washington to the Government Board of Forestry and got the best information available on the subject, and in conjunction with a forestry expert drew up the following and placed it in the hands of the Senator for consideration.

With the exception of section 4 this is practically the law in force in Massachusetts and New Hampshire. Mr. Koiner said that some such bill would be valuable, but he thought possibly section 4 was farther than the State would want to go at first. The remainder of the bill could be passed to great advantage, and section 4 left until the people had grown to see its value.

But little experienced in framing bills, I merely attempt to present what is needed and leave the technical language or a legislative enactment to the law-makers.

It is noticed that this bill could be enforced by those who need it, and left unenforced if necessary. A very small appropriation will cover the expenses of procuring the necessary marks for the trees.

Respectfully,
W. N. REED.

BILL.

Section 1. The supervisors of the counties of the Commonwealth are hereby authorized to designate and preserve as hereinafter provided in this act, trees within the limits of the public highway for the purpose of ornament and shade, and to so designate not less than one such tree in every thirty-three feet, where such trees are growing and are of a diameter of one inch or more.

Sec. 2. The supervisors shall, between the 1st day of October and the 31st day of December, in each year designate such trees as are selected by them, set forth in this act, such trees to be designated by driving into the same at a point not less than four nor more than six feet from the ground and on the side toward the center of the highway, a nail or spike driven through a metal washer, on which is plainly impressed the letter "V. Such nails and washers to be procured and furnished by the Secretary of Agriculture.

Sec. 3. The supervisors may, when deemed proper, renew such of said nails and washers that may have become defaced or destroyed, and shall designate in the same manner as hereinbefore stated such other trees as in their judgment should be designated to carry out the requirements of this act.

Sec. 4. The Commonwealth reserves the right of eminent domain over all trees on enclosed lands that fringe and overhang the public highway not further than five feet from the land-owner's line, and no such tree shall be cut down or removed except upon the application of the owner to the Board of Supervisors of the county in which the said tree is located.

The supervisors may permit the removal of said tree or condemn it and take possession of it for public benefit, upon appraisement, the owner to be renumerated from moneys in the county treasury not otherwise appropriated or provided for.

All such trees condemned shall be marked as hereinbefore provided.

Sec. 5. Whoever wantonly injures, defaces, cuts down and destroys any trees thus designated, or destroy such nails and washers affixed to such trees, or whoever cuts, affixes advertising boards or strings wires of any description without the written permit of the officers having such trees in charge, or shall violate section 4 of this act, shall be punished by a fine not exceeding one hundred dollars and not less than twenty dollars, one-half of fine to go to complainant and one-half to the use of the Road Board.

Sec. 6. If any person, by the use of firearms or by any other means, cause fire to spread and damage such trees, the property of the State, he shall be fined not exceedingly fifty dollars.

The Road Boards shall be authorized to carry out the provisions of this act, provided, that nothing in this act shall prevent the board from removing a tree when the public interests so demands.

Long Glade, Va., March 23d.

Cato and Lee.

Editor of The Times-Dispatch:

Sir,—The words of Cato to his friend as quoted by you, that "he would prefer that people should ask why is not a statue erected to Cato, rather than why is a statue erected to Cato," may have been entirely right and proper in his own case, especially in a city in which it is said there were ten thousand statues, but I beg leave to say that illustration has no significance in connection with the proposal to place a statue of General Lee in Washington city. Nobody would ask why it was done. All the world would understand the meaning and appropriateness of the act. Only its absence from Statuary Hall would occasion remark, and people would wonder why Virginia had been so remiss and neglectful in paying honor to her most illustrious citizen and soldier.

In the city of Caraccas, in Venezuela, there are more statues to General Washington than in any other city in the world. Do you suppose anybody ever asks why they are there?

The Governor's argument that "General Lee, if alive and could be consulted, would be averse to such a memorial," seems to me to be without force. Such reasoning would forbid and prevent all such demonstrations in his honor.

It is well known that from Appomattox to the end of his life, it was his supreme desire that concord and harmony should be renewed between the different sections of the country, and he would welcome with great satisfaction such a striking manifestation of good feeling as would be exhibited in the proposed movement.

We need never expect unanimity either North or South.

Let us not be frightened by the clamor of a few malcontents.

B. M. PARHAM.

Richmond, March 23d.

IS THE SOUTH INTOLERANT?

Reply by a Southern Woman to a Northern Woman's Charge.

Editor of The Times-Dispatch:

Sir,—In a recent issue of the New York Independent appeared a sketch written by a Northern woman residing in Louisiana, entitled "Free Speech in the South."

In order to give to this writer perfect freedom of expression the editor permitted her the privilege of anonymity. That she used it for the most vicious criticism possible to compress into condensed form, will be evident to all who feel inclined to acquaint themselves with her sentiments.

Her scoring comes under three distinct heads (apart from a profuse interlarding of bitter feeling), entitled "Excessive Pride," "Intense Jealousy" and "Determined Resistance to the Inroads of Civilization."

It has seemed expedient to make some reply to the uncalled for and cowardly attacks of such writers, who are given the privilege of publication in leading Northern magazines.

The Independent published but one paper in reply to "Free Speech," that being from the mild pen of the chancellor of the Vanderbilt University, Tennessee, Dr. J. H. Kirkland, whose Southern chivalry withheld his pen from the full denunciation of the woman writer of the sketch, which it was evident to perceive, in reading between the lines, animated his worthy breast.

The subjoined reply to the present writer is evidently too pointed to please the editor of the Independent; therefore, it is submitted to the leading paper of her State, with the hope that it may inspire other Southern writers to follow her lead in defending the South in any position she may choose for herself upon social questions against the aggressions of the North.

There are two glaring errors committed and promulgated in our midst by a certain class of literature that should be eradicated from the annals of history in consideration of a crying need, recognized by all people of kindly feeling, for an amelioration of the bitterness that exists between the North and the South. The first is the acrimonious criticism of those, who for reasons known only to themselves, come voluntarily from the North to seek home life among southern people. The second is, the free expression of that criticism through the medium of widespread periodicals; sometimes—as in the present case under review—appearing in the form of an anonymous paper.

In all circles of polite society annoymous writing containing personal or social animosity, has been classed among the cowardly acts. Figuratively speaking, it is a stab in the dark, and the fact the writer of Free Speech in the South, being denied the right of her signature, should have stayed her pen. If, her writing were calculated to create reform, or did it hold, through any special merit a definite value to the world at large, there might be some exoneration for its publication; but on the contrary, in reading the sketch, the questions: "What value can it prove to any class of people? What convincing quality does it possess? What reform could it possibly create?" Rise involuntarily to the minds of thoughtful readers.

No writing is valuable to mankind that is void of the quality of benevolence; and that mercy which is "seasons justice," which it droppeth as the gentle rain from Heaven, and "blesseth him that gives, and him thattakes," is absolutely necessary in depicting a people whose habits, customs and manners—while representing the best of their section of country—differ from those who undertake the depictment. But the writer of free speech, which she claims is denied her through the medium of the tongue, is evidently too far removed in sympathy from the people who surround her, to be enabled to exercise the godlike qualities of justice and mercy, even should they exist latently in her nature.

Such a paper were scarce worthy of notice or criticism, save that appearing in the pages of as prominent a magazine as the Independent, entitles it to notice, for even an obscure dart thrown into space and finding lodgment in the heart of a sturdy oak, becomes worthy of extraction for scrutiny!

The three chief attributes accorded to the Southern people by the hidden lance are excessive pride, intense jealousy and resistance to the inroads of civilization."

The first attribute belongs to all the high class peoples of earth. It is the element of character, which when allied to principles, elevates humanity above ignoble deeds and the desire to live up to the record of one's forefathers who were proudly honorable citizens in their day and generation, is one of the highest instincts of that pride.

The second attribute—a more serious one—the present writer has never discovered to be more prominently developed in Southern people than in other representatives of her race; and it has been her privilege to live among many of the civilized races of the world. Truly, the vicious germ cannot be claimed to exist in the hearts of Southerners in connection with their Northern brethern and sisters, for were it pointedly developed in the masses of such a large community as the South embodies, the consequences of it would be felt throughout the commercial and literary life of the North, it being an established fact that the South offers unreservedly her best to Northern markets. Had she been in the history of her people, as conservative as is claimed for her, she could easily with her wealth and talent have established exclusive marts for herself; but New York and Boston are now, as before the war, emporiums for the lavish expenditures of Southern men and women. The superiority of the North in many vital matters relating to business and finance, has always been conceded by the South, and with a frankness that held no jealousy.

Since the war the South has developed largely upon literary and dramatic lines, yet she is content to furnish her treasures of thought to Northern publishers rather than, through a spirit of jealous rivalry, establish literary marts in her own large cities. And true it is that the Northern market is fed with much worthy inspiration from the brain of those who live South of Mason and Dixon line.

The writer of this sketch has for years been a literary critic, a musical and romantic sketch writer, and truly can she say that in no instance has jealousy animated her work to mar or cripple it, and she is safe to aver also in the name of her Southern compatriots that not one of them with even the ordinary gift of the pen would so lay low the elements of courtesy and gentle feeling as to give to the press such acrimonious comment as is embodied in the paper, "Free Speech in the South," especially in consideration of the probable fact that the writer of it has received civility from the people she criticizes, does the event carry weight. And it may be well to add also that the privileges of speech which she cites as being imperially and exclusively usurped by Southerners, would doubtless be more generously accorded her did she claim them from her Southern neighbors in "propria personae," rather than by demanding them at distant range and from the entrenchment of a "masked battery" that bears not even the distinction of a name!

The third attribute, bearing the stigma of the Southern's resistance to the inroads of civilization—and sharpened by the tongue of a supposedly clever old lady—is scarcely strong enough in its elucidation to invoke argument or refutation, for the illustration given of an openly expressed preference on the part of a lady for a Southern financier over a Northern, could scarcely involve the question of civilization, unless conservatism is to be denominated a heathen or savage attribute.

The animadversion springs, doubtless, from the vexed racial question—the social ostracism of the negro in the South, among other reasonable prerogatives, claimed by the gentry of the soil. If so, the writer of "Free Speech" has touched upon the most difficult and delicate of all problems, and one that is as yet unsolved by the North and the West, as by the South; but it is a problem more difficult and delicate for the South through the millions she has to deal with in her discriminations. This subject is not to be discussed in a brief sketch, for there is too much of an enlarged character belonging to it to admit of its delineation in an abridged thesis. The writer will simply state that, in her travels North and West, she has always encountered the negro occupying the platform of domestic service; but while receiving higher wages, nowhere has she found him treated with a kindlier consideration than in the South. In Virginia the negroes are specially devoted to their homes, and their habit is to go North for a space, make money and return to buy land and build houses, as they say, do not. They build houses, as they say among their own white folks? Their first service is still given to their own white folks as the northerners who come among us to live, soon discover. Several very shamming northern families who bought estates near my own, after struggling throgh a year or so with what they term the impossible Virginia labor, have to our sincere regret—sold out and returned Nort. They came with a glowing forecast of the freedman's haste to serve them, gathered from a most imperfect mental prospective—but, at close range, they the colored far from the detestable creature their philanthropic distant view had pictured.

You Southerners understand them. We do not. They will not serve us as they do you, said my next estate neighbor, a bright wealthy New York girl, who had supposed life in Vnirginia would be a "dolce far niente" existence, with a plenty of darkies to do her bidding.

"No, you do not understand them," I admitted. "You govern them as you do your Northern white labor, by rule and method. They have to be looked after and treated like children. Great patience is required in dealing with them, and a reasonable indulgence will serve to bind them to you, far more than stringent rule."

"I believe slavery is the best thing for them," she boldly declared.

"Oh, no," I replied, "we Virginians are glad slavery has passed away. We are anxious for the negroes to have the advantages of education and to make an honorable, thrifty race of themselves. We only stipulate, and that imperiously, that they shall never be taught the fallacy of social equality with the whites."

"Social equality?" she cried. "Why, if one of them were to dare enter my front door I should be grossly insulted."

Truly the race prejudice exists in the hearts of our Northern sisters as fervently as in ours! In fact, racial prejudice is inborn in all human beings, grafted by the hand of the Creator, who fashioned us. Nor can the philanthropy of the wise ones, beat down the barriers that separate us from the Chinese, the Indian, and, last of all, the negro. If the North would regard the matter less fervidly, get it away from their emotions and into their practical heads and brains, they would ascertain the conditions better. To say the least, no representative of the North would heatedly score his or her fellow-citizens because of the assumed prerogatives of those citizens to determine their own social status and to choose their own associates.

Above all, let a man in his power and his sublime faith in himself write with a pen dipped in scorching ink, if he likes; but a woman's pen should carry gentle counsel to her fellow-mortals; should bind up broken hearts and heal wounds. Her writing should bear the beacon light of a luminous benevolence. If she write at all, she should write nobly, and if but once in life she does it, then truly may George Eliot's words apply to her.

"Our lives," she says, "make a moral tradition for ourselves, and to have once acted or written nobly, seems to make a reason why she should always be noble."

EMMA HENRY FERGUSON.

Goochland, Va., March 23.

A Complaint Against Boys.

Editor of The Times-Dispatch:

Sir,—Among a large number of other citizens, I have been a long suffering victim of the thievery and depredations of a certain class of young boys, whose chief delight seems to be to rob the front yards of the residents of Grace and Franklin Streets of all the beautiful flowers we have time and again planted. If these youths were the children of the slums we might look upon their acts as the result of their surroundings, but as a matter of fact, I know them to be the sons of some of the most prominent citizens of this city. For several years I have spent much labor, time and money in an endeavor to cultivate flowers in my front yard, only to be harrassed each year by the depredations of these youths, who, in the open daylight, enter the yards of the residents of Grace and Franklin Streets, and wilfully destroy the most valuable and beautiful flowers we can plant. There was a time when this city was noted for its pretty front yards. Now it is a rare thing to see a growing plant, unless it be in a window. I recently heard of a gentleman living on Franklin Street near the Jefferson Hotel, and another on Grace Street near the Westmoreland Club, who had repeatedly tried to raise flowers in their front yards and had to give it up because they were stolen as fast as they were planted. It would be useless to ask the police to prevent this, because it is a rare sight to see one on Grace or Franklin Street, either day or night, and if one should have these youthful thieves arrested and carried before the Police Court he would probably be told that "boys will be boys," and only be laughed at for his pains. Consequently, the only practical remedy left is for each victim to inflict punishment himself when he catches the thief. Each day for the last three days I have had my yard (on West Grace Street) robbed by these petty thieves, and when remonstrated with by some female member of my family they have been insulted by these young vandals. I saw in the columns of your paper lately that an effort was being made to interest the people of this city to improve its beauty, cleanliness, etc. My advice to every one it, don't plant flowers in your front yard.

Respectfully,
WEST END.

Richmond, Va., March 25th.

Write for My Help
And Get Well at My Risk.

Nearly 550,000 sick ones have accepted my help and got well without risking a penny.

Over 65,000 of them have written me testimonials, without solicitation. I shall be glad to send you all that you will read.

On January 11, 1903, I published in the Chicago papers the names and addresses of one thousand people in that city alone whom I had cured of chronic diseases in just the past six months. That is a record which has never been approached in the history of medicine.

I can cure you, too.

Simply send me this coupon, or write me a postal stating which book you want. I will then mail you an order on your druggist for six bottles Dr. Shoop's Restorative. You may take it a month on trial. If it succeeds, the cost is $5.50. If it fails, I will pay your druggist myself. And your mere word shall decide it.

That offer itself is the best evidence possible that my Restorative will cure; for if it failed often the offer would ruin me.

The remedy that makes that offer possible strengthens the inside nerves. It brings back the nerve power which alone operates the vital organs. It is the result of my lifetime's work.

A weak organ must have more power. It is useless to doctor the organ itself. It is like a weak engine that needs more steam. And my Restorative forms the only way known to bring back that nerve power and make the weak organ again do its duty.

My Restorative, kept in the house, will enable you to head off the serious diseases by treating the little troubles promptly. But if a chronic trouble has developed, it is very probable that this remedy forms the only way to a cure.

CUT OUT THIS COUPON.

For we all resolve to send for something, but forget... Mark the book desired and mail this with your name and address to
Dr. Shoop, Box 285, Racine, Wis.

Book 1 on Dyspepsia. Book 2 on the Heart. Book 3 on the Kidneys. Book 4 for Women. Book 5 for Men (sealed). Book 6 on Rheumatism.
Mild cases, not chronic, are often cured by one or two bottles. At all Druggists.

From a Candid Man.

To the Editor of The Times-Dispatch:

Sir,—As a man who loves a toddy or a mint julip, I should like to say a word on the liquor question. It is a many-sided one, and volumes could not contain the things which might be said about it.

In Virginia the question has narrowed down to this, and it is now in the hands of our lawmakers as to whether a community may by a majority vote, say that liquor shall or shall not be sold to the masses, "by the small," in saloons.

There is no duobt in my mind that the licensed saloon is the enemy of the civilization. Of course, temperance is not abstinence, but let us examine how it works. It is Saturday evening: John, Tom, Dick and Harry have been paid off, and are on their way home to their wives and children with their wages. John meets Tom; they are friends and have not seen each other for a week, and they meet pretty close to a saloon. Both are tired and feel they would enjoy a drink, and John invites Tom in and "sets them up," no harm done if they'd stop here. But Tom feels unusually hospitable after the liquor has "run over the guitar strings," and he "sets them up for John." Still no especial harm done if they'd go on home. But while the "cockels of their heart" are stirred and they feel good, Dick comes in with Harry and they begin a new round, which ends they don't know when; they do not get home at the proper time and when they do reach there the week's wages are gone, and there is nothing for the wife and little ones.

"Am I my brother's keeper?" Yes; we've got to look after these boys who cannot pass a saloon without going in, and it would be a great deal better if the saloons were not quite so "handy." Revenue? Well, the saloons can be taxed so as to produce it, but it is a shame to consider it in that aspect. Will not there be a great saving in criminal costs? And how the wife and children will enjoy the change!

G. E. P.

Waynesboro, Va., March 19, 1903.

The AmryFrightening Game.

Editor of The Times-Dispatch:

Please permit me to make through your Confederate Column the following inquiry:

I have before me an account of the battle of Murfreesboro, written by my son, a private Confederate soldier, who was in it, in which he says: "Outposts and skirmishers have already begun their encounters, while we of the main line rest on arms and await orders.

"Startled game, birds, squirrels and rabbits flutter up and down, and rush hither and thither, as though the masses of men before and behind them bewildered them; while the firing that was going on warned them of danger and suggested the propriety of their securing other resting-places. * * * Officers and men, with ramrods, swords and bayonets cut at birds swooping near us, or slash at squirrels and rabbits running the gauntlet along our line, seeking an opening to the rear."

The enquiry here made is whether any one can confirm the above singular experience. The writer was a very reliable youth; but it is desirable to have his statement corroborated.

B. B. M.

Richmond, Va., March 5, 1903.