lic highways. One should be made at the Kirkland side to the water's edge running right along by the railroad so that access to the lake by rail could not be cut off by private ownership. Another should run to the water's edge right at the foot of South Bluff and carried around the lake shore over the rocky bed to the Messenger side, there to be joined by a highway leading in from the Sauk road. If necessary it might be well to open still a third highway to the water's edge on the Kirkland side between the Hopkins' property and that beyond toward the South Bluff.

Probably a second highway should be opened on the Baraboo side near the West Bluff and run around on the shore to join the road already open. This would secure the lake forever to those who have a larger interest and a nearer right to it than any others. The political party that will make this a local issue in the way of county politics would gain a popularity that no future up-heaval could ever take from it.

Of course the particular roads to be opened would be a matter of detail, to be determined when the general policy of opening highways has been adopted. The writer does not insist that his suggestions as to where roads should be opened are the best. The general plan is the thing he seeks to advocate. Tourist.

BUILDED FOR HIMSELF A MONUMENT.

Editor Republic:—The good words by Contemplator in a recent issue of a local paper call to mind conditions and actions in this people's nation some sixty years ago, when that noble man, Lovejoy, lost his life while defending the right of free speech, one of the rights of citizenship in this nation.

Lovejoy was claiming the right to speak of the wrongs of slavery and in favor of emancipation. Contemplator said it seems strange, indeed, to us of the younger generation that such a thing ever could have happened in America.

It should not seem strange when we recall the teachings previous and down to that time—that negroes were created inferior and to be the slaves of white people, which teachings were largely accepted.

At that time, the colored man was property, a mere chattel, and such free speeches, teaching otherwise, were a damage to the interest of the master, considered of much more importance than any rights claimed for the chattel.

It should not seem strange, when the education which came from that teaching, continues at this time with large numbers of the people, especially among the white people of the southern states—to an extent such that the Controlling Influence of those states is at work with its almost irresistible power, to take from people of color their rights as citizens of the nation, and reduce them to a peon slavery even worse than the old.

In the accomplishment of this nefarious action it has resorted to all conceivable methods of intimidation; lynching by the wholesale, on trumped up charges of crime; the taking off by mob violence, for the most trivial causes, of growing, capable men, who show an ability and a disposition to become leaders of their people, in the onward march to better conditions; it causes cruel and discriminating legislation, unjust and discriminating court decisions; it deprives him of the right to vote and have the vote counted; of the right to sit on a jury; it deprives him of the right to defend himself, his home, or the females of his family, against the white man; it punishes the colored man with much more severity than it does the white man for similar offences; it deprives them of the right to marry the person of their choice if they happen to be white; it deprives them of the right to go at will, as white citizens do, from their homes or places of labor to some other locality.

Sixty years ago, when people were more fully under the influence of the teachings before mentioned, it was prehaps to be expected that the outbreaks spoken of by Contemplator might occur, in defence of recognized property rights. But it does seem very strange, that at this time, after half a century of progress towards better things in the best century of this era, that very much more serious wrongs, against the rights of citizenship, should be in every day practice in many states of the Union; and still more strange, that the progressed people of the nation, claiming to be the most enlightened of any other people, should stand idly by with folded arms, looking on with cold indifference, raising no hand or voice against the cruel wrongs and injustices in practice towards citizens of this nation—simply because they were created by the All-Wise Ruler with black skins, and had had the misfortune to be held in slavery by the power of the white man.

Lovejoy, by his actions and death in defence of a right of citizenship, builded for himself a monument more enduring than brick or stone. There is no need for any other. But there is great need for active efforts to remove the cruel injustice now in practice against colored people of the south; to restore to them their rights as citizens; to give them the same right that white people have in the north as well as in the south, to make the best of their opportunities.

Is it not time that the justice loving men and women of the land were up and doing in this most important cause now before this people? Where are the Garrisons and Lovejoys of the present day? Can it be that the crop has become exhausted?

CHAS. H. WILLIAMS.

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