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A COMMUNICATION.

Editor of the Astorian.—Some two years ago I read in your paper the following editorial and was struck with it. From your point of view it is a strong position. In order to understand the case it should be reprinted. A question that involves the suffering of innocent and helpless women and children is certainly worth exhaustive discussion by the men in whose hands the whole matter rests. The editorial is as follows:

It is a remarkable fact that in all the Spanish and English tropical possessions where the negroes have been enormously in the majority for centuries, no complaints of outrages similar to those now afflicting the South have ever been made. What is the reason? Can it be true, as charged by some, that the southern people are responsible for their treatment of the negro for his acts of desperation? Or is it a fact, as has been sometimes suggested, that the inherent hatred of the negro by our own southern people not only amounts to the denial of justice to him, but goes so far as to exaggerate his slightest offenses into heinous crimes in order to create prejudice against him? It is very hard to believe some of the details published in the Atlanta Constitution and other southern papers as to the crime of Hose. Negroes in other countries under white dominion do not commit such crimes. Are our negroes so bad as to be actually degenerated as compared with uncivilized and barbarous type among whom white women from Europe have lived for centuries utterly unmolested? The world will not believe this, and the South will be compelled to make some other explanation than its claim as to the atrocity of the crimes committed and the tardiness of justice to account for its own revolting offenses against civilization. So far as the excuse of tardiness of uncertainty of punishment for the class of crime the negro is most frequently accused of is concerned, no man who has ever lived in the South gives it credence for a moment. He knows that no negro even suspected of such a crime can escape conviction at the hands of any southern jury in the course of a regular and orderly administration of justice. The South is on the defensive—not merely to the people of the northern states of this country, but to the whole enlightened Christendom of earth.

While I know the answer to it then I was not willing to give it without wider observation. For though I came out of generations of slave holding ancestors for 250 years in America and was handled by negro slaves before white persons and had lived with them in the house all my life. It was in the border states, and I had not seen much of the grosser life of the hands on the cotton and sugar plantations. The summer after reading your editorial I spent in Florida and Louisiana, and had good chances to see the Parsonage negro and the whites among them. To clear up one point first: It is a desire to wreak vengeance and injury on the white men, not the desire to enjoy white women and girl children that drives the negro to commit these crimes. The first negro burned for this crime was at Paris,

Texas. He had a real or fabled grievance against a white man who had employed him as a servant. He took the little girl between three and four years old and walked through part of the town carrying her. She all the time talking to him as unsuspectingly as she had done many a time before when he had carried her. Out in the edge of town he committed the heinous outrage that turned the white men into fiends and they burned him alive and stuck burning fire brands into his mouth as he stood chained and in the fire. In the case of the Georgian negro Hose, it developed that he was incited to the deed by a negro preacher, as an act of hostility to the whites. Why is it, as you probably ask, that in Spanish America and British colonies these outrages do not come to pass? I can answer it completely, and the answer carries a lesson to every white man in the North who is given over to hatred of the Southern people. It is this:

No where else in the world does a large and respectable element of the white race egg the negroes on to aggression against their former owners and their descendants. That is the whole matter in a nutshell. The men who went south in the federal army and saw for themselves, understand the negroes and the Southern white and take no part in their cultivation of aggressive dispositions in the negroes against the whites. It is the man like Marlon B. Baxter of the Seattle Times—who not men—individuals who write such articles as he wrote November 6, 1901, condemning women and female children to outrage and horrible death at the hands of a mere handful of irreconcilable negroes in the South. His articles will sift its way down carrying to the dim intellects of the negroes the idea that their outrages are approved by the Northern whites and in time they will be freed from their restraint of slavery.

Since your editorial appeared, negroes have been burned in two and lynched in several other Northern states for their crime. The white people of the North will learn that in cultivating hatred in the mind of the negro for Southern whites, they cannot get him to discriminate, he will hate all who have a white skin. We're wrong was never done to a race than the "eternal hate" element in the North did to the negro in this setting him in antagonism to his former owners. You speak of the "inherent hatred of the negro by our own Southern people." There is no such thing, on the contrary the Southern whites are far more tolerant of negroes than are the Northern whites.

There is a negro preacher living who as a boy was my mother's wedding present from her father and he is an exceptionally good man, in fact, Indian, white and negro mixed. Not long ago he applied to me for help to pay a lawyer to defend his son who had had a serious fight and was in danger of a long prison term. How could I refuse the man in his trouble, who had cared for me and carried me on his back as a little black boy, year in and year out as we grew up together? He had saved many a step and piece of work for my mother and father in their frontier farm life and cherishes their memory as I do. He told me that he cautioned his lawyer to get the jury made up of "old slave holders and if enough of them could not be had then of their sons." In short the different rule for blacks and whites runs throughout with the Southern people.

If after the war the white people of the North had done as the soldiers would, had it been left to them, and told the negroes "your ancestors were slaves in Africa, worse off than when transferred to America. American slavery has in some ways benefited you; treat your old masters right and they will generally treat you right." There would have been but little trouble. But they have been taught the falsehood that not the whole cotton growing world but solely the cotton growing slave holders were in the wrong, they have sown a crop of dragon's teeth whose harvest no one can forestall. In the South I found many Northern men; in Florida they are in the majority in many towns, but they told me "we vote the republican ticket on national affairs, but on all local matters all white people have to stand together." Many a time I have looked at the same teamster who drives his employer's mules, hauling coal, summer and winter, rain and shine, sticking to one employer for years, and I think how unfortunate that a dozen of the worst negroes should give the whole race a bad name by that many rapes and murders in a year. Lately I saw the picture of a Boston woman who wanted negro women admitted to clubs with white women. Her own confession could not more truly tell that hate, not love, is her motive. Her face is hard, unsympathetic, cruel. On the other hand I had a great surprise from a Kansas ex-soldier who told me that he went South in 1861, supposing they would kill off and drive out all the white slaveholders and leave the negroes in possession. But in a very short time, in Arkansas, he found the Southerners a fine people and the negroes a helpless case except under their management, and now he thinks it would have been better to leave slavery alone than to do what we did. But I told him I could look back over a family history of two and one-half centuries and see the harm slavery had done my family. That I abhor slavery as a theft, if it could be gotten rid of in no other way, I do not regret the fearful price the South paid to get rid of it. Thomas

Nelson Page's stories of the soft side of slavery have no charm for me. They are true to life and tell only the slave holders better than their intentions, just as Buckle says the French were.

There is one thing that every Northern editor can say to stop the crime of negroes against white women and children, and it is this: "Whenever you stop your crimes the white people will stop their lynching and burning."

GEORGE WILSON, Publisher, and author of "The Financial Philosophy," and ex-president of the oldest bank in Missouri, Lexington, Mo., June 13, 1902.

TOO MUCH

Exercise is as bad as too little for the growing girl. It is very easy for her to overdo, and this is especially dangerous at that critical period of a young girl's life when she crosses the line of womanhood. It is not an uncommon thing to lay the foundation for years of after misdeeds by neglect of necessary precautions at the first "change of life."

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8:00 a.m.	Portland (Union Exp.)	11:00 a.m.
7:00 p.m.	For Astoria and Way Points	9:40 p.m.
ASTORIA		
7:45 a.m.	For Portland and W. Y. Points	11:30 a.m.
6:10 p.m.		10:40 p.m.
SEA-IDE DIVISION		
7:15 a.m.	Astoria for Warrenton	7:40 a.m.
11:35 a.m.	Flavel, Fort Stevens	4:00 p.m.
5:50 p.m.	Hammond and Astoria	10:10 p.m.
6:15 a.m.	Seaside for Warrenton	12:30 p.m.
2:40 p.m.	Flavel, Hammond and Warrenton	7:00 p.m.
9:30 a.m.	Stove and Astoria	12:25 p.m.
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Probably if the King of England was a private citizen the cold he has would not be severe enough to excite his own interest.

HIS LIFE IN PERIL.

"I just seemed to have gone all to pieces," writes Alfred Lee of Wellfleet, Tex., "illness and a lame back had made life a burden. I couldn't eat or sleep and felt almost too worn out to work when I began to use Electric Bitters, but they worked wonders. Now I sleep like a top, can eat anything, have gained in strength and enjoy hard work." They give vigorous health and new life to weak, sickly, run-down people. Try them. Only 25c at Charles Rogers' drug store.

Secretary Root says he can explain all about the money paid to Gomez, and perhaps it would be well for him to do so. Everybody would accept his explanation, and there really is some curiosity on the subject.

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A California bandit entered a saloon, bringing with him a can. He made the people he found there put all their cash in the receptacle, and away he went. At last accounts, officers of the law, were rushing the can.

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"When death seemed very near from a severe stomach and liver trouble, that I had suffered with for four years," writes P. Muse, of Durham, N. C., "Dr. King's New Life Pills saved my life and gave perfect health." Best pills on earth and only 25c at Charles Rogers' drug store.

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A man never knows what a large following he has until he leads the procession in a hearse.

NOTICE FOR BIDS.

Bids will be received by the county court of Clatsop County, Oregon, until Friday, June 27, 1902, at 2 o'clock, p. m., for the construction of an 80 foot span bridge 12 feet wide, across the Necanicum river in section 24, township 5 north, range 10 west, in Clatsop County, Oregon. Said bridge to be constructed on a site about one mile east of Carl Johnson's place, where the county road from Seaside crosses the said Necanicum river. Bidders will present plans and specifications for said work, together with a certified check for 10 per cent of the amount of their bids, or a good and sufficient bond, as a guarantee that they will construct the said bridge provided they are awarded the contract. Preference will be given to bidders who use the old iron which was formerly in the bridge across O'Hanna creek near Leighton's place. The court reserves the right to reject any and all bids.

H. J. WHERITY, County Clerk.

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