THEY REMIND ONE OF COMIC OPERA

HAITI AND SANTO DOMINGO AS THEY ARE.

Comic Side of Conditions in Black Republics—How Germany Stole Haitian Navy and the Vanquished Feted the Victors—Other Timely Glimpses at Two Troublesome Island Powers.

William Thorp, in Chicago Record.

The black republics of Haiti and Santo Domingo, which together form the ancient island of Hispaniola, famous in the buccaneering history of the West Indies, are very much to the fore just now. Haiti's finances are in an even worse muddle than usual, and she wants to put them right by borrowing $10,000,000 from confiding American capitalists. May they be lucky enough to see the color of their money again if they decide to lend it!

Santo Domingo, agitated by the assassination of President Haureaux, is already in the throes of a revolution. President Sam's government in Haiti is toterring to ruin. Unless M. Sam gets his $10,000,000 an insurrection will almost certainly break out. If he gets it a revolution is even more likely, for the excellent reason that other leading politicians would like the handling of such a tidy little sum. American intervention in the affairs of both republics seems likely in the near future, and therefore a few amusing—and true—stories about them may be interesting.

WEST INDIAN BUNCO GAME.

Before President Sam took over the reins of government in Haiti President Hippolyte ruled. He had a good many enemies. Some he shot, others he imprisoned, and others, again, escaped to the neighboring islands of Jamaica and St. Thomas. There they occupied their leisure time plotting filibustering expeditions to overthrow the hated tyrant.

There was only one defect in all their schemes—they hadn't the necessary cash. One day an American merchant captain out of work drifted to St. Thomas. He figured out the situation and saw his way. He wrote a blood-and-thunder sort of letter to Hippolyte, stating that he had been selected to command a powerful expedition which was to descend on Haiti from St. Thomas. They had a fine steamer of 3,000 tons, with 4,000 rifles, several Maxims and 300 men. He was open to betray the expedition. Would the president trade? His price was $20,000, paid in advance.

TAKES THE BAIT.

The president rose to the bait and sent the money. The merchant captain was too honest to take it all, clear profit, so he bought a superannuated fishing smack for $50, hired half a dozen Barbadian negroes to man it, mounted a couple of antediluvian guns aboard and sent it to the appointed rendezvous with his compliments and thanks to the president.

Meanwhile he cleared off to the states with $29,900. The entire armed might of the Haitian navy—two condemned tramps transmogrified into the semblance of cruisers—sailed to the rendezvous to intercept the enemy. The battle was bloodless and the invader was towed in triumph to Port-au-Prince. Naturally Hippolyte was a bit disgusted, especially when the British consul would not let him hang the crew because they were British subjects. However, he put the best face he could on the matter, proclaimed throughout the country that a great victory had been gained by the foresight of the president and the bravery of the fleet; gave a state ball in honor of the republic's happy deliverance from peril, and kept the smack in the harbor as a monument of Haitian naval valor, an inspiration for future generations. A friend of mine who has just returned from Port-au-Prince told me yesterday that it is still there.

A DISPUTE WITH GERMANY.

Haiti, alas, does not always ride on the full tide of conquest. The Haitian navy once upon a time sustained a terrible defeat at the hands of the Germans. A German merchant was pillaged and maltreated in a revolution and the Haitian government refused to compensate him. Germany promptly sent out a cruiser to demand the money. This startled the Haitians and the president summoned a grand council of war. Never was there such a display of cocked hats, gold lace, top boots and "swagger" uniforms. True, most of the soldiers had no boots and many had no rifles, but the grandeur of the generals compensated for such trivial defects. "Not an inch of our territory, not a stone of our fortresses, not a dollar of our money!" said the president to the German captain, quite in the manner of M. Jules Faure. The captain said nothing, but left the council chamber and got aboard his ship. The joy of the Haitians knew no bounds. They fully believed they had frightened him away and taught Germany a lesson she would not forget in a hurry. They danced, they shouted, they screamed, they yelled, they hugged one another, they drunk copious toasts to the glorious destiny of the Haitian nation.

THE GERMAN COMES BACK.

Presently they saw the German cruiser steaming out to sea, with the Haitian navy—which then consisted of only one rejected steam collier—following close behind. Oh, the brave admiral! He was chasing the invader from their shores. Joy! What a reception they would give him when he returned in triumph! But what was this! The brave admiral and his crew were observed painfully swimming to the shore, their beautiful gold-laced uniforms soaked in the muddy water of the harbor. As soon as he landed and recovered his breath the admiral explained that the German ship had sent aboard a boat's crew, armed with real cutlasses and revolvers, who drove them into the sea and made fast a tow rope. The Haitian navy was being towed to Germany in lieu of the indemnity. What was to be done? They must certainly come to terms rather than lose their only battleship. The president implored the German consul, almost with tears, to signal to the cruiser and bring her back. He kindly did so, but the only compromise the captain would listen to was the payment of the indemnity—$50,000—down on the nail. There wasn't enough money in the treasury and the only man in the city then who possessed such a sum was Herr Lueders, a German merchant. The president had to eat humble pie and borrow of this hated Teuton.

STATE BALL TO THE VICTORS.

The money being paid, the Haitian habit of making the best of everything asserted itself. A state ball was given that night in honor of the German commander and his officers. All the German gentlemen in Port-au-Prince were invited, and the Haitian belles would dance with none but German officers, who naturally wanted no better fun. The Haitian admiral was there, highly pleased with himself and evidently convinced that he had saved the republic. Patriotic speeches were made, champagne flowed freely and the ebony heroes all seemed to think it was they who had won the victory.

The German captain got out of his bearings at last and desperately appealed to an Englishman: "Donnerwetter! Tell me, mine good friendt, is it that they mine ship have taken or that I did tow their ship? I do not comprehend.

The German is not the only man who cannot comprehend the Haitians. Nowadays whenever an enemy threatens the shore of Haiti the navy is ordered away on foreign service, so they say. It is too valuable to expose to danger. Curiously enough, some years after, in 1897, a son of the German who lent the money on this critical occasion was maltreated by the Haitians and a couple of German cruisers were then sent out to Port au Prince to collect an indemnity.

HAITI'S "HORSE MARINES."

The principal vessel of the Haitian navy, the Crete a Pierrot, visited Kingston a few months ago to convey Mme. Sam, the president's wife, and her large retinue back to Port au Prince. They had been to Europe for a tour and returned by way of Jamaica. It was a very curious "contraption," this cruiser! From stem to stern it was covered with dirt and rust. The guns wouldn't work. The engine room was like a pigsty, all the crew were negroes or mulattoes, and I would rather not have been on board when there was any special pressure on the boilers. But the officers—what gorgeous fellows they were. They were dressed in white uniforms, adorned with gold and silver lace and blue, red and yellow facings, yet to complete all they stalked the quarter-deck in patent leather top boots with silver spurs.

"Generals" go for a cent apiece in Haiti and Santo Domingo. There are nearly as many generals in the army as privates, and sometimes, when the revolution business is dull, they are pretty hard up. The purser of a steamer trading to Port au Prince told me the other day that he had his boots blacked by a Haitian general at the chief hotel, while another general touted for the carrying of the passengers' bags. It is the same in Santo Domingo. A friend of mine, now living in Jamaica, used to manage a shipping agency there, and one of the laborers he employed to coal the steamers was a general in the militia. Every now and then he would beg a day off to go and command his tatterdamalion army at a review.

LOYALTY AS COLLATERAL.

Americans capitalists who feel inclined to lend that $10,000,000 previously mentioned to Haiti may be interested to learn that, by article 40 of the constitution of the Haitian republic, "public debts are guaranteed and placed under the safeguard of the loyalty of the Haitian nation." Sir Spencer St. John, formerly British minister to Haiti, tells a good story on this head. The Haitian minister in Paris went to a famous French banker to contract a loan for Haiti and naturally the capitalist asked him what security he could offer. The minister replied, grandiloquently: "The constitution places the public debts under the safeguard of the loyalty of the nation." The banker eyed him curiously for a moment and then said: "Thank you; I have business to attend to. Good morning." The New York bankers to whom President Sam is now applying will no doubt agree in wanting some better security than the "constitution" offers.

I have painted the ludicrous side of the black republics. There is another side—compact of murder, misrule, African savagery and even cannibalism—that side that made the third Napoleon exclaim: "Haiti, Haiti, land of barbarians!"

Sunday-School Lesson for September 10.

Power Through the Spirit.

ZECH. IV:1—14.

BY J. E. GILBERT, D. D., LL. D.,

Secretary of American Society of Religious Education.

THE PROPHET.—Zechariah's first address, one which is on its face introductory, (chapter 1: 1,) is dated in the eighth month in the second year of Darius (B. C. 520), two months after the first prophecy of Haggai (Hag. i: 1). The two men were therefore for a time contemporary, and they acted in concert in the commencement of their labors, so far as concerned their first object, namely, the rebuilding of the temple. In this Haggai led the way, and then left the work to the younger man. But Zachariah did not confine his prophetic activity to this narrow scope. His utterances take in the whole character and condition of the covenant people, their present dangers and discouragements, their tendencies to formalism and self-deception, their relations to the surrounding heathen, and their influence upon the future prospects of the world. To many his writings are obscure because he deals largely in symbolic and figurative language.

THE VISION.—(Vs. 1, 2, 3.)—Our lesson pertains to the fifth of eight visions granted to Zechariah in the night. (Zech. i: 8.) These, given at one time, set forth an orderly progress of thought which may be had only by reading the entire series, from chapter i: 7, to vi: 8. This vision may be called "The Golden Candlstick with the Two Olive Trees." The candlestick was formed after the pattern of the one in the tabernacle (Ex. xxv: 31-37.) but with some remarkable variations. It had a round vessel on the top, seven feeding tubes for each lamp, and two trees at its sides, none of which were in the original in the sanctuary. The candlestick represents the church as the appointed light bearer in a dark world. This is confirmed by several passages in the New Testament (Matt. v: 14,) spoken by Christ and Paul (Phil. ii: 15,) and by the express statement of the angel in explaining a somewhat similar vision to John in Patmos. (Rev. i: 20).

THE MYSTERY.—(Vs. 4 and 5.)—What did all this mean? Zechariah was convinced that some important truth was to be communicated to him, but he was unable to interpret the picture, or, if he had some conjecture concerning the significance of it, he desired to be assured. Hence he asked an explanation from the angel who had been speaking with him. The angel's counter-question implies that the prophet might have learned the object of the vision from the analogy of the golden candlestick in the holy place. Here a question arises for our consideration. Why did God present to His servant that which was in itself so mysterious as to require an explanation Why was not the message spoken at once in its simplest form? Because the visual method was adapted to the undeveloped mind, calculated to convince one of a supernatural presence. This was the reason for the burning bush. (Ex. iii: 3.) seen by Moses, and the cloven tongues that appeared to the apostles. (Acts. ii: 3.)

THE MEANING.—(V. 6)—The angel taught Zechariah. The vision was an embodied prophecy intended primarily for the guidance and comfort of Zerubbabel. Its substance was, "Not by might and not by power, but by my Spirit." The work which the Hebrew governor has undertaken will be carried out not by human strength in any form, but by the Spirit of God. The candlestick gave light, but it could not do this unless supplied with oil in sufficient quantity. Hence the symbolism. So all that was needful for the maintenance of the church of God, including the restoration of the temple, at that time the material center, could be attained only by the same agency. The teaching here is the same as that given by Jesus who required the apostles to wait until they were endued with the Holy Ghost (Luke, xxix:49), whose power was actually realized at Pentecost. (Acts ii: 14.)

THE OBSTACLES.—(V. 7)—The interpreter of the vision next contemplates Zerubbabel, strengthened as he may be by the Spirit of God, and so prepared for the great work before him. The difficulties in his way, both numerous and formidable, should be overcome. These appeared to stand out conspicuously like a mountain, which should become a plain. This figure of speech was employed by Jesus in an address to the disciples (Matt. xvii: 20,) when He declared their ability in His service. It is in full harmony with all those utterances in which the help of God men are made strong. Listen to Paul's confident assertion (Phil. iv: 13,) and see the promise to those who abide in Christ. (John xv: 7.) Read the exhortation to Timothy (III Tim. ii: 1,) and to the Ephesian church (Eph. vi: 10.), both based upon the great truth that a man may triumph over obstacles and accomplish the good work he undertakes, if only God is with him.

THE SUCCESS—(Vs. 7, 8, 9, 10.)—Now comes a specific prediction that Zerubbabel would complete the temple which he had begun. This great Jewish leader, who laid the foundation stone, should also bring forth the copestone, to be set in the gable, amidst loud acclamation of the people. (Ezra iii: 11). Seeing then that such success was certain, the angel who spoke to Zechariah addressed a word of reproof to the faint-hearted, to those who had looked with discouragement upon the struggles of the years since the people returned from Babylon. Those were days of small things not to be despised. The Jews themselves and especially their enemies, who had frustrated and hindered them, must think these feeble efforts were all for naught. The eyes of the Lord which run to and fro through all the earth beheld this work. He knew what had been done and with what motive, and He would bring all things to pass in His own time.

THE QUESTIONS.—(Vs. 11 and 12.)—The prophet appears to have grasped the meaning of the vision only in part. He knew what the candlesticks represented and he had heard the message concerning the governor and his ultimate success in building the temple, but he was still ignorant of the meaning of the two olive trees and of the golden pipes that empty the oil, and he asked the angel to explain. This inquiring spirit is highly commendable. It has been well said that partial knowledge is only disturbed ignorance. It frequently occurs that people, having gained a limited view of a subject, fall into most serious error, resulting in damage to themselves and to others. While it is true that in this life all knowledge must be imperfect (I Cor. xiii: 12,), it should ever be remembered that investigation should be pushed up to the boundary of all that is possible. He who voluntarily stops short of that line misses the glory of life and diminishes his power for good. (Hos. iv: 6.)

THE DISCLOSURE.—(Vs. 13 and 14.) Zechariah's inquiry was promptly rewarded. The angel gave him information of great importance. The two olive trees, two olive branches, and the two golden pipes were emblems of the two anointed ones that stand by the Lord. There has been some discussion among scholars, but the general opinion is that these two anointed ones were Zerubbabel and Joshua, the governor and the high priest. They represented the civil and the religious powers, through whom God comes to men, as the oil flowed through the branches and the pipes to the candlesticks. Here is plainly taught that the state and the church are the channels through which Divine influences proceed to the good of men. This truth is plainly taught in many passages of Scripture. See the words of Jesus as to the church (Matt. xvi: 18,) and of Paul as to the state. (Rom. xiii: 1.) It was of the utmost importance to make this disclosure at this time to Zechariah to exalt his idea of both institutions.

REFLECTIONS.—The order of Divine Providence is often obscured. Many men stand at the open door of great opportunties, fearing to advance because of untoward circumstances. In ancient times God was pleased by special message to make known His will, speaking by men upon whom His spirit was laid. (II Peter i: 21.) Now He directs us to the record of earlier revelations which are more reliable (II Peter i: 19,) and bids us study to know what is right and best. Of one thing all may be assured that He will accomplish His purpose, overcoming obstacles and bringing to pass even what at times may be contrary to human foresight. In that accomplishment of that purpose He ordinarily employs political and ecclesiastical forces, both which are the appointed agencies or channels of His grace, and they should ever be so regarded. Sad day when men forget that the Spirit of God is the efficient power. Sad day when church or state becomes so corrupt as no longer to be the medium of Divine influences to the world!

CURE OF RHEUMATISM.

Fruits That Should Be Avoided or Eaten by Those Afflicted.

From the Chicago Times-Herald.

People suffering from that most distressing of diseases, rheumatism, should be careful in their diet at all times. There is a general impression that all fruits are healthful and may be indulged in freely by invalids, but this is not the case. A South Water street fruit merchant remarked the other day: "There is an impression very prevalent in the minds of many persons that there is rheumatism in strawberries. It may be only imagination and due to the season, but there is no doubt that persons who are subject to rheumatic attacks suffer from them very frequently during what is known as the strawberry season, whether they eat strawberries or not. I am satisfied in my own case that the acids in strawberries work up a nice attack of rheumatism for me every year, but I cannot resist them, and do not know as I want to. But there is one satisfaction, and that is that while strawberries may have something to do with rheumatism, cherries, which follow them, are an absolute cure for rheumatism. I have never known a person to suffer from rheumatism who ate freely of cherries, and I know of hundreds who have been relieved of attacks by eating them. I have often had cherries ordered two or three months before the season for them opened hereabouts, and to supply the orders have had to send to Cuba and to California for them. The ordinary cherry contains an acid which relieves if it does not effectually cure. Of course, it may all be in the season, and that rheumatism would disappear anyhow, but it is safe to say there is no rheumatism during the cherry season. I don't know of anything healthier, though even the best-tasting, thoroughly ripe and perfect cherries start up very fine cases of colic and cholera morbus, which are very annoying. The colored people of the south think, and it may be that the same belief exists elsewhere and among others as well, that all the cramp or colic is taken out of the cherry by eating it, swallowing stone and all. That unquestionably was the practice once, but in recent years fears of appendicitis may have changed it somewhat, though for the life of me I cannot understand why it is so dangerous now to swallow apple seed, grape seed or cherry stones, when in old-fashioned times it was the rule to do so, rather than the exception."

INSURED FOR $10,000,000.

The Aggregate of Policies on the Prince of Wales' Life.

From the Chicago Record.

A big insurance man told me recently in New York that the Prince of Wales was the heaviest risk of any patron of the insurance business, and that his death would cost English, German, French and American companies not less than $10,000,000.

"No other person carries 20 per cent of that insurance," he said, "but comparatively little of it is for the benefit of his family; perhaps not more than $1,000,000. Some years ago large policies were taken out by his creditors as security for money loaned. If he should ever pay his debts they would, of course, revert to him, and might be carried for the benefit of his family, but his premiums, like the premium on all of the royal families of Europe, are very high—much higher than those paid by private individuals for the same amount of insurance.

"It is a curious fact," continued my insurance friend, who spends a good deal of his time in England, "that $2,000,000 or $3,000,000 of insurance, perhaps more than that, has been placed on the life of the Prince of Wales as a speculation by persons who do not know him and never had any relations with him whatever. This would not be possible under the insurance laws of the United States, but it is allowed by some of the English companies. Over there any man can secure a policy on the life of a neighbor, provided he can persuade the neighbor to submit to a medical examination or find a company which has recently had him examined.

"Thus when the Prince of Wales undergoes an examination for insurance lots of speculators apply to the same company for policies on his life, or get certified copies of the report of the medical examiner and use them with other companies. It is pure speculation. They pay a high premium, a margin, so to speak, or, to put it in another way, they book a wager with the insurance companies that the prince will die before the total of their premiums exceeds the amount of the policy.

"Therefore, many persons would be financially benefited if Albert Edward should drop off suddenly one of these fine days. The prince is perfectly aware of this fact. He knows very well what advantages have been taken of his situation, but I do not suppose it makes any difference with his habits."

Willing to Wait.

One Sunday, not very long ago, the minister of small country parish church in Scotland had the misfortune to forget his sermon, and did not discover his loss till he reached the church. The congregation being already assembled, he was in a sorry plight. Suddenly an idea struck him. He sent for John, the beadle, and instructed him to give out the 119th Psalm (containing 176 verses), while he hurried home for his sermon. On his journey back to the church door, he saw the faithful beadle waving his arms and shouting at him. On reaching the door he exclaimed:

"Are they singing yet, John?"

"Aye, sir," replied John, "they're at it yet, but they're chirping like sparries."—Judy.

IN A POWDER MILL.

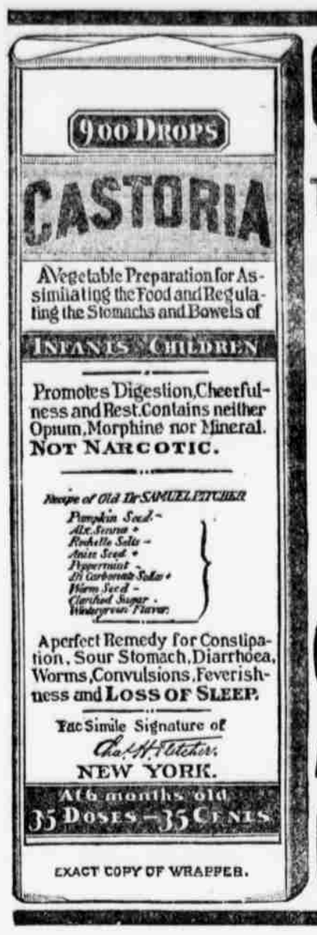
Precautions Taken to Provide Against Every Form of Accident.

From Cassell's Magazine.

The danger buildings of a powder mill are themselves so constructed that not a nail head or iron in any shape is exposed and the roofs are made slight, so as to give vent to explosions. The garments of the workers are pocketless, so that they cannot carry knives or matches, or, indeed, anything, and are made of non-inflammable material. Even the buttons must not be metal. No one is allowed to go around with trousers turned up at the bottom, because grit is collected in that way and the merest hard spec of foreign matter in a charge of gunpowder is fraught with danger.

The entrances to danger buildings are protected by boards placed edgeways, so that when the door is open nothing in the shape of dirt can work in. This also serves as a check to any one who might thoughtlessly proceed to enter without first having removed his boots and put on the overalls that are kept just inside the door. Doors are made to open outward so as to enable them to escape the more readily and on the approach of a thunder storm the works are stopped and the operatives repair to the different watch houses scattered over the 3000 acres covered by these extensive works.

Every week the machinery is inspected and the reports as to its condition are printed and filed. In the case of a danger building needing to be repaired, it must be first washed out before a hammer or other iron tool is admitted to it. When artificial light is required, as when working at night or in dull weather, the lights are kept outside, being placed on the window ledges. In the case of the works magazine, which is surrounded with water, no light of any kind is ever permitted near it. These are only a few of the precautions against accidents at the works, they are sufficient, however, to show how lively must be the sense of danger. Men in powder houses usually have an arranged plan of escape in their minds, and at the most unexpected noises have not hesitated to plunge into the canal.



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